



Cultural Narrative of The Spirit Lake Nation 2015 Comprehensive Community Assessment (CCA)

What is it and why is it important for our people?

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Vision Statement

Cankdeska Cikana Community College builds a strong and viable Dakota community that enjoys physical, mental, emotional and spiritual health.



CANKDESKA CIKANA
COMMUNITY COLLEGE

Spirit Lake Dakota Nation
Fort Totten, ND

A Prayer for Our People

Wakan Tanka, kutakiya ahituñwañ ka Mni Wakañ Oyate wañwicayañke ka uñsiwicakida. Wakañheza kiñ tewicauñhdapi, tañyañ awañwica yañka dikta ouñkiyapye, tañyañ icağapik ta uñciñpi. Taku síca kiñ tehañ kaheyab uñkiciyuzapi ye, ka taku waste kiñ ecena etkiya uñkaupi ye. Ho namahuñye Tunkaśina, micañte etahañ cewakiye.

–Mitakuye Owasiñ.



Great Spirit, look down upon the people of Spirit Lake. Behold them and have pity on us. We love our Sacred Little Ones. Help us to protect them. We want them to grow up innocent and healthy. Keep all that is evil far away from us. Bring all that is good toward us. Hear my voice, Grandfather, for I send this Prayer from my heart.

–All my relations.

Mrs. Lorraine Greybear
CCCC Dakota Language Instructor
Spirit Lake Dakota Elder

Prayer (wocekiya) is an important part of who we are as Dakota people. We begin with prayer – to greet the sun as it rises over the beautiful lake of our Nation, to open meetings with colleagues, and even to begin a good game of basketball. We also often end with prayer – to appreciate the blessings of the day, or ask that relatives have a safe journey home following an event. While the context and world around our people has changed, this is what Dakota people have done for centuries. Today, our very presence is a product of our ancestors' prayers. And, just as they prayed to secure the survival of the people, we pray that our Sacred Little Ones (wakanheza) are able to reach their full potential. We are the relatives to the generations of Dakota people yet to come. Prayer helps us to understand our respective roles within our family (tiwahe) and community (tiospaye).

Our prayers, and the relationships by which we share the words and thoughts that form them, are powerful. They reflect our values and underscore our responsibility to one another, especially to our precious children. It was with this in mind that the Spirit Lake Nation 2015 Comprehensive Community Assessment (CCA) was undertaken to ensure that our community is a place where our children can thrive, the programs and services are high functioning, and our leadership is strong, healthy, and equipped with the best information for making decisions. The findings, presented in the CCA, reflect a starting point; a place where we can shed light on the challenges and build on our strengths. As we grapple with the issues we know exist in our community, it is our prayers; offered by an elder before a meal or gathering, sang at the drum, spoken softly in a sweat; that will center us, keep us grounded, and guide us toward opportunities to improve the health and wellbeing of all our relations, our community.

The Process

Using numbers and statistics to describe the health and wellness challenges faced each day by people can sometimes seem overwhelming and perhaps unnecessary. However, understanding and knowing how to make use of local data and information gives us the evidence needed to build a healthier future. Information about our community's challenges and strengths provide a baseline to measure progress, prioritize efforts, and appropriately allocate limited energy and resources. Understanding the statistics can also help to unify us toward a better lifestyle.

What is the Spirit Lake Nation Comprehensive Community Assessment?

Typically, a comprehensive community assessment (CCA) involves five basic steps: 1) Planning, 2) Data Collection, 3) Data Interpretation, 4) Action, and 5) Change (Figure 1). In step 1, community representatives come together to create a plan for conducting the CCA. Activities that occur in steps 2 and 3 provide a snapshot of the community's current status, and steps 4 and 5 work to bring about the improvements needed to build a healthier and stronger community. All of the steps are usually repeated within a few years' time to adjust to shifting needs and continue making progress toward the community's long-term goals for health and wellbeing. For the Spirit Lake Nation 2015 CCA, Dakota cultural values have been a critical part of the process. We believe that placing these values at the center of the work we do makes the overall process more meaningful and viable.

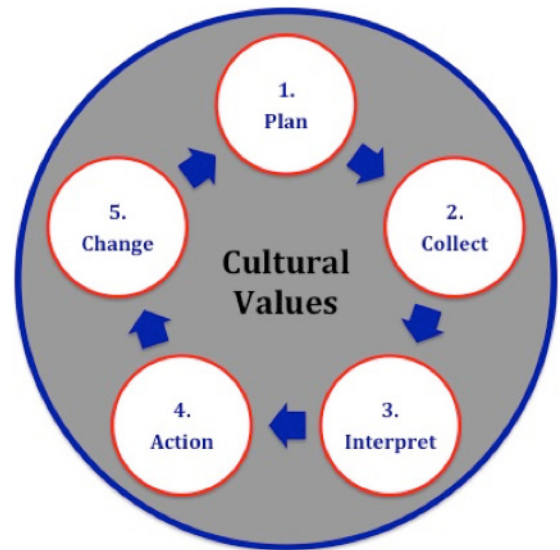


Figure 1 – Steps in the Assessment process



Dakota Cultural Values

Woksape - Wisdom

Wicowaĥba - Humility

Wowaditake - Courage

Wawokiya - Generosity

Wowaditake - Fortitude

Waohoda - Respect

Oĥañ Owotana - Honesty

Conducting a community assessment requires a lot of teamwork and individuals from many local programs collaborated with Cankdeska Cikana Community College (CCCC) to complete steps 1, 2, and 3 of the process. As the team prepares for steps 4 and 5, *the help and engagement of everyone in our community is critical*. The sections below explain more about what we have done, and

what we can do together to continue the work of creating a healthy community for our Sacred Little Ones (wakanheza).

What steps are complete for the Spirit Lake Nation 2015 CCA?

Step 1: Planning

To make the CCA both community-based and community-driven, a diverse workgroup was formed to plan and guide the process. Individuals in the Community Workgroup hold a wealth of cultural knowledge and professional experience in a variety of fields, including health and education. Together, over the course of several months, they were able to systematically outline overarching goals for the CCA, define the types of information that needed to be collected, and select the methods that would be used to collect it. Their collaborative focus and various backgrounds provided valuable insights during the planning phase and subsequent steps of the CCA process. Members of the Workgroup are identified in the opening of the assessment report and at the end of this document.

Step 2: Data Collection

After forming the Community Workgroup and developing a plan for moving forward with the CCA, the next step was to collect data. This step involved collecting data already gathered about the Spirit Lake Nation by other entities/agencies plus data the Workgroup gathered through a survey. The data collected by other groups came from offices and programs at the national, state, county, and tribal levels, such as the United States Census, North Dakota Department of Health, and CCCC. To determine what information should be collected in the survey, we reviewed the data collected by other groups to see how it could be updated

or improved. The final version of the CCA survey had 111 questions that asked about individual health status, factors that influence health, and opinions on critical needs for the Spirit Lake Nation. In the summer of 2015, a total of 285 community members between the ages of 16 and 89 completed the survey for their household.

Step 3: Interpretation

The next step was to interpret the data collected. This required analysis of the CCA survey data, which helped describe the characteristics of individuals (ex. percent who graduated high school or have a GED, percent who reported having asthma) and the factors that influence their daily lives (ex. healthcare use, transportation). We then compared the CCA survey data to data collected by other groups to understand the quality of data from the different sources. Information generated in this step appears in the Spirit Lake Nation Comprehensive Community Assessment 2015 Report.

Tables, charts, and graphs throughout the report provide visualization of the data and, for some characteristics, make comparisons between populations at the tribal, state, and national levels. In addition to providing more-detailed information about how the survey data was collected and the types of questions asked, the report also links the findings to a series of recommendations from prior reports for the Spirit Lake Nation. Seeing the CCA 2015 results alongside recommendations from prior reports makes it easier to understand where our Tribe can focus our energy for improvements in our community.

A great example of the importance of pulling together data from multiple sources is illustrated by looking at three pieces of information in the CCA 2015 Report: 1) US Census data on population age, 2) critical need rankings from the CCA survey, and 3)

Action and change will occur only with support and involvement of all community members.

past recommendations related to living situations on the reservation.

According to the US Census about 44% of people living on the Spirit Lake Reservation are under the age of 20, compared to only 26% of people living in North Dakota, and 27% of people living in the US. This information, coupled with the fact that housing ranked as the second highest current need on the CCA survey and appears as a need on several past community reports, indicates that housing must be a priority for both current and future community planning efforts. We are already in need of more housing options, and as our very young population grows older, we will need even more housing units to provide safe, affordable spaces for them to raise their families close to Dakota cultural and community resources.

How can the community help with the last steps of the Spirit Lake Nation CCA?

To benefit from the collection and interpretation of data about our community, the next two steps in the CCA process, action and change, will occur only with the support and involvement of all community members. These steps are important at both the individual and community levels and are described in further detail below.

Step 4: Action

Now that we have the CCA 2015 Report as a resource, it is time to use the information to plan to make policy and community changes that address our needs and celebrate our strengths. Dakota people have always been scientists and environmentalists. Our ancestors gathered information from their environment and applied it to decisions that ultimately protected their camps from the enemy, ensured there was enough food to survive winter on the plains, and treated illnesses with natural medicines provided by Mother Earth. The information we have on hand today may look different, but the value in applying it to protect and provide for our people remains the same. Resiliency and ingenuity is still strong for the Spirit Lake people (oyate).

To make sure everyone can use information in the CCA 2015 Report, it is essential that it is distributed broadly – to community members, researchers, and those that work in local departments, programs, services, and government – and that its utility is understood. **Thus, this ‘cultural narrative’ was created to compliment the report.**

The Workgroup will take the lead to present report at academic conferences and meetings with tribal leaders, elders and other officials. However, everyone in the Spirit Lake Nation can take the information and use it in different ways to improve themselves, their families, and the community. For example, researchers can develop projects that address specific health concerns, elders may have insights that can help us heal through traditional ways, and tribal officials can facilitate a community-wide strategic planning process to help local programs effectively allocate, use, and secure resources. The CCA Workgroup will share the report as widely as possible, and everyone in the community is encouraged to share and use it too. If we work together to set goals, define objectives, develop a process for taking action, and hold one another accountable, our community will benefit.

As individual community members are equipped with information from the CCA 2015 Report, it is important to reflect on the relationships we have with one another as Dakota people and the various roles that we hold within our community. For example, in our culture, family relationships (ex. being a mother, father, grandparent, auntie, uncle, cousin, in-law, etc.) guide how we interact with one another. At the heart of these relationships is the shared value that our children are precious gifts. Similarly, as community members, we have relationships with others based on friendship, or on roles as elders, leaders, healthcare providers, neighbors, co-workers, classmates, educators, and many more titles. By reflecting on our roles, we can begin to take action in ways that honor the relationships both within our families and the collection of families that make up our community. Information in the report can help us understand the struggles faced by people we interact with daily in our community, or the challenges we may advocate

Resiliency and ingenuity is still strong for the Spirit Lake people (oyate).

for in conversations with our elected tribal officials. These things may seem simple, but collectively the individual actions of being a good relative and an engaged community member will add up to positive change for the Spirit Lake Nation.

At the community level, the CCA 2015 Report can guide the future work of tribal programs. Leaders and decision-makers in the Spirit Lake schools, healthcare facilities, businesses, non-profit organizations, and tribal government can use the information to:

- develop comprehensive, long-term plans that take into account our community's size, needs, and demographic characteristics;
- set priorities based on the CCA 2015 results and recommendations from prior reports;
- create strategic plans with short-term initiatives that align with prioritized areas, have clear timetables, and assigned responsibilities;
- draft policies and resolutions; and,
- identify new partners and areas for coordination across sectors.

Recommendations from prior reports have not always resulted in action; however, placing Dakota cultural values at the center of this work, we believe the time is right for us to take these steps – action and change – together. Creative and coordinated efforts will help to identify those with experience and expertise to lead on issues, find grants to address areas not addressed through existing programs or services, expand strategies that work in one sector to meet needs in another, and leverage resources in ways that allow us to accomplish as a community what we cannot accomplish on our own.

Step 5: Change

In this step we will work together to implement and evaluate the action items and processes outlined in step 4. As individuals, this may mean checking in with yourself, or others you made commitments to, in order to evaluate whether you have made progress toward your goals. It may also mean continuing to advocate for the issues you set out to change with elected tribal leaders and other decision-makers in the community.

At a broader community level, change will require each of the tribal programs to work together to implement and evaluate the strategic plans and goals their programs have set forth to serve the community and our people. This may mean using data from the CCA 2015 Report to submit a grant, offer a new training or educational program to address a critical need identified by the community, or enforce a new policy established by the tribal government. Along the way, evaluation will be important to ensure that the actions of each organization result in the intended change. In some cases, existing measures will be useful for tracking and assessing progress over time. In other cases, new measures that capture the unique cultural and contextual needs of the Spirit Lake Nation may be needed.

Overall, if community members and tribal programs are successful in their efforts to make positive change for the Spirit Lake Nation, we will be ready to provide new data and ask new questions for the next CCA Spirit Lake decides to undertake. Community improvement is a process, and as shown in Figure 1, once the five steps in the CCA are complete, the process can begin again.

The Health of the Spirit Lake Nation: Highlights from the CCA 2015 Report

Just as Dakota cultural values provided a foundation for the CCA process, they also informed our approach to understanding the health and wellbeing of our community. In the following sections, you can read how the Workgroup approached the concept of health for this project, and see some of the data from the Report. We encourage everyone to take a look at the full report for further information about our community and the areas we can focus on to improve the future of our children.

The Concept of Health

As Dakota people, health is a concept that is broader than a person's physical wellbeing. Life has a circular symmetry rooted in spirituality and an understanding of relationships and connections. The numbers four and seven are sacred – represented in the four directions, four stages of life, and the seventh generation. We are connected to our ancestors by their prayers for the seventh generation, just as the seventh generation to come will be connected to us through our prayers today.

The four directions and four primary colors, as understood by Dakota people, represent the relationships we have as human beings and our role within the cycle of life. While the layout and teachings may vary from one alter to the next, the underlying lessons guide how we conduct ourselves and respect one another. One interpretation of the four directions and significant colors within Dakota culture includes the:

- West and color Black as symbols of spiritual strength, doctoring, thunder beings, and the buffalo nation;
- North and color Red as signifiers of the physical world, natural law, common sense

in understanding, truth, and the elk nation;

- East and color Yellow as standing for emotional health, the beginning of a new day, and the black tail deer nation; and,
- South and color White as representing healing ways, wisdom, the owl nation, and the door we pass through when we leave our earthly lives to join our ancestors

Traditional healers and families who participate in ceremonies also use the colors



Green and Blue. Some elders have even said that the four primary colors in our cultural beliefs represent the human races of Mother Earth. Each is linked to the balance and harmony of nature and the cycle of life. The Red People are looked to for their wisdom in understanding relationships and the interwoven texture to the cycle of human existence.

Through these teachings, we acknowledge that health includes spiritual, physical, emotional, and mental wellbeing. This view of health also takes into account that an individual's health grows and changes over

the course of a lifetime, and is shaped by factors and relationships at many levels. In today's context these levels, and some of the factors that might influence health at each one, include the following:

- individual level (ex. genes, behaviors such as smoking and physical activity),
- family and community level (ex. parenting practices, living conditions), and
- societal level (ex. policies, job opportunities).

Figure 2 shows how each of these components (aspects of wellbeing, time, and multiple levels) fit together and relate to one another to shape the health of our community. The circle at the center represents an individual's health, which changes with different phases of life and includes spiritual, physical, emotional,

and mental wellbeing. The four aspects of individual wellbeing are also reflected at the family and community level as cultural resources, material resources, social resources, and health and education resources, respectively. Lastly, the outer circle shows that historical, political, economic, and social environments at the societal level provide context for family, community, and individual health. Overall, the figure illustrates that, in order to understand and improve the health of the Spirit Lake Nation, we must take a broader view of health and examine more than the physical illnesses treated by doctors in our local clinic.

With the cultural teachings represented in Figure 2 in mind, the Spirit Lake Nation CCA Community Workgroup began to look at factors that contribute to the health of our community. Identifying the factors that

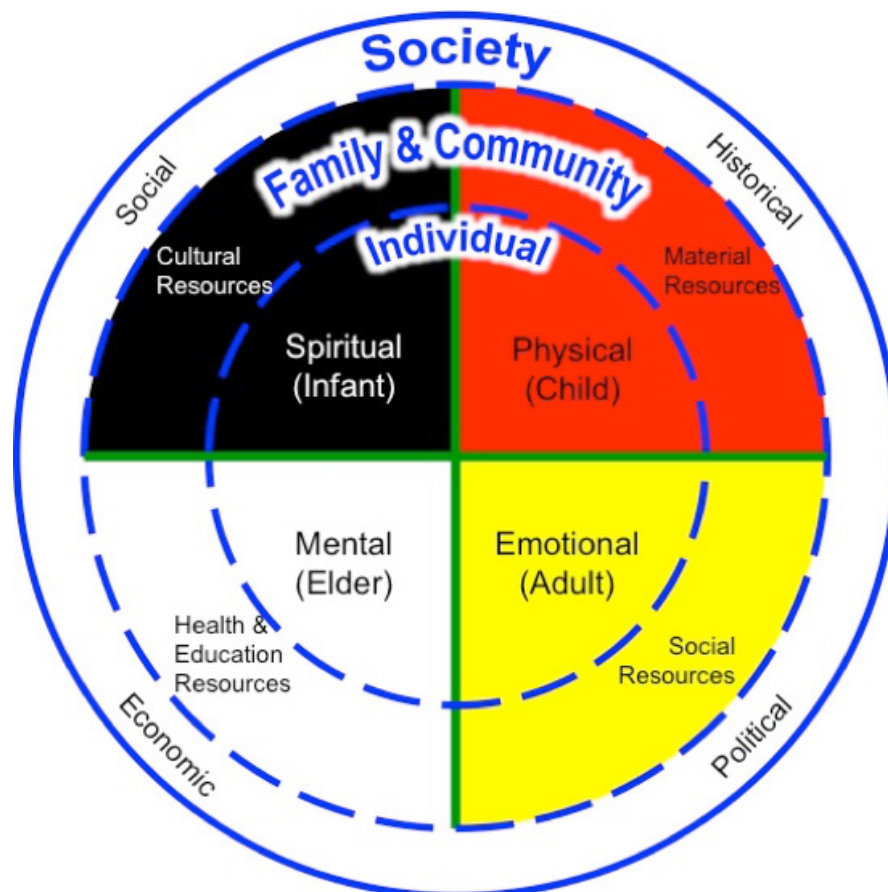


Figure 2 – A Framework for the Health of the Spirit Lake Nation¹

play a specific role within the Spirit Lake Nation empowers all of us, from tribal youth to elders, and those in leadership positions, to develop ideas that address our challenges and build upon our strengths to ultimately improve health.

What does the CCA 2015 Report tell us about the health of the Spirit Lake Nation?

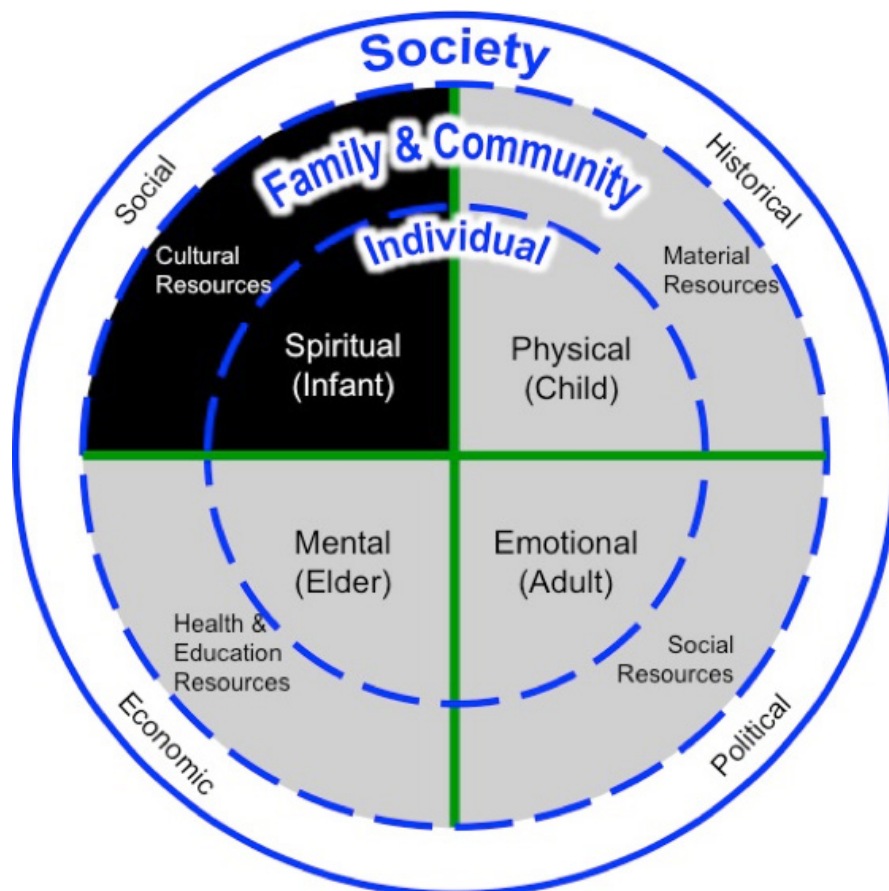
To highlight information from the CCA 2015 Report, we have included examples of findings and possible actions relative to the black, red, yellow, and white sections in Figure 2. Clearly, the findings presented relative to a specific section of the framework are also impacted by and related to other sections. Placing a finding within a specific

section provides a helpful way to break down complex information. Further, disagreements about where a finding might fit are important for identifying and prioritizing the actions we can take as a community to address the issue in question. The change we will create for our community will ultimately come from our actions and relationships with one another. The information below and in the full report helps us understand the challenges we face as individuals and as a community, and begin to identify ways we can make improvements by helping each other.

Black – Spiritual / Infant / Cultural Resources

The black section of the framework focuses on aspects of spiritual wellbeing, early life, and cultural resources. During infancy, we

Black – Spiritual / Infant / Cultural Resources



are closely connected to the spirit world, and with strong cultural resources available in the community, we can foster a healthy, supportive environment for our Sacred Little Ones (wakanheza) so that, from the beginning, they feel safe and have the opportunity to thrive. Examples of findings related to this section from the CCA 2015 report, along with possible actions our community might consider, appear below.

Childcare:

Parents in Benson County pay 20% more than the median income for infant and child care in a licensed setting compared to parents overall in the state of North Dakota (Aim 1.22; data source: North Dakota Early Care and Early Education Study). With the high cost of licensed care and needs outside of common daycare schedules, relying on relatives for childcare is common. In fact, CCA 2015 survey data showed that relatives were a primary source of care for nearly one in three respondents needing childcare (Aim 2.19).

Actions taken to address childcare needs will not only benefit our Sacred Little Ones (wakanheza); they can also enhance the skills and roles of our relatives who provide them with care. It may not be feasible for everyone to become a licensed provider, but we can encourage relatives who provide family care to build cultural activities into the time they spent with children, learn more about child development, and become trained in basic safety. Our tribal programs can also explore innovative ideas for addressing childcare needs through formal training opportunities and the expansion of existing licensed childcare through new infrastructure, payment options, and schedules.

Cultural Resources:

Spirit Lake has about 7,256 enrolled members – roughly 2,069 live on our

reservation, and over 5,000 people who identify as American Indian or Alaska Native live in the counties on or near the reservation (Aim 1.2; data sources: Spirit Lake Nation, US Census, Department of the Interior). Together, these statistics suggest that the many of our tribal members live on or near our reservation.

Our people, especially our elders, are our greatest cultural resource. It is critical that we take action to engage those with cultural knowledge for the benefit of both current and future generations. At the individual level, this may involve making an effort to learn our language or have a conversation with an elder. At the community level, we can ensure that those with cultural knowledge are an integral part of our tribal programs and services including education, healthcare, and even childcare.

Red – Physical / Child / Material Resources

The red section of the framework focuses on aspects of physical wellbeing, childhood, and material resources. Childhood is a period of life that is marked by rapid physical development and exploration of the surrounding environment. Material resources at the community level, including adequate housing, transportation, and safe spaces for play, can support healthy physical development of our community members. Examples of findings related to this section from the CCA 2015 report, along with possible actions our community might consider, appear below.

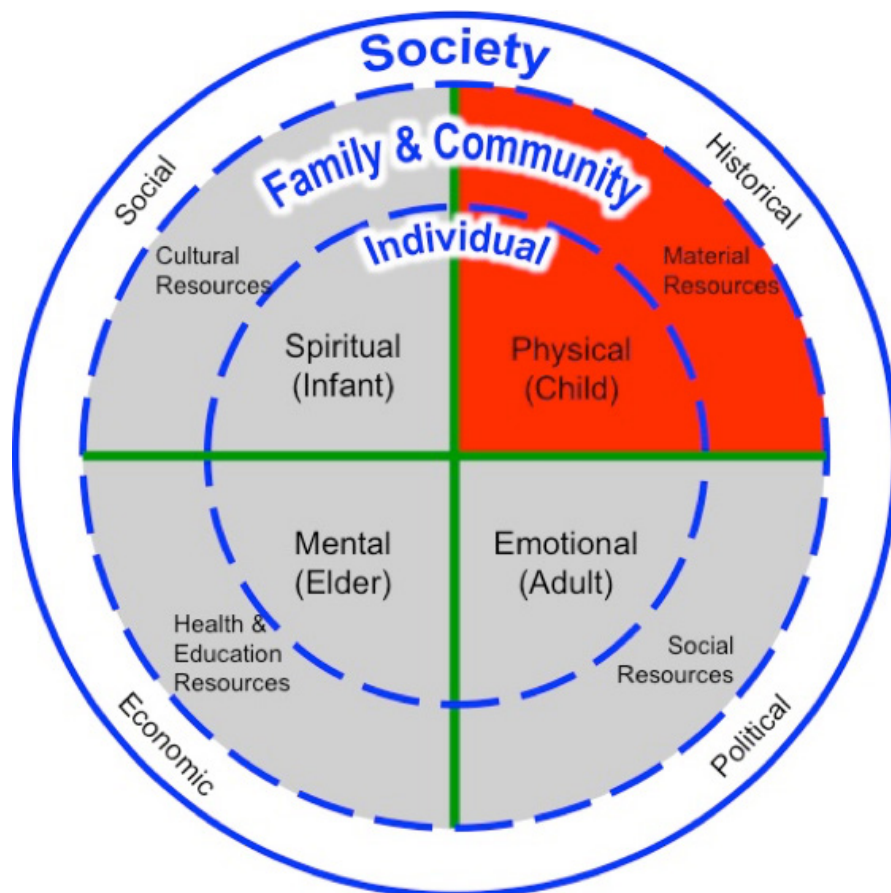
Adverse Childhood Events/Experiences (ACEs):

CCA 2015 survey data showed that nearly all respondents experienced at least one ACE (a specific negative or traumatic childhood event) before age 18, and 82% experienced 5

or more (Discussion 3.7). The most common ACEs included: having parents who were never married, separated, or divorced (59%) and living with someone who was a problem drinker or alcoholic (54%) (Aim 2.23). Studies have shown that ACEs are associated with poor adult health behaviors and outcomes such as smoking and obesity.² In fact, our CCA 2015 survey showed that approximately 55% of respondents were current smokers, and 78% were overweight or obese (Aim 2.24). Moreover, child safety and protection ranked as the number one community need among CCA survey respondents – suggesting that the ACEs experienced by adults participating in the survey are also an important concern for our Sacred Little Ones (wakanheza) today (Discussion 3.10).

Actions to help adults in our community heal from ACEs that took place in their younger years can help improve their health in the long term and prevent them from further perpetuating a cycle of traumatic events for our younger generations. Actions to prevent ACEs, such as home visiting programs for young children, will immediately impact our children and provide long-term benefits by reducing risks for poor adult health outcomes. Traditional family roles are an important strength in our efforts to combat ACEs. We can model what it looks like to be a good relative (ex. parent, auntie/uncle, grandparent) and intervene in these roles as needed. As a community, we can also develop programs that build on culture to prevent ACEs and heal from those that already occurred.

Red – Physical / Child / Material Resources



Housing:

CCA 2015 survey data showed that 41% of respondents reported having a time in their life when they considered themselves homeless (Aim 2.22). At the time of the survey, 3% of respondents were homeless, while 23% were living with family (meaning they did not own or rent a home, or live with a significant other) (Aim 2.21).

While it is encouraging that relatives open their homes to those in need, safe and adequate living space is an important material resource for the health of all community members. Our leaders can use these statistics to seek additional housing funds and look for ways to expand local vocational training programs that contribute to construction of new homes.

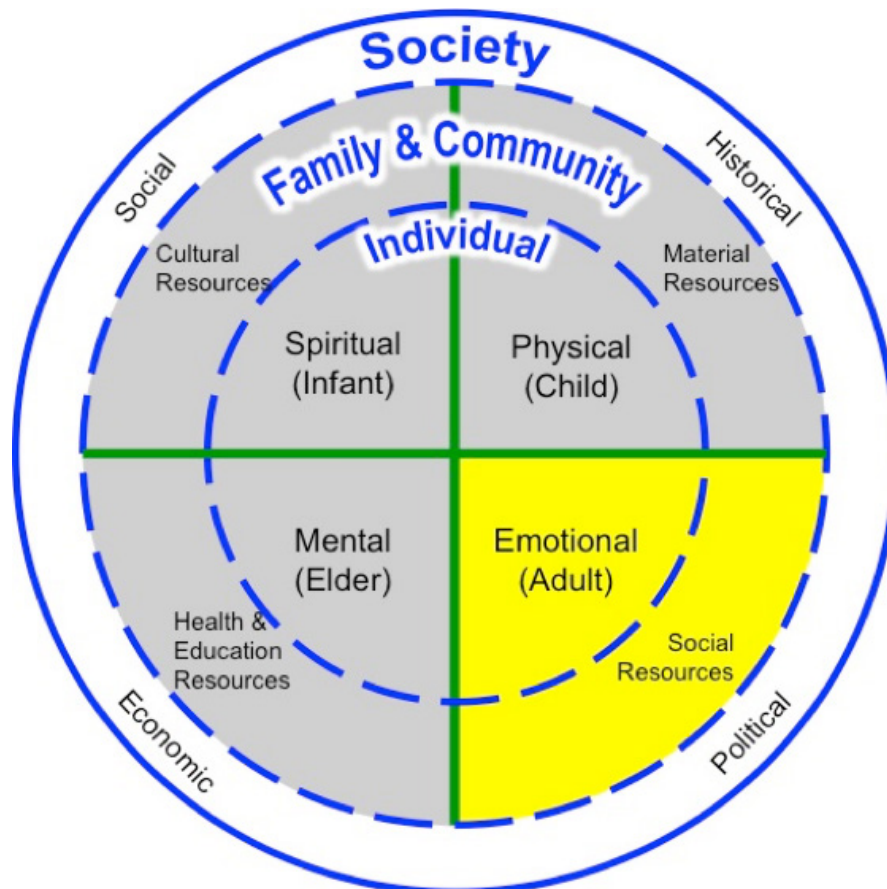
Yellow – Emotional / Adult / Social Resources

The yellow section of the framework focuses on aspects of emotional wellbeing, adulthood, and social resources in the community. Adulthood is a time of continued emotional development and social interaction with family, peers, and professional networks. Positive social resources that allow us to be good relatives and contribute to our community are essential for a healthy emotional environment. Examples of findings related to this section from the CCA 2015 report, along with possible actions our community might consider, appear below.

Income & Employment:

CCA 2015 survey data showed that 38% of respondents had an annual individual income

Yellow – Emotional / Adult / Social Resources



of less than \$5,000, and nearly three out of four respondents had an annual individual income less than \$20,000 (Aim 2.3). When accounting for total household income, 24% of CCA 2015 survey respondents had incomes under \$5,000, and 56% had incomes under \$20,000 (Aim 2.3). Unsurprisingly, employment ranked as the third most critical need among those who took the survey (Discussion 3.10).

Adults in our community need social and economic opportunities in order to provide for themselves and their families. Tribal leaders and programs in the Spirit Lake community can take action to develop short and long term economic plans that grow the skills of our adult population and create jobs that allow them to address some of the other needs faced by our community related to housing, childcare, healthcare, and education.

Community Activities:

Drinking is often thought of as a common adult social activity, however, CCA 2015 survey data showed that 57% of respondents had zero drinks in the month prior to the survey (Aim 2.24). Still, there is work to be done to foster healthy social activities in our community; for example, data also revealed that at least once in the month prior to the survey one in three respondents engaged in binge drinking (Aim 2.26). Overall, CCA 2015 survey respondents appear eager for more positive community activities. They ranked activities that allow community members, especially children, to socialize in positive ways as one of the most critical needs (Aim 2.34).

Individuals and our tribal programs should view those who abstain from drinking as a resource. As relatives, they can serve as role models to others. Researchers in our community might consider exploring what factors help them avoid drinking and use those lessons to further benefit

our community. We can also nurture development of healthy social environments as a community by acting on the suggestions of survey respondents to create more free, safe, physical activities and spaces for youth.

White – Mental / Elder / Health & Education Resources

The white section of the framework focuses on aspects of mental wellbeing, elder status, and health and education resources in the community. As an elder, one attains wisdom through experience and is a valuable community asset. When our health, education, and other community systems are designed to reflect the wisdom that comes from years of experience, they are better equipped to meet the needs of our people. Examples of findings related to this section from the CCA 2015 report, along with possible actions our community might consider, appear below.

Mental Health:

CCA 2015 survey data showed that 94% of respondents rated their life satisfaction as satisfied or very satisfied (Aim 2.19), yet further results suggest that other aspects of mental health require attention. For example, respondents had on average 4 poor mental health days in the month prior to the survey compared to an average of 2 poor mental health days for the same time period among individuals statewide (Discussion 3.3). Also, 49% of respondents had depressive symptoms that warranted follow-up (Aims 2.17). Overall, substance abuse treatment facilities, behavioral health, and wellness centers – all related to mental health – were reported as some of the most important needs facing Spirit Lake (Discussion 3.10).

It is great to see that our community members are generally satisfied with their lives. To address the challenges that remain

despite this positive finding, there are several actions we can consider. As individuals, it is important to recognize that talking with a trusted friend or mental health provider can be helpful even when feeling generally satisfied with life. At the community level, these findings indicate that research and evaluation may be helpful for understanding the resilience of our people and the availability, access, and quality of mental health services, respectively.

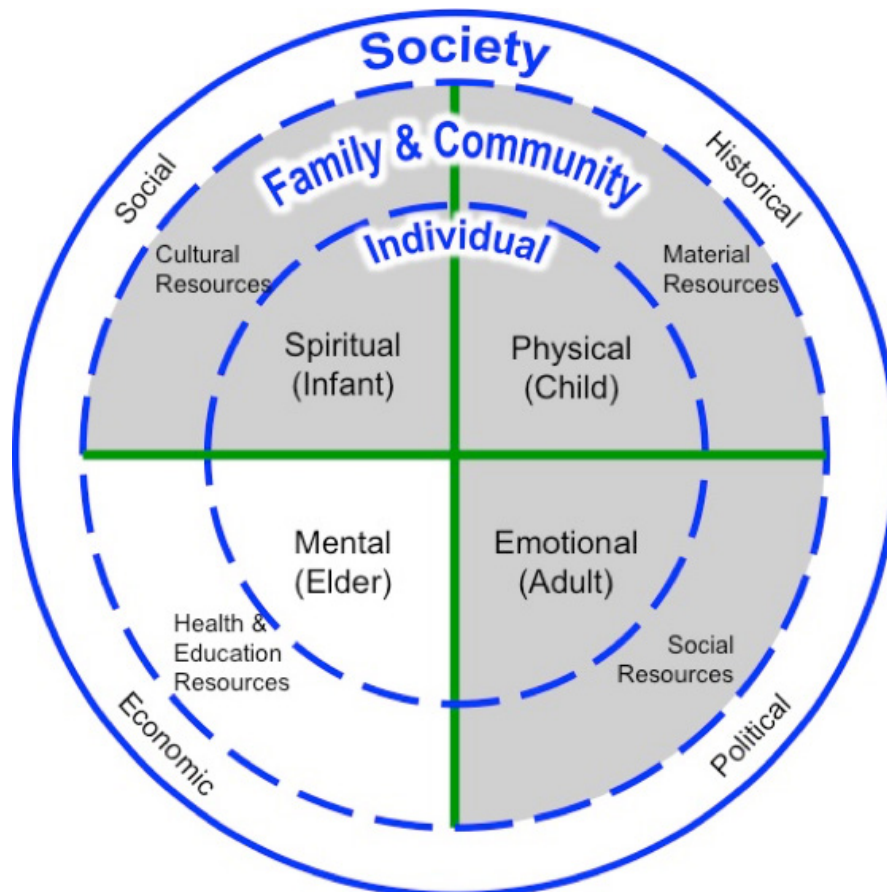
Education:

CCA 2015 survey data showed that less than 1% of respondents had a graduate or professional degree (a marker that one has pursued the highest level of education in their field); however, 24% have some college and 21% have Associates/Technical or Bachelor’s degrees (Aim 2.3). This means that

we have ample opportunities to further the education of those who have yet to complete their schooling or advance their skills at the graduate level.

As individuals, this may require asking what it would take for you to pursue further education, then putting a plan in place to make it happen. At the community level, our tribal programs can consider adding new incentives and supports to help community members achieve the next steps in their education. One action that educators and students can take is to use the CCA 2015 Report as a tool for developing projects and exploring career paths that address the challenges and build on the strengths identified for our community.

White – Mental / Elder / Health & Education Resources



Moving Forward

The Spirit Lake Nation 2015 CCA required a lot of time, energy, and collaboration to begin, and now we need the community's help to take action and change the health of our people. The Community Workgroup has been, and continues to be, passionate about compiling the information we need to better understand Spirit Lake's challenges and strengths; however, the CCA 2015 Report is ultimately not for us, but for the community. Our prayer is that it inspires each one of our community members to reflect on the vision we have for our Sacred Little Ones (wakanheza) and consider how we each play a part in realizing that vision through relationships with one another and roles within the Tribe.

The information featured in the CCA 2015 Report is complex and layered. In this document, we presented highlights of the data using a health framework to help break the data into manageable pieces while also acknowledging that each finding is related to other aspects of the framework. We hope that it sparks reflection and discussion that will lead the community to take action and change the future for the better. As much as we tried to provide a complete picture of the factors that contribute to the health of the Spirit Lake Nation, there still may be areas that are missing. Community assessment processes are most helpful when they are completed every few years, understood by the stakeholders, and used as a tool for change.



Endnotes

¹Adapted from:

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²Adverse Childhood Experiences Journal Articles by Topic Area. Centers for Disease Control and Prevention. Updated Apr 1, 2016. <http://www.cdc.gov/violenceprevention/acestudy/journal.html>.

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