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From the Greenhouse to My House:
Creating the Framework for Increased Family Engagement

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Living a life of healthy balance is a goal many strive for in the United States. For those who work with youth professionally, or simply care about these young people and their future, assisting children and adolescents in establishing healthy habits is a priority. There is substantial research indicating that three areas critical to healthy living are maintaining a balanced diet, participating in daily exercise, and providing the body with adequate sleep (National Research Council and Institute of Medicine, 2000; Croll, Neumark-Sztainer, & Story, 2001; Trost & Lorinzi, 2008). While some young people have opportunities to engage in these habits, developing skill sets that will serve them for a lifetime, not every youth has the same experience. Many Native American youth struggle to achieve these goals. Consequently, there is a higher incidence of diabetes among Native Americans, who are three times more likely to develop this disease over their lifetime (Indian Health Service, 2018). Obesity and related complications plague Native Americans as well, with 39% of Native American/Alaskan Native children defined as overweight or obese in a large national study (Sarche & Spicer, 2008). In a recent Indian Health Services (Indian Health Disparities, 2018) report, life expectancy for American Indians and Alaskan Natives born today is five and a half years less than all other races in the U.S.

There are contributing factors to the unhealthy lifestyles of many Native American youth and their families. A primary reason is the high rate of poverty among Native Americans, an alarming 26.2% in 2016, compared to the national poverty rate of 14% (U.S. Census, 2017). Family (with children under the age of 18) poverty rates in Montana exceeded 39% in 2010, compared to 17% of the state total (National Congress of American Indians, 2018). With lives of poverty often comes the reliance on food assistance programs. The Food Distribution Program

on Indian Reservations (FDPIR) is offered as an alternative to Supplemental Nutrition Assistance Program (SNAP) for those who do not have SNAP offices or stores readily accessible. Foods from these programs include frozen meat products, canned fruits and vegetables, shelf stable dairy products, beans, grains, dried fruit, and peanut products (United States Department of Agriculture, 2018). These are often processed, high carbohydrate choices. While they are inexpensive and have an extended shelf life, these foods offer none of the advantages of fresh, whole food choices. And while the advantage to these foods is that they are easy to prepare, the disadvantage is that cooking skills are often not assets used in their preparation. From a generational perspective, Native American culture relies on elders teaching the young ones. If the diet staples are primarily pre-cooked or highly processed, there are diminished opportunities to teach cooking skills to younger generations. Without the transference of cultural traditions, Native Americans are at risk of losing their Indigenous ways altogether.

For the Boys & Girls Club of the Flathead Reservation and Lake County, in northwest Montana, and other youth serving organizations, our common goal is to encourage the youth in our midst to develop core competencies that will move them towards a positive adult life. Healthy lifestyle choices are one of those targeted outcomes. However, there is currently a lack of family engagement in these programs. Across the nation, Boys & Girls Clubs face this dilemma, but it is especially prevalent on reservations as there is a preexisting distrust of education systems (Mackety & Linder-VanBerschot, 2008). Still, changing the life choices of youth must include family supports for change to occur outside of the club and at home. Additionally, family engagement in these programs offers opportunities for communication across generations, building the stronger relationships so important to Indigenous cultures. For the Boys & Girls Clubs on many reservations, their presence has become a staple to the

community, offering a comfortable environment that encourages a trusting relationship. Through time and outreach, families are beginning to communicate more with staff, building relationships through these interactions. The development of the club gardening program has offered youth the option to learn more about produce that will grow in this northern climate. The program teaches life skills, resiliency, patience, and sustainability. It also encourages an attitude of food sovereignty that is important to Indigenous peoples. The cooking program offers additional life skills, healthy relationships with food, and the joy that comes with making your own meal. Both programs lack high levels of family engagement, weakening the ability for these gardening and cooking skills to translate into daily living.

This creative component project directly targets the family engagement piece of the cooking program to enable kids in the program to take their skills home with their families and incorporate them into daily life. The program is titled ‘From the Greenhouse to My House’ and includes the combination of gardening and cooking curriculum. Through the creative component process, issues surrounding transportation, child care, location, and other logistics are addressed. It also opens a dialogue with tribal elders and the Salish Kootenai Tribes Culture Committee to ensure recipes taught to the families include native plants and other relevant cultural components. An outcome goal is to increase communication between the organization and the families, as well as strengthen the relationships within the participating families.

Literature Review

Factors for Native American Youth Health Disparities

There are many reasons for the healthy disparities among Native Americans, with high rates of poverty, lower levels of education, and health risk awareness being key issues to overcome. Current research indicates that families need an income that is twice the federal poverty threshold to meet their basic needs, which equates to \$48,072 for a family of four (National Center of Children in Poverty, 2017). A family that earns an income less than that is considered low income. According to Sarche and Spicer (2008), the percent of AI/AN people living in poverty is more than double than the U.S. population rate. For Native American children in Montana, approximately 68% are living in poverty (National Center of Children in Poverty, 2017). Another indication of this large low-income population in Montana is that 48% of AI/AN are in the process of owning their homes, or own them completely, compared to 72% of white people in the same situation (NCAI Policy Research Center, 2018). The unemployment rate among AI/AN people was 19% in 2010, compared to only 6% of white people in Montana (NCAI Policy Research Center, 2018). Families in poverty are challenged to sustain healthy living habits while attempting to maintain stable housing, overcoming food insecurity, and consistent income sources.

Disparities in educational attainment create barriers for Native Americans to provide higher incomes for their families. This begins with less AI/AN youth completing high school. The 2017 high school graduation rate among Native American youth in Montana was 67%, compared to 86% among all other Montana students (Office of Public Instruction, 2018). Those who strive for further education at colleges and universities also struggle to complete their programs. Although enrollment rates among AI/AN have doubled over the last 30 years, only 9% earn a bachelor's degree, compared to 19% of the U.S. population (National Congress of

American Indians, 2018). Lack of education is a factor for the overall health concerns of Native Americans.

Research indicates that many Native American caregivers struggle to recognize the potential health issues of the children in their care. In a study conducted by Adams, Quinn, and Prince (2005), 26% of the children studied were overweight, with another 19% being at risk of being overweight. The caregivers only recognized 15.1% of the children as overweight (Adams, Quinn, & Prince, 2005). Additionally, these caregivers, primarily their grandmothers, while concerned about diabetes and cardiovascular disease, were not concerned about the child's weight and did not see this as a risk factor for long term health concerns (Adams, Quinn, & Prince, 2005). Researchers concluded that community interventions must also address the caregivers' attitudes and beliefs regarding childhood obesity and future disease risks (Adams, Quinn, & Prince, 2005). This is increasingly important for Native American youth on reservations, as rural residency is also a risk factor for overweight and obesity concerns (Lutfiyya, Lipsky, Wisdom-Behounek, & Inpanbutr-Martinkus, 2007).

Currently Implemented Garden and Cooking Afterschool Programs

Across the United States, youth organizations implement gardening, cooking, or combine gardening/cooking programs, all to increase healthy eating habits and self-efficacy. Further evaluation of these programs offers insight into their long-term benefits. Texas AgriLife Extension and the University of Texas School of Public Health collaborated on a five-year study of the Texas, Grow! Eat! Go! Program targeting ethnically diverse, low-income students with vegetable garden and physical activity coordinated health interventions (Evan et al., 2016). Baseline results of this study indicate effective implementation across a large, diverse student population (Evan et al., 2016). Oklahoma Cooperative Extension Service (OCES) collaborated

with a rural school, providing food, nutrition and physical education in the school's afterschool program (Hermann et al., 2006). Utilizing the Jr. Master Gardeners, Ag in the Classroom, and USDA Team Nutrition curriculums, this program evaluated effectiveness with a pre/post questionnaire of participants and found increases in vegetable consumption and physical activity were significant (Hermann et al., 2006). Additional benefits of the program included collaboration with teachers, extension, parents, and business to further the garden program in the community (Hermann et al., 2006). Gardening and nutrition programs have been effective in reinforcing positive health habits, but evaluation of outcomes have been both positive and negative.

Out of school cooking programs are also implemented in many locations with varied results. Effective programs all have hands-on curriculum as a priority (Beets, Swanger, Wilcox, & Cardinal, 2007; Jarpe-Ratner, Folkens, Sharma, Daro, & Edens, 2016; Rodriguez, Stephenson-Hunter, & Shaprio, 2013; Thonney & Bigogni, 2006). Evaluation of one experiential program with students in third through eighth grades found that chef-instructors may be an effective way to improve the nutritional habits of low-income participants (Jarpe-Ratner, Folkens, Sharma, Daro, & Edens, 2016). Another successful implementation method is through adult facilitation, creating flexibility in timing and lesson focus (skills, recipe selection, meal ideas, etc.), allowing for youth to have active voice in the program and increasing independent life skills (Thonney & Bisogni, 2006). Evaluation of the Culinary Camp Summer Cooking Program determined that at-home meal preparation habits were not significantly impacted, noting that incorporating increased parental interactions in family meal preparation lessons and dining together would likely increase the positive long-term impacts of the program (Beets, Swanger, Wilcox, & Cardinal, 2007).

Emphasis on Parent Engagement in Schools and Out of School Time Programs

The supportive relationships of adults and families can be protective factors for youth as they develop core competencies in academic, social, and emotional learning (Collaborative for Academic, Social, and Emotional Learning, 2018). Organizations and programs that encourage these relationships and offer family and community partnerships encourage youth to develop a deeper self-awareness, increased self-management, social awareness, communication skills and relationship skills (Collaborative for Academic, Social, and Emotional Learning, 2018). Semke and Sheridan (2012) discovered that rural education settings often lack strong parent engagement, while also noting that the depth of research on rural communities is lacking compared to more urban school settings. Issues surrounding parent education, distrust of professionals, and the fear of asking for help due to a lack of confidentiality in a small community are all barriers to rural parent engagement (Semke & Sheridan, 2012). Additional barriers impact low-income families, including inflexible work schedules, language barriers, lack of parent education, and ethnicity (Van Velsor & Orozco, 2007). Specific to Native American families, the clash between the public-school system and their cultural history remains an issue, especially since grandparents, once in forced boarding schools, are a guiding influence of Native American family dynamics (Mackety & Linder-VanBerschot, 2008). With these negative inputs to youth outcomes, youth development professionals are including more parent engagement opportunities, noting increased graduation rates among students with parents who involve themselves in managing homework space, time management and other academic success factors of their adolescent's lives (Semke & Sheridan, 2012). Research also indicates that the positive relationships built during frequent family meals can encourage positive psychosocial well-being among adolescents (Eisenberg, Olson, Neumark-Sztainer, Story, & Bearinger, 2004). Fila and

Smith (2006) determined that one of the barriers to changing the healthy eating behaviors of urban Native American youth in their study was the lack of family involvement in the program. Their recommendation for further advancement of project implementation is the inclusion of nutritional professionals to work with Native American community leaders and elders to increase nutritional education throughout the community, encouraging the purchase of healthy, tasty foods with more regularity (Fila & Smith, 2006).

Positive Youth Development Influences

Programs that implement positive youth development concepts are often highly effective. The most common are sports or arts enrichment activities, providing youth opportunities for high levels of engagement (Shernoff & Vandell, 2007). When programs have simultaneous experiences of concentration, interest, and enjoyment, the quality of the experience from the participant's perspective is high (Shernoff & Vandell, 2007). Conversely, low level engagement activities, such as completing homework, are not defined as high quality experiences by youth participants (Shernoff & Vandell, 2007).

Another attribute of positive youth development is encouraging the youth voice. Participants note that providing a flexible learning environment, rather than 'herding' large groups of participants, creates a positive experience as it offers adolescents a choice in their activities (Prensky, 2005). The incorporation of youth voice is important, but still needs structural boundaries for positive outcomes. Unstructured programming, while often indicated as the choice by adolescents, is not challenging or engaging, and therefore organizations should continue to provide structure for positive outcomes (Balsano, Phelps, Theokas, Lerner, & Lerner, 2009). Kenyon and Hanson (2012) also noted that structured activities increased protective factors for participants.

Increased integration of positive youth development (PYD) concepts will continue to advance afterschool programming. The “Six C’s” of PYD include competence, confidence, connection, character, caring and contribution should be intentionally incorporated into programming (Kenyon & Hanson, 2012). A program does not have to incorporate all 6 C’s in order to be successful, but some C’s are better than none. To this point, when a stated goal of the program is to create a space for connection, changes are made in physical space and communication methods to optimize the opportunity together. Ice breakers are deliberate to programming schedule, not simply filler. Organizational emphasis on competence and confidence building also gives intentionality to skill set instruction, positive reinforcement and other methods that impact these specific youth development needs. Afterschool programming needs variety to increase engagement, including a mixture of social and academic activities with efforts to include them simultaneously (Shernoff & Vandell, 2007). While there are program specific components to effect positive outcomes, equally important are organizational priorities. Key aspects to enhanced organizational effectiveness include defined program goals and processes for internal and external evaluation, dedicated leadership that shares decision-making with staff, staff that is experienced in afterschool programs and encouraged to have supportive relationships with peers and youth, and evaluation methods to determine if there are positive results from program resources (Huang & Dietel, 2011).

There are additional concepts that should be implemented for programs developed for American Indian/Alaska Native youth. While there are differences among AI/AN peoples, there is the similar cultural belief that individual health stems from a balance among physical, mental, emotional, and spiritual elements (Kenyon & Hanson, 2012). Also important is the collective nature of AI/AN communities, with a practice of thinking in terms of ‘we’ instead of ‘I’,

extended family relationships often stronger than those of the immediate family, and community influence being more important than independence or self-expression (Kenyon & Hanson, 2012). Successful PYD programs for AI/AN youth incorporate activities such as smudges, sweats, and elder instruction of traditional arts; traditional healing and sweat lodge ceremonies; emphasis of traditional language; and incorporating extended family into the programming activities (Kenyon & Hanson, 2012).

Methods

This project began with the goal of creating change in this community, with the idea that it could be replicated to other Native American communities in the future. Extensive research on the topics of afterschool and out-of-school time programming yielded information on parent engagement issues faced in many settings. Emphasis was placed on programs that included cooking classes, gardening programs, or a component that included parent engagement to determine the frequency of this methodology among other programs and potential to gain insight on current effective implementation. There was also a review of literature of out of school time programs that were implemented on reservations or among urban Native American populations in the United States should there be similarities in their programs and ones that are implemented among land based Native American communities. Research that focused on Native American youth and their health disparities, as well as successful interventions, was reviewed to gain a better understanding of differences in main stream programs and the Native American adaptations to these programs.

In the spirit of trying to ensure that the program was culturally relevant, the original intent was to gain an opportunity to speak with members of the Confederated Salish Kootenai Tribal Council to receive their acceptance and support of the program development.

Additionally, this would have provided leverage to gain access to other members of the tribal community quickly, including the Indian Culture Committee, who oversees the programs and activities that revitalize and enhance the native cultural traditions and ancient ways for the Salish, Kootenai, and Pend 'Oreille tribes settled on this reservation. Through a series of conversations with numerous Tribal Councilmen, over four weeks, it was determined that the ability to obtain a place on the business agenda would not happen within the timeframe of this project. This is primarily because the summer is a time of culturally significant celebrations, leaving few dates when the council is in session with a full quorum. I was able to speak with the Executive Director of the Boys & Girls Club of the Flathead Reservation and Lake County, who suggested contacting other members of tribal administration and leverage the relationships in place to seek the input needed to insure cultural relevance.

As such, interviews with Native American people from the community were conducted to insure the program infrastructure minimized barriers to family engagement. These informal interviews were used to develop the lesson plans, inclusion of culturally relevant recipes, and recruitment tools to reach further into the community. (Interviewee 1), Salish tribal member and parent of a preteen, provided insight as to potential issues families may encounter that would inhibit engagement. (Interviewee 2), Head of the Department of Education for the Confederated Salish Kootenai tribes, spoke of the cultural pieces for inclusion, past experiences with community engagement and recipes that are important to this tribal community. She also suggested I speak with (Interviewee 3), Chair of the Indian Education Committee, who offered additional insights of potential barriers to inclusion. She was also able to speak of existing relationships with the public schools and her work with furthering parent engagement in that setting. Our discussion also included ideas to further collaborative relationships within the tribal

community and other local organizations, ways that we can enhance curriculum in future implementation rounds, and ways to seek financial supports for program sustainability.

Lesson plan development began after there was significant input from members of the Native American community as indicated above. The lesson plans are a standard format utilized in educational settings, but are then adapted to Native American terms and needs. This includes a recognition of familial importance, opportunities to socialize and eat together, and a reflection time as part of the conclusion of each session. Also important is insuring that recipes included can be made with commodity food as the primary source of ingredients, are family friendly, and can be replicated with ease outside of the classroom setting.

The search for a reliable and validated evaluation tool for the program included a variety of methods. Databases in Google Scholar, ISU e-Library, Indian Health Services, Cooperative Extension Services, and the Department of Health and Human Services were searched online. Keywords used in the search were: parent engagement survey tools, afterschool programs, parent engagement evaluation tools, family afterschool collaboration, cooking programs, gardening programs, out of school programs family engagement evaluation, and parent participation evaluation. In a casual conversation with the Regional Director for the Administration for Children and Families for further ideas for evaluation tool research was discussed. Additionally, a brief conversation with a Director of Evaluations and Insights for the Boys & Girls Clubs of America provided other resources to tap for an evaluation tool.

Results

Through the extensive research for this project, it was determined that there were numerous afterschool programs that contained gardening/nutrition or cooking components as an

emphasis in their curriculum. These programs focused on educating participants on healthier eating choices, basic cooking skills, and developing the ability to recognize healthy food on their own. Only one program was implemented among Native American youth, which was in a predominantly urban setting. Common among after school and out of school time programs was the lack of parent engagement. Meta-analysis of some gardening and nutrition programs indicated an increased level of family involvement would positively impact long term objectives of the programs, however, few programs actually addressed this concern. Additionally, any form of parent survey or input requested focused solely on potential changes in the child's habits or behavior. Program acceptability by the parents was not addressed in any of the program evaluation tools.

Barriers to Family Participation

Efforts were made to address the potential barriers to family participation in this program. There are additional barriers that are specific to Native American families, therefore informal interviews were conducted with various Native Americans in this community to increase program effectiveness and participation by family members. These informal interviews offered perspective and possible solutions for issues. They will be discussed in the following paragraphs.

Transportation.

Many families struggle with consistent reliable transportation for the basic needs of life. The Confederated Salish and Kootenai Tribes (CSKT) offer low cost transportation (\$5 one way) to those in need on the reservation, however, their services usually end at 6PM. Through discussions with parents and tribal administrators, transportation is not anticipated as a large

barrier to participation, but each agree that offering solutions to this issue shows a commitment to the overall pursuit of engagement and should be addressed.

A solution for transportation issues is a collaboration between the Boys & Girls Club and the CSKT Tribal Transportation Department. The Boys & Girls Club will collaborate with the tribal transportation department to arrange transportation for participant families to the cooking classes. The Boys & Girls Club has its own vans to provide transportation home after class sessions. Expenses associated with transportation will be incorporated into the program budget

Childcare.

While this is a family cooking class, there may be children that are unable or uninterested in participating with their families in the sessions. Extended family living in close proximity is common among many Indigenous people groups. If there are just a few of the family members interested in participation, childcare will need to be addressed. Larger family size is also prevalent, so there is the potential for a wide age range in attendance.

A solution for this barrier is to anticipate the need for activities for these children during sessions, and intentionally set our class time such that they allow for additional children to participate in club activities if they are six to 18 years old. Staffing expenses associated with higher attendance volumes will be included in the budget, but are expected to be minimal. Volunteers have been recruited to supervise younger children (under six years old) with a designated space determined at the Boys & Girls Club for their care.

Snacks and meals.

Food insecurity is a relevant issue in many rural and reservation communities. Families may not have the resources to provide a healthy meal, or may have time constraints that would

prohibit feeding their families before the sessions. Additionally, being hungry can lead to issues in class engagement and behavior for participants (Howard, 2011). Both tribal parents and administrators agreed that offering meals to families will be a strong encouragement for family engagement.

To address this barrier, and to allow time to strengthen relationships during mealtimes, the program will offer families the opportunity to come early to eat dinner with their children. Dinner is served at the club at 5 – 5:30 PM and is free to club members and their families. Snacks will also be provided as part of the class, and will meet the healthy eating standards that we implement in our normal food program. Special care will be taken to include fruits and vegetables grown locally as much as possible. Costs incurred will be included in the program budget.

Influence of social or educational status.

Parent engagement in school programs has been shown to be limited in situations where parents feel inferior or lack education compared to school professionals (Mackety & Linder-VanBershot, 2008). Also noted in the interview with the Head of the Department of Education, her staff has found that there is a lack of cooking skills for those raising children today (see Appendix A). One reason cited is the lack of recipes shared utilizing commodities (Interviewee 2, personal communication, August 24, 2018). (Interviewee 3) (see Appendix B) also considered the status barrier a concern in her work attempting to engage families within the Indian Education Committee, further indicating this as a potential hurdle for some families (Interviewee 3, personal communication, August 30, 2018). Busy families are also choosing quick and easy processed foods, both in a can and in a box. Knowing how to cut up a chicken or cook a buffalo roast, once common activities, are not part of the daily cooking regimen today.

Shifting program emphasis to teaching the children these skills will provide parents opportunities to learn alongside their children without feeling inadequate or unskilled, offering a solution to this potential barrier. A mixture of professional ‘celebrity’ chefs, tribal elder instructors, and respected parents from the community will be included in the curriculum. There are several key community advocates that will be included in the program to assist in improving attendance and engagement. As the Department Head mentioned, “If people know that she (the advocate) is involved, they will come just to see what she is doing. Once in the door, they are more likely to stay” (Interviewee 2, personal communication, August 24, 2018). Additionally, as parents become more familiar with the class community, there will be opportunities for small group facilitation roles, a class competition, and sharing of favorite recipes.

Class schedule times and dates.

The lives of families are busy, regardless of the day or time of year. Being aware of days of the week that encourage higher attendance and culturally relevant seasons are important aspects of a successful program. Each of the tribal members interviewed mentioned that this could be a barrier for participation and offered input into schedule and seasons to avoid.

Wednesday evenings are traditionally set aside by school districts as the designated family night, which minimizes sports practices and other school related events. Therefore, since this is a family engagement program, we will schedule our sessions on Wednesdays to minimize conflicts with other community functions. There are two seasons in the local tribal community often filled with traditional activities. In December and January, many families are participating in Jump Dance Ceremonies, a time when clans come together to renew the spirit. This is also a time when many families hold their sweat lodge, literally sweating out the evil spirits and renewing the soul. Another cultural season that is avoided for classes is July through September,

when many families are traveling to tribal celebrations. This is a time of family gatherings that span the miles. In this region, that can include Idaho, Wyoming, Montana, Washington, and Canada. Our anticipated first classes will begin in February, with a second series of classes beginning in April, and a break for the summer. Classes will then resume in September through November.

Potential funding sources.

Funding programs is an ongoing challenge in youth work. Without proper mechanisms in place for financial support, the sustainability of this program is in question. While the cost of children's meals can be supported through the USDA Feeding Program, the cost associated with adult meals, staff labor costs, transportation, and class supplies will have to be supported through other sources. Interestingly, each of the people interviewed offered independent ideas of addressing this barrier to participation.

Montana has a strong state collaboration with the No Kid Hungry network, whose goal is to insure every Montana kid has access to three meals a day. They offer mini grants to projects such as this, as well as a network of connections to other donors interested in this type of education. Additional funding will come from T.R.A.I.L. (Together Raising Awareness of Indian Life), funded through National Congress of American Indians (NCAI). This program is geared toward teaching youth diabetes prevention strategies. Collaboration with the dietitian at St. Luke Healthcare has also opened funding relationships with community partners interested in overall wellness among local families. Both the Department of Education and the Indian Education Committee have funds and resources that are not readily available to the Boys & Girls Club, but through the interviewing process, there was indication that the potential exists for availability for

this program. Continuing to strengthen relationships with numerous Confederated Salish Kootenai Tribal departments will also provide additional sources of revenue.

Native American Cultural Incorporation

While the initial focus of cultural adaption focused on the collaboration with the Confederated Salish Kootenai Tribal Council and the Tribal Cultural Committee, this was not a viable resource collaboration due to schedule constraints during this time of year. Alternate voices were made available within the tribal community that offered differing perspectives to develop an effective program. Interviews conducted with administrative leaders, Indian education advocates, and embedded parents were successful in providing the cultural relevance and barrier to engagement information needed.

Important to minimizing barriers for parent engagement, (Interviewee 1) provided the perspective of an engaged parent who wants to be a part of her children's lives (see Appendix C). She offered insight as a busy working parent that is often struggling to meet the emotional and physical needs of her family. Her suggestions surrounding childcare needs and potential days for sessions helped to address these barriers that could leave some families unable to participate. She also discussed the gap between education and families (Interviewee 1, personal communication, August 10, 2018). While this was not a primary concern for her, it defined the conversation with (Interviewee 3) later in the research process. She provided additional understanding of the different cultural barriers for some Native Americans as they attempt to navigate between a traditional and mainstream world. Discussion with (Interviewee3) offered insight into traditionally important times of the year, inclusion of extended family members in the program, and how this venue could help to increase connectedness among a people group that is already struggling with the segmentation that has occurred as the communal family structure has

decreased. She also affirmed the needs of providing meals to families as part of the program. And while her events offer gift cards to participants, she felt that offering a meal for them to take home fulfilled the idea behind the incentive (Interviewee 3, personal communication, August 30, 2018). (Interviewee 2) provided a completely different perspective as a grandmother, tribal administrator, and Native American advocate. Raised traditionally, she spoke of the needs of those with commodity food as their primary resource and how to cook healthy meals on a budget. Also important were the traditional recipes that should be passed to the next generation and providing an opportunity to bridge the gap for some families that have not had these experiences in their recent past. Her insight separated foods as truly traditional rather than traditional due to commodity rations, and how to incorporate them in the program. Her access to a variety of media sources exposed promotional ideas that were not part of the initial program, yet she also affirmed options that had been developed already (Interviewee 2, personal communication, August 24, 2018). Each perspective affirmed some of the components in place but also provided verification for the intentionality of the cultural aspects to increase the possibility of family engagement in the program.

Lesson Plans for the Program

Discussion thus far has been focused on the development of the program. The implementation of the classes relies on a lesson structure that is easily orchestrated on site. A summary of the lessons that are taught in the first-round implementation of the program is listed in Appendix D. Examples of the first three lesson plans are also included in Appendices E-G. A summary of each of these lesson plans is included in the subsequent paragraphs.

Lesson One provides the introduction to families to the overall cooking program. For many, this may be the first time they have participated in an activity with their children in a

group setting, so a special emphasis is placed on building community among participants. Ice breakers and an extended social time are part of this first session. Skills that will be developed include vegetable preparation, cutting and chopping, as well as educating families about a clean work space and handwashing. Participants will take home a meal of chicken and rice soup that they will prepare that session.

Lesson Two introduces traditional foods to families, with many of the ingredients part of the commodity foods delivery. Inclusion of community members in this session to offer additional traditional food insights helps to solidify the connections among families with their ancient ways. Participants will prepare buffalo stew and bannock bread to take home to serve to their families. Buffalo and wild game are a common diet component, therefore discussion surrounding safely preparing raw meat and meat substitutions will occur as part of the lesson. They will also be encouraged to meet new people in the class, hoping to increase connectedness.

Lesson Three focuses on the idea that families can eat healthy, prepare meals together, and utilize waiting time to build relationships. The meal made to take home is spaghetti with meat sauce and fresh vegetables. This menu is intentionally not challenging, utilizing simple substitutions to premade spaghetti sauces. More important to the session is introducing ideas to families that can increase the communication among members. Waiting for pasta water to boil is an excellent time to discuss the day's events.

Evaluation Tool

Throughout the research for a reliable and validated evaluation tool, the common theme of evaluations is the program's effectiveness of inducing behavior change of participating youth. Initially, my research was self-directed in my attempt to locate an acceptable evaluation tool.

However, I also reached out to professionals in program evaluation and family services. A Regional Director for the Administration for Children and Families provided other options that I had not considered as potential sources. These resources were databases of research conducted internationally to engage families. There were no evaluation tools that addressed parent acceptability of after school programming (Interviewee 4, personal communication, July 26, 2018). Also engaged in the search was a professional who provides program evaluation for the Boys & Girls Club of America. She also directed me to additional resources and possible keyword searches, which lead to evaluation tools that focused on children's behavioral changes. She also admitted in her work that parent engagement evaluations are not done simply because of the minimal interactions with parents across the country in the clubs (Interviewee 5, personal communication, July 17, 2018). Since parent engagement in after school and out of school programs is minimal in most situations, I was unable to access an evaluation tool that could question parents about their personal experience in this program.

Discussion

Incorporation of Positive Youth development (PYD) principles should be incorporated into after school and out of school time programs for these programs to achieve full impact. Research shows that these guiding ideas provide a framework for the further development of these youth people to achieve academic success, good character and leadership skills, and promote healthy lifestyle choices that are carried on into adulthood (Moore, Lippman, & Brown, 2004). Throughout this project, inclusion of these principles has directed the development and implementation strategy. Without them as a foundation for the work, this is simply a gardening and cooking program. Additionally, emphasis on the family and parent engagement component

of this program offers additional supportive relationship development opportunities for youth, which is also an important pillar of PYD.

For the Creative Component Project, details of the cooking program demonstrate the incorporation of PYD principles, primarily centered around the inclusion of Native American traditional culture aspects to encourage participation among these families. Within the cooking program, utilization of the Six C's of youth development are included. Competency development is advanced through social skills, cooking skills, and a deeper knowledge of traditional culture. Building connections with their peers, within their families and within their culture are also encouraged with participant involvement. Youth and family members develop a sense of confidence as they participate in their abilities to learn new skill sets, potentially facilitating and teaching specific sessions for the group, as well as becoming more confident in their understanding of their Native history. Participants are also extending their sense of contribution to the greater community through their involvement by learning to cook for themselves and for others. Initially, that is just for their immediate family, but as these skills develop, the framework is laid for them to assist at the many celebrations where food is an integral component of the community.

The important inclusion of encouraging youth voice is a piece of this program for participants. This is visible through deciding the meals for the last lesson and offering input on ingredient substitutions. It is also strengthened as participants identify the traditional cultural components that are important to them. For some, they have not developed an opinion on some of these ideas prior to participation, but the program design offers a starting point for these discussions. For Native American peoples, this is an important idea within PYD. Healthy lifestyles for Indigenous peoples include a balance of physical, mental, emotional, and spiritual

elements. Through the incorporation of traditional skills, stories, recipes and social supports the cooking program increases this asset. To further this idea, including communal inclusion and group interaction reaches into the idea that Native peoples find more importance in the 'we' instead of the 'I'. By including Native American tribal members in group facilitation and instruction, the program has increased acceptance among the community. Acceptance is also increased among tribal members by including the extended family in the program, offering engagement opportunities for the youngest to the eldest family members.

Through the incorporation of PYD ideas, afterschool programs have the opportunity to achieve the desired outcomes that those lacking the intentionality of PYD will not provide. The complexity of these ideas increases with the additional cultural components of implementation among Indigenous people, but this also affords inclusions not found in other programs. While this is a cooking program, the program offering is simply the vehicle for increasing PYD among participants. Building a platform for youth to develop stronger relationships among themselves and their families is a core goal of this program. By achieving this goal, the program sets in motion the development of additional core competencies that will extend to positively impact the youth and their families. Initially, these are the ideas that directed the development of this program. However, as the ideas developed and research continued to show that implementation of parent engagement components are not readily available and are not evaluated, further emphasis has been placed on this aspect of the program. Traditionally, afterschool programs lack parent engagement. And, youth development professionals constantly struggle with creating methods that actually change behaviors with youth outside of program time. Parents are a key piece to what occurs in the lives of the youth we serve, yet we consistently do not encourage them to participate in the programs themselves. Youth are in our programs right after school and

then parents pick them up with very little interaction. Additionally, if there is any family involvement, we do not ask them how they perceived that experience. As youth professionals, we should actively engage the people that are so important to the youth we serve. Minimizing barriers to participation, encouraging input, and developing relationships with the adults in their lives will ultimately bridge some of the gap that youth professionals experience with anticipated program outcomes.

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Appendix A

Interview with (Interviewee 2), Department of Education Head, Confederated Salish Kootenai Tribes

Date of interview: August 23, 2018

Location: Dobson Creek Coffee, Ronan, Montana

(Interviewee 2), while the head of the Department of Education for CSKT, is also the Executive Director for the Center of American Indian Policy and Applied Research. She is an educator, native language speaker, advocate for families and cultural heritage, and comes from a background of hardship and poverty. She also produces a hobby garden and is intentional in teaching her grandchildren the skills needed for self-reliance and sustainability. She has also taught cooking classes to high schoolers in the local schools with much success.

Thorough discussion of the perceived barriers of engagement and possible solutions provided additional depth to the program and its overall outcomes. While she does not currently receive commodities, her family survived on them for years. She recognizes the struggle between calorie dense shelf stable foods and eating healthy. The inclusion of the garden harvests at the club are a welcomed asset. Her experience with community gardens has been disheartening. While a central location has been helpful, the implementation of a community effort to maintain the garden has lacked in each area. “People get busy. The celebrations (Arlee, Standing Arrow, Crow Agency) begin, and everyone leaves and forgets about it. One person cannot lead the charge,” she lamented.

Much of our conversation encompassed ideas of recruitment to the program. Social media and fliers posted in community spaces were already in place, however, there is concern

about reaching the elder or extended family members raising children that might not frequent Facebook, websites, or grocery stores. Her suggestions for additional recruitment strategies included: invitation to participate in the CharKoosta (the CSKT newspaper); intranet messages within the CSKT network; deepening relationships with the Indian Parent Committee at the public schools; weekly promotion at the community senior centers and housing centers; weekly highlights in the CharKoosta with speaker and recipe information; and development of key connector relationships in the community.

(Interviewee 2) was also a wealth of information with ideas for native recipes that are still relevant for this tribal community. The inclusion of wild game in stews, soups, and as a main protein source is important to the culture. Bannock bread is easily made and a healthy substitute for fry bread. Egg noodles are another choice, giving participants an opportunity to utilize many of the kitchen skills taught through the program. She suggested that minimal spices are used in the recipes, with salt pepper, garlic, and occasionally basil as the primary choices. Adding vegetables to stews and soups or simple steaming, is an inexpensive way to add nutrition for many families. These vegetables include tomatoes, onions, potatoes, peas, beans and carrots are the most common and are easily accessible for many families. Growing each of these requires minimal care and could be incorporated into the program seasonally. Hard boiled eggs, chokecherry syrup, and huckleberry jam are other culturally relevant options for class projects.

At the end of our time together, (Interviewee 2) offered the services of her department for enhancements to promote the program as well as support the program financially. She recognizes the importance of collaboration between organizations to strengthen the overall community.

Appendix B

Interview with (Interviewee 3), Chairman, Indian Education Committee, Confederated Salish Kootenai Tribes and Salish Language Specialist and Instructor, Early Childhood Services

Date of Interview: August 30, 2018

Location: Early Childhood Services Bldg., St. Ignatius, MT

(Interviewee 3) is an advocate for traditional living for Native Americans. In her role as a Salish language specialist at Early Childhood Services, she works to familiarize infants, toddlers, and preschool children with their native language, as well as facilitate language learning among staff and families. She believes traditional living is something that has been lost among many Native American families through assimilation into mainstream culture, historical trauma that created distrust and shame, and a disconnectedness to the community and the land over the generations. That passion for traditional connectedness lead her to the Indian Education Committee (IEC), also known as the Indian Parent Committee, that works with the public schools to encourage traditions and culture infusion into their educational components. Each Montana public school receives state funding for these traditional components and the committee advocates for effective use of these dollars.

The perspective of (Interviewee 3) on parent engagement for this program provided valuable insight on why there are such differing opinions about possible barriers and priorities for the program. In her professional work, she has seen that students and parents follow one of four attitudes about culture. They are either:

Marginalized - feeling they are not a part of their traditional culture nor mainstream culture;

Bicultural - accepting either traditional or mainstream easily, moving from one to the next frequently;

Assimilated – only identifying with mainstream culture, using terms such as “those Indians”; or

Traditional – only identifying with Native American culture and their traditions.

Additionally, the shifting communal family structure has created additional pressures on traditional culture, segmenting communities away from what had been a success method of family living for many years. She feels that most parents are unaware of the disconnectedness until tragedy strikes the community, as suicide has continued to do over the last 10 years. Often, the following response of parents is a feeling of shame for not being more familiar with the traditional beliefs, with leads to further disconnection.

She did offer ideas for inclusion in the program development that have been successful for the IEC over the years. A key component is food, providing physical nutrition and a social setting to build community. Humor is also important, being able to laugh at yourself and lighten the discussions. Give away items have been an integral piece of their events, and are generally gift cards for groceries, gas, or local family activities. All gifts are family centered and focus on family improvement in some way. She discussed at length the importance of building the trust of parents. That does not happen quickly among Native American families. Insuring sustainability to remain a viable program for years will increase the opportunities for long term success impacts on families in the community.

Appendix C

Interview with (Interviewee 1), Salish tribal member, club member parent, Parent Advisory Committee member

Date of interview: August 10, 2018

Location: Dobson Creek Coffee, Ronan, Montana

(Interviewee 1) is an advocate for family engagement on a personal level. Her immediate family sits together for meals at least 4 nights a week, engaging in conversation with each other on a regular basis. She is intentional about teaching her children kitchen skills. However, she did not learn these skills as a young person. The relationship with her husband, who was taught these skills as a young man, has shown the importance to them as parent of starting teaching their children early in life these skills.

She recognizes, however, that the importance of mealtime is not the normal for many of her peers and families. When initially asked about the barrier for family engagement, she suggested that we (the Boys & Girls Club) make these classes mandatory to ‘force’ families to spend time together. After further discussion on this topic, she agreed that a sense of being mandatory does not encourage relationship. However, throughout the discussion about possible barriers, she continued to insist that families have to develop an attitude of desire to be together and share moments as a family. She used the phrase “they just have to have the want to” on numerous occasions throughout the interview.

Of the barriers identified in this paper were discussed, the need to address the childcare was a priority. Many families have a wide range of ages represented in their immediate

household. Also mentioned are the grandparents raising grandchildren, often of mixed ages. Being able to offer a safe place for these younger children was an important solution in her mind.

Also notable was her lack of concern surrounding the education or skill set differences possible between the teaching professionals and participants. She views the abuses of schools over the years as something from previous generations and not relevant to her parenting paradigm.

Appendix D

Family Cooking Sessions – Overview of Lessons for First Round Implementation

- Lesson 1 – Introduction and Basic Cooking Skills
Topics: Clean work areas, knife use for preparing vegetables, safe can opening, easy recipes that are healthy
Social Component: Community relationship development, family relationship development
Recipe: Chicken with Rice Soup
- Lesson 2 – Traditional foods with commodity ingredients
Topics: Review clean kitchen skills, safe handling of raw meats, traditional food substitutions for healthier meals
Social Component: Community relationship development, cultural competencies, generational learning
Recipes: Buffalo Stew with Bannock Bread
- Lesson 3: Healthy meals with time to share
Topics: Review safe meat handling, preparing fresh vegetables, cost effective processed food substitution, utilizing meal preparation time for building relationships
Social Component: Creating moments for developing strong relationships is important, share your time, share your values
Recipe: Spaghetti with meat sauce and fresh vegetables
- Lesson 4: Beyond packaged foods, you CAN make it yourself

Topics: Creativity within commodity foods, use rolling pins, pizza cutters, clean counter spaces

Social Component: Self-management, responsible decision-making, problem solving, relationship building

Recipe: Canned chicken or wild game with homemade egg noodles; steamed vegetables

- Lesson 5:

Topics: Utilizing meats that are accessible and traditional

Social component: Sharing hunting stories, relationship/community building, self-awareness

Recipe: Venison and Barley Soup

- Lesson 6: Session Completion Celebration

Topic: Utilizing the Skills that have been developed over the sessions, Recognition of the relationships over the course, determining possible options for the following courses

Social Component: Social awareness, relationship/community building, decision making

Recipe: Class choice (to be determined at the end of Lesson 5)

Appendix E

LESSON PLAN Week 1: Kitchen Basics/Chicken & Rice Soup

LEARNING GOAL:

I can effectively utilize simple tools in the kitchen, keeping my workspace clean to minimize health concerns. I know how to keep myself and others safe. I can cook a simple meal for my family.

OBJECTIVE(s):

Participants will learn how to utilize simple kitchen tools (peelers, paring knives, can openers); clean their workspace and wash their own dishes/utensils; and to prepare a simple meal for their families to take home at the end of the class session. Special emphasis on community building, family relationship building, developing skill competencies.

MATERIALS:

Cutting board for each participant
Paring knives
Vegetable Peelers
Hand soap
Paper towels
Dish soap
Wash rags and towels for drying
1-gallon Ziploc per family
Handwashing test kit (black light and test solution)
Canned cook chicken, cubed, 2 per family
5 lbs. potatoes
2 lbs. carrots
2 lbs. medium onions
Canned kidney beans, 16 oz, 2 per family
5 lbs. rice, 2 cups uncooked per family
salt and pepper
large mixing bowls, 1 per family

PROCEDURES:**1. Introduction:****a. Gain student attention**

Begin the lesson with a fun, active and engaging activity. Ice breaker to familiarize names and get to know each other. Include additional time as needed for further relationship building.

b. Why we hand wash and wipe surfaces well

Utilize the black light and test solution to show participants that germs are harder to get off than you think. As time allows, this can also be sprayed on the counters, then wiped clean to observe the bacteria left behind.

c. Define new concepts:

Keeping the workspace clean as you prepare your meal

Preparing meals is easy and quick

Being safe with kitchen tools is important

2. Guided practice:

Demonstrate every concept for them first, then have them show you their skills.

Wipe down counter space before, during, and after food preparation

Teach safe vegetable peeling skills

Teach safe chopping skills

Teach safe can opening skills

Mix ingredients together and bag mixture for take home

3. **Independent practice:**

Have them practice their new skills.

CIRCLE TIME (REFLECTION):

Sharing opportunity about new relationships built, new skills learned, what was the best part of the lesson. Review the new content that was taught during the lesson. Discuss cooking this meal at home. Provide written instructions for this recipe, including cooking details. Snacks provided during circle time. SNACKS SERVED DURING DISCUSSION.

RECIPE: CHICKEN & RICE SOUP (MAKES 8 SERVINGS)

Ingredients:

2 cans (16 oz) cooked, cubed chicken meat
2 cans (16 oz) kidney beans, drained
2 large potatoes, peeled and cut into 1 inch cubes
2 carrots, peeled and sliced into bite size pieces
1 medium onion, chopped into bite size pieces
2 cups uncooked rice
6 cups warm water
salt and pepper to taste

Instructions:

1. Wash all fresh vegetables; drain
2. Peel potatoes and cube; place in large mixing bowl
3. Peel carrots and slice; place in large mixing bowl
4. Chop onion; place in large mixing bowl
5. Mixing fresh ingredients together with large spoon

6. Open kidney beans; drain; place in mixing bowl
7. Open cooked chicken; DO NOT drain; place in mixing bowl
8. Mix ingredients together with large mixing spoon
9. Store in airtight container until ready to cook (within 2 days)

Cooking:

1. Place chicken/bean/vegetable mixture in large stock pot
2. Add warm water
3. Mix ingredients with large spoon
4. Add uncooked rice; mix well
5. Cover pot
6. Turn stove to medium-high heat until mixture is boiling
7. Reduce heat to low and simmer until rice is fully cooked (approximately 15 minutes)
8. Remove from heat; turn off stove
9. Add salt and pepper; mix well
10. Serve hot (with crackers or bread if available)

Appendix F**LESSON PLAN Week 2: Buffalo Stew with Bannock Bread****LEARNING GOAL:**

I can make a simple stew with buffalo meat that will feed my family healthy. I can use bannock bread instead of fry bread for a healthy traditional meal.

OBJECTIVE(s):

Participants will learn how to prepare buffalo stew with their new kitchen skills. They will make bannock bread instead of fry bread, realizing that bannock bread is the traditional healthy choice. They will recognize this is easily replicated at home. There is a meal prepared for take home. Infusion of traditional relevance of these foods. Additional support provided by tribal community member familiar with these traditional foods. Social relationship development, skill competency development.

MATERIALS:

Cutting board for each participant
Paring knives
Vegetable Peelers
Hand soap
Paper towels
Dish soap
Wash rags and towels for drying
1-gallon Ziploc per family
2 lbs. buffalo meat (can substitute other wild game or beef) per family, cubed
5 lbs. potatoes, red preferred
5 lbs. carrots
2 lbs. medium onions
2 stalks celery per family, chopped
2 (14.5 oz) cans stewed tomatoes per family
Quick-cooking tapioca, 2 Tbsp. per family
Italian seasoning (will use for other sessions)

salt and pepper
3 cups all-purpose flour per family
baking powder, 2 Tbsp. per family
Butter, ¼ c. per family
Water
large mixing bowls, 2 per family

PROCEDURES:

1. Introduction:

a. Gain student attention

Begin the lesson with a fun, active and engaging activity. Ice breaker to familiarize names and get to know each other. Encourage switching tables to get to know new people.

b. Review

Discuss proper hand washing techniques, importance of keeping work space clean, order of chopping. How did the family like the meal they made last week? Any ideas for improvement?

c. Define new concepts:

Safe handling of raw meats

Safely operating an oven

Eating traditional and healthy are not separate ideas

Look for ways to substitute for healthier choices

Option of using a slow cooker for this meal instead of an oven (Buffalo Oven Stew)

Option of using the oven rather than frying (Bannock Bread)

2. Guided practice:

Demonstrate every concept for them first, then have them show you their skills.

Wipe down counter space before, during, and after food preparation

Teach safe raw meat handling skills (this recipe does not require browning)

Safe vegetable peeling skills

Safe chopping skills

Safe can opening skills

Mix ingredients together and bag mixture for take home

3. Independent practice:

Have them practice their new skills.

CIRCLE TIME (REFLECTION):

Review the new content that was taught during the lesson, including cultural relevance.

Opportunities for coyote stories (seasonal) and family stories. Share ideas for other foods to be taught. Traditional ways discussion directed by guest tribal member. Discuss cooking this meal at home. Provide written instructions for this recipe, including cooking details. SNACKS

SERVED DURING DISCUSSION.

RECIPE: BUFFALO OVEN STEW (MAKES 8 SERVINGS)**Ingredients:**

- 4 medium red-skinned potatoes, chopped
- 4 medium carrots, cut into 1-inch pieces or 2 cups tiny whole carrots
- 2 medium onions, coarsely chopped
- 2 stalk celery, sliced
- 2 tablespoons quick-cooking tapioca
- 2 lbs. buffalo (bison) or beef stew meat, cut into 1-inch cubes*

- 2- 14.5 oz canned stewed tomatoes
- 1 tablespoon sugar
- 1 tablespoon dried Italian seasoning, crushed (optional)
- 1 teaspoon salt
- 1/2 teaspoon black pepper

Instructions:

1. In a 3-quart casserole, place the potatoes, carrots, onion and celery. Sprinkle tapioca over the vegetables. Add meat. In a medium bowl, combine undrained tomatoes, sugar, Italian seasoning, if you like, salt and pepper; pour over meat.
2. Bake, covered, in a 325-degree F oven for 2 hours or till meat is tender. Stir before serving. Makes 6 servings.

Variation

Crockery-cooker directions: In a 4- to 5- quart crockery cooker, place the potatoes, carrots, onion and celery. Sprinkle tapioca over the vegetables. Add meat. In a medium bowl, combine undrained tomatoes, sugar, Italian seasoning, if you like, salt and pepper; pour over meat. Cover; cook on low-heat setting for 10 to 12 hours or on high-heat setting for 5 to 6 hours.

Note * If buffalo (bison) or beef stew meat is unavailable, use a one 2-pound buffalo (bison) or beef chuck pot roast. Trim fat from meat. Cut meat into 1-inch cubes. Continue as above.

RECIPE: BANNOCK BREAD**Ingredients:**

- 3 cups all-purpose flour
- 1 tsp. salt
- 2 Tbsp. baking powder
- ¼ cup butter, melted
- 1 ½ cup water

Instructions:

1. Measure flour, salt, and baking powder into a large bowl. Stir to mix. Pour melted butter and water over flour mixture. Stir with fork to make a ball.
2. Turn dough out on a lightly floured surface, and knead gently about 10 times. Pat into a flat circle 3/4 to 1 inch thick.
3. Cook in a greased frying pan over medium heat, allowing about 15 minutes for each side. Use two lifters for easy turning. May also be baked on a greased baking sheet at 350 degrees F (175 degrees C) for 25 to 30 minutes.

Appendix G**LESSON PLAN Week 3: Spaghetti w/ meat sauce & fresh veggies****LEARNING GOAL:**

I can make a simple spaghetti with meat sauce that allows for more time to build relationship with my family and eat health. I can prepare fresh vegetables easily with my children for healthy options.

OBJECTIVE(s):

Participants will learn how to prepare spaghetti sauce rather than purchased processed sauce with their new kitchen skills. They will recognize this is easily replicated at home. There is a meal prepared for take home. Introduce communication ideas for families for implementation at home. Development of social skills, self-awareness, time management skills.

MATERIALS:

Cutting board for each participant
Paring knives
Hand soap
Paper towels
Dish soap
Wash rags and towels for drying
2 - 1-gallon Ziploc per family (1 for sauce, 1 for veggies)
2 lbs. buffalo meat (can substitute other wild game or beef) per family, ground
2 cans tomato sauce per family
2 cans tomato paste per family
5 lbs. onions
Garlic powder
Dried parsley flakes
Italian seasoning
Crushed red pepper
White sugar, 5 lbs. bag (can be used for future sessions)
Worcestershire sauce, 1 large bottle
Fresh basil leaves (harvested from club garden)

salt and pepper
spaghetti noodles (2 lbs. packages for each family to take home)
Cauliflower, broccoli, carrots (harvested from club garden to take home)
large mixing bowls, 2 per family

PROCEDURES:

1. Introduction:

a. Gain student attention

Begin the lesson with a fun, active and engaging activity. Ice breaker to familiarize names and get to know each other. Encourage switching tables to get to know new people.

b. Review

Discuss proper hand washing techniques, importance of keeping work space clean, order of chopping and how to prepare raw meats. How did the family like the meal they made last week? Any ideas for improvement?

c. Define new concepts:

Safe handling of raw meats and browning meats for sauces

Easy meal preparation is healthy and offers extra family time

Look for ways to substitute for healthier choices

2. Guided practice:

Demonstrate every concept for them first, then have them show you their skills.

Wipe down counter space before, during, and after food preparation

Teach safe raw meat handling skills and browning

Safe chopping skills

Safe can opening skills

Mix ingredients together and bag mixture for take home

3. Independent practice:

Have them practice their new skills.

CIRCLE TIME (REFLECTION):

Review the new content that was taught during the lesson, including utilizing the time together waiting for the sauce and noodles to cook for other conversation. Discuss cooking this meal at home. Provide written instructions for this recipe, including cooking details. **SNACKS SERVED DURING DISCUSSION.**

RECIPE: HOMEMADE SPAGHETTI WITH MEAT SAUCE (MAKES 8 SERVINGS)

Ingredients:

2 pounds ground buffalo, venison, or beef (I also often use half Italian sausage)
salt and freshly ground black pepper, to taste
2 medium onion, chopped
24 ounces tomato sauce (2 cans)
12 oz tomato paste (2 cans)
1 tsp Italian seasoning
1 ½ Tbsp dried parsley flakes
1 ½ tsp garlic powder
crushed red pepper flakes, to taste
2 Tbsp Worcestershire sauce
2 Tbsp granulated white sugar
1 ¾ cup water
½ cup fresh basil leaves (optional)
spaghetti noodles, for serving

Instructions:

1. Season ground meat with salt and pepper.

2. In a large skillet, add the ground meat and chopped onion and brown. Drain excess grease.
3. Add tomato sauce, tomato paste, Italian seasoning, parsley, garlic powder, crushed red pepper, Worcestershire, and sugar to the skillet.
4. Stir well to combine and bring to a boil. Add water and stir well.
5. Reduce heat and simmer for 30 minutes. Add chopped basil before serving, if desired. Cook noodles. Prepare fresh veggies and chill until served.

Appendix H

Promotional and Media Releases

Community Notes Section for the Local Newspapers (CharKoosta, Valley Journal, Lake County Leader)

Family Cooking Classes at the Ronan Boys & Girls Club

What keeps your family from eating healthy? Time? Money? Skill? Starting October 1st, every Tuesday at 6PM, cooking classes that are FOR THE FAMILY are being offered to answer many of these challenges and more. Kids at the Boys & Girls Club have been learning to cook at the club – now it's time to join them for an evening of fun and family.

Families will learn to shop wise while still buying healthy, meal prep skills, and making easy meals for even the hungriest families. Wild game, native plants, and traditional recipes will be part of the classes. Come to one class or come to all, each night you will go home with a meal to share. The cost is \$5 per class per family. Preregistration is not required but recommended. Childcare offered for kids not part of the club program. Space may be limited. For a complete list of meals for each week, check out our website at www.flatheadbgc.org or contact Amy @ the Ronan Clubhouse (406-676-5437).

Website/Social Media and Newspaper Ad piece

CAN FAMILY MEALS BE HEALTHY AND ON A BUDGET?

YES, THEY CAN!

**FAMILY COOKING CLASSES START February 6th – March 13th.
EVERY WEDNESDAY, 6-7:30 pm**

AT THE RONAN BOYS & GIRLS CLUB

**Cost \$5 per class per family, take a meal
home after each session**

**Preregistration not required but
recommended. Space may be limited.**

Contact Amy @ the Ronan Clubhouse 406-

676-5467 or check it out at www.flatheadbgc.org



Can Family Meals be Healthy when on a Budget?



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Short on \$ and want to eat healthy? It can be done!

Family cooking classes available at the Boys & Girls Club in Ronan.

Learn together about price wise shopping, food prep, and easy meals sure to fill the family. Healthy habits start young – begin today!

When: Wednesdays, 5:30 PM – 7:30 PM

February 6th thru March 13th. Come to 1 class or come to all!

Where: Boys & Girls Club, Ronan

Cost: \$5 per class per family, which includes a family meal before the class. Each class will also make a meal for 8 to take home to enjoy.

Meals will include the use of wild game, native plants, and recipes important to our community. Contact Amy @ the Boys & Girls Club (406-676-5437) to sign up for classes. Preregistration is not necessary – but recommended. Childcare is available for children not members of the Boys & Girls Club. Space may be limited.

Sponsored by the Boys & Girls Club as part of the 'From the Greenhouse to My House Education Program'. Thanks to the No Kid Hungry collaboration for its support.