

## Navajo (Shiprock) Federally Recognized Tribe Extension Program Ripple Effects Mapping Findings

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The Indian Land Tenure Foundation (ILTF) engaged in a joint collaboration with an evaluation team and the Western Extension Risk Management Education Center to measure the long-term impacts of the Federally Recognized Tribal Extension Program (FRTEP) serving the Navajo Nation (Shiprock). In order to collect this information, the evaluation team used a tool called Ripple Effects Mapping (REM). REM is a storytelling technique that is used to collect stories and experiences from community members. The results at the completion of a Ripple Effects Mapping included both a visual map and a set of narratives that were subsequently analyzed.

The data from 31 FRTEP programs was summarized into a final report – *“Mapping FRTEP Impacts in Indian Country”* and published in March 2022 for the purpose of demonstrating the collective value of the programs. This report can be found [Measuring FRTEP’s success - Tribal Extension](#).

In February 2020, a Ripple Effects Mapping event was held with Navajo (Shiprock) Tribal members and others in the community who benefited from FRTEP programs or were aware of the impact of this programming. Those participating in the event may have included farmers/ranchers, community members including agency and/or Tribal leadership, high school students, 4-H members, and others.

During the session, participants had the opportunity to tell us stories about how they have benefited from having FRTEP in their community. A facilitator led the conversation, asking each Tribal and/or community member to share their story one at a time. Questions participants were asked to consider included:

1. *Tell us a story about how one of these programs has had an impact on your Tribal community.*
2. *Are you or your family doing anything differently as a result of these programs?*
3. *What has been a personal benefit to you or your family because of these programs?*
4. *What has been the most helpful part of these programs for you, your family, or your Tribal community?*

As individuals spoke, their stories were both recorded and mapped into digital mapping software in order to visually display the impact. No individual’s names are included in this data set or the final report mentioned above. Following the REM, those stories were analyzed using the FRTEP priority program areas to determine the ways in which the FRTEP has impacted the Tribe and surrounding community.

This report includes all of the stories collected from the Navajo (Shiprock) Tribe.

- Page 2 shows examples of ways you can use this information.
- Page 3 summarizes in themes and subthemes the ways in which the FRTEP program and you as the FRTEP educator/agent had impact in your Tribal community.
- Pages 4-8 includes these themes and all of the stories collected from your REM event.
- Page 9 is an image of the full REM Map, which is also attached as a PDF for reprinting. Additionally, a laminated poster of your REM MAP is being mailed to you, to share with community members, Tribal leaders and others vested in your programs.

If you would like to have an opportunity to discuss in further detail and/or have questions, we can set up a Zoom meeting with one of the Ripple Effects Mapping team members.

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## **How you can use your Ripple Effects Mapping data:**

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Storytelling is a powerful technique that can be used in many different ways. Your stories from REM helped us understand the impacts and value of FRTEP that can be shared with funders, Tribal members and leadership. More than numbers, stories can reveal needs, achievements and emotional real-life impacts. Your story examples can be used multiple ways to elevate the importance of the work that you are doing and to demonstrate the collective impact that it is having in your community

## **Here are three ways you can use the two edited story examples (below) while also utilizing the report's themes and subthemes to demonstrate the impacts this program is having:**

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### **Within the Community**

- Stories can be shared or incorporated into community celebrations and/or events.
- Communicated to your Advisory Committee to help build capacity for future programming.

### **In Reports**

- Prepared reports Tribal Council members and other community leaders with story examples, themes and subthemes that show how FRTEP is working to accomplish the priority areas established by the Tribal Advisory Council; and which relay the benefits, impacts and other indicators of success as a result of FRTEP.
- Prepared reports for your 1862 Land Grant University or your 1994 Tribal College or University leadership with story examples embedded and that include the themes and sub themes from each of the program's priority areas. Highlight how the Ripple Effects Mapping session empowered community members to share their stories and the benefits inherent in discovering the successes brought about by the program.

### **In Grant Applications**

- Having a solid evaluation plan is critical to writing a successful grant application. Including outcomes from the Ripple Effects Mapping demonstrates the long-lasting impacts of FRTEP and uses a culturally appropriate approach to do so.

*In summary, the stories and data that you have collected through the Ripple Mapping process can be used many different ways to communicate your successes and to elevate your program not only at the community level – but also to your stakeholder partners, collaborators and other individuals, organizations and entities, for the purpose of strengthening and building the capacity of FRTEP.*

## Themes and Subthemes

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For the Navajo Nation (Shiprock) and community, the impacts, effects, and benefits could all be found within the following program priority areas and subthemes listed here. On pages 4-8, you will see the same priority areas, subthemes with individual stories collected directly from the transcript.

### 1. American Indian Cultural and Linguistic Preservation

- Engaging Tribal Members in Tribal Traditions

### 2. Indian Farmer and Rancher Productivity and Management

- Support for Ranchers

### 3. Tribal Youth and 4-H

- Life skills
- Personal Growth

### Overall

- Approachability
- Connections and Partnerships

## Themes, Subthemes and Stories

Theme	Sub-Theme	Statement
<b>American Indian Cultural and Linguistic Preservation</b>	Engaging Tribal Members in Tribal Traditions	We are working on traditional foods. We've tried to bring [corn] back and then even some of the traditional ways to prepare food. Like we hosted a blue corn tamale workshop and a blue corn pancake thing. We've been doing a lot of these, our biggest goal for that is to actually show them the Navajo way to process a lamb. Because there's certain ways you can do it and there's stories behind all of that.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	We do a lot of educational stuff and mainly beef quality assurance. There's a group that they formed to better manage their cattle. And it just started out with a heifer development to focus on developing good heifers but a lot of these folks [were relocated]. They were forced off the land that the Hopi's were given. Forced to move. From one area to there and so I guess through the workshops they learned how to manage their cattle better and eventually that group became part of the Native American Beef program. It's the elite cattle people. Native American Beef. It's a what do you call a branded product from LaBatt Industries, it started from Navajo It's been five or six years they've been doing that. And two years ago, they came out with how much money was realized from that program in that community. Over a million has come back into the Sanders community.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	I think the people realize that they could actually make more money with their cattle if they just managed better. Just do a better job. So, these cattle are evaluated and the carcass data comes back to them and that tells them how good their beef is. One of the requirements is that they have to be 51% Angus or English-bred. They grade them at so they can sell them to restaurants and different places sell them like the restaurants in Texas, Oklahoma and at the casino's, the Navajo casinos. Knowing that they have this asset and this high quality asset, and now can prove it, and personally gain from it. The membership of that group or the program is open to anybody that wants to participate. They've opened it up to other Tribes now. So instead of just having the cattle from that group of people, other people can start bringing them in and it doesn't have to be particular number.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	Even if they had two cows, it still has to meet the same criteria. In the past, people sell their cattle to the auction barn. And because they came off the reservation, they weren't really seen as quality cattle because it was branded and they knew that it came off the reservation. They've

Theme	Sub-Theme	Statement
		always felt that that was the only place to market animals. So now that they have this program, they're able to manage it better. It's not seen as Navajo cattle, skinny cows coming off the range.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	They're getting away from the "N bar N" reputation [the brand the Tribe would use] and there's an opportunity for marketing. If the producers didn't have their own brand they would use the Navajo brand. So that would go to the sale market, the auctioneers, the sale market would recognize it as kind of a low-quality carcass and because they lump it all together. Now they have that program enabled to market their cattle at a better price, along that they learn how to manage it. Own the brand instead of being told what their quality was.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	The [Navajo] Tribe is also helping some of the producers by providing registered sires. Angus.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	[How does this connect to the FRTEP?] The education – teaches about marketing and branding. It's all part of that beef quality assurance program that [FRTEP] teaches.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	[Learning about] not giving injections over the rump where the meat comes from. That would affect the quality of the meat so if they learn how to give injections properly then they know they can sell this animal at a better price than throw away the carcass, not trying to castrate one year old bulls. Better management.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	I think it's just because here on Navajo, it's always been the perception or the way it's done to have skinny cows and take what you take to the auction barn. No quality there. But with the Native Beef Program, they're changing that perception that's been going on for year and years and years. With that Native Beef Program, they're getting to the youth saying that this is how it's supposed to be.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	Now that program is slowly going towards sheep. There's a travel college been working with NMSU on the SAMRAM. They have worked with NMSU to develop this breed that is for this area, a hearty adapted breed. So they work with sheep producers to give them these rams so we're not in-breeding. Because that's one thing that happened. Because someone says, I had the same ram for like 8 years. These little niche areas are starting to really make an impact and people are starting to say, well, what kind of sheep do I need? And I was like, well, first of all, what are you trying to produce and why? If you're doing straight wool, then these

Theme	Sub-Theme	Statement
		are the best wool breeds. Here, if you're trying to [raise] meat, here's this. I want wool and meal, here are dual purpose breeds and that's what a SAMRAM is. It's educating the community about do you just want sheep to have sheep or do you want to make a profit from it.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	[Purpose] is to feed your family or make a profit. And is the wool for any kind of native arts depends on the type of wool that you use. Back, 1980s and 90s, wool used to get a good price. But now it's what? 25 cents? It's gone way down. I think it's the same thing happening with the wool and they try to sell it local. Nobody's holding onto their wool to find a better buyer. They're going to the local feed store and letting the guy cheat them out of their wool.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	There's a company out of Kansas, Midstate Wool, that has been coming into the Navajo nation and the different Pueblo's in the area to try and get a higher price for their wool. Because they can take it back to Kansas and sell it for more. [It's attached to FRTEP because] It's a part of the education and connecting some of these producers that don't know about that program. Kind of an economic development outreach.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	[Agent] here in [Tribal location] helped us get a grant so that when we obtained a farm, we were able to use some of that grant funding to get water to the property. He helped us get the grant, he helped write the grant, the get the funding so we could get water off the main canal to the farm and then he helped us with giving us advice on what to plant and all that given it's a farm that was idle.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	[Agent gave advice] what kind of plants would best grow in that soil, soil testing, all that type of stuff. Things that go along with farming. He helped us establish the pastures and then we were able to graze, weaning. In the fall we weaned calves, and we grazed calves on that.
<b>Indian Farmer and Rancher Productivity and Management</b>	Support for Ranchers	We do a lot of educational stuff and mainly beef quality assurance. There's a group that they formed to better manage their cattle. And it just started out with a heifer development
<b>Tribal Youth and 4-H</b>	Life skills	This has overlapped with the 4H program. I have a 4H club in that area. And the mom works with the Labatt company. And her 4H kids are very big on quality insurance. The kids are learning why it's important for the genetics for their animal. Where do they get it from. Where their food is actually processed, where it comes from.
<b>Tribal Youth and 4-H</b>	Life skills	I didn't know much about forage and none of those things because I was raised elsewhere. But, the kids that were in the 4H program actually introduced my son, they were in

Theme	Sub-Theme	Statement
		<p>the same class, to 4H. And I raised both sons in 4H. Now one's 26 and the other one's 20. The value is, the older son did all the animal projects. That was his thing. And he was able to learn more about the specialties in show animals, which is different than range cattle.</p>
<b>Tribal Youth and 4-H</b>	Personal Growth	<p>Some of the same principles apply and he's more outgoing than the other one but he's able to expand his horizons through the conferences, the different camps that were offered. He did just about everything in 4H. And made the connections all over. He did a lot of that public speaking. He did the conferences on anything and everything. He went to school on livestock judging scholarship that was through 4H because the extension agent in Aztec had a team. So, he joined the team. There was only like four or five of them on that team and they went all over. So, he was picked up. He was a state livestock judging champion team from [name] county and then he was able to compete at Louisville. They went all the way to Kansas City. National level and he was picked up by a judging team from [school]. And he judged on that team so now he's able to judge shows by invitation, he's able to help the kids with his show animals, with their show animals. He gives back and teaches. He became a cattle fitter with the 4H or the shows and he's able to give back to the kids with that through the Sullivan Show Supply Company. He does that now so he's able to give back to the kids. Teach them, guide them, whatever they ask him. So that's his specialty thing.</p>
<b>Tribal Youth and 4-H</b>	Personal Growth	<p>I totally forgot about 4H electric camp. We don't have it anymore but it used to be the electric co-op would put on electric camp. And the kids would go and they would build their own little Coke can light. And it turned into a leadership camp. So with the 4H, he was able to do the leadership conferences, all these different things that whatever they have, school wouldn't even provide that. So, he was able to develop leadership skills. He found connections and attended that cattle camp. Gaining confidence too. There's nothing that either boy puts their mind to that they can't do. They have that confidence. I don't know what you would call it. But he's able to do, like the ranch camp and then he did the US Beef Academy.</p>

Theme	Sub-Theme	Statement
<b>Tribal Youth and 4-H</b>	Personal Growth	He came up with that and he was able to meet people and do a lot of things with that. So now he's got a job where he's able to give a lot of that back and be able to bring people together in agriculture and help promote Ag, not only here. He helps them connect with the different programs like USDA, FFA, all these programs. He's kind of the intermediary. He's done it with schools and that started through the 4H program. The FFA program, he was in that as well and he did stuff over there but mostly in 4H he preferred that.
<b>Overall</b>	Approachability	We're all helping a kid. We don't care whose kid they are. We're jumping in there and, oh you need clipper blades? You need help? Okay let's do this. I guess we just support each other's programming and then it makes everything flow and work together.
<b>Overall</b>	Connections and Partnerships	It's that secret about Extension is we don't have to know everything because if we don't know it, our friend does. We have a big resource pool here that we can pull in. And we all work together. Because we're sure not beating our chest and saying, "woo hoo look what I did," it's "woo hoo look what [name] did."



# Image of Ripple Effects Map

