



**Center for
Native Child
and Family Resilience**



Cultural Guide for the Development of Tribal Child Welfare Products

Wednesday, May 1, 2024

Hosted by the Capacity Building Center for Tribes



Capacity Building
CENTER FOR TRIBES

Housekeeping

This is a Zoom Webinar.

- Participants are automatically muted.
- Participants cannot see other participants – share your name and where you are joining us from in the chat!

The webinar is being recorded.

- It will be available on the Capacity Building Center for Tribes' YouTube Channel and the Tribal Information Exchange next week.

Questions?

- Ask in chat or use the “Q&A” feature.

Introduction



JBS INTERNATIONAL

A CELERIAN GROUP COMPANY

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Developers of the Guide: IWOK

The Cultural Guide for the Development of Child Welfare Products, previously known as the Cultural Matrix, was initiated through the Capacity Building Center for Tribes and completed by the Center for Native Child and Family Resilience (CNCFR) through an Indigenous advisory group that guided the work of the CNCFR called IWOK-Indigenous Ways of Knowing. This group was composed of Indigenous researchers and Tribal child welfare practitioners with extensive experience in Tribal communities.

For more information on this group's work see the CNCFR website:

<https://cncfr.jbsinternational.com/IWOK>



Purpose of the Guide

To provide guidance on developing and implementing child welfare products in ways that reflect and embrace Tribal specific culture and values.

Consists of 12 domains.

Cultural Guide for the Development of Tribal Child Welfare Products

Paulette Running Wolf, PhD, Emily Iron Cloud-Koenen, BA,
Richard Two Dogs, and Ethleen Iron Cloud-Two Dogs, MS

Organizations, teams, and individuals developing Tribal child welfare products (e.g., forms, tools, activities) often find themselves needing some guidance about how to develop those products in ways that reflect and embrace Tribal culture and values. This *Cultural Guide for the Development of Tribal Child Welfare Products* offers some assistance, highlighting major questions and considerations in the following domains: Respect for Tribal Sovereignty; Historical Trauma and Historical Strengths; Respect for Tribal Values; Language; Leadership; Indigenous Ways of Knowing (IWOK) and Cultural Protocols; Relationship Building; Cultural Appropriation; Cultural Applicability and Cultural Tailoring; Reciprocity; Spiritual Protocol; and Targeted Community Service Provider Review of Tools.

Neither these domains nor this guide is exhaustive or encyclopedic; they are, rather, guides to help you in developing products. Part of the work necessary for product developers is learning about the communities they work in and working closely with those communities to ensure the success of the products. To that end, organizations and developers should devote resources toward training in cultural competency before sending people into Tribal communities. Resource contacts in Tribal communities can include a Tribal historic preservation office, cultural preservation office, or cultural advisory committee.

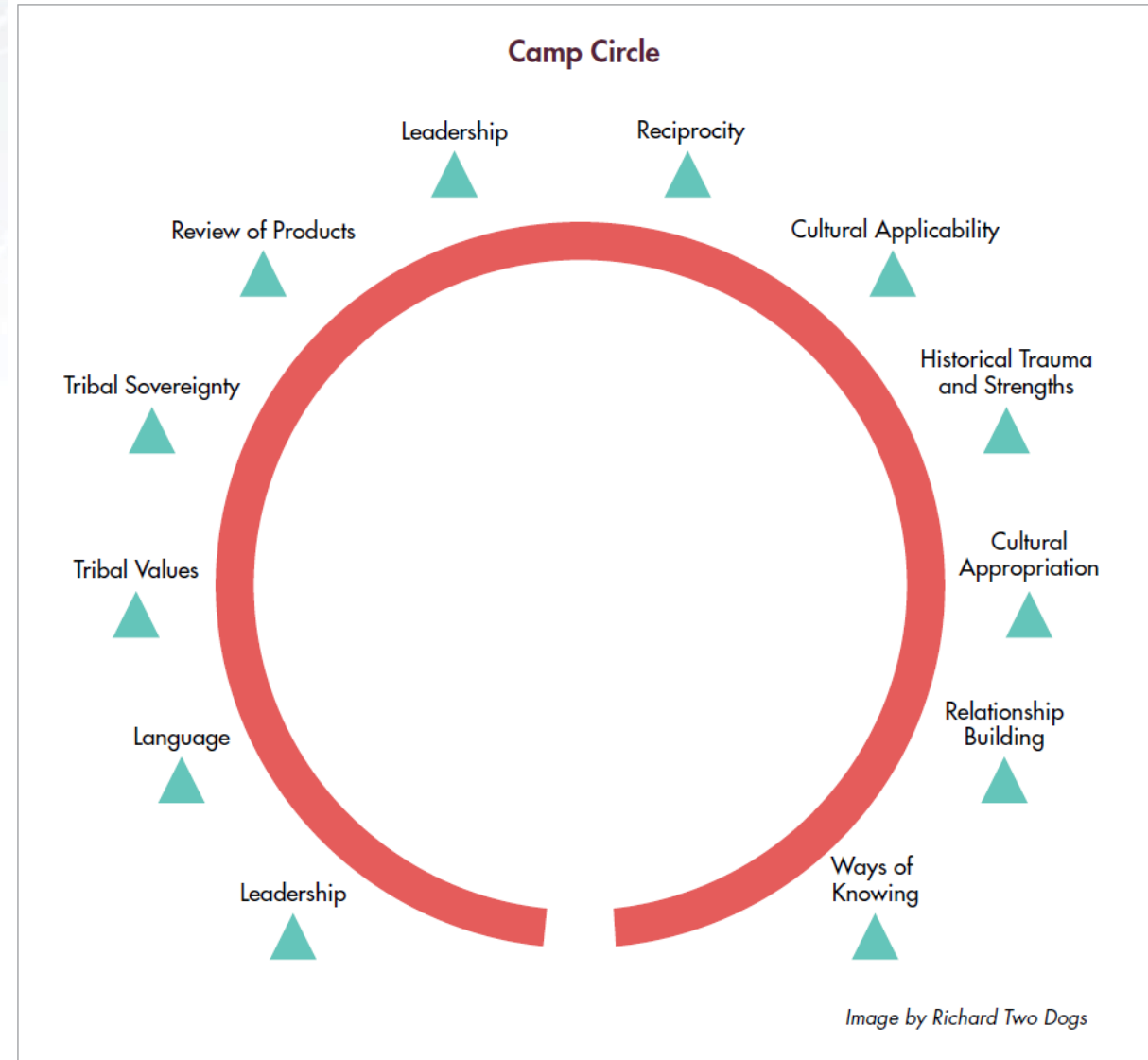


In the past, the United States government has attempted to extinguish our council fires and fragment and dismantle our family and social structure. During the post-reservation era, paternalism on the part of the United States government eroded much of our nation's culture, language and heritage. Nevertheless, the people never succumbed totally to the economic, educational, cultural and political pressures wrought by the United States government. The people's tenacious desire to remain free enabled them to maintain their distinctive identity. Rather than becoming Americanized, they chose to reconstruct and reorganize their nation. This code is drafted and enacted as a matter of deliberate choice in an effort to reconstruct and reorganize our institutions in the furtherance of our distinctive identity, culture and values."

— Oglala Sioux Tribe, *Wakanyeya Na Tiwahe Ta Woose*
(The OST Child and Family Code, Ordinance No. 07-13, May 2, 2007)

Camp Circle (Domains)

When an individual, program, or organization is proposing to do a project on Tribal lands or with Tribal communities, including ancestral territorial lands, reservations, and urban Indian communities, it is important to recognize, acknowledge, and respect the cultural protocols that are specific to the respective Tribes/Indigenous nations. It is understood that each Indigenous nation has their own protocols, spiritual laws, and custom laws, and they are to be respected and honored. The example in this graphic is for illustrative purposes.



Domain Overview

Description of Domain



Questions for Consideration



RESPECT FOR TRIBAL SOVEREIGNTY	
<p>American Indians and Alaska Natives have a sovereign status, which includes a right to protect their cultural and spiritual knowledge. Tribal sovereignty is not exclusive to governance but includes the inherent right to promote and protect Indigenous language and culture.</p> <p>Resources should (wherever possible) acknowledge Tribal sovereignty. For example, if data or information from a Tribe or Tribal community is being used to develop or modify a resource, permission for their use should be sought and documented.</p> <ol style="list-style-type: none"> 1. Have you documented the names of everyone providing information and any permissions for using data, information, ceremonial practices, and resources that are Tribally specific? 2. If funding is obtained using Tribal specific data, are Tribal members beneficiaries of and actively engaged in the funded project? Are there Tribal members who have specific expertise in that area, and have you relied upon them for their expertise? 	<p>How you will know: (Examples)</p> <ol style="list-style-type: none"> 1. Names of advisory committee/implementation team have been documented. Sign-in sheets for every meeting is used to signify participation. The use of the Tribe's logo on product documents have been approved by Tribal Leadership [Name] and the [Name], Director [Tribe] Cultural Program. [Name], elder reviewed the product and made several suggestions that was utilized throughout the document. 2. The [Project Name] was funded through use of Tribal data which benefits community members who are also part of the project staff (or participate in Tribal services). Tribal member expertise has been examined to determine skills, knowledge and ability in project area as illustrated through the employee directory.
<p>Comments/Notes: There were challenges determining how to determine tribal member expertise. [Describe how the challenge was overcome]</p>	

Responses to Questions for Consideration



Describe progress, challenges



Concepts Behind The Guide



Respect for Tribal Sovereignty -

Tribes are sovereign nations, many of which are recognized formally by the United States

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Historical Trauma and Historical Strengths

American Indian and Alaska Natives have used their strengths to endure hundreds of years of oppression, genocide, federal policies, and mandates that have resulted in traumatic and devastating effects.

HISTORICAL TRAUMA AND HISTORICAL STRENGTHS	
<p>American Indians and Alaska Natives have used their strengths to endure hundreds of years of oppression, genocide, federal policies, and mandates that have resulted in traumatic and devastating effects. The spirit of resilience, fortitude, and strength can lessen the effects of trauma on an individual, a community, and a nation and are resources to learn from.</p> <p>Each resource incorporates (where possible) a recognition and acknowledgement of the impact of historical trauma, including genocidal policies, while incorporating historical strengths of Indigenous peoples:</p> <ol style="list-style-type: none">1. Does the resource recognize the intergenerational impact of historical trauma and include cultural healing?2. Does the resource have the historical strengths of Indigenous peoples, e.g., acknowledgement of cultural resiliency and fortitude, as a foundation?	<p>How you will know: (Examples)</p> <ol style="list-style-type: none">1. The [Resource] recognizes the impact of historical trauma on children, families, and the community. Due to the impact of trauma, substance abuse was prevalent throughout the community. The Tribe conducted a survey of Tribal members to determine substance use and abuse and utilized the data to fund an alcohol and drug abuse program utilizing culture and traditions of the Tribe.2. Development and implementation of the resource was conducted in collaboration with the Tribe's Cultural and Language program and was ultimately approved by the [Tribe] Business Council.
<p>Comments/Notes: None.</p>	

Respect for Tribal Values

The following are values common to most Tribal communities. Reviews should assure products/tools incorporate these to be consistent with common Tribal values.

- **Children are sacred**
- **Respect and honor**
- **Generosity**
- **Protection of integrity of cultural knowledge**
- **Belonging**
- **Relationship-based**



Language

Tribal languages are threatened and at a critical juncture of extinction, so promoting the use of Tribal languages is truly essential.

Do products or tools:

- Promote the usage, development, and culturally appropriate application of Tribal language?
- Rely upon Tribal cultural protocol for their use?
- Describe the appropriate context and correct pronunciation of the language used in them?
- Acknowledge the sources you used (e.g., dictionaries) to define any terms?

LANGUAGE

Tribal languages are threatened and at a critical juncture of extinction, so promoting the use of Tribal languages is truly essential. Learning and establishing methodologies to preserve the language is critical to maintaining the foundation and identity of the Tribe. Supporting the preservation or revitalization of language is everyone's responsibility.

(A word of caution—it is important to recognize that Tribal language translation can be extraordinarily complicated due to the context and meanings attached to Tribal words. For example, Tribal languages are kinship based and form the foundation for Tribal cultural values, beliefs, and ceremonies.)

1. Do the products or tools promote the usage, development, and culturally appropriate application of Tribal language?
2. Have you determined whether there is a cultural protocol for the use of a Tribal language?
3. Is the language used expressed with appropriate context and with correct pronunciation?
4. Does the product or tool include Tribal language expressions, translations, and terms that promote the language?
5. Have you acknowledged the sources you used (e.g., dictionaries) to define any terms?

Comments/Notes:

None.

How you will know: (Examples)

The resource under development utilizes the [Tribal] language in the document heading and subheadings followed by the translation to English. The resource was reviewed by the Tribe's Cultural and Language program, elders, and youth for ease of use and cultural appropriateness. Program staff and providers practiced pronouncing the words in use with the resource and are adept at correctly using the language, as it relates to the resource.

Leadership

The concept of leadership in Tribal communities is a complex, sensitive issue. Urban Tribal communities have the responsibility to serve multiple nations.

LEADERSHIP	
<p>The concept of leadership in Tribal communities is a complex, sensitive issue. There are different categories of leaders, including non-elected natural leaders, elders, elected leaders, extended family leaders, spiritual leaders, and community leaders. It is important to identify the most appropriate leaders to review and provide feedback and support for the product you are developing. Urban Tribal communities have the responsibility to serve multiple nations. It would be important to engage the local urban-based community leaders.</p> <p>Guidance for Recognizing the Role of Tribal Leadership in Product Development:</p> <ol style="list-style-type: none">1. Leaders should be regarded as people who express cultural humility.2. Leaders commonly do not refer to themselves as leaders unless elected. Otherwise, they are identified by the community.3. Leaders consider themselves servants of the people.4. Leadership looks forward to Seven Generations. They negotiate between different groups and are consensus builders.5. Leaders have the power to accept or reject products relative to the responsibility of protecting and safeguarding Tribal sovereignty and the interests of individual Tribal members, families, communities, and the Tribe.	<p>Read guidance and add any questions or comments to the “Comments/Notes” section below to stimulate discussion about next steps or questions you may have.</p>
<p>Comments/Notes:</p> <ul style="list-style-type: none">• I never get to see the Tribe’s leadership on a day-to-day basis so how do I know when a leader expresses cultural humility?	

Indigenous Ways of Knowing and Cultural Protocols

Researchers working in Indian Country have a responsibility to enter a Tribal nation with humility, cultural competence, and knowledge of Indigenous research norms and methods.

Any tools should be developed in collaboration with each Tribal community and endorsed by their Tribal cultural leaders, elders, or wisdom keepers.

INDIGENOUS WAYS OF KNOWING (IWOK) AND CULTURAL PROTOCOLS

There should always be a commitment to strengthen and preserve the integrity of the language and culture. Initial contact should include local community representatives to partner with and guide throughout the visit or process. Using traditional ways of understanding obtained from historically based experiences and generational knowledge passed down for centuries creates a process of continuity in a different format. The development of tools/resources (e.g., interview guides, Tribal educational and cultural resources, assessments, surveys, Tribal Child and Family Codes) should be grounded where possible in Tribal specific oral tradition, storytelling, and written narratives as the foundation (e.g., Winter Count, Star Knowledge, Totems, Petroglyphs, Cave Writings, Creation Stories).

Any tools should be developed in collaboration with each Tribal community and endorsed by their Tribal cultural leaders, elders, or wisdom keepers. Generally, cultural protocols include such things as:

1. A historical overview.
2. A historical chronology of critical traumatic events experienced by each community.
3. Acknowledgement of spirit-based beliefs/practices.
4. Orientation to explain visitor cultural behavioral expectations (e.g., elders are acknowledged and asked to speak first in gatherings; make every effort to accept all invitations and stay until the end of the event; relationship building is a priority; it is considered rude to interrupt or speak over others while someone is else is speaking; do your best to listen with an open mind and heart; observe respect for personal space and boundaries; reserve judgments informed by negative stereotypes).
5. Anticipating and respecting changes in agenda due to unexpected community or familial events. There should always be other options.

Read IWOK and Cultural Protocol guidance and add any questions or comments to the "Comments/Notes" section below to stimulate discussion about next steps or questions you may have.

Comments/Notes:

Indigenous Ways of Knowing and Cultural Protocols

If the Tribal community does not have clearly defined cultural protocols, the following recommendations should be followed if you are seeking Tribal input or review of products.

1. What, where, when, and who is appropriate to ask and NOT to ask?
2. What is the Tribal in-house process to obtain approval from the Tribe/program/community?
3. Identify or develop suggestions for visitors on how to build and nurture trusting relationships.
4. Who can speak for the Tribe/program/community?
5. What is the cultural, environmental, and political context of the tool being proposed?
6. When seeking input, it is important to have a trusted Native facilitator who is grounded in the specific content of the work that is being developed.
7. What works and doesn't work?
8. Can you find any previous lessons learned?

INDIGENOUS WAYS OF KNOWING (IWOK) AND CULTURAL PROTOCOLS

Should the Tribal community not have clearly defined cultural protocols, we offer the following recommendations if you are seeking Tribal input or review of products:

1. What, where, when, and who is appropriate to ask and NOT to ask?
2. What is the Tribal in-house process to obtain approval from the Tribe/program/community?
3. Identify or develop suggestions for visitors on how to build and nurture trusting relationships.
4. Who can speak for the Tribe/program/community?
5. What is the cultural, environmental, and political context of the tool being proposed?
6. When seeking input, it is important to have a trusted Native facilitator who is grounded in the specific content of the work that is being developed.
7. What works and doesn't work?
8. Can you find any previous lessons learned?

Comments/Notes:



Relationship Building – “All My Relations”

Everything in the universe is interconnected. Since we are all connected, we should therefore live in harmony and mutual respect with all forms of life, such as other people, animals, birds, insects, trees and plants, and even rocks, rivers, mountains, and valleys.

RELATIONSHIP BUILDING – “ALL MY RELATIONS”	
<p>The inclusive phrase “all my relations” is intended to recognize the interconnectedness of Tribal members, kinship ties, Tribes/Tribal communities, and the earth as a living entity (Animal Nation, Winged Nation, and Star Nation) as appropriate; more generally, it recognizes ties among and between humankind.</p> <ol style="list-style-type: none">1. Does the product promote inclusion of individuals, between individuals, and among differing sectors of communities?2. Does the product recognize the importance of Tribal ceremonies, Pow Wows, and significant community events as critical to strengthening relationships? These events take precedence over routine visits, conference calls, and scheduled meetings or trainings.3. Kinship-based relationships are the heart of families and communities and define our social and gender boundaries and responsibilities. Every effort must be made to preserve, share, and implement this knowledge within each community. Have you met this standard?	<p>How You Will Know: The product was developed and reviewed through the advisory committee/implementation team which contains various community members from the 5 districts within the exterior boundaries of the reservation. The cultural program ensured all Tribal ceremonies were adhered to as they occurred. The [Tribe] Way of Life which contains the coming-of-age ceremonies is within the product’s appendix and referred to within the product itself.</p>
<p>Comments/Notes: None.</p>	

Cultural Appropriation

Dictionary.com defines cultural appropriation as: the adoption, usually without acknowledgment, of cultural identity markers from subcultures or minority communities into mainstream culture by people with a relatively privileged status.

CULTURAL APPROPRIATION

Cultural appropriation speaks to “laying claim” to culture-based content material being utilized (data presentations, journal articles, etc.) and employing cultural practices without appropriate permissions or training:

1. Is the information being used from a specific Tribal community? Was approval sought/gained (Tribal Council or Tribal Institutional Review Board approval)?
2. What were the conditions: permission to use, identity protected, were there other protection issues that must be addressed?
3. Non-Native and Native visitors that are not Indigenous to that respective Tribe should not conduct nor facilitate Tribal traditional and spiritual events. Does your product protect against this?

How You Will Know:

During the development of the project’s Program Manual, Tribal ceremonies were illustrated within the document and approved by the [Tribe] Cultural Program and Tribal Council. Prior to implementing the resource, the Implementation Team accessed the Tribal Council and the Cultural Program and obtained all the necessary required permissions which included the guidance on the protection of individual identities. When there is a need to conduct Tribal traditional and spiritual events, the product specifically prohibits providers or researchers, not indigenous to that respective Tribe, to conduct traditional and spiritual events.

Comments/Notes:

None.

Cultural Applicability and Cultural Tailoring

All Tribes, Tribal communities, and individual Tribal members are not the same, so resources need to be tailored to them.

CULTURAL APPLICABILITY AND CULTURAL TAILORING	
<p>The applicability of a particular tool may be limited to one Tribe (or a few), and a tool, or parts of it, may be inconsistent with or contrary to some Tribal cultural beliefs.</p> <ol style="list-style-type: none">1. Have you asked participants if any part of this tool could be considered offensive or intrusive?2. Does the tool seem like it would be applicable to all Tribes or families? If so, have you sought feedback from your specific audience(s) to determine whether it is?3. Always be open to suggestions for revisions, tailoring, or adaptations as appropriate. If issues are identified but not all agree, work toward building a consensus.4. The majority of all tools, interventions, and resources can and should be developed by the respective Tribe or culturally tailored to fit the community they are going to be used in.5. Indigenous Tribal identity is different from Pan-Indianism. Each Tribal community's culture is unique to that community—in contrast to Pan-Indianism, which attempts to mold all Tribal identities into one. Have you avoided using one-size-fits-all viewpoints in developing your product?	<p>Read Cultural Applicability and Cultural Tailoring guidance and add any questions or comments to the “Comments/Notes” section below to stimulate discussion about next steps or questions you may have.</p>
<p>Comments/Notes: None.</p>	

Reciprocity

If someone does something for you, you should do something for them, which often results in mutual benefit.

RECIPROCITY	
<p>Reciprocity as part of a stated or unstated agreement is important; for example, you will want to acknowledge community members sharing personal time reviewing documents, providing cultural advisement, or giving feedback on instruments, articles, tools, and products. Offering appropriate acknowledgement in the form of tangible and intangible gifts should not be considered as compensation, but an offering in honor of and respect for the Indigenous ways of knowing. A further option is leaving a gift of knowledge with a local Tribal member by, for example, teaching them how to conduct data collection, develop a culturally appropriate tool, or analyze data.</p> <ol style="list-style-type: none">1. Does the process include clear communication about the individual's expectation of time and resources needed in exchange for what is being asked of the community members?2. Is the communication clear and culturally sensitive about what will be offered to and asked of the community members?	<p>How you will know: Prior to development of the product, participant members were informed of the timeframes within the project workplan, and the anticipated time needed to finalize the product. Upon the final completion of the product, a meal and a \$25 gift card was provided to all participants as a way to thank them for sharing their knowledge and time spent in development.</p>
<p>Comments/Notes: None.</p>	

Spiritual Protocol

Spiritual healers have a unique, respected, and highly regarded role in the community that requires formal spiritual protocols when asking for their help.

SPIRITUAL PROTOCOL	
<p>Spiritual healers have a unique, respected, and highly regarded role in the community that requires formal spiritual protocols when asking for their help.</p> <ol style="list-style-type: none">1. Have you asked a trusted community member about for the protocol for requesting services or consultations?2. Have you observed the protocols shared with you about how to bestow a gift to a traditional healer?3. Recognize that Western contractual arrangements may not be appropriate; for example, a 30-day payment processing period may be inappropriate, especially in the case of a traditional healer who cannot ask for specific pay or compensation. Observe that cultural protocols may vary among Tribes.	<p>Read Spiritual Protocol guidance and add any questions or comments to the “Comments/Notes” section below to stimulate discussion about next steps or questions you may have.</p>
<p>Comments/Notes: None.</p>	

Target Community Service Provider Review of Tools

Describe the recruitment process of targeted community service providers for feedback and possible piloting of tools.

TARGETED COMMUNITY SERVICE PROVIDER REVIEW OF TOOLS	
Briefly describe the recruitment process of targeted community service providers for feedback and possible piloting of tools. Provide a summary description of their feedback and recommendations and any next steps as appropriate.	Provide description in "Comments/Notes" below. Use additional sheets of paper if needed.
Comments/Notes: The local project lead requested community service providers to come together and attend the [Date] kick-off meeting to learn about the upcoming piloting process for the tool. At that time interested providers were recruited to pilot the tool and provide feedback and recommendations. A Q&A was held, and all questions answered.	

Evaluation

Please share your feedback about today's webinar by following the survey link in the chat.



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Questions?