APPLYING THE PEOPLEHOOD MODEL

Applying the Peoplehood Model:
An Evaluation Tool for Working in Indigenous Communities

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This tool is designed to do three things: (1) provide an overview for youth development professionals to better understand Indigenous groups in their area, (2) provide some basic resources for program evaluation with tribal communities, and (3) provide a site/program level assessment tool to critique the cultural inclusiveness and relevance of programming initiatives. Our goal here is to highlight important themes of identity that should be incorporated to make our PYD work meaningful to all stakeholders.

Introduction

This document is intended to be used by Extension professionals as a site and program level assessment tool for work done within Tribal communities. This kind of work often requires Extension professionals to invest in long term relationships with communities and adapt existing programming in order to be culturally relevant and successful. To help with this process, this toolkit is designed to do three things:

(1) Provide a short working review positive youth development (PYD) staff should complete in order to better understand Indigenous groups in their area.

(2) Provide some basic resources/things to look for when working with First Nation governments.

(3) Provide a site/program level assessment tool to critique the cultural inclusiveness and relevance of programming initiatives.

The goal here is to highlight important themes of identity that should be incorporated to make PYD work meaningful to all participants.

Considerations for Using This Document

When working through this document, one must understand that as a person outside of the community, many of these topics may be difficult to approach. Consider doing an exhaustive internet search, and more importantly, seek out reliable community resources and people. Build trust so community members can teach you about the populations you are working with. Certain topics will be closely guarded by community members and access to cultural information and social circles will likely require significant time investment and trust-building. In all cultures there will be information that is not shared with anyone outside of the community.

 The primary approach in all situations must be one of unfamiliarity and absence of adequate connection paired with a respectful caution. As an extreme example, we would not suggest that people unfamiliar with the customs of an Indigenous group begin by asking questions about ceremony. The majority of private cultural knowledge can and should only be gained by

invitation. In order to learn the rules, PYD staff must place themselves in a context where they can be informed and culturally educated.

To put it another way, one must create a context where they have expressed a desire to learn, while addressing profound unfamiliarity and cultural immaturity. This establishes a relationship where it is acceptable to be corrected and taught appropriate behaviors and topics of conversation. A productive interaction begins by providing a welcoming environment where the PYD professional can be taught what is appropriate and seeks familiarity in a non-invasive way. Over time, trust and relationship building will allow you to work intimately with communities to build profoundly meaningful 4-H PYD programs.

Nomenclature

The labeling of ancestrally Indigenous communities by peripheral groups and Western governments in North America is complex. The terms "American Indian" and "Native American" are the most common names used to characterize First Nations Indigenous peoples throughout the United States. For example, the USDA and other federal agencies use the standardized language "American Indian/Native Alaskans (AI/NA). The 4-H Program Leaders Working Group (PLWG) on AI/NA recognizes the following terms to describe the Indigenous Peoples of the United States: Native Americans, American Indians, Indigenous Americans, Native Alaskans, or specific Tribal affiliation names. However, contemporary AI/AN scholars prefer to represent the rich diversity of culture and history in AI/AN groups by best describing these groups as "Indigenous Peoples," or "First Nations People." The term "First Nations" promotes a recognition of inclusiveness, sovereignty, accuracy, and identity empowerment sought by Indigenous peoples of North America (Yellow Bird, 1999).

Most importantly, when working with specific Indigenous groups, it is appropriate for the practitioner utilize Tribal specific names, and to investigate what nomenclature a community prefers and to utilize that in discourse. Terms identified and used by communities as a means of empowerment should be utilized over generic terminology.

CULTURAL CONSIDERATIONS - WHAT TYPE OF 4-H PROGRAMS ARE YOU PLANNING?

○ 4-H Club	○ 4-H Afterschool Program	○ Academic Camp
○ Day Camp	○ Overnight Camp	○ School Enrichment
○ 4-H Special Event	○ Special Interest Club	○ Other

In any program you are planning, special considerations about cultural norms & non-negotiables should be identified before enacting program planning. For example, many communities that are experiencing intergenerational trauma due to the boarding school era of American Indian Education may have hesitations with Overnight 4-H Camps or taking youth away from their Tribal community's boundaries. There are many cultural intricacies that should be considered when planning 4-H programs.

Another example, 4-H day camps or other special events should be planned around multiple calendars including ceremonial and traditional events that are common within local Indigenous communities. For example, one of the authors planned a STEM Day that coincided with the Saguaro Fruit Harvest of the Tohono O'odham people and had poor attendance at the event. Indigenous communities often have specific ceremonial and traditional cycles that are followed and should be consulted when possible.

Conducting Research & Needs Assessments in partnership with Tribal Governments

Tribes support research that promotes and enhances the interest and the visions of their People. Several have independent Tribal Institutional Review Boards (IRB's) with a mission of exercising their sovereign rights to regulate, monitor and control all research within the boundaries of their Nation. They feel it is the Tribe's responsibility to facilitate a culturally respectful process to bridge their Nation's knowledge and science with Western knowledge and science.

Keep in mind many Indigenous peoples closely guard access to community research and needs assessment efforts. Similar to how universities have IRB and Human Subjects protocols, First Nation Governments also often have their own procedures. Keep in mind that the term 'research' may be defined differently by First Nations – be sure to develop an understanding based on the best practices of the community you are working with. It is highly recommended to work with your Universities' Tribal liaison or with specific departments within Tribal Governments such as Tribal IRB's, Tribal Natural Resources, Education, or Executive (Tribal Council) government agencies to identify the proper procedures for conducting research work with Indigenous people, places, and topics. Examples of research procedures for a few Tribes across the U.S. can be found here:
- Colorado River Indian Tribe - https://extension.arizona.edu/sites/extension.arizona.edu/files/pubs/az1463.pdf
- San Carlos Apache Tribe - https://extension.arizona.edu/sites/extension.arizona.edu/files/pubs/az1475.pdf

- Hopi Tribe - https://extension.arizona.edu/sites/extension.arizona.edu/files/pubs/az1466.pdf
- Rocky Mountain Tribe - https://www.rmtlc.org/rocky-mountain-tribal-institutional-review-board/
- Cherokee Nation - https://irb.cherokee.org/
- Navajo Nation – https://www.nnhrrb.navajo-nsn.gov/index.html

Additional Considerations

In addition to research information, many cultural topics are guarded among Indigenous communities. When incorporating certain aspects of culture within 4-H programs, it is important to confer with community leaders and First Nations formal governments to make sure that the program is in alignment with cultural norms and expectations. In one of the author's experiences, prior to using an Indigenous language, permission and review must first be obtained by the local Tribal government prior to incorporating language into the 4-H program. Be sure to operate within the guidelines set forth by Indigenous groups you are working with and near. Try to involve local parents, leaders and support people into your programs who can help with your mission and goals.

Initial Site Data Collection

Conduct a summary analysis to broadly characterize your site's demographics, government and educational resources, etc. Also include any community needs assessment information available. Some resources that may be helpful include:

- U.S. Census - https://www.census.gov/data.html
- U.S Health and Human Services- Working With American Indian Children & Families- https://www.peerta.acf.hhs.gov/content/working-american-indian-children-and-families
- Complete list of Federally Recognized Tribes - http://www.ncai.org/tribal-directory
- National 4-H Council, Access Equity and Belonging resources: https://access-equity-belonging.extension.org/
- First Nation Government Web Pages
- Federal, State and County government/demographic pages
- Community Needs Assessments - Many different organizations do CNA's, for example the United Way, First Things First, Cooperative Extension, county/state governments and departments, Bureau of Indian Affairs (https://www.bia.gov/), Indian Health Services (https://www.ihs.gov/), Bureau of Indian Education (https://www.bie.edu/)
- Land grant Universities and or 1994 Tribal Colleges https://nifa.usda.gov/land-grant-colleges-and-universities-partner-website-directory?state=AZ

- Federally Recognized Tribal Extension Programs National Website
  https://tribalextension.org/
- Census of Agriculture – American Indian Farms
  https://www.nass.usda.gov/Publications/Highlights/2014/Highlights_American_Indian_Farmers.pdf

General Demographics/Cultural Diversity Chart

Be as detailed as possible in this section. For example, instead of totaling the percentage of "American Indian/Alaskan Natives," use specific First Nation affiliations. It is best to note all stakeholders in your area to get a broad understanding of intercultural dynamics.

Cultural Group, Ethnicity, First Nation, etc.	Percent of Overall Community Population	Notes

Reliable Community Resources and Persons

Identify the following groups that you can connect with to learn from, introduce yourself to, and build relationships with.

Community Champions (Athletic Coaches, Law Enforcement, Teachers, other Respected Peoples)	
Tribal Government Figures (Tribal Council, Local Tribal Community Leaders, Law Enforcement, Tribal Government Employees, Bureau of Indian Affairs Officials)	
Groups focused on Indigenous Language Preservation: i.e, Apache Language Preservation in San Carlos, AZ. (Groups often focus on Language, Storytelling, History, Sovereignty, and Ceremony); Native Local Non-Profit groups.	
Elder Groups	
Ceremonial & Religious Groups & Individuals	
Youth Leaders	
Other Included/Trusted Outsiders (non-Tribal)	
Historians and Storytellers	
Academically recognized anthropologists and ethnographers	
Tribal Colleges and other Educational Institutions, i.e. Public and Bureau of Indian Education (BIE) Schools	

Incorporating Identity into Programming: The Peoplehood Model

The Peoplehood Model is a basic framework of generalizable elements of a people's culture (Figure 1). Use this model as a stripped-down list of considerations for working with First Nations and Indigenous groups. Each community will have a different and unique culture or cultures, but these themes are likely going to be a part of many different groups. Be sure to consider the Peoplehood Model in your site's context. Keep in mind that these are topics that can be private and personal, and respect is a necessity. Dialogue surrounding these topics should be non-invasive in nature. Even peripheral knowledge of these topics can be powerful, and exclusion is inevitable with certain topics.

Figure 1

The Peoplehood Model or Matrix.
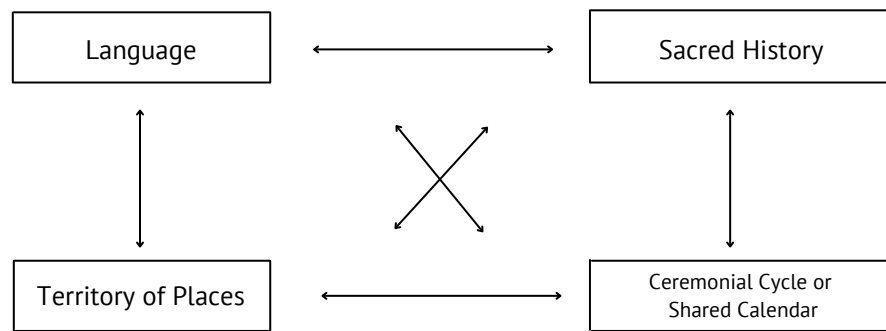
Adapted from Holm, T., Pearson, J. D., & Chavis, B. (2003). Peoplehood: A Model for the Extension of Sovereignty in American Indian Studies. *Wicazo Sa Review*, 18(1), 7–24. https://doi.org/10.1353/wic.2003.0004
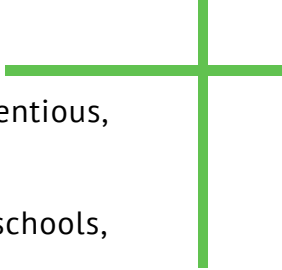
Peoplehood-Based Questions to Start With

The following questions can help guide you in learning more about the Indigenous community you are serving.

Language:
1. What Indigenous languages are spoken/written in your area?
2. What percentage of your target population is fluent in these languages?
3. What efforts for language revitalization are taking place?
4. Who are the fluent speakers of the identified languages?
5. Who is allowed to use the languages?
6. How can you partner with other entities to incorporate Indigenous language revitalization into your programs?
7. What place does language have in your programming model?
8. Is the language written and how do the youth and elders utilize or associate with it?

Place:
1. What are the geographic boundaries/ancestral territories of each First Nation/Indigenous community that you serve?
2. Which geographical landmarks have significant meaning to the First Nations/ Indigenous groups that you serve?
3. Which community locations and buildings have significant relevance to the First Nations/ Indigenous groups that you serve?

4. What areas exist in the community that you should know about? (i.e, taboo, contentious, reverent, tribally owned, etc.)
5. What places can provide positive experiences in your programming efforts? (i.e, schools, museums, libraries, cultural sites, landmarks, preserves, parks, etc.)
6. How does your Tribal government & leadership differ from the United States form of government? Who are the Tribal leaders?

Ceremonial Cycle/Traditional Calendar:
1. What activities and events define the year with your First Nations Stakeholders (e.g, agricultural events, harvests, ceremonial new year, dances & public ceremonies, Tribal holidays & celebrations, etc.)
2. What times of the year will the Indigenous community focus inwardly? (private ceremonial and cultural events)
3. What holidays and celebrations exist within the Indigenous community?
4. What is the community's perspective and reverence for mainstream cultural events and holidays?
5. Can you identify a trusted community resource who can help you identify ways for you to observe and behave within the First Nations' ceremonial/ traditional calendar?

History/Sacred History
1. What recent and historic events define contemporary formal and informal conversation (e.g. educational curriculum, family discussions, community events)?
2. Are historical events described positively or negatively?
3. What events merit positive consideration? Negative?
4. Do Indigenous and non-Indigenous stakeholders have a similar historical perspective? If not, how can common ground be created? If yes, how can this be used to expand upon community relationships.
5. What recent or historical events could impact the viability of a potential program (e.g. specific content, history of boarding schools and overnight programs etc.)

Adapt and expand your questions as you interact and learn more about the communities in your area. These will not provide you with a complete understanding of how to work with Indigenous peoples and should be viewed as a basic starting point. 4-H PYD programming should be reflective of the participant's identity, so questions, learning, and being taught are an essential part of creating identity inclusiveness.

Additional Evaluation for 4-H Programs within Indigenous Communities

When evaluating 4-H programs within Indigenous communities, specific focus should be placed upon evaluation of inclusion of Indigenous identity characteristics as referenced by the Peoplehood Model. Consider using the following methods and questions to gauge the program's effectiveness of incorporating and strengthening Indigenous identities. Remember that different communities have different expectations of researchers, and questions within this program evaluation tool may not be appropriate in your specific area.

When evaluating, use a Likert-type scale based on the values 1-7, with 1 representing "strongly disagree," and 7 representing "strongly agree." The option to explain should be included after each question to help develop qualitative value of the program's evaluation. Note that the following is just an example, and you should adjust actual survey formats to your audience, e.g. a simpler format for younger members may be appropriate.

EXAMPLE-

Please rate how true the following statements are for you	Strongly Disagree (1)	Disagree (2)	Somewhat Disagree (3)	Neutral (4)	Somewhat Agree (5)	Agree (6)	Strongly Agree (7)
1. Sample question	☐	☐	☐	☐	☐	☐	☐
Explain your answer: (Optional)							

Suggested Questions: (Please be detailed in your response - no "yes" or "no" answers)

Context

1. The language spoken in the program is important to me.
2. Stories used in lessons are personally relevant to me.
3. Stories told in the program were part of my upbringing.

4. My 'sense of place' has improved in this program. (Where I fit in within the bigger picture of my community)
5. Places we visited and discussed in this program are important to me.
6. My view of culture, religion, and spirituality was respected.
7. Adults helping in this program are similar to my family members.
8. Cultural discussions and ideas were accurate.
9. Stories in this program mentioned historical events that are significant to me.
10. This program was 'culturally appropriate.' (Meaning, cultural references felt personal and safe.)
11. My family's holidays and important events did not conflict with program dates.
12. I felt successful in this program.
13. I felt conflicted in this program.
14. I felt pride in my culture in this program.
15. I felt pride in my culture in this program.
16. I felt proud as an Indigenous community member.
17. I felt pride in my Nation during this program.

Outcomes

18. I've gained a deeper understanding of my own culture through this program
19. I feel closer to my community after participating in this program.
20. I felt like parts of my culture were misrepresented in this program.
21. Ideas brought up about my culture made me feel more familiar with my community.
22. My role as a community member is better defined because of this program.
23. The program is valuable to me and my community.
24. I feel greater pride in myself because of this program.
25. I feel proud of who I am.
26. This program represented leaders in my community well.
27. I have a better understanding of my community's stories from the people in this program.
28. The program values community leaders' input with respect to knowledge and understanding of traditions or culture.

Further Resources and Assessment Tools

- Access, Equity and Belonging Program Leaders Working Group Resources: https://access-equity-belonging.extension.org/
- Thriving Model Assessment Tool: https://health.oregonstate.edu/thriving-model/materials-program-evaluation
- Diversity, Equity, and Inclusion Resource https://dei.extension.org/extension-resource/increasing-cultural-awareness-equity-in-extension-programs-online-modules/

- Tribal Evaluation Workgroup Resources https://www.acf.hhs.gov/cb/capacity/program-evaluation/evaluation-workgroup
- Tribal Evaluation Institute http://www.tribaleval.org

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