

# Teaching Guide: Repairing Harms Done to Indigenous and Tribal Peoples

*A supplement to the CSWE Statement of  
Accountability and Reconciliation for Harms Done  
to Indigenous and Tribal Peoples*

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COUNCIL ON SOCIAL WORK EDUCATION

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# Introduction

In 2021, the Council on Social Work Education (CSWE) Board of Directors unanimously endorsed a *Statement of Accountability and Reconciliation for Harms Done to Indigenous and Tribal Peoples* that had been developed and presented to CSWE by members of the Indigenous and Tribal Social Work Educators' Association. The Accountability Statement was developed by a group of volunteer educators, practitioners, and students, both Indigenous and committed allies, as an acknowledgment of the harms done to Indigenous and Tribal Peoples by the social work profession. Intended as a key resource for social work educators, the Accountability Statement documents how the social work profession has played a direct role in supporting colonizing practices. We believe that engaging across education, practice, and policy is essential in repairing past harms, eliminating current ones, and preventing future ones. Social work educators are ideally positioned to implement these crucial tasks. This companion teaching guide was developed to maximize the usefulness of the Accountability Statement.

## Purpose and Organization

The teaching guide is divided into five sections, drawing on the content in the Accountability Statement. The first section, "Indigenous and Tribal Peoples in the

United States and Its Territories," reiterates the diversity of Indigenous and Tribal Peoples emphasized in the Accountability Statement and provides activities to help social work students learn about the diverse Indigenous and Tribal Peoples in their regions. The teaching guide goes on to devote sections to child welfare, health, and research ethics, mirroring key content areas of the Accountability Statement that highlight both historical harms and contemporary concerns over how social workers have interacted with Indigenous and Tribal Peoples. The final section of this teaching guide, "Commitments: Present and Future," draws on the last section of the Accountability Statement, wherein CSWE, on behalf of the larger community of social work educators, made specific commitments to repair past and current harms and prevent future ones.

By organizing content in these five key areas, we hope to make these activities easily accessible to social work educators teaching across the curriculum. This teaching guide offers specific activities for educators and provides guidance about their use. Most of these activities have been developed specifically for this document, although we also found inspiration from educators who have drawn on their dedication and vision for decades to incorporate content on Indigenous and Tribal Peoples in the social work classroom. Key resources are cited at the end of each section.

# Indigenous and Tribal Peoples in the United States and Its Territories

The CSWE *Statement of Accountability and Reconciliation for Harms Done to Indigenous and Tribal Peoples* includes an overview of different Indigenous and Tribal Peoples in the United States and its territories. There is significant diversity among Indigenous and Tribal Peoples, and it is important that social workers have an understanding of the Indigenous clients they may encounter in their region and not apply generic (often stereotypical) assumptions about them. In recent years, many organizations, including CSWE, have incorporated land-acknowledgment statements in both written documents and other practices. It is essential that such statements not become rote recitations and that social workers develop a deep understanding of why it is important to know whose land we occupy. Below are some recommendations to help social work students learn about the diverse Indigenous and Tribal Peoples in their regions.



Indigenous and Tribal Peoples of the Four Directions:  
Traveling the Paths Toward Our Goals

## EXERCISE I

### Acknowledgment

This exercise is designed to increase students' understanding of the importance of acknowledging the Indigenous and Tribal Peoples, cultures, and lands where they reside, and the meaning this acknowledgment holds for Indigenous and Tribal Peoples.

1. Begin by watching the video *#HonorNativeLand*, which can be found at the following link: <https://www.youtube.com/watch?v=ETOhNzBsiKA>. This video discusses why it is important to acknowledge Indigenous land and cultures. (4 minutes)
2. Have students break into small groups (three to five students) to discuss important takeaways from this video and how they may differ from the Eurocentric point of view. Each group will have 10 minutes for discussion and will assign a speaker who will review their takeaways with the class. (10 minutes)

3. Have each group speaker present their group's perspectives and encourage discussion from the class (e.g., "What is the importance of acknowledging the Indigenous/Tribal land and culture where we reside?"). (20–30 minutes)

## EXERCISE II

### Awareness—"Whose Land" Activity

This exercise is designed to increase students' understanding of the Indigenous/Tribal Peoples/Nations on whose land social work programs operate, including their languages and treaties with the United States.

1. For this activity, students can utilize their own computers, or the instructor can provide information on where computers are available for students to use (computer lab, library access, phone, tablet, etc.).
2. Model with the class how to utilize the website <https://native-land.ca/> by navigating to a page on the website and going through the different areas

in various parts of the United States (e.g., East Coast, West Coast, Midwest) as well as islands and territories. Highlight the differences in language, territory, and treaties that affected these groups. (15 minutes)

3. Have students open the following link: <https://native-land.ca/>. Note that there is some debate about the accuracy of the information on this website, but for this exercise it will help in grasping the many different Indigenous territories, treaties, and languages around the world.
4. Have students learn about the Indigenous/Tribal Peoples of two different locations: 1) the location where they are attending school and 2) the location where they are from (if different from the school location), or a location of interest to them (if the student is from the same location as the school). Have students focus on the following questions simultaneously: (15 minutes)
  - a. Who are the Indigenous/Tribal Peoples/Nations that reside in the locations you chose to research?
  - b. What languages do they speak?
  - c. What were some treaties that affected these groups?

### EXERCISE III

## Population & Practice Paper

In this exercise, students will learn about historical traumas, current oppression, strengths, and resiliencies of the Indigenous/Tribal Peoples/Nations on whose land their social work program operates. They will also identify best practices relevant to social work with the People(s)/Nation(s).

Ask students to identify an Indigenous/Tribal People/Nation where they live. Find at least five academic

sources (e.g., articles, books) that provide information about this population (they may use other sources, such as credible websites, in addition to the five academic sources). Based on these readings, write a paper (in APA style) of approximately 10 pages that addresses the following topics:

1. Briefly introduce the Indigenous/Tribal People/Nation and its current status in the United States.
2. Identify forms of oppression (historical and current) that this Indigenous/Tribal People/Nation has endured and analyze impacts of oppression on the People/Nation, such as impacts on their ecosystem, ways of life, family functioning, socioeconomic status, health status, etc.

For example, consider treaties this People/Nation made with the United States, and under what conditions the treaties were signed and broken. Consider massacres, other violence, displacements (e.g., land theft, relocations), boarding schools (sometimes called *residential schools*, *industrial schools*, or *missions*), surveillance and incarceration, socioeconomic conditions, health disparities, etc.

3. Identify five strengths of the Indigenous/Tribal People/Nation (e.g., coping strategies, cultural traditions).
4. Develop a list of five best practices from the academic literature for enhancing social work with members of this Indigenous/Tribal People/Nation.

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U.S. Department of Arts and Culture. (2017). *#HonorNativeLand* [Video]. YouTube. <https://www.youtube.com/watch?v=ETOhNzBsiKA>

# Child Welfare



Baby in Cradle Board

The United States recently recognized that the targeting and removal of American Indian, Alaska Native, and Native Hawaiian children through the federal Indian boarding school system was an “intentional,” “traumatic,” and “violent” means of achieving “the goal of forced assimilation” and, more broadly, “Indian territorial dispossession for the expansion of the United States” (Newland, 2022, p. 93). The Indian boarding school system is connected to current child welfare system involvement in Indigenous/Tribal Peoples’ lives (Newland, 2022). The following exercises are provided to assist social work educators in teaching about past and current harms to Indigenous and Tribal children, families, and communities with respect to child welfare. Greater understanding of the past and active engagement across policy and practice levels to achieve social justice in child welfare can aid reconciliation and prevent future harm.

## EXERCISE I

### ICWA Modules & Video

This exercise involves student exploration (through interactive e-learning and a video) of the effects of child removal/family separation policies on American Indians/Native Americans, the Indian Child Welfare Act (ICWA) as a remedial action, and narratives of Indigenous/Tribal people who were placed in the child welfare system. Through the e-learning modules and activities, students will also explore how media and propaganda can affect social worker perceptions, resulting in biases related to ICWA compliance.

1. Have students complete the following [Tribal STAR e-learning modules and activities](https://theacademy.sdsu.edu/elearning/icwa-elearning-bias-media-context/story_html5.html) for *Indian Child Welfare Act (ICWA): Bias, Media and Historical Context* at home. Students can access the modules and activities by using the menu in the top left corner at [https://theacademy.sdsu.edu/elearning/icwa-elearning-bias-media-context/story\\_html5.html](https://theacademy.sdsu.edu/elearning/icwa-elearning-bias-media-context/story_html5.html). Ask that students make notes as they watch in preparation for responding to discussion questions during the next class period:
  - a. Watch *500 Nations—Boarding Schools*. This video, which provides a brief overview of the Indian boarding school system along with survivor testimonies, can be accessed under the “American Indian Historical Events” section in the menu. (7 minutes)
  - b. Complete the Historical Trauma module. This module provides an overview of historical and intergenerational trauma and their effects and links the trauma with the need for ICWA as a means of restorative justice. (8 minutes)
  - c. Complete the Indian Child Welfare Act module. This module provides a brief history of conditions that led to the enactment of ICWA and has students write a brief reflection on why ICWA would be considered a remedial act. (5 minutes)
  - d. Complete the Digital Stories module. This module includes two brief video testimonies from Indigenous/Tribal youth who were placed in foster care. ICWA was not followed in their cases. (9 minutes)

- e. Complete the *Media Portrayal of Baby Veronica Case* module. This module provides an overview of the Adoptive Couple v. Baby Girl case, includes examples of inaccurate media coverage of the case, and explores impacts of stereotyping on social workers. (6 minutes)
2. In conjunction with the e-learning modules and activities above, also have students watch *Missing Threads: The Story of the Wisconsin Indian Child Welfare Act* (57 minutes) at home. Students will learn about the drafting, enacting, and implementation of the Wisconsin Indian Child Welfare Act and the conditions that led to it. The film can be accessed at <https://www.youtube.com/watch?v=ZCLUbS4FxWo>. Ask that students make notes as they watch in preparation for responding to discussion questions during the next class period.
    - b. How have your views about ICWA and Indigenous/Tribal children taken into the child welfare system changed since completing the modules, activities, and video?
    - c. How could knowing about the history of Indigenous/Tribal child removal and ICWA affect your work?
    - d. What is the importance of ICWA in protecting human rights?
    - e. Which Indigenous/Tribal Peoples in the United States and its territories are covered by ICWA, and why? Which are not covered? What are the ethical implications of ICWA covering certain Indigenous/Tribal Peoples and not others?
    - f. What actions can social workers take to improve ethical child welfare policy and practice for Indigenous/Tribal Peoples in the United States and its territories?

## EXERCISE II

### ICWA Group Discussion & Presentation

This exercise encourages student reflection and group discussion about what students gained from Exercise I and what Indigenous/Tribal child welfare and ICWA mean for social work. Students will also apply human rights and social justice perspectives to ICWA and child welfare considerations among Indigenous/Tribal Peoples.

1. After the students have completed Exercise I, have them break into small groups (three to five students) to discuss the following questions. Each group will have 20 minutes for discussion and will assign someone to share their responses with the class. (20 minutes)
  - a. What was surprising, intriguing, or challenging to you when completing the *Indian Child Welfare Act (ICWA): Bias, Media and Historical Context* modules and activities and watching the *Missing Threads* video?

2. Have each group speaker present their group's perspectives and encourage discussion from the class (e.g., "How might we focus our professional work differently toward social justice around the issues of removal of Indigenous/Tribal children and support for/enforcement of ICWA?"). (20–30 minutes)

## EXERCISE III

### ICWA Policy & Practice Paper

This exercise encourages students to think and write critically about ICWA and child welfare among Indigenous/Tribal Peoples, and the media portrayal of these topics. Students will apply National Association of Social Workers (NASW) ethical principles and standards and their developing practice knowledge to ICWA and Indigenous/Tribal child welfare at micro, meso, and macro levels of social work, including policy advocacy application.

Ask students to use at least five academic sources (e.g., articles, books) plus three pieces of popular media as described below (credible websites in

addition to these sources may be used), respond to the following in a paper (in APA style) of approximately 10 pages:

1. Explain social worker involvement in Indigenous/Tribal child welfare and removal (historical and current) and how ICWA is a type of restorative justice.
2. What [NASW Code of Ethics](#) values, principles, or standards apply to the history of Indigenous/Tribal child removal? To ICWA?
3. What do children represent to the Indigenous/Tribal Peoples in the area where you live? Provide examples of how you can apply what you've learned from the *Indian Child Welfare Act (ICWA): Bias, Media and Historical Context* modules and activities and the *Missing Threads* film in work with Indigenous/Tribal clients at micro, meso, and macro levels.
4. Review the section on the media portrayal of the baby Veronica case in Exercise I, then locate and read three pieces of popular media (e.g., news articles, radio recordings/transcripts) from different sources related to *Brackeen v. Haaland* or other current ICWA cases. Referencing media

coverage of the ICWA case(s), explain how lack of awareness about the history of Indigenous/Tribal child removal, as well as stereotypes, bias, and misinformation in the media, can affect social workers' practice. Include examples from your own experience if applicable.

5. How would you advocate for ICWA protection and compliance? What actions can social workers take to improve ethical child welfare policy and practice for Indigenous/Tribal Peoples in the United States and its territories?

## REFERENCES

- Academy for Professional Excellence. (n.d.). *Indian Child Welfare Act: Bias, media and historical context* [E-learning guide]. [https://theacademy.sdsu.edu/elearning/icwa-elearning-bias-media-context/story\\_html5.html](https://theacademy.sdsu.edu/elearning/icwa-elearning-bias-media-context/story_html5.html)
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# Health

The following exercises are provided to assist social work educators in teaching about past and current harms to Indigenous and Tribal Peoples with respect to health care, and engaging students in supporting Indigenous/Tribal self-determination and culturally congruent approaches to health and wellness. Greater understanding of the past and active engagement across policy and practice levels to achieve social justice in health care can aid reconciliation and prevent future harm.



Sweetgrass Braid

## EXERCISE I

### Reflective Listening—Sterilization

Students will practice their active listening and oral interpretation skills as they hear testimony by and about Indigenous/Tribal women affected by forced sterilization in the 1960s. During a group discussion that follows, students will make connections among the testimonies, genocide, and social worker involvement in the eugenics movement.

1. Have students listen to the following links as Joann Tall recalls personal experiences with the sterilization of Indigenous women starting in the 1960s, and as the case of Norma Jean Serrano is presented. Tall affirms claims of misdiagnosis and lack of information. She also speaks about contaminated water, radiation exposure, pesticides, and lack of proper health care, which one could argue are part of a larger genocidal project.  
[http://freedomarchives.org/audio\\_samples/Mp3\\_files/Sterilization.JoAnnTall.Intro.mp3](http://freedomarchives.org/audio_samples/Mp3_files/Sterilization.JoAnnTall.Intro.mp3) (31 seconds)  
[http://freedomarchives.org/audio\\_samples/Mp3\\_files/Sterilization.JoAnnTall.ex.1.mp3](http://freedomarchives.org/audio_samples/Mp3_files/Sterilization.JoAnnTall.ex.1.mp3) (2 minutes)  
[http://freedomarchives.org/audio\\_samples/Mp3\\_files/Sterilization.JoAnnTall.ex.2.mp3](http://freedomarchives.org/audio_samples/Mp3_files/Sterilization.JoAnnTall.ex.2.mp3) (4 minutes)  
[http://freedomarchives.org/audio\\_samples/Mp3\\_files/Sterilization.NormaJeanSerrano.mp3](http://freedomarchives.org/audio_samples/Mp3_files/Sterilization.NormaJeanSerrano.mp3) (3 minutes)
2. Have students break into small groups (three to five students) to discuss the following questions. Each group will have 10 minutes for discussion and will assign a speaker who will review their takeaways with the class. (10 minutes)
  - a. What did you notice about the mental and physical health impacts of sterilization and the health care available to the Indigenous women?
  - b. Tall recalls a couple of cases where Indigenous/Tribal women with multiple children underwent forced sterilization because they were told they had too many children. Do you think social workers would have been involved in coercing, tricking, or forcing a middle- or upper-class woman with multiple children into undergoing sterilization?
  - c. Under what circumstances did social workers use their field experience and research to fuel propaganda, such as “evidence” of “degenerate family conditions” or “bad heredity,” that supported the eugenics movement and sterilization?

## EXERCISE II

### Mental/Behavioral Health— Group Discussion & Presentation

Students will practice their active listening skills while listening to an interview with Dr. Joseph Gone in which he contextualizes Indigenous/Tribal mental/behavioral health disparities and compares and contrasts Indigenous and Western conceptualizations and approaches to healing. Students will use self-reflection and critical thinking skills to apply topics discussed in the interview to their developing social work knowledge and practice during a group discussion.

1. Have students listen to the 60-minute recorded interview “When Healing Looks Like Justice: An Interview With Harvard Psychologist Joseph Gone,” available at <https://www.madinamerica.com/2019/10/healing-looks-like-justice-interview-harvard-psychologist-joseph-gone/>, at home, making notes to respond to the following discussion questions during the next class period:
  - a. What ideas and approaches discussed in the interview were surprising, intriguing, or challenging to you?
  - b. What concepts and approaches differed from the Western paradigms frequently used in addressing mental and behavioral health concerns?
  - c. What challenges and injustices with regard to diagnosis and intervention can you imagine Indigenous/Tribal people facing when they receive mental/behavioral health interventions in mainstream settings?
  - d. How could the ideas and approaches discussed in the interview affect your work with Indigenous/Tribal clients?
  - e. What could you do to support Indigenous/Tribal clients in obtaining culturally appropriate/relevant assistance?
2. Have students break into small groups (three to five students) to discuss their responses to the interview and important takeaways. Each group will have 20 minutes for discussion and will assign a speaker who will review their responses with the class. (20 minutes)
3. Have each group speaker present their group’s perspectives and encourage discussion from the class (e.g., “How might we approach our professional work differently with regard to diagnosis or intervention? What challenges exist for changing approaches? How can these challenges be addressed?”). (30 minutes)

## EXERCISE III

### Hansen’s Disease Epidemic— Advocacy & Practice Paper

This exercise encourages students to think and write critically about the Hansen’s disease (leprosy) epidemic in Hawai’i. Students will apply trauma-informed, human rights, and social justice perspectives when considering the handling of the Hansen’s disease epidemic and its relevance to social work. They will also use a strengths-based lens to consider the resiliencies of the Native Hawaiians who were exiled and apply NASW ethical principles and standards and their developing practice knowledge to the Hansen’s disease epidemic at micro, meso, and macro levels of social work. Finally, they will make connections among the handling of the Hansen’s disease epidemic, recent events, and implications for social workers.

1. Have students watch *The Soul of Kalaupapa: Voices of Exile* (52 minutes) to learn what life was like for the patients and residents of Kalaupapa, who were removed from their families because of the fear and stigma of Hansen’s disease.
2. Have students respond to the following, using the film, at least five academic sources (e.g., articles, books), and other sources (e.g., websites, media) as applicable, in a paper (in APA style) of approximately 10 pages:

- a. Using academic sources and specific examples from the film, explain human rights violations, potential for trauma, and longer-term consequences experienced by Native Hawaiians resulting from the Hansen's disease epidemic and its handling by government/health officials.
- b. Which helping professionals intervened to assist Native Hawaiians during the epidemic and in what ways?
- c. What examples of Native Hawaiian strengths and resiliencies did you identify in the film?
- d. What aspects of this epidemic and its handling are relevant to [NASW Code of Ethics](#) values, principles, or standards?
- e. What aspects of this epidemic are applicable to social work practice?
- f. How could social workers have acted in accordance with their ethics to assist Native

Hawaiians during the epidemic at the micro, meso, and macro levels?

- g. What parallels can be drawn between social workers' complacency/inaction regarding quarantine and isolation policies or other aspects of the Hansen's disease epidemic and recent/current events/situations? What actions would you recommend for social workers to take in response to these events/situations?

## REFERENCES

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# Research Ethics

The following exercises are designed to increase students' understanding of Indigenous and Tribal values and worldviews regarding research, and students' understanding and respect for Indigenous and Tribal knowledge and the inherent right of Indigenous and Tribal Peoples to exercise ownership, protection, and governance of data about themselves.

## EXERCISE I

### Research Ethics—Group Discussion & Presentation

Students will learn about conducting ethical research with Indigenous and Tribal Peoples and communities through applying Indigenous/Tribal principles for ethical research to an exemplary research project's code of ethics.

1. Have students read the [Kahnawake Schools Diabetes Prevention Project Code of Research Ethics](#) at home, making notes to respond to the following discussion questions during the next class period:
  - a. What does the code of ethics say about how consent for the research is obtained?
  - b. How does the code of ethics respect Indigenous self-determination and data sovereignty?
  - c. What does the code of ethics say about inclusion of the participating Indigenous/Tribal community in decision making at different stages of the research process?
  - d. What does the code of ethics say about building community capacity through research?
  - e. What does the code of ethics say about grounding research in the epistemology, culture, protocols, social context, and history of the participating Indigenous/Tribal community?
  - f. What values and worldviews did you notice reflected in the code of ethics?
  - g. What similarities and differences did you notice among the Kahnawake project's code of ethics and other research codes of ethics or ethical principles you have encountered previously?
2. Have students break into small groups (three to five students) to discuss their responses to the questions and important takeaways. Each group will have 15 minutes for discussion and will assign a speaker who will review their responses with the class. (15 minutes)
3. Have each group speaker present their group's perspectives and encourage discussion from the class (e.g., "How can we ensure that social work research involving Indigenous and Tribal Peoples is conducted ethically?"). (30 minutes)



Storyteller Doll

## EXERCISE II

### Apply Indigenous/Tribal Research Ethics to IRB Applications

Students will identify published social work research that has been conducted with an Indigenous/Tribal Nation. They will also gain experience in implementing guiding principles for ethical research with Indigenous and Tribal communities to a Tribal Institutional Review Board (IRB) application.

1. Have students read *Guiding Principles for Engaging in Research With Native American Communities*, found at [https://hsc.unm.edu/vision2020/common/docs/guiding\\_principles\\_research\\_native\\_communities2012.pdf](https://hsc.unm.edu/vision2020/common/docs/guiding_principles_research_native_communities2012.pdf), and the *Navajo Nation Department of Health Navajo Human Research Review Board (NNHRRB) IRB Research Protocol Application*, found at [https://www.nnhrrb.navajo-nsn.gov/pdf/2021/Rvised%203-6-18NNHRRB%20IRB%20application\\_2\\_10\\_2021.pdf](https://www.nnhrrb.navajo-nsn.gov/pdf/2021/Rvised%203-6-18NNHRRB%20IRB%20application_2_10_2021.pdf).
2. Have students locate a journal article on research conducted with the Navajo Nation that is applicable to social work. Students will utilize their college/university library to conduct a search for an appropriate article. For example, there are published articles on studies with the Navajo Nation related to environmental justice, restorative justice, food sovereignty, elder care, health disparities, and cultural aspects of wellness. Alternatively, the instructor may wish to provide several appropriate articles from which students can choose.
3. Have students imagine that they are the principal investigator proposing to conduct the study in the research article they found or selected (i.e., that the research has not yet been conducted). Have students respond to the items in Part 1 Community Involvement, and Part 2 Benefits to the Navajo Nation, of the *Navajo Nation Department of Health Navajo Human Research Review Board (NNHRRB) IRB Research Protocol Application* by applying the *Guiding Principles for Engaging in Research With Native American Communities* and other relevant

sources. Encourage students to be creative while adhering to Indigenous/Tribal research ethics principles.

## EXERCISE III

### Apply Indigenous/Tribal Research Ethics to Research Proposals & Reports

1. Provide students with copies of a sample research proposal and report on a research topic with an Indigenous/Tribal community. Have students draw from *Evaluation With Aloha: A Framework for Working in Native Hawaiian Contexts* to answer the following questions:

#### Building Relationships

- a. How is *community* defined for the particular evaluation/research project?
- b. Who establishes the “why” of the evaluation/research project?
- c. What community or group gives the evaluator/researcher “permission”?
- d. Who is the evaluator/researcher in relation to the community (i.e., positionality)?
- e. How is the “voice” of the community heard, processed, and reported?
- f. How has the evaluator acknowledged *kūpuna*/elder/knowledge holder, *mākuā*/parent/adult, and ‘ōpio/youth voices in the evaluation/research project?
- g. How is the evaluator/researcher intentionally acknowledging, honoring, and presenting a Native Hawaiian/Indigenous worldview in interpersonal interactions and in the design and instrumentation of the study?

#### Design

- a. At what stage is the community involved?
- b. Can the community refuse to participate in the evaluation?

- c. Who has the final say on the key evaluation questions?
- d. What do we know and need to know about relationships, particularly regarding power and how power affects what people will share (e.g., *kūpuna* first)?
- f. Are results accessible to different stakeholder groups?
- g. How is the privacy of individuals and the community appropriately protected?
- h. Are the likely consequences of the report(s) fair and just? Do the consequences maximize benefits and minimize harm?

### Data Collection & Analysis

- a. Were meaningful opportunities to engage in data collection and interpretation of findings made available to community members?
- b. Did the training for community members increase their knowledge and skills in ways that will benefit them and their community in the future?
- c. How are competing interpretations addressed? Competing values and expectations?
- d. What roles do ancestral knowledge, revealed knowledge, and spirituality play?
- e. Who is the final author of the report (i.e., the final decision maker about what is included in reporting and how it is represented)?

### Reporting & Use

- a. To what extent are the voices and needs of intended beneficiaries at the center of the findings?
- b. Do the findings contribute to the well-being of the community?
- c. To what extent do the benefits and lessons learned promote the self-determination of the community?
- d. What role does the community play in reporting the findings, and who shares in the credit for the evaluation study and reporting?
- e. Who owns the data?

2. Have students break into small groups (three to five students) to discuss their responses to the questions above and important takeaways. Each group will have 20 minutes for discussion and will assign a speaker who will review their responses with the class. (20 minutes)
3. Have each group speaker present their group's perspectives and encourage discussion from the class (e.g., "Could all the questions be answered? What did you notice about Indigenous/Tribal values and research ethics reflected in the questions?"). (30 minutes)

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# Commitments: Present and Future

The following exercises are designed to increase students' ability to take actions to "ameliorate the past and current harms [social workers] have caused to Indigenous and Tribal Peoples" (Weaver et al., 2021, p. 25).



Sky-domes

## EXERCISE I

### Sovereignty & Self-Determination

The purpose of this exercise is to prepare students to be champions for Indigenous and Tribal sovereignty and self-determination.

1. Begin by watching a video by Tara Houska, *The Standing Rock Resistance and Our Fight for Indigenous Rights*, which can be found via the following link: [https://www.ted.com/talks/tara\\_houska\\_the\\_standing\\_rock\\_resistance\\_and\\_our\\_fight\\_for\\_indigenous\\_rights?language=en](https://www.ted.com/talks/tara_houska_the_standing_rock_resistance_and_our_fight_for_indigenous_rights?language=en). This video gives a personal account of Houska, a Tribal attorney and Couchiching First Nation citizen, as she reviews the history of attempts by government and industry to eradicate the legitimacy of Indigenous/Tribal Peoples' land. "It's incredible what you can do when you stand together," Houska says. "Stand with us—empathize, learn, grow, change the conversation." (12 minutes)
2. Provide students with the following questions after watching the video *The Standing Rock Resistance and Our Fight for Indigenous Rights*:
  - a. What are some ways that you could learn about Indigenous/Tribal Peoples where you live?
  - b. What were some things that Houska stated in her TED Talk video that stood out to you? Why?
  - c. What do you think Houska meant when she said, "When you are viewed as real people, it's a lot easier for your rights to be respected"?
  - d. What are some action steps that you can take to be an ally of Indigenous and Tribal Peoples?
  - e. What was most impactful to you from this video?
  - f. What issues are the Indigenous/Tribal Peoples in your community organizing around (e.g., consider their socioeconomic and health conditions, their relationship with and current access to their traditional lands and waters)?
  - g. What are Indigenous/Tribal organizers calling for—their visions or demands?
    - i. What would achieving those visions mean for the place you call home?
    - ii. How could you support the visions or demands?
  - h. Do you or people you work with have relationships with the Indigenous/Tribal community(ies) or organizations that work with them? Can you connect your work/education with their interests?
3. After providing the time for students to answer the questions, students will share their answers and their takeaways from the video with the class.

## EXERCISE II

### Accountability

The purpose of this exercise is to prepare students to engage in social work practice to “repair past harm, stop current harm, and prevent future harm to Indigenous and Tribal children, families, and communities” (Weaver et al., 2021, p. 27) through recognizing Indigenous and Tribal Peoples, acknowledging the harms social workers inflicted, supporting decolonization, and holding ourselves accountable.

#### Toolkit Assignment & Presentation

1. Split the class up into three groups and assign each group a section from *Towards a New Relationship: Toolkit for Reconciliation/Decolonization of Social Work Practice at the Individual, Workplace, and Community Level*: [https://bccsw.ca/wp-content/uploads/2016/09/Reconciliation-Toolkit-Final\\_May-11.pdf](https://bccsw.ca/wp-content/uploads/2016/09/Reconciliation-Toolkit-Final_May-11.pdf).
2. Have each group give a PowerPoint presentation to the class on the information from their assigned section. Have students incorporate interactive elements into their presentations, such as polling and asking questions regarding their perceptions and misperceptions on this topic.

## EXERCISE III

### Inclusion

Students/faculty will examine and analyze the gap between the population of Indigenous and Tribal Peoples in the region served by your university, social work program(s), or community organization and Indigenous and Tribal Peoples enrolled in, or employed by, your university, social work program(s), or community organization.

1. Divide students into small groups and assign each group one of the following questions to answer. Group members may need to access existing data, which can be found online; brainstorm ideas; and/or walk around the university, program, or

community organization to observe the physical environment. Each group should share their findings with the class.

- a. Identify the area/region that your university, social work program(s), or community organization claims to serve.
  - b. What percent of the population in that area/region identifies as Indigenous or Tribal (per the most recent census)?
  - c. What percent of the students enrolled in your university or social work program(s) identify as Indigenous or Tribal?
  - d. What percent of the people employed in your university, social work program(s), or community organization identify as Indigenous or Tribal?
  - e. What percent of full-time versus part-time employees identify as Indigenous or Tribal?
2. Have the class review the report *Creating Visibility and Healthy Learning Environments for Native Americans in Higher Education* ([https://collegefund.org/wp-content/uploads/2020/01/Creating-Visibility-and-Healthy-Learning-Environments-for-Natives-in-Higher-Education\\_web.pdf](https://collegefund.org/wp-content/uploads/2020/01/Creating-Visibility-and-Healthy-Learning-Environments-for-Natives-in-Higher-Education_web.pdf)). Then, have each group brainstorm the following. A reporter for each group will share their ideas with the class.
    - a. If your university, social work program(s), or community organization has a smaller percentage of Indigenous and Tribal people than your service area, what are the potential barriers to achieving parity? OR
    - b. If the percent of Indigenous and Tribal Peoples in your university, social work program(s), or community organization is equal to, or higher than, the population of Indigenous and Tribal Peoples in your service area, what has your university, social work program(s), or community organization done to achieve this?

### Additional or alternative questions to examine:

1. Is there equitable access to social work education for Indigenous and Tribal Peoples (including access to graduate and postgraduate pathways)?
  - a. Does your university or social work program(s) actively recruit students from the Indigenous and Tribal Peoples in your region/area?
  - b. Are there fees or standardized test scores that serve as barriers to Indigenous and Tribal students seeking admission? Consider policies that may appear neutral on their face, but may not support collectivist cultures, such as child care and the ability of students to remain in their communities.
  - c. What are some actions that could be taken to increase access to social work education for Indigenous and Tribal Peoples?
2. Is there equitable access to social work jobs for Indigenous and Tribal Peoples?
  - a. How does your university, social work program(s), or community organization actively recruit staff/employees from the Indigenous and Tribal Peoples in your region/area?
  - b. Are there barriers to Indigenous and Tribal Peoples seeking employment at your university, social work program(s), or community organization? Consider policies that may appear neutral on their face, but may not support collectivist cultures, such as child care and the ability of employees to remain in their communities.
  - c. What are some actions that could be taken to increase access to social work jobs for Indigenous and Tribal Peoples?

Instead of reporting this information informally in class, groups may share their responses with the class via a creative presentation or poster, or by submitting a paper to the instructor.

### EXERCISE IV

## Healing & Thriving

The purpose of this exercise is for students to be able to “help Indigenous and Tribal Peoples to heal and thrive” (Weaver et al., 2021, p. 28).

1. In pairs or small groups, have students make careful observations of the messages conveyed by your university, social work program(s), or community organization regarding Indigenous and Tribal Peoples.
  - a. What images are there of Indigenous and Tribal Peoples on your university campus or in your social work program(s) or community organization? What do these images portray? Consider indoor and outdoor artwork, brochures, websites, etc.
  - b. What types of events, celebrations, socials, and pow wows are supported by your university, social work program(s), or community organization?
  - c. What Indigenous and Tribal Peoples are honored through names on buildings or wings? What buildings are named for people who have caused harm to Indigenous and Tribal Peoples?
  - d. Are there restrictions that would limit cultural traditions, such as on food allowed on campus, smudging, etc.?
  - e. How are Indigenous and Tribal Peoples made visible?
  - f. How do your spaces encourage Indigenous and Tribal voices, perspectives, and presence?
2. What are actions that could be taken to improve the messages and visibility of Indigenous and Tribal Peoples?

## EXERCISE V

### Decolonizing

The purpose of this exercise is to help students consider the impact of colonization on Indigenous and Tribal Peoples and identify strategies for decolonization.

1. Show students the TED Talk by Nikki Sanchez, *Decolonization Is for Everyone*, at <https://www.youtube.com/watch?v=QP9x1NnCWNY>.
2. In small groups, have students consider the following questions, then share their responses with the class:
  - a. What are the parallel impacts of colonization in the United States on Indigenous and Tribal Peoples and non-Indigenous Peoples? Provide evidence of at least three impacts.
  - b. What are the connections among colonization, decolonization, climate change, and environmental degradation? Provide at least three examples.
  - c. Have each student identify one action they can take to decolonize their university, social work program(s), or community organization.

### RESOURCES

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# Closing the Gap Between Good Intentions and Making a Real Difference

There is tremendous power, potential, and promise inherent in social work education. The *CSWE Statement of Accountability and Reconciliation for Harms Done to Indigenous and Tribal Peoples* takes an important step in helping us fulfill that promise. Specific commitments were made by CSWE on behalf of the organization and the broader community of social work educators. The Accountability Statement compiles key information and makes it accessible to social work educators. This teaching guide serves as a companion guide, offering tangible guidance for instructors that will enable us to close the gap between good intentions and making a real difference. Educators are encouraged to build on the activities listed here and create others, meaningful for specific contexts and classes. As social work educators, we have the power, potential, and promise to help our profession live up to its value system. We, the authors of this teaching guide, offer these activities to our colleagues in the hopes that this will be a useful tool as we educate the next generation of social workers.



Feather

# Authors

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**Robin Hill (Seneca/Lakota)** created the artwork for the teaching guide. They are a student at the Institute of American Indian Arts, currently studying studio arts. As a student they have taken a focus in illustration.

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CSWE Statement of  
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