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Cultural Infusion in Tribal TANF Programs of California

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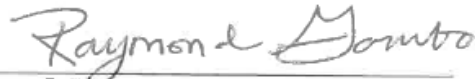
for the degree Doctor of Public Administration



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ABSTRACT

Purpose. The purpose of this study was to examine the inclusion of cultural components in Tribal Temporary Assistance for Needy Families (TANF) program dissemination from the perception of program leadership. Observing the Tribal TANF (TTANF) program models inclusion of culture may be beneficial to the study of public administration in providing a new lens for understanding how to help vulnerable populations.

Theoretical Framework. The theoretical framework of this study was based on the research foundations of cultural infusion and representative bureaucracy as seen through the lens of John Kingdon's policy stream model.

Methodology. The ethnography participant observation qualitative methodology was used for this dissertation. The subjects encompass Tribal TANF program directors from Tribal TANF programs located in California who have agreed to engage in telephone and in-person interviews.

Findings. Of the 16 possible Tribal TANF programs in California, six Tribal TANF program (TTP) directors chose to participate. The analysis of findings provides a description of how the cultural awareness of TTP directors impacts program practices and services provided to families on their journey of reaching self-sufficiency.

Conclusion and Recommendations. This study provides understanding of how TTP directors have been able to infuse culture into program services. Recommendations for further study include (a) to explore specific Native American (NA) TTP participant outcomes of self-sufficiency through a phenomenological or case study source of methodology, (b) to investigate the success of TTP participants in comparison to state TANF participants, and (c) to examine TTP policy in comparison to state TANF program policy.

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The assistance, support, and encouragement of family, friends, fellow students, and colleagues have made this educational path for me possible. I am very blessed to have had the support and encouragement that has kept me moving forward in this educational journey.

DEDICATION

My Christian faith and family have been a vital part of my pursuit for higher education. God has always given me the strength and ability to move forward despite what adversity I have faced in life. As Luke 11:9-10 (New Kings James Version) states, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.” It is through God that all things are possible.

My children have grown before my eyes and have been with me throughout my entire educational journey. It is for them that I have pursued goals beyond what I could have ever imagined for myself. It is my hope that they will see my struggles and accomplishments as a guiding light that will push them to achieve any goal that they set their mind to.

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CHAPTER 1: INTRODUCTION

This study examines culture within the context of how it is infused in Tribal Temporary Assistance for Needy Families (TANF) Programs in California. Tribal TANF (TTANF) is a welfare assistance block grant applied for by Indian tribes to assist needy Native American (NA) families in their transition from welfare to self-sufficiency. The difference between state and Tribal TANF programs (TTPs) is that tribes are provided more flexibility to infuse culture into their daily program practices.

Christian (2015) conducted a study of intergenerational poverty among African American welfare participants who highlighted barriers restricting them from moving toward self-sufficiency. Christian's phenomenological research found that the attitudes of caseworkers toward program participants and the culture of poverty ideology both contributed to intergenerational welfare use by the African American study participants and prevented them from reaching their goal of becoming self-sufficient. This study and Christian's study share in common the evaluation of welfare services received by a special population.

Christian's (2015) research on intergenerational poverty is foundational for a new study involving the NA community. This research discusses in depth the TTP directors' perspective on how they have successfully infused culture into program practices and how this has shaped the services they provide to their participants. This study provides understanding of how TTP directors have been able to infuse culture into their services to help their participants by way of a more holistic program model that caters directly to their communities' need.

An example of cultural infusion in program practice has been witnessed in the nursing field. The practice of infusing culture into nursing care practices is currently a growing trend because of the current demographic shift in the United States. The United States is enroute to becoming a minority-majority nation, and this shift highlights the necessity of cultural congruence in the nursing field and others. Abitz (2016) noted that the “US Department of Health and Human Services Office of Minority Health defines culture as integrated patterns of human behavior that include language, thoughts[,] communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious or social groups” (p. 75). Abitz pointed out that nurses need to understand a patient’s culture in order to be able to mediate an effective health outcome. For instance, if a patient of Asian background has a cultural belief that fluids must be ingested at room temperature and the nurse is attempting to make the patient drink cold fluids, the treatment plan will be inadequately followed as the patient will not trust the caregiver who gives him or her something to drink that he or she believes is bad. The awareness of a patient’s culture in this context fosters respect and trust within the caregiver and patient relationship. As a result, the caregiver’s cultural awareness leads to a better health outcome for the patient. The same concept can be applied, hypothetically, to the social services sector in order to assist those living in poverty.

According to Pember (2016), poverty in the NA community is compounded by additional factors tied to historical trauma and cultural imperatives not understood by mainstream society. Pember provided a three-part definition of historical trauma:

- (1) The dominant culture executes mass trauma on a population by way of colonialism, slavery, war, or genocide; (2) the affected population displays

physical and psychological symptoms in response to the trauma; and (3) the initial population passes traumatic responses to subsequent generations, who in turn display similar symptoms. (p. 3)

The result of forced assimilation in the past few centuries in America has led to the historical trauma experienced by the NA community, in many instances causing their rich culture and language to be lost. An individual might have to miss 2 to 3 weeks of work to travel home to an Indian reservation to attend a birthing ceremony for a newly born child, following NA traditions. If the employer does not understand this and fires the individual, the NA employee is left without income because she or he followed native tradition. These are dilemmas that can perpetuate poverty in the NA community that may be misunderstood when the program director is not familiar with NA traditions. To help tribal communities, TTPs were established after 1996 with welfare reform laws. The new legislation provided Indian tribes the opportunity to develop their own programs with the flexibility to infuse culture into programming in an effort to empower TANF participants, help build self-esteem, and build confidence for their journey of self-sufficiency.

This study explores the cultural awareness of the TTP's directors and their perception of how this impacts program practices. As previously mentioned, barriers to the NA community have been rooted in historical trauma and cultural imperatives. As a result, the research question is, How does the TTP director's cultural awareness impact program practices? Data have been collected from two sources: TTP director information collected from publicly available information and through peer networking, and TTP directors who have been invited to participate in this study by electronic mail. A consent form was collected via electronic mail for those who participated. The data for this study

were collected through in-person and phone interviews of TTP directors in California. Structured interviews lasted approximately one hour and investigated how culture has been infused into program practices and how the TTP directors perceive this has influenced program participants. This study utilizes the ethnography research methodology discussed in Chapter 3 and provides an analysis of the findings in Chapter 4. This chapter provides an introduction and overview of this research study.

Background of the Problem

Poverty is an intergenerational issue; it is repeatedly passed from one generation to the next (Kalil, 2017). There are two types of intergenerational transfers: (a) when poverty is passed on by adults, usually parent to child; and (b) when poverty is passed on by grown children, or working age adults, to older generations (Folbre & Wolfe, 2013). Rank and Cheng (1995) determined that human capital and household characteristics adversely affected the development of adults, causing them to be at greater risk of needing help from public assistance programs. Rank and Cheng concluded that it is the parents' economic background rather than their use of public assistance programs that supported and contributed to intergenerational welfare use. Their research confirmed that the ultimate dynamics of intergenerational welfare and the transfer of welfare use from parent to child resulted from inequities apparent from the beginning of a child's life (Rank & Cheng, 1995). In comparison to richer families, members of impoverished families face social disadvantages, one-parent households, low education, unemployment, and insufficiency, all contributing factors to the cycle of poverty (Berzin, De Marco, Shaw, Unick, & Hogan, 2006). The intergenerational transfer of welfare dependency occurred at the highest rate when the following parental characteristics were present: both

parents received public assistance, stopped school early, and were unemployed (Christian, 2015). These three parental characteristics alone significantly increased the probability that their children would also receive public assistance later in life (Christian, 2015).

The difference in parenting behaviors of those from different economic classes is an indicator that demonstrates where inequality begins. Inequality begins in the home and at the most basic levels, which is an important finding for a study on welfare programs and practices. If one can better understand the causes and barriers involved with intergenerational-welfare dependency and how different populations are affected by welfare services, one can provide a strong case for future program models that will help better serve participants struggling with insufficiency.

Adverse actions imposed on a TANF participant's case may have different implications on the participant depending on his or her cultural background. The purpose of imposing an adverse action on a TANF participant is meant to get him or her to comply with program policy and in some instances the federal regulations that govern program implementation. From the caseworker or program standpoint, the application of an adverse action on a participant equates to holding the individual accountable for noncompliance with program requirements. The underlying reason why the client was noncompliant in the first place may differ for the participant based on his or her cultural norms and traditions.

A prime example of how an adverse action may be imposed on a participant is for noncompliance with the TANF work-hour requirement. A client is required to comply with a monthly work participation requirement as determined by the specific program in

which he or she is participating. Each program has a list of allowable work activities that help a client meet his or her work activity requirement. Activities are generally aimed at preparing participants for work readiness, but TTPs allow for additional activities that are tied to custom and tradition. For example, there have been instances where the TANF participant becomes noncompliant with the work activity requirement because of the fact that he or she experienced a life event that required a short leave of absence to partake in traditional ceremony. Traditions vary across NA tribes. Some tribes require naming ceremonies for tribal members when they reach a certain age. During this time, the tribal member may be required to travel to his or her home reservation to partake in ceremonial traditions. If an NA TANF participant is required to comply with a monthly work-activity requirement but then disappears for a 2-week period of time to participate in tribal custom and/or tradition, how is it justifiable for a program to punish him or her for noncompliance? These are the dilemmas TTPs face when programs are developed for special populations by entities that have no understanding of the cultural imperatives involved. The purpose of this research is to investigate the cultural awareness of TTP directors and their perspective on how welfare services are culturally sensitive to the needs of NA clients.

Problem Statement

In a qualitative analysis on the perceptions of social service workers, researchers found that welfare participants consistently reported that caseworkers and other social service personnel posed a barrier for them in seeking services. Participants reported that they were adversely judged, dehumanized, and treated poorly (Langille-Hoppe,

Gonzalez, & Maxey, 2011). How TANF participants are treated may well adversely influence their ability to seek needed services while receiving welfare benefits.

A caseworker who listens to his or her client and treats the individual with respect will garner a better working relationship built on mutual trust and respect, as mentioned earlier and evidenced in the nursing field. When a client can trust the caseworker, he or she will be more likely to follow a recommended employment path supported by individual skills and abilities. Similar to the nursing field, a patient will not trust the nurse practitioner's medical advice if he or she feels that his or her beliefs and cultural norms are being ignored. Abitz (2016) provided discussion relative to the nursing field and indicated that culture determines what type of treatment, if any, should be arranged; who should provide the treatment; and who can make decisions about the treatment. A caregiver who portrays bias, stereotyping, or a lack of cultural awareness and understanding will undermine patient trust, respect, and willingness to follow the designated treatment plan.

According to Abitz (2016), in the nursing field, a lack of trust and respect leads to poor communication, decreased patient satisfaction, lack of obedience with recommended advice, and poor outcomes. Likewise, Christian (2015) provided discussion relative to the social services sector pointing to the fact that a client who is unable to build a trustworthy relationship with his or her caseworker may not trust the career path being recommended for him or her, causing poor results in terms of achieving independence of government services. Identification of how agencies combat such negative perceptions among their participants in the process of disseminating services is

important to ensure that they are encouraging rather than inhibiting client trust and respect.

Research literature on welfare services and benefits includes the impacts posed for the U.S. economy. A study conducted by the Pew's Economic Mobility research team found that 66% of African American children whose parents were at the bottom third of the income spectrum remained there in adulthood in comparison to 45% of White children in the same status (DeLeire & Lopoo, 2010). Like the African American community, the NA community faces marginalization, historical trauma, and devastatingly low numbers of high school graduation rates and college retention—factors no doubt tied to intergenerational poverty. Many researchers have studied how individuals on welfare became caught in perpetual poverty that transcended generations (Adeola, 2005; Bartholomae, Fox, & McKenry, 2004; Blalock, Tiller, & Monroe, 2004; Christian, 2015). However, there is limited research that investigates the implications for individuals from different ethnic cultures other than African Americans and Whites.

Purpose of the Study

The purpose of this ethnography research was to explore the cultural awareness of the TTP's directors and their perception of how this impacts program practices. Wolf (2007) contended that individuals of lower economic classes expand their list of socially acceptable behaviors to include dropping out of high school, illegitimacy, menial labor, and single parenthood, although these circumstances may not be their desired life outcomes (see also Christian, 2015). Altered values of society's lower classes have ensued as a result of economic structure, and financial and social deprivation (Christian, 2015). As poverty increases, it is important to acknowledge the causes and the needs of

families facing insufficiency (Christian, 2015; Lein, 2013). Previous qualitative research on families living in poverty highlighted a simultaneous disconnection from both public programs and employment, which indicates that these families suffer relative social isolation and an overall lack of helping networks (Lein, 2013). Hence, when community and social programs are able to make a difference in the lives of those they serve, they are worthy of recognition.

Understanding the unique experiences of the NA community through the lens of TTP directors gives merit to this study. It is essential to conceptualize the needs of a community in order to be able to design programs that will have beneficial implications. Previous research recognized that families and individuals facing multiple barriers to steady employment depend on community networks and connections to sustain themselves during their most vulnerable periods as a prerequisite for stabilizing their household (Lein, 2013). Support networks are extremely important for families struggling with poverty, which is why many TTPs combine cash assistance with other support services while infusing cultural norms into their program dissemination.

The Administration for Children and Families (ACF, 2017b) provides oversight of TTPs that give federally recognized Indian tribes the flexibility to design welfare programs that promote work and responsibility, strengthen families, and encourage overall self-sufficiency. Support services are aimed at assisting families with other needs that pose barriers to their well-being. These support services include career with assistance in interview and work attire, substance abuse and mental health counseling, parenting classes, mileage reimbursement for attending approved work activities, payment of childcare expenses, homeless and utility assistance, and other expenses

deemed necessary by program to better assist families facing insufficiency. TTP agencies provide a gamut of support services for their clients that vary across programs and tribes based on the specific needs of the clients and their geographic location. TTPs provide wide-ranging supportive benefits in an effort to help stabilize families facing insufficiency.

The research literature on welfare programs fails to mention the unique stories of TTPs and the perspective of TTP directors who disseminate culturally sensitive programs that foster adequate support to families struggling to make ends meet. From the data collected as a result of this study, human service professionals could gain a stronger understanding of the issues that low-income NAs face and whether infusing culture into TANF program practices is beneficial in developing worker-client trust and respect. The information collected through this study can be used to drive more informed social research and program development in addition to encouraging improved programming and client relations, an essential component to assisting at-risk and unstable families.

Significance of the Problem

The objective of TTPs is to assist participants on their path from welfare to self-sufficiency. The approaches employed with the NA population can provide a unique program model for other similar programs to follow in the future. As of 2015, there were 70 approved TTPs in the United States that served 299 federally recognized tribes and Alaska Native villages (ACF, 2017b). Research on the issues that affect those living in poverty is significant because it can assist public administrators in making more informed decisions regarding the utilization of resources and services. California alone has 17 TTP providers divided among the various counties, while Riverside County has four different

TTP service providers (CDSS, 2014). It may be beneficial for program administrators to know the needs of the communities they are trying to serve in order to treat the public impartially and respectfully when rendering decisions and providing services and resources. The purpose of this research study was to examine cultural awareness among TTP directors and how this impacts program practices.

As a TTP director at the time of this study, the researcher is able to look back on one of the first dilemmas experienced while working in this field. The issue was directly tied to culture and occurred when a TTP NA participant couple experienced a death in their family and had to travel to their home reservation in a neighboring state to attend traditional ceremonies to lay their loved one to rest. During the time of ceremonial traditions, the participants were forbidden to communicate with the outside world. For TTP participants who are required to comply with monthly mandated federal work activity requirements, this posed a problem. Part of complying with work participation requirements meant attending approved work activities that promoted self-sufficiency and staying in constant communication with the caseworker. Since the participants were unable to comply with work activity requirements during this time, a nonnative employee recommended that the clients be reprimanded. Not wanting to see the participants negatively impacted for attending to a death in the family, the TTP caseworker, with director approval, instead chose to help the clients make up their work hours as soon as they arrived back in town. Because the caseworker and director were able to take cultural expectations into account, the needs of the TTP participants were understood and a detrimental outcome was avoided for the TTP participants seeking help during their time of need. Dilemmas such as this drive the need to conduct research in this topic area.

In addressing researcher bias, this dissertation was written in an objective and inclusive manner that observed the following:

- Avoids generalizations.
- Provides evidence-based statements.
- Is aware of biases.
- Avoids assumptions and personal beliefs.
- Is sensitive to language.

Research Question

This research study contains one primary research question relevant to the Native American Indian community and TTPs. How does the TTP director's cultural awareness impact program practices?

Theoretical Framework

This study sought to provide understanding of how the cultural awareness of the program director and the infusion of culture in TTP services influences program implications for participants. The TTP directors' cultural awareness is demonstrated in the program services and practices they oversee. The theory of cultural inclusion presents the need for representative bureaucracy within the political arenas that contribute to program implications that impact special populations. The need for representative bureaucracy has given rise to several coalitions and organizations that aim to bring attention to issues and to recommend future program changes. Who are better to provide solutions to current issues than those who witness the implications caused by the current situations?

According to Kingdon (1995), apart from public feedback, bureaucrats themselves learn about problems through the day-to-day administration of a program. TTP directors are the bureaucratic representatives who take on the role of advocating for their participants and are instruments of policy change in this respect. From daily administration of TTPs, directors are able to identify issues that their participant families face. Using Kingdon's policy streams model as a theoretical foundation, effective change can be better pursued through a route of representative bureaucracy and cultural awareness. The TTP director is the vehicle of representation to bring attention to issues faced by the NA community. From this perspective, the legislative body would be the political actors who have the potential to listen to the issues raised and to propose solutions.

Definitions of Terms

The following key terms have been defined in detail for the purposes of this study:

Adverse childhood experience study (ACES). A study that provides evidence that adverse experiences in childhood could contribute to mental and physical illness later in life and affect one's self-sufficiency (Pember, 2016). This study provides that certain populations may be at a higher risk of adverse behaviors because of early childhood experiences and supports the need for programs that support such at-risk communities.

Aid to Families with Dependent Children (AFDC). AFDC was established in the United States by the Social Security Act of 1935 as a grant program to allow states to provide cash welfare payments to families with children who had been deprived of parental support or care because their father or mother was absent from the home,

incapacitated, deceased, or unemployed (U.S. Department of Health & Human Services [HHS], 2009).

Culture. Patterns of human behavior that include language, communication, customs, beliefs, values, and traditions. Culture can support the development of individual identity and provide the basis for what is considered normal behavior. Culture can vary across ethnic, racial, and national margins.

Culture of poverty. The culture of poverty refers to a populace of people with a certain mind-set comprised of a unique set of values, attitudes, and behaviors that inherently perpetuate poverty (Adeola, 2005).

Federally mandated work participation requirements. A monthly work activity requirement that all TANF participants are required to comply. The number of required monthly hours and approved work activities varies based on the tribal or state TANF program. Each TTP plan is approved by the federal government, and it outlines the number of required monthly work hours and approved work activities that are allowable to count toward this requirement. The federally mandated work activity requirement is the only metric for program success that the federal government uses. In each approved TTP plan, a percentage threshold by year is listed that the TTP cannot score below. For instance, a minimum threshold of 30% for 2018 means that the TTP's overall work participation average (all client accumulated work participation hours) over one year cannot fall below 30%.

Federal poverty guidelines. In the United States, income thresholds are developed annually by the Department of Health and Human Services to determine whether a family is living in poverty conditions. If it is determined that poverty

conditions exist within a household, these families may qualify for social services in the form of cash aid grants and food stamps as well as medical and other support services aimed at alleviating poor living conditions.

Historical trauma. Historical trauma has a three part definition: (a) the dominant culture executes mass trauma on a population by way of colonialism, slavery, war, or genocide; (b) the affected population displays physical and psychological symptoms in response to the trauma; and (c) the initial population passes traumatic responses to subsequent generations who in turn display similar symptoms (Pember, 2016; Subia Bigfoot, 2007).

Illustrative case studies. A descriptive study that utilizes one or two instances of an event to show an existing situation (Creswell, 2013). Illustrative case studies make the unfamiliar familiar and give readers a common language about the topic in question.

Indian Health Service (IHS). An agency within the Department of Health and Human Services (HHS) that is responsible for providing culturally sensitive federal health services to American Indians and Alaska Natives (Indian Health Service, 2018).

Intergenerational welfare. Intergenerational welfare occurs when families transmit some form of public program dependency to their children (Balistreri, 2010). For example, three generations (grandmother, mother, and child) in a family are aided by government welfare benefits.

Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA). The Personal Responsibility and Work Opportunity Reconciliation Act of 1996, also known as welfare reform, changed the organization of the public assistance

program that provides income support to families living in poverty in the United States (Sheely, 2012).

Poverty. The extent to which an individual goes without basic resources or needs because he or she simply cannot afford them. Generally, people living in poverty lack the sufficient income to obtain minimal levels of clothing, education, food, health services, and housing necessary to ensure an acceptable standard of living (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2017).

Self-sufficiency. A term that describes individuals or a group of people who do not require any public assistance/government benefits, outside aid, support, or interaction for basic survival.

Temporary Assistance for Needy Families (TANF). The TANF program is designed to help needy families achieve self-sufficiency through employment. States receive block grants to design and operate programs that accomplish one of the purposes of the TANF program (ACF, 2017a). The following are the four goals of the TANF program:

- Provide assistance to needy families so that children can be cared for in their own homes.
- Reduce the dependency of needy parents by promoting job preparation, work, and marriage.
- Prevent and reduce the incidence of out-of-wedlock pregnancies.
- Encourage the formation and maintenance of two-parent families.

Tribal Temporary Assistance for Needy Families (TTANF). TTANF gives federally recognized Indian tribes the flexibility in the design of welfare programs that

promote work and responsibility and strengthen families (ACF, 2017b). Similar to states, the TTANF grantee receives a block grant to design and operate a program that accomplishes the four purposes of the TTP. The four purposes of the TTP are the same for both state and tribal entities (ACF, 2017b). See TANF goals above.

Tribal TANF program services. Cash aid grants and supportive services that assist program participants with the following needs: homelessness, childcare, mental health counseling, transportation expenses, education and employment related costs, emergency related needs, and utility assistance. Other program services include workshops on topics such as culture, education, employment, family unity, wellness, prevention of out-of-wedlock pregnancy, and substance abuse.

Tribal sovereignty. The inherent authority of indigenous tribes in the United States to govern themselves within the borders of the United States.

Welfare recipient. An individual who participates in any government assistance program (Balistreri, 2010).

Welfare-to-work activities. Program specific activities that require compliance from welfare recipients on a weekly basis. Activities may include job preparation, employment, and educational and vocational training required by TANF recipients to get their full monthly grant allotment.

Working poor. The working poor consists of people who spend 27 weeks or more in a year in the labor force either working or looking for work but whose incomes continue to fall below the poverty level (Center for Poverty Research, 2017).

Organization of the Study

Chapter 1 of the study presented the introduction, background and statement of the problem, the purpose of the study, significance of the research, research question, theoretical framework, and definition of terms.

Chapter 2 delivers a review of relevant literature, documentation, and addresses the topics of culture of poverty, cultural awareness theory, Kingdon's (1995) policy streams model, and the need for representative bureaucracy.

Chapter 3 addresses the methodology used in the study, including the research design, population and sampling procedure, instrument selection, and information on validity and/or reliability. Each of these sections concludes with a rationale, including strengths and limitations of the design elements. The chapter goes on to describe the procedures for data collection and the plan for data analysis.

Chapter 4 presents the results of the study.

Chapter 5 provides discussion and analysis of the results, conclusions and recommendations.

CHAPTER 2: LITERATURE REVIEW

Among the poorest populations, poverty is commonly transferred from one generation to the next (Institute for Research on Poverty, 2016). When organizations are able to make a difference in the lives of those struggling with welfare dependency it is worth analyzing and sharing in an attempt to spread understanding with the goal of pursuing future program development with the best possible approach. The purpose of this ethnographic study is to examine the cultural awareness of Tribal TANF program (TTP) directors and their perception of the implications that the infusion of culture in agency programing has on participants. The study findings may serve to assist in shaping future human service workers' knowledge base and a potential alternative program model that may work for other special populations or the public. The literature synthesis and analysis provided supports the purpose of this study.

Documentation

The methodology for this literature review included a university (California Baptist University and University of California, Berkeley libraries) database key word search for the following terms: variations of poverty, bureaucracy, cultural infusion/inclusion, cultural awareness, Kingdon's (1995) policy streams model, livable wage, representative bureaucracy, Temporary Assistance for Needy Families (TANF), welfare dependency, and welfare services. Other resource databases included State of California Department of Social Services, Health and Human Services (HHS), the Administration for Children and Families (ACF), Office of Family Assistance (OFA), Center for Labor Research and Education, and the Institute for Research on Poverty.

Historical Background

In the United States, welfare in the form of cash assistance to families with children was first implemented in 1935 as part of the Social Security Act but has since transformed drastically (Caputo, 2008). At its inception, welfare was designed to assist mothers with children and was initially titled Aid to Dependent Children (ADC; Caputo, 2008). Later the ADC program name was changed to Aid to Families with Dependent Children (AFDC; Cheng, 2007). The AFDC welfare program provided monetary aid to mothers with children who were either widowed or had disabled husbands (Cheng, 2007). The goal of AFDC was to provide mothers with a means to care for their children in their own homes. Historically, since welfare's inception, researchers believed that a state's racial makeup has been an influential factor in the amount of AFDC benefit levels provided, where states with larger minority and African American populations have factually received a lower AFDC benefit amount (Kail & Dixon, 2011). The initial welfare program (ADC) introduced in 1935 with the goal of providing monetary assistance to low-income mothers with children ended when the concept of assistance changed to welfare-to-work, and welfare reform was established in 1996 (Caputo, 2008). The history of the TANF program is important as it provides a foundational understanding of its relevance in society today. The purpose for TANF at its commencement was an entitlement program to assist mothers living in poverty, but it has since morphed over the years.

The former entitlement program was transformed under welfare reform legislation by emphasis on making participants accountable in attaining self-sufficiency. In 1996, during the Clinton Administration, there was a major political push for welfare reform.

The result was the passage of the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) in August of 1996 (Reese, 2007). This led to the birth of the TANF program, passed by both Congress and President Clinton, in a unanimous effort to reform welfare to emphasize work requirements and welfare-to-work activities (Dyck & Hussey, 2008). The legislation essentially eliminated the AFDC entitlement program and replaced it with TANF block grants provided to states (Fletcher, Winter, & Shih, 2008) and Indian tribes (ACF, 2017b). Out of welfare reform was the birth of Tribal TANF programs (TTPs), operated by Indian tribes that aimed to disseminate services in a culturally sensitive and flexible environment for Native American (NA) populations.

TTPs differ from state TANF programs in various ways. ACF (2016) provided that states and federally recognized Indian tribes are afforded flexibility to design welfare programs that promote work and responsibility and strengthen families. The federal regulations and laws governing TANF gives TTPs increased flexibility, not given to states, to design their programs to meet TANF goals and objectives in large part because of the difficult economic circumstances faced on many Indian reservations (Hahn, Healy, Hillabrant, & Narducci, 2013). The law supports both state and tribal program designs that aim to promote the four goals of TANF. Because of the provision for states and tribes to design their own programs, each has its own policies that differ in the following ways: (a) what work activities can be completed and the number of hours that will be required to meet the monthly federally mandated work activity requirement, (b) how clients are penalized and sanctioned for noncompliance with program policies, (c) the types of support and emergency services provided to families, (d) the number of TANF

months allotted to count toward the federal time clock limit, (e) what work activity and time clock exemptions are allowable, and (f) various other policies that follow the guidance of the federal regulations that govern TANF programs. The main difference is that tribes are allowed more flexibility in terms of the clients' federally mandated work activity requirements. Tribes are allowed to provide culturally relevant work activities that will help a family on their path to self-sufficiency, which in addition to job preparation and employment categories may also include pottery making, beading, basketry, fancy shawl dance/wellness activities, bird singing, talking/healing circles, hunting, fishing, language/history, and any other activity that will promote or assist TANF participants on their path to reaching self-sufficiency.

As of 2015, there were 70 approved TTPs in the United States that serve over 299 federally recognized tribes and Alaska Native villages (ACF, 2017b). TANF programs support goals that include the promotion of stable families; work, job preparation, and marriage; the reduction of out-of-wedlock pregnancies; and the formation and maintenance of two-parent homes (ACF, 2017a). Additionally, the passage of the TANF program introduced the following key elements: a federally mandated lifetime limit of 5 years or 60 months to receive federally funded cash assistance benefits, increased work participation requirements for states and Indian tribes to meet, and the flexibility for states and Indian tribes to determine program design (ACF, 2017b; Fletcher et al., 2008). Welfare reform politics regarded welfare dependency as a problematic consequence of the former AFDC provisions, which led to the emphasis for TANF to reduce the overall number of welfare recipients, identifying this as the primary measurement of welfare reform's effectiveness (Bentele & Nicoli, 2012; Christian, 2015).

Through welfare reform, the TANF program encompasses a multitude of resources and services for low-income families that go beyond the monthly cash benefits and aim to ensure a smooth transition from welfare to self-sufficiency. Through TANF legislation, families can now get assistance with supportive services, including but not limited to childcare, transportation, job preparation training and development, and assistance with employment placement (Cheng, 2007). The additional support services, if utilized to the fullest potential, assist recipients in their journey from welfare to work, thus allowing them to become self-sufficient. Consequently, TANF assistance does come with mandatory work and other related requirements. Failure of the client to meet expectations can result in a monthly benefit reduction and penalties or up to and including case termination (Greenberg & Robins, 2011). The extent of adverse actions depends on the state or tribal TANF grantee as it has the flexibility to implement such actions in their program design as they deem necessary. Some researchers have taken interest in the TANF design of welfare reform and questioned its ability to assist recipients in their transition from welfare to work (Fletcher et al., 2008). On the other hand, some researchers have determined that TANF, in conjunction with outside supportive neighborhood resource programs, has the ability to strengthen the quality of life for welfare recipients and assist them on their path to self-sufficiency (Segal, 2007). In conclusion, welfare, as most people know it, was established as ADC in 1935 then transformed into AFDC and is now referred to as TANF; but for the majority of needy families welfare assistance has not been completely terminated with welfare reform legislation (Christian, 2015; Pimpare, 2008).

Theoretical Organization and Overview

The literature reviewed supported the research study through the following viewpoints: (a) impacts of culture on programs; (b) cultural inclusion and awareness theory; (c) connection to Kingdon's (1995) policy stream model; (d) representative bureaucracy; (e) theoretical analysis, how theory connects to the research questions; and (f) connection to public administration (PA).

Impacts of Culture

A few years prior to the time of this study, and since the passage of welfare reform laws in 1996, there has been a push for public administrators to combat the culture of poverty through program services aimed at lowering the overall number of people receiving welfare benefits (Bentele & Nicoli, 2012; Christian, 2015). The broad intergenerational welfare dependency perspective correlates the consumption of welfare use from generation to generation with attention to how poverty and welfare issues are linked to the culture of poverty (Rank & Cheng, 1995). The culture of poverty theory identifies behaviors and viewpoints that transfer from one generation to the next and challenge mainstream American values (Nunnally & Carter, 2012). How this is achieved is through the federally mandated time limits. In California, state TANF implements a 48-month rule whereas tribes follow the 60-month federally mandated maximum TANF timeclock where this is the absolute limit that an entire family can receive TANF benefits and services (ACF, 2009). To reduce the number of overall TANF clients requires that programs help their participants attain a livable wage prior to the end of their welfare timeclock. Otherwise, welfare participants may end up back in the cycle of poverty and

welfare dependency and may find themselves ineligible for services based on their situation.

Welfare policy leads to participants either timing out of services after reaching their 48-month state or 60-month tribal TANF time limit or utilizing their time on assistance wisely to transition into employment before they reach their maximum limit of assistance (Christian, 2015). In California, when a family reaches its 48-month federal time limit but continues to qualify based on need, the adults are removed from the case and the children continue to be aided until they either turn 18 or graduate from high school. This service is known as the child safety net program and is funded solely with state monies by the State of California (California Department of Social Services, 2002). Tribal TANF programs may include the child safety net provision but can only use state funds to fund this type of assistance. If a tribe decides to incorporate the child safety net provision, the TANF family can utilize all 60 months allotted on its federal time clock to receive TANF benefits. When the 60 months are reached, the tribe can then use its state TANF funding to extend services to children until the age of 18 or high school graduation.

TANF is a block grant through which half the funds are disbursed by the federal awarding agency (ACF) directly to tribes and half is filtered through the state where the tribe is located. From the federal monies, states receive on behalf of Indian tribes, the state determines what match they will disburse to tribes for the operations of the TTPs in their state. California provides tribes with almost the full match of funds they receive on their behalf, minus the administrative costs incurred by state staff to collect data reporting elements and to disburse the state fund match. Other states provide tribes with either

exact or more federal funds that they receive on the tribes behalf. ACF requires that safety-net provisions be preapproved in the TTPs plan prior to implementation. For smaller TTPs that have a low state-fund matching contribution, the child safety-net program is not a feasible option. In California, if the TTP organization does not offer the child safety-net program, a family that times out can apply for services through the State of California County Department of Public Social Services (DPSS) if such services are still needed or are requested by the welfare recipient timing out of federal assistance. Timed-out families under the child safety-net program are eligible for benefits for their children only until they reach age 18 years or graduate from high school.

The main performance measure for all TANF programs is the federally mandated work participation rate (WPR; Hahn & Loprest, 2011). State TANF programs and TTPs are held accountable for program performance measured through federal WPR requirements. States are required to meet a 50% WPR for all families or risk financial penalties to their federal grant award (Hahn & Loprest, 2011). Similarly, TTPs establish their WPR in their tribal family assistance plan (TFAP) that is approved by the federal awarding agency, ACF. The WPR applies to all work-eligible TANF families who are required to participate in welfare-to-work activities. As mentioned previously, TTPs are allowed to infuse cultural activities into the list of approved activities that clients may participate in to comply with their work participation requirements. ACF (2016) WPR data most recently released for 2015 showed that California did not meet its WPR requirement, while every tribe in California met and exceeded all WPR requirements. The number of TANF months, whether 48 or 60, has no bearing on whether clients participate in their assigned work activities. Work activities are assigned to able-bodied

TANF participants individually to assist them with job preparation and ultimately self-sufficiency. Is it possible that tribes are more successful in meeting WPR requirements because of the infusion of culture in their approved work activities and program services?

The transmission of poverty itself is perceived by some researchers as a societal ill that is caused by economic inequities or is often blamed on the welfare participant's reliance on government benefits as opposed to seeking employment (Christian, 2015; Laasko, 2013; Lewis, 1959). Regardless of how poverty is transmitted, it is notable that the transmission of poverty is an issue that has, to date, not been resolved. In the United States, social service workers' attitudes about poverty suggest that policy makers have not effectively addressed the issue of welfare dependency (Christian, 2015; Nunnally & Carter, 2012). Christian (2015) suggested that instead of blaming the participant, there is a growing need for policy makers to look deeper at the services being provided that are hindering participants. To date, there is little research on TTPs, and there are no studies on the impact of cultural awareness among TTP leadership and how this influences program practices.

Wiborg and Hansen (2009) investigated the disadvantages people experienced and how they perpetuated poverty. The authors have identified four forms of social disadvantages present among the poor: welfare assistance, low education, teen parenthood, and unemployment. The researchers were able to link parental economic income to the probability of transferring social disadvantages to the adult child; they were able to correlate that the richer the parent, the lower the probability that they would pass on welfare assistance, low education, teen parenthood, or unemployment to their children. On the contrary, other researchers have proposed that the poor are accountable

for their own livelihoods and that readily available government assistance does more harm than good (Rose & Baumgartner, 2013). The perception of human service workers on the culture of poverty can either be detrimental or positive depending on how they react to it or treat the people they are trying to help. Understanding the disparity between the rich and poor, what fosters welfare dependency, and how better to serve families can be key in developing future program policy and practices that combat welfare dependency and assist participants with moving toward self-sufficiency.

Poverty is an issue in the United States that is confirmed by the sheer number of people who require assistance with basic needs for survival. In 2012, 14.5% of U.S. households were affected by food insecurity (Libal, Tomczak, Spath, & Harding, 2014). After 2007, the United States experienced wide-ranging unemployment, underemployment, unstable housing costs, and widespread home foreclosures leading Americans to have an increased need for assistance with food and other basic necessities. According to Libal et al. (2014), by 2013, more than 47 million Americans, approximately one in six people in the United States, received food-assistance benefits, a reflection of ongoing economic hardship. For one of the wealthiest nations in the world, the lack of individual basic needs required for survival is unfathomable. At the forefront of this issue should be the desire to alleviate poverty as a fundamental human right necessary to ensure the dignity and well-being of all individuals (Libal et al., 2014). Poverty is an issue that can be addressed by better helping people meet their basic needs while simultaneously offering services that assist people in their career development.

In TTPs, the infusion of culture varies by tribe and geographic location, but what these programs share in common is that they aim their service delivery directly at the

needs of the families they assist (Hahn et al., 2013). The level of cultural infusion in TTPs is a direct result of the influence by TTP leadership. For instance, as a part of cultural infusion, many California tribes focus on incorporating language, basketry, variations of traditional dance, rattle making, plant cultivation, beading, clay pots, making regalia, and craft making into their programs' activities, which are displayed in their online calendars (Owens Valley Career Development Center [OVCDC], 2018; Southern California Tribal Chairman's Association [SCTCA], 2014). The OVCDC (2018), run by a consortium of tribes, shares its client success stories in an online video where it demonstrates that its career development activities are provided most importantly, to protect, preserve, and promote Native American culture for current and future generations. Among the successes attributed to TTP participants from OVCDC was the example of a young woman who was able to get assistance with gas, books, and course fees to assist her with her graduate degree in museum curation. Another client shared that OVCDC assisted her with graduating and purchasing new beds for her children. Among the ways that TTP organizations assist their participants is to provide career-based activities in a culturally sensitive manner while simultaneously providing counseling and support services that assist families with basic needs that they may not otherwise be able to afford.

Important to the topic of poverty is the understanding of how special populations fit into this narrative. The 1998 Adverse Childhood Experience Study (ACES) conducted by the Centers for Disease Control (CDC) and Kaiser Permanente have provided evidence that adverse experiences could contribute to mental and physical illness (Pember, 2016). Further, the National Scientific Council on the Developing Child (2010)

reported growing scientific evidence that early childhood experiences in conjunction with the environments in which they occur are shaping brain development and architecture in children. These researchers believe that this strongly impacts whether children will grow up to be healthy, productive members of society. This research further provides evidence that “adverse fetal and early childhood experiences can—and do—lead to physical and chemical changes in the brain that can last a lifetime” (National Scientific Council on the Developing Child, 2010, p. 5). Some researchers have been able to ascertain that the exposure to toxic stress before birth or in early childhood affects the architecture of the developing brain through the epigenome. Childhood exposure to toxic stress may contribute to an increased risk of poor physical and mental health outcomes and cause impairments in future-learning capacity and behaviors (National Scientific Council on the Developing Child, 2010). Research can now connect toxic stress in children with adverse development seen in these children later in life, demonstrating how toxic stress has the ability to affect children and their future offspring.

ACES research points out that children who have suffered traumatic experiences are at higher risk for adverse behaviors that include substance abuse, mental health issues, lower education levels, and suicide. Recent research published by the National Congress for American Indians (NCAI) has found links between historical trauma and illness in given populations as a contributing factor that leads to the development of disorders that include post-traumatic stress disorder (PTSD), depression, and type 2 diabetes (Pember, 2016). This correlates to the research completed by the National Scientific Council on the Developing Child (2010) mentioned in the previous paragraph and finds that “trauma experienced by earlier generations can influence the structure of

our genes, making them more likely to ‘switch on’ negative responses to stress and trauma” (Pember, 2016, p. 3). From this context historical trauma has a three-part definition: (a) the dominant culture executes mass trauma on a population by way of colonialism, slavery, war, or genocide; (b) the affected population displays physical and psychological symptoms in response to the trauma; and (c) the initial population passes traumatic responses to subsequent generations, who in turn display similar symptoms (Pember, 2016). As more research is conducted on historical trauma, so does the fact that there are commonalities that cross cultural communities. Therefore, the social disadvantages that have been identified as symptoms of poverty as mentioned earlier in this study may have more to do with the impact that historical trauma has had on special populations. Research on historical trauma and epigenetics highlights that program administrators must be creative in finding ways to help people who have suffered toxic stress in their formative years.

The Center on the Developing Child, Harvard University (2017) identified three design principles that program administrators and practitioners can use to improve outcomes for children and families for increased effectiveness. These principles include policies and services that support receptive relationships for children and adults, encourage and reinforce core life skills, and assist in decreasing the sources of stress in the lives of children and families (Center on the Developing Child, Harvard University, 2017). Harvard researchers have found that human service programs that support and foster responsive relationships between children and their caregivers support healthy development and improve child outcomes. As a result, when adults model responsive relationships, they support children becoming healthy, responsive parents themselves.

Harvard researchers confirmed that program practices have the ability to help children and adults strengthen their core life skills.

This research provides that fundamental life skills are vital for the success of students, workers, and parents. When parents can pass along the foundation of core life skills to their offspring, the effect reaches full circle in terms of achieving improved outcomes for children and families. Harvard researchers acknowledge that policies and programs structured in a way that reduces stress on families aids in them being better able to take advantage of the community services that support healthy child development.

As discussed previously, toxic stress disrupts the healthy development of brain architecture in a child's formative years. Brain development and adaptation continue across the course of a lifetime, but it is always harder and more costly to remediate than to prevent issues. As a result, the adoption of a multigenerational approach to promote the reduction of external sources of stress on families allows for adults to be better able to provide responsive relationships and stable environments for children, and it enables children to develop healthy stress response systems and stronger brain architecture. The multigenerational approach supports improved learning and a lifetime of benefits, what researchers refer to as the building blocks of resilience. In conclusion, progress made on implementing program practices that speak to any one of these three design principles allows for the development of the others to be more likely.

Because of the time-limited assistance that accompanies the federal regulations on welfare services, it has become even more important that human service professionals work to guide their participants in an effective manner. For instance, if a TANF recipient is provided the necessary career guidance in a timely manner, he or she could attain a

vocational or college degree while receiving welfare assistance prior to reaching his or her maximum allotted TANF months. TTPs have all participants comply with a vocational and educational assessment to provide critical information about clients' needs and circumstances as well as the steps needed for them to become self-sufficient (Hahn et al., 2013). TTP participant assessments are aimed at uncovering barriers that clients may be facing. Potential learning or behavioral impairments may also be identified during an assessment. Assessments are used as a tool to assist TTPs in helping direct a participant's path to self-sufficiency.

The human service professional's outlook provides factual evidence about how social workers manage relationships with welfare recipients and their families (Gockel, Russell, & Harris, 2008; Holtz, 2008). Research by Gockel et al. (2008) and Ellerbe et al. (2011) discussed the importance of identifying barriers simultaneously with an action plan on how to overcome such barriers. Common barriers to self-sufficiency in the NA community are substance abuse, lack of education and vocational skill levels, mental health, domestic violence, historical trauma, and lack of basic resources such as phone service, transportation, childcare, and housing. Perspectives of human service professionals include various methods on how they provide support to vulnerable populations, apply theory, and collaborate with clients to strategize effective ways to assist them in moving toward self-sufficiency (Dong & Temple, 2011; Ellerbe et al., 2011; Hahn et al., 2013; McArthur & Thomson, 2011). TTPs generally assess their TANF participants through a licensed professional who can assist in determining individualized barriers to self-sufficiency, and determine academic levels and vocational interests, while advocating a realistic career goal for the recipient. The TTP human

service professionals have the task of guiding the participant through the obstacles he or she faces on the road to attaining self-sufficiency.

Example of Cultural Inclusion

With rapid demographic shifts in the United States, it is estimated that by 2043 the United States will be a minority-majority nation (Abitz, 2016). With the absence of one major racial group in the United States, the nursing industry is already experiencing the necessity to acquire the knowledge and skills that support culturally congruent care. Abitz (2016) stated, “Growing evidence supports a connection between understanding a patient’s culture and his or her health outcomes” (p. 75). In the nursing context, culture defines healing, wellness, beliefs about death, and in essence determines what route of treatment should be pursued that will be beneficial to the patient. Nurses are finding that they need to understand cultural aspects of a patient’s belief system that will help them in building trust and respect, a necessity for a productive treatment plan.

Culturally competent care allows nurses to learn a deeper respect for cultural differences and to better understand the effectual outcome of the care they are providing to the patient. Providing care in a culturally competent manner allows nurses to be more effective in the treatment of their clients and is an example that can be applied to the social services fields. In comparison, when TTP participants receive welfare-related services in a culturally competent manner, they are more likely to formulate a productive self-sufficiency plan with their caseworkers and follow it (Hahn et al., 2013).

Similar to patient treatment plans that are established in the nursing field, career plans are developed for participants in the social services domain. When the career plan is developed in a culturally sensitive manner as mentioned in the case of a patient’s

treatment plan, the participant is more likely to follow the recommendations provided. TTPs offer time-limited assistance, which equates to a maximum of 5 years per adult TANF participant over his or her lifetime (Hahn et al., 2013). TTP career plans are developed individually for participants utilizing academic and vocational assessment testing. If the participant follows his or her individually recommended career plan, he or she can potentially garner a better career outcome. In a 5-year period of time, a TANF participant can hypothetically earn a 2-year college degree, a 4-year college degree, or complete an extensive vocational training program. As a result, a TTP's cultural awareness can potentially lead to a better career outcome for the TANF participant.

Cultural Inclusion and Awareness

Jirwe, Emami, and Gerrish (2006) discussed a theoretical model of cultural competence that involves the awareness of oneself and others, the ability to provide culturally sensitive services for diverse populations, the intention to commit to continuous learning of others' cultures, and the ability to understand the different cultural needs of vulnerable populations. Because of the historical trauma imposed on the NA population over years of genocidal policies pursued by the U.S. government aimed at destroying NA families and cultural ties, many NAs have unfortunately lost a piece of their identity and connection to their culture and heritage (Lucero & Bussey, 2015). Evidenced over the course of U.S. history, NA families have been pushed onto rural reservations and forcibly sent off to boarding schools in an attempt to coerce assimilation. There was a period of time when the U.S. government attempted to relocate American Indians into urban areas. Relocation commenced during the 1950s, and it has led to 78% of all American Indians and Alaska Natives now living in cities rather than on

reservations or in tribal communities (Lucero & Bussey, 2015; Norris, Vines, & Hoeffel, 2012). Because of past traumatic encounters with government agencies, the NA community as a whole faces historical trauma and an overwhelming distrust of government agencies (Lucero & Bussey, 2015). As a result, various agencies now strive to provide services to the NA community through coordinated efforts. These agencies take the approach that non-Native caseworkers and supervisors could utilize these efforts to generate an environment that supports cultural awareness and practices, while incorporating a trauma-informed understanding of the service needs of these families (Lucero & Bussey, 2015).

The Denver Indian Family Resource Center (DIFRC) developed an intensive case-management service delivery model (see Figure 1) in an effort to educate the non-Native caseworkers on the importance of understanding how to provide service delivery in a culturally competent manner to serve the needs of their NA clientele (Lucero &

Denver Indian Family Resource Center (DIFRC) intensive case management service delivery model	
<p>Services are:</p> <ul style="list-style-type: none"> • Client-centered • Trauma-informed • Culturally responsive—able to incorporate tribal differences as well as different expressions of cultural connectedness and cultural identity • Interactional and relational • Integrated • Needs-driven • Individualized for each family member 	<p>In addition, services:</p> <ul style="list-style-type: none"> • Stem from a highly individualized plan that has identified parent/caregiver, child, and family strengths and that addresses multiple family challenges • Involve natural supports (e.g., extended family, community, cultural/spiritual advisors) • Demonstrate persistence in engaging and supporting clients • Collaborate with the child welfare system and community-based providers • Balance attention to relationships, process, and outcomes

Figure 1. DIFRC intensive case management model. Adapted from “Practice-Informed Approaches to Addressing Substance Abuse and Trauma Exposure in Urban Native Families Involved With Child Welfare,” by N. M. Lucero, and M. Bussey, 2015, *Child Welfare*, 94(4), p. 111.

Bussey, 2015). The DIFRC intensive case-management model serves as a framework for how human service professionals can better work with vulnerable populations.

Lucero and Bussey (2015) provided research on the need for a trauma-informed and culturally responsive approach that is intertwined with intensive case management (ICM) as a foundational necessity that has been found effective when working with urban NAs dealing with substance abuse and child welfare concerns. Since the DIFRC's inception, the agency has engaged in a comprehensive program and service evaluation that has led to the establishment of its effective case-management model. The intensive focus on program evaluation has allowed for an increased level of knowledge regarding the needs and characteristics of the urban NA families involved with child welfare; informed, practice-based evidence regarding what works with the NA population being served; and a deeper understanding of how to provide services in a culturally responsive manner (Lucero & Bussey, 2015). These characteristics include (a) traumatic events experienced by the historical group (equating to genocide, forced boarding school attendance, assimilation, mandated relocations, and adoptions of children), (b) intergenerational transfer of trauma, and (c) personal exposures to trauma (Lucero & Bussey, 2015).

The first major characteristic can be defined as the traumatic events experienced by the NA community throughout U.S. history. Historical trauma is a result of the dominant culture perpetrating mass trauma on a population in the form of colonialism, slavery, war, and/or genocide (Pember, 2016). The NA community, or vulnerable population, then displays physical and psychological symptoms in response to the trauma

caused by the perpetrators. The second characteristic, or intergenerational transfer of trauma, occurs when the affected population passes their traumatic responses to subsequent generations who sequentially display similar symptoms as the initial population (Pember, 2016). The third characteristic, according to research, is the effect of historical trauma on a population that includes high rates of addiction, suicide, mental illness, sexual violence, and other societal ills.

Because of the nature of colonialism, genocide, forced assimilation, and overall treatment of the NA community historically by the U.S. government, and as mentioned earlier in the discussion on ACES, the NA population faces symptoms of historical trauma that have resulted in PTSD and other adverse symptoms. These symptoms of inherent stress, as tied to historical trauma and PTSD, affect the NA community in its ability to trust government agencies and officials in their intentions to help. As a result, the development of trauma-informed approaches is significant in assisting populations with adverse childhood or historical experiences. Elements of a trauma-informed method include the development of an agency environment and procedures where NA participants can feel culturally, emotionally, and physically safe; participants are recognized to be operating at high levels of emotion, while managing a challenging number of responsibilities and expectations; and where messages are communicated to the participants that the service providers have knowledge of and understand participants who are facing difficult and overwhelming situations (Lucero & Bussey, 2015). Hence, in order to increase effectiveness in helping participants overcome barriers, it is imperative that organizations build trust, mutual respect, and encourage diversity within their service delivery model.

TTP leadership acknowledge the historical trauma present among the participants they provide services to and utilize a trauma-informed approach as part of a daily service dissemination. Participants are treated with a gamut of holistic services, which provides a sense of understanding to the participants that they are being heard and that staff are in their corner to provide them help and support with any challenging issues they are facing. The services offered are general but conducted in a way that is conducive to helping the client (Hahn et al., 2013). Most TTPs provide offices that serve as one-stop shops where clients can attend appointments onsite with their caseworkers, attend psychological counseling for themselves or with their families, and/or attend classes that assist them in their job preparation or cultural activities (OVCD, 2018). If a client requires additional assistance or resources from an outside agency, the TTP will arrange transportation and anything else the client needs to assist him or her in receiving the additional resources. At times, this may include the case worker attending a meeting with the client and outside agency to ensure that the client is advocated for. These types of intensive case-management services are made mandatory by TTP directors and leadership to ensure families are getting the maximum resources available and that TTPs are advocating for participants and their families.

TTPs, per the Code of Federal Regulations (CFR) part 286, are given a level of flexibility to incorporate culturally sensitive activities. CFR § 286.100 allows Indian tribes to define for their individual programs what activities count as “work activities” within broad limitations of the statute (Office of Family Assistance [OFA], 2013). TTP leadership and staff emphasize the importance of embracing and connecting with one’s culture as key to helping clients become self-sufficient (Hahn et al., 2013). According to

Hahn et al. (2013), TTP staff believe, “People need to capture who they are so they can move past and see who they want to be. . . . How do you know who you are if you don’t know where you’re from?” (p. 29). Such cultural activities may include cultural empowerment and learning more about one’s culture by allowing participants to partake in traditional activities that may include beading, jewelry making, pottery, traditional dance, and language, all of which contribute to one’s health, well-being and self-empowerment. Researchers believe that when recipients are culturally empowered, it boosts their self-esteem and positively contributes to their career outcome. The allowance of cultural activities and holistic approach allows the participants to gain a sense of comfort that is not readily available within other state facilitated programs.

Kingdon’s Policy Stream Model

Literature related to the welfare debate highlights the various welfare reform policies and program practices. There have been consistent ongoing debates regarding whether welfare reform has succeeded in reducing the number of individuals on welfare by transitioning welfare recipients from welfare to employment (Altman & Goldberg, 2008; Gatta & Deprez, 2008). The lens through which the American public views and discusses any population has the ability to impact policies directed toward a particular group (Christian, 2015; Rose & Baumgartner, 2013). This makes it even more crucial to ensure that future research studies correlate knowledge and understanding in regard to issues that affect vulnerable populations. By understanding the cultural complexities that are involved and contribute to participant successes, future policy and politics surrounding welfare reform can be framed to promote positive changes. In connection to Kingdon’s (1995) policy stream model, changing the perception of welfare and its

recipients by policy makers and other public administrators is a step closer in understanding how better to assist vulnerable populations.

Welfare dependency is an issue that requires reform, but it starts at the highest level of governance. This issue requires a top-down approach to become effective, as witnessed in the 1996 welfare reform laws that were passed providing for the newly implemented time-limited provisions. Kingdon (1995) introduced a policy stream model to portray the political cycle of an issue. Kingdon's policy stream model can be applied to issues plaguing society to offer a pathway for solutions and facilitate what the solution may look like if adopted.

Kingdon (1995) discussed policy construction as the result of three kinds of processes, which he refers to as the flow of three streams: the problem stream, the policy stream, and the politics stream. The problem stream can be indicative of an issue or public matter that needs attention, as in the case of welfare dependency. The policy stream offers a way to resolve the issue, but it is also important to mention that not all issues are brought into the political forefront. The politics stream is composed of political issues. When the policy stream model takes effect on an issue, the problem is given a chance to be acknowledged, a solution presented, and the political climate provides a window of opportunity for the issue to be facilitated with the required policy change. However, the political stream flows to its own current and is influenced by swings of national mood, election results, change in administrations, changes in bipartisan ideological distributions in Congress, and pressure as a result of interest group campaigns. Hypothetically, Kingdon's (1995) policy stream model can be applied to the

issue of welfare dependency to move welfare reform onto the political agenda (see Figure 2).

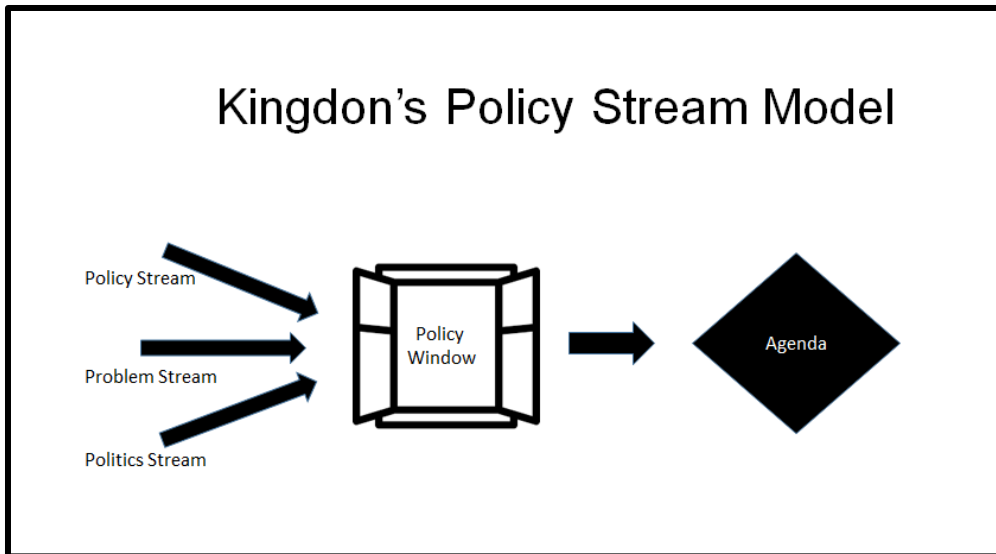


Figure 2. An illustration of Kingdon's policy stream model. Researcher adaption of Kingdon's policy stream model. Partial illustration reprinted from "Kingdon's Three Stream Policy Window Model and Cardiac Rehabilitation Policy," by R. D. Thakur, 2014, *WordPress.com* (<https://rameshdthakur.wordpress.com/>).

Kingdon's (1995) policy stream model can be applied to the issue of welfare dependency to offer solutions and to facilitate what it would look like if adopted. The problem stream is referenced to such public matters demanding attention; the policy stream is a solution to the issue at hand; and the politics stream is composed of political issues and agendas. While the three streams develop independently of each other, they are mainly unrelated, but when they occur simultaneously the problem can be acknowledged, a solution presented, and the political climate can provide a positive atmosphere for change, a window of opportunity or "policy window" that becomes open and has the ability to facilitate the required policy change. Whether or not the policy issues are recognized is determined by politics and representation. TTP directors are

representatives who serve their participants and who have a voice to raise concerns in different forums that include meetings with state and federal legislative officials and as part of coalition groups they participate in. The state and federal officials are the actors who have the ability to help pass solutions by way of legislation. Overall, Kingdon's model is applicable to policy issues and as such can be applied to the issue of welfare dependency.

In regard to the leadership of TTPs, the CFRs and ACF initiatives govern program policy and practice. TTP directors are responsible for developing internal TTP policies that govern daily practices, all within the confines of state, federal, and tribal guidelines. When a policy issue arises, ACF is the oversight agency and directs the boundaries for which policy is interpreted and practiced (ACF, 2017b). TTP leadership has the ability to recognize policy issues and present solutions to ACF but is unable to advocate change beyond this point. As such, TTP directors actively represent the families they serve, but often attempts to resolve policy issues are inhibited at ACF's level for reasons blamed on the bureaucracy of such government organizations. As a result, TTP directors and administrators have formed coalitions where best practices can be shared, policy discussions can take place, solutions deliberated, and paths mapped out as to how these policy issues may possibly be brought to the political table via tribal government leadership. This researcher participates in two coalitions: California Tribal TANF Coalition and the NCAI Tribal TANF Task Force. Both advocacy groups attempt to give a voice back to the people who have none or who have been ignored because of the bureaucratic hierarchies of government. Because the NA community has minimal influence at the congressional level, the NCAI Task Force and similar advocacy groups

have been developed to be utilized as a vehicle to get policy issues and their recommended solutions attention in the political arena. From this context and relative to Kingdon's (1995) policy stream model, the TTP directors and program leadership are the informants who raise awareness of issues, and tribal government leadership and coalitions are the actors who push to set the political agenda for the legislative entities who can then propose solutions.

An example of Kingdon's (1995) policy stream model relative to an issue facing TTP participants is demonstrated in the passage of California State Assembly Bill 164 on July 21, 2017. Senator Mike McGuire led the passage of SB 164 to assist TTP participants with priority registration in California community college districts (State of California Legislative Council Bureau, 2017). California community colleges at that point in time were already providing priority registration for veterans, disabled students, homeless, foster youth, and CalWORKS recipients (state/county TANF participants) but failed to mention TTP participants. As a result, TTP participants were struggling to attend college as they were not provided the same priority registration that county welfare participants received through CalWORKS, yet both were on time-limited TANF assistance. TTP directors and leadership recognized the issue, discussed the policy that required change, and discussed the issue among their tribal government leadership and coalitions. Tribal government leadership then took the issue to state leadership or the legislative entity. When the issue was brought to the forefront of the political arena by means of representative bureaucracy, SB 164 was passed allowing for TTP participants to be added to the list of entities that are allowed priority registration in California's community college educational system.

Representative Bureaucracy

According to Randall (2010), “The core of representative bureaucracy suggests that if a bureaucracy is closely aligned with the goals and interests of its constituents, then the collective outcome of that bureaucracy will benefit those it serves” (p. 1). The pursuit of public service in a legitimate and accountable manner that seeks to benefit citizens should always take precedence in PA. The issue with bureaucracy is that people are dehumanized in all the processes that take precedent over human acknowledgement. According to Hummel (2008),

The bureaucrat has no time and no permission to become involved in the personal problems of clients . . . from the bureaucrats’ point of view, the more they can de-personalize the client into a thing devoid of unique features, the more easily and smoothly they will be able to handle cases before them. (p. 25)

Hummel’s ideology holds that bureaucracy is an efficient means for handling large numbers of people and makes up the rational organization of action, whereby citizens are treated as cases rather than humans. Hummel further discussed that traditional bureaucracy remains a constant component of government, yet it continues to attack the social, cultural, and psychological commitments of contemporary life and influences modern thought that translates into deep consequences for political life. In contrast, social action accounts for the behavior of others to the degree that everyone directs actions toward one another and engages in a direct social relationship where people are treated as individuals (Hummel, 2008). Therefore, social action references people and representation versus rationally organized action that focuses on service delivery and efficiency.

The lines between social action and rationally organized action are blurred when bureaucracy is present. Bureaucratic organizations of government get intertwined with rationally organized actions that undermine the treatment of the people they are intended to serve. Hummel (2008) stated, “The extent that the organization can keep people from relating to work and others in their own way, it becomes in Weber’s words, the control instrument without compare” (pp. 23-24). Weber believed that the characteristics of bureaucracy should be governed by hierarchies, with authorities governing the subordination of others as a means of efficiency (Shafritz & Hyde, 2008). The trouble with bureaucracy is that one can create processes upon processes that can potentially give public administrators too much power.

The reliance on elected officials is itself a step removed from participatory democracy (Dolan & Rosenbloom, 2003). The system gets further removed from democracy when those elected officials appoint and delegate power to other officials who can be removed by only them. The situation moves even further from democracy when appointed individuals are protected from removal on political grounds. In a democracy, government exists for the people and should be governed by the people, but bureaucracy has the ability to blur these lines. As such, in bureaucracy, human relations become nonexistent and impersonal. Instead of being seen as humans, people are viewed as objects that need to be managed efficiently and effectively.

Bureaucracy can be problematic when attempting to understand the cultural norms of a special population as people are minimized to a case and not much more. In order to understand special populations, one must look deeper at the cultural underpinnings that govern his or her actions. It must be recognized that the people have

rich lives full of culture and traditions that govern their daily tasks. As mentioned earlier in reference to the nursing field, patient treatment plans are more successful when the nurse understands the cultural imperatives involved. This key to the puzzle allows for those providing services to gain a trusting relationship with those they need to help. Without understanding what people need, how can one begin to draft policy or program practices aimed at helping to pull them out of the grips of poverty? The need for social action and representation is now more important than ever if leaders are to attempt to resolve issues like poverty. As evidenced in the passage of California State Assembly Bill 164, representative bureaucracy does help level the playing field in terms of politics but only when the actors involved work together and understand the need for solutions.

Theoretical Analysis

Like the approach used in the nursing field, social workers are able to foster respect and trust among their participants by way of understanding the importance of the inclusion of culture in their service delivery model. Cultural infusion and awareness theory is significant to this study, as it is a mechanism for understanding different cultures when providing public services to vulnerable populations. According to Jirwe et al. (2006), the cultural awareness theoretical framework involves the awareness of oneself and others as well as the ability to provide culturally sensitive services in lieu of diversity, to commit to continuous learning of others' cultures, and to understand the different cultural needs of vulnerable populations. Because of the historical trauma imposed on the NA population over years of genocidal policies pursued by the U.S. government aimed at destroying NA family ties, many NAs have, in essence, lost a piece of their identity and connection to their culture (Lucero & Bussey, 2015). Various

agencies providing services to the NA community have coordinated efforts into an approach that non-Native caseworkers and supervisors could utilize to create an environment within their agencies that supports culturally based practices with NA families while incorporating a trauma-informed understanding of the service needs of these families (Jirwe et al., 2006).

Kingdon's (1995) policy stream model and cultural awareness theory can all be tied to the topic of welfare dependency. In review of the social services sector and previous research, human service administrators should focus on the well-being of the participants they serve because the parents' attainment of self-sufficiency will better the lives of their children in the future and hopefully stop the vicious cycle of intergenerational welfare dependency and in many instances early childhood trauma. By working toward ending the cycle of intergenerational poverty in the future, families will finally be able to pave a new path that promotes independence from government benefits while simultaneously empowering success through education and employment. In terms of Kingdon's policy stream model, changing the perception of welfare and its recipients by policy makers and other public administrators is a step closer in understanding how better to assist vulnerable populations. Figure 3 is the researcher's adaptation of Kingdon's policy stream model, which portrays a means of attaining effective policies and practices that work for the NA population and/or can be utilized with other special populations.

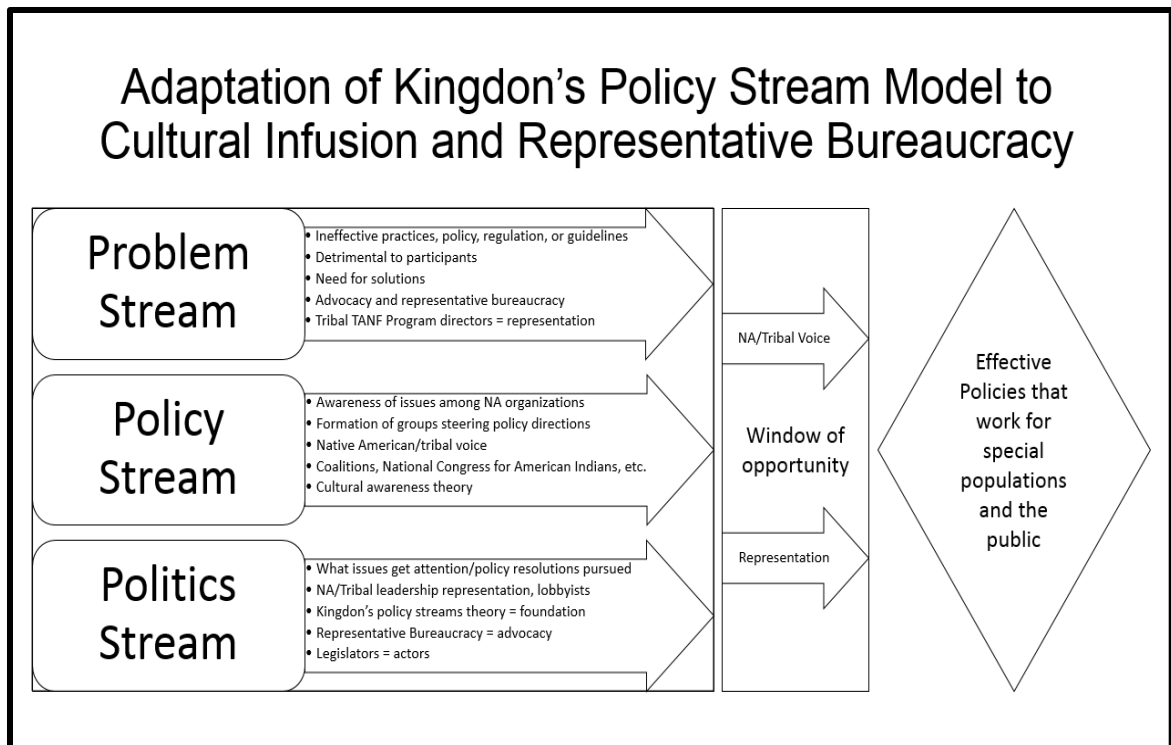


Figure 3. Researcher's adaptation of Kingdon's policy stream model to fit cultural infusion and representative bureaucracy.

Kingdon's (1995) policy stream model can be adapted to the issue of welfare dependency through the lens of cultural infusion and representative bureaucracy to attain effective policies and program practices that work for NAs and other special populations. The problem stream can be beneficial in recognizing the issues with current policies that do not work for the NA population and other special groups. Within the bureaucratic U.S. government, there is a need for policy issues to be identified and policy solutions to be represented by the people to whom they pose issues. The policy stream can be utilized to gain awareness among NA organizations that can band together in support of like causes. The formation of groups and coalitions under this category can prove to be beneficial in steering future policy directions. As evidenced with NCAI, special population groups can band together to voice their concerns for needed policy changes

that affect themselves and other special populations. An example of this can be seen in the ACES discussed earlier, which provides understanding that some groups may be at higher risk than others in terms of overall population needs. Infusing cultural organizations into the policy stream can assist in representative bureaucracy that may have otherwise been silent. The politics stream determines what policy resolutions are pursued. Representation in this category is imperative to bringing about positive changes that can impact special populations. Understanding the awareness of different cultures and the effects policy has on them is beneficial to developing stronger policy solutions that will actually work. When the window of opportunity presents itself, the voice of the people can be heard through active representation. The result of this model is effective policy that can work for special populations and the public.

Connection to Public Administration (PA)

Kingdon's (1995) policy stream model, cultural infusion, and representative bureaucracy can all be tied to the topic of intergenerational welfare dependency in connection to the study of PA and the ideology of utilitarianism. The utilitarian perspective seeks out the greater good for the greatest number (Driver, 2014). Rawls refers to utilitarianism as the position that identifies the right course of action steered by the individual who chooses alternatives that maximize benefits (Brady, 1983). As such, utilitarianism makes a strong connection between ethical behavior and positive results. From a utilitarian standpoint in present day America, helping to reduce all the nation's TANF caseloads by infusing culture into daily social work practices could serve beneficial to the greater good.

Culturally sensitive approaches toward the public garner better understanding among people and in turn can lead to better implications. Bringing fellow Americans out of substandard living conditions could save the federal government substantially, which is why it can be a vehicle for political change. In reference to the social services sector, human service administrators need to promote the well-being of the participants they service, as parents' attainment of self-sufficiency will better the lives of their children in the future and hopefully stop the vicious cycle of intergenerational welfare use and dependency. Social service program accountability to the participants struggling with welfare dependency is key in building up their self-empowerment and ability to become self-sufficient.

TTP directors have the ability to encourage their case staff to help participants seek self-sufficiency in a culturally sensitive environment. Lucero and Bussey (2015) identified that

responsiveness includes the flexibility to adapt child welfare services so that they are congruent and incorporate cultural strengths; encompass extended kinship networks; are inclusive of the cultural values of generosity, respect, and humility; provide a space for understanding of cultural views and traditional practices including ceremonies, feasts, and community gatherings. (p. 100)

Comparable to child welfare service practices, TTPs have the ability to include culture into their programs. Providing culturally responsive services requires that program workers integrate skills, attitudes, and values that align with the helping processes and develop an understanding of historical and contemporary experiences of NAs and their

communities (Weaver, 1999). The role of the TTP director is critical to the success of the client in attaining self-sufficiency.

In terms of Kingdon's (1995) policy stream model, changing the perception of welfare and its recipients by policy makers and other public administrators is a step closer in the right direction of understanding how to better assist vulnerable populations.

Incorporating representative bureaucracy and diversity within government agencies may be further beneficial in taking such issues as intergenerational poverty to the next level where solutions can be addressed at the policy table.

Conclusion

In conclusion, Kingdon's (1995) policy stream model can be adapted to include cultural infusion and representative bureaucracy as a mechanism to understand the issues that face special populations. When these concepts are applied simultaneously, they can work together to bring recognition to issues that may have otherwise stayed silent in the political arena. In relation to the issue of welfare dependency, looking to Tribal TANF organizational leadership who employ successful program models may serve to be helpful in combatting the issue of poverty among other special populations who experience similar historical trauma and ACES.

CHAPTER 3: METHODOLOGY

For this research study, a qualitative ethnography methodology was pursued to answer the research question. The objective was to research the perception of Tribal TANF program (TTP) directors in California to provide understanding of how their cultural awareness impacts program practices. Ethnography research design was chosen because this research involves the study of shared patterns of behavior, language, and actions of a cultural group (Creswell, 2014). Ethnography data collection consists of observations and interviews. According to Creswell (2013), participant observation is a process of ethnography that includes extended observations of the group, where the researcher is immersed in the daily lives of the people and observes and interviews group participants. As a result, the researcher, a TTP director herself, was able to conduct this study as a known participant observer. This chapter discusses in depth the research questions, measures, goals, research design, population, materials, data collection and analysis.

Research Question

This research study contains one primary research question relevant to the Native American (NA) community and TTPs. How does the TTP director's cultural awareness impact program practices?

Measures

This ethnographic research explored the TTP directors in California to identify their perception of how culture impacts program practices. The research used a qualitative ethnography methodology and collection of nominal/ordinal data. The unit of analysis was the multiple interviews that were conducted. Leedy and Ormrod (2005)

pointed out that interviews carry an advantage as they allow the researcher to establish a connection, clarify ambiguous responses, and request follow-up information as needed.

Christian (2015) provided a rich example of a previous study where interviews as a form of measurement were successfully utilized to study intergenerational welfare dependency among African American welfare recipients. This study takes previous research a step further by looking at a different vulnerable population, the NA community, through the perspective of TTP directors by way of an ethnography approach. TTP directors have the ability to design programs specifically for the communities they serve and to incorporate culture into their service dissemination. Many tribes provide services in a holistic atmosphere, where culturally relevant activities can be provided to count toward a client's mandated federal work activity requirement. Culturally relevant activities can include beading, pottery making, basketry, talking/healing circles, hunting, fishing, bird singing, fancy shawl or jingle dress dancing, making regalia, and various other cultural components that vary by tribe. The researcher has developed unique interview questions pertinent to the NA community that involve the infusion of culture into program practices. The researcher used interviews as the main instrument of data collection for this study.

Research Perspective and Goals

The researcher employed a qualitative ethnography approach and utilized interviews of TTP directors. The goal was to explore in depth their perception of the processes involved when infusing culture into program practices. The researcher examined reoccurring themes from the TTP leadership perspective that may lead to a stronger foundation of understanding when infusing culture into program practices.

Interviews were conducted to gather the necessary data that were aggregated into a small number of themes and descriptions. The researcher analyzed and coded the data as part of the data analysis process. By coding and analyzing the data, the researcher was better able to conclude whether there were similarities and/or differences among the themes involved. The ethnography research approach in conjunction with coding the data assisted in analyzing specific statements, aided in generating meaning units, and provided for the development of relevant descriptions to the topic.

To ensure reliability and validity within the qualitative approach, the researcher documented all instruments to be utilized and discussed all procedures and steps involved throughout the research study in the following process:

- To avoid threats to the internal validity, the research participant selections were based on job title. TTP directors were selected to participate in this study based on their leadership role within their organization. There were 17 TTPs in California from which the directors were asked to participate. The only exception was that the researcher did not include the TTP where she was employed as part of this study. Therefore, the available pool consisted of 16 TTPs in California.
- To combat the internal validity threat of mortality, the researcher recruited a large sample to account for dropouts.
- The researcher addressed researcher bias by pursuing this study in an objective and inclusive manner to avoid generalizations, provide evidence-based statements, demonstrate awareness of biases, avoid assumptions and personal beliefs, and provide sensitivity to language.

Research Design

The design is a qualitative ethnography used to investigate the perception of TTP directors over a specified period of time to collect in-depth data by way of interviews (Creswell, 2013). The ethnography approach was a reasonable research design for this study as it allowed the researcher to play the role of a known participant observer (Creswell, 2013). As previously mentioned, the researcher is a TTP director, making her part of the group from which she was conducting research. As a result, the researcher is a known participant of the TTP director network. The unit of analysis used in this ethnography was multiple interviews of different TTP directors. Each Tribal Temporary Assistance for Needy Families (TANF) director who participated agreed to be interviewed for the purposes of this research study.

The use of interviews was useful in gathering information that could provide in-depth descriptions and themes regarding how TTP directors infuse culture into program practices. Application of the ethnography approach by use of in-depth interviews provided the researcher and the participants an environment to understand the processes of welfare in the context of retrieving data of individual perspectives for further analysis (Leedy & Ormrod, 2005). TTP directors infused culture into their daily program practices and in doing so witnessed the implications this had on program participants. Hence, this study sought to find out if the TTP director's perspective could be useful in aiding in the development of future program models and practices that could positively impact other vulnerable populations or the public in general.

Population and Sample

Using convenience sampling, the researcher chose to pursue purposive criteria, as this sampling design would work efficiently while allowing her to narrow down which constituents are willing to be interviewed. The researcher contacted the available 16 TTP directors in California and requested to interview them. The selection criteria for inclusion with this study were that the participant (a) must be engaged as a TTP director or in a leadership capacity, (b) must be working in a TTP in California, and (c) must be willing to sign the informed consent form. The researcher identified participants through peer networking and the use of the California Department of Social Services (CDSS, 2014) tribal TANF map of California (see also Figure 4), which is made publicly available on the Internet. The study participants who agreed to participate and sign the necessary consent form were interviewed in a recorded 1-hour meeting. Those who participated received a cultural gift as gratitude for contributing to this research study.

The researcher interviewed a total of six research participants, equivalent to 37.5% of TTP directors in California. The study participants were recruited through peer networking and publicly available information consistent with convenience sampling through purposive criteria. Berg (2007) suggested that convenience sampling with purposive criteria allows the researcher to select participants based on accessibility and researcher knowledge. When convenience sampling is utilized as part of a research study, it must be clearly detailed (Suri, 2011). The research processes have been outlined and explained as part of this study.

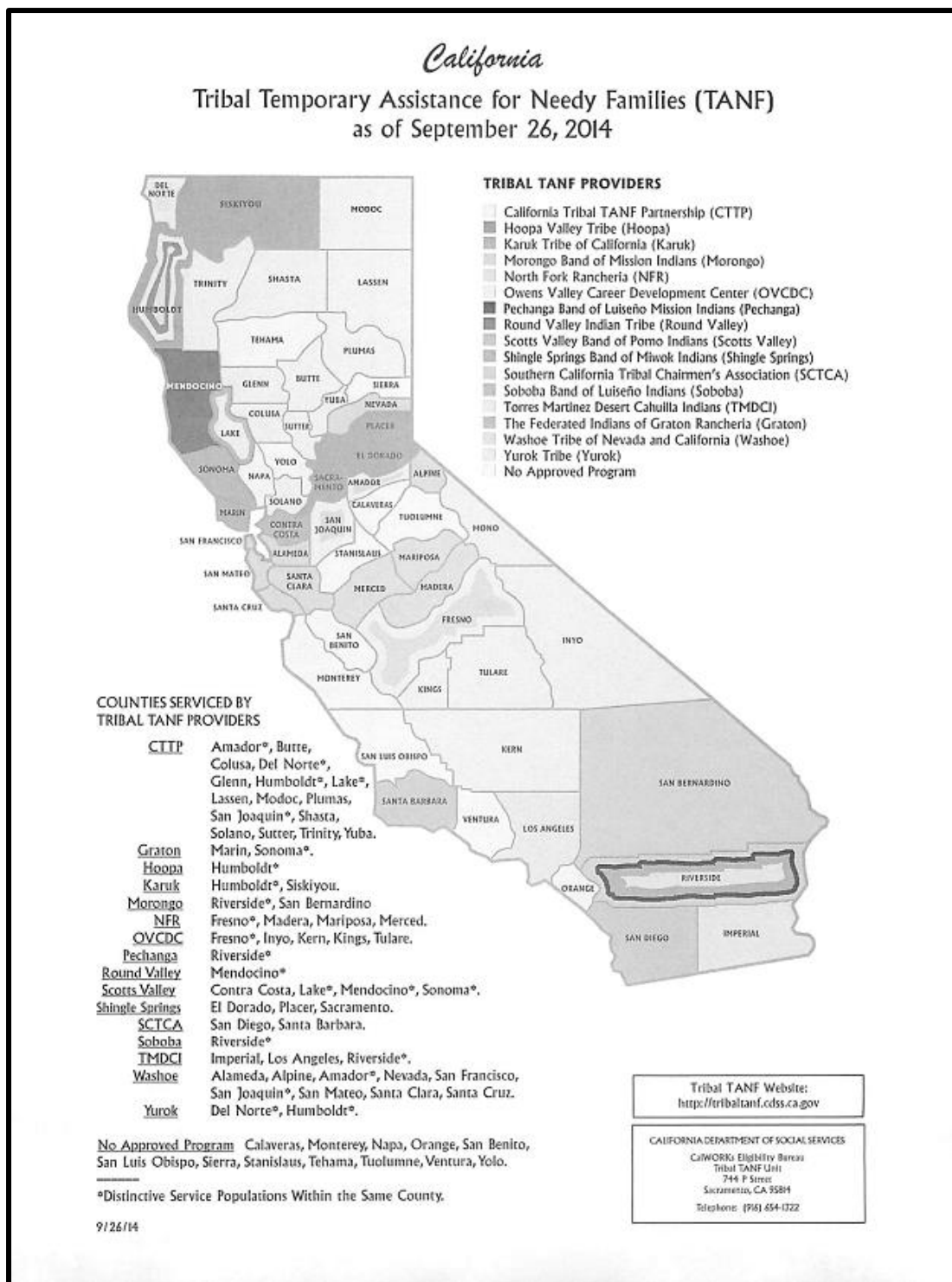


Figure 4. TTP map of California. A larger picture is available in the index. Adapted from “California Tribal Temporary Assistance for Needy Families (TANF) as of September 26, 2014,” by California Department of Social Services, 2014 (<http://tribaltanf.cdss.ca.gov/res/TTP%20Map%202014.pdf>).

Recruitment Process

Contact information for all of the TTPs in California was investigated online from publicly available information and through peer networking. In California, there are 17 TTPs, of which only 16 possible programs could be contacted to invite participation. The TTP where the researcher is employed was omitted from the list of possible organizations. Each of the 16 TTP directors and/or program administrators was contacted directly by electronic mail to introduce the study and request participation. A total of 18 people from the 16 TTPs in leadership positions were contacted, of which six of the participants from different TTP organizations responded by electronic mail and in person that they wanted to participate and submitted the signed research consent form provided by the researcher. At first, only four TTP directors responded to the electronic mail and agreed to participate. The researcher encountered the last two TTP directors at a training, and they agreed to participate. Approximately 37.5% of the 16 TTP directors agreed to participate in this study. The participating TTPs came from all regions of California, allowing for diversity in the various geographic areas located within the state. To protect the identities of the participants in this study, the researcher assigned a numerical code to each of the TTP directors. The numeric codes 1, 2, 3, 4, 5, and 6 were assigned to each of the six research participants.

Data Collection and Instrumentation

Data collection for qualitative studies can include data from a variety of sources such as archival records, document analysis, interviews, participant observations, and questionnaires (Yin, 2009). The data gathered for this study consisted of nominal/ordinal level data collected through in-depth interviews with participants. The data analysis

included, but was not limited to, the following steps: (a) completed the interviews, (b) transcribed the recordings, (c) read through the data, (d) coded the data by hand, (e) produced themes from the data, (f) developed descriptions to gain meaning, (g) pointed to interrelating themes and descriptions, (h) interpreted themes and descriptions, and (i) validated the accuracy of the information. All data (audio and notes) were stored in a secure location where only the researcher had access. The researcher did not use a software company to code the data as she was able to work more closely with the data by coding the data by hand.

All ethical considerations were strictly followed throughout this research process and included (a) protection of the participants from any potential harm, (b) informed consent, (c) right to privacy, and (d) professional honesty.

Materials

The required materials to complete this research study included an audio recorder to collect audio data through interviews of TTP directors in California, notepad and pen to take notes, and cultural gifts for the participants who completed the interviews.

Data Analysis

This researcher collected data for analyses using a qualitative ethnography methodology from which interviews were conducted. Upon conclusion of the interviews, the audio recordings and notes were stored in a secure location accessible only by the researcher. The first step of data analysis the researcher pursued was to transcribe the responses garnered through the interview processes. As recommended by Creswell (2014), when analyzing the transcribed interview responses, the researcher included the following steps:

- Step 1. Pinpoint topic related statements, themes, and/or descriptions.
- Step 2. Organize statements into groups.
- Step 3. Identify differences among responses.
- Step 4. Develop an overview description of the processes.

The above steps were conducted to assist in providing a conceptual description of the processes described by the TTP directors as they infused culture into their program practices.

According to Creswell (2013), qualitative analysis seeks out connections supported by data that go beyond just descriptions or themes. Creswell defined the following seven generic steps that can be combined into the research design:

1. Assigning the participant and corresponding data a numerical code (to protect the participant's identity).
2. Organizing and arranging the data.
3. Thoroughly reading through the collected data.
4. Coding the data.
5. Establishing categories and themes among the data.
6. Deciding how the descriptions and themes will be displayed.
7. Interpreting the data.

The following describe how the steps of data analysis for this study were followed based upon standard protocols (Creswell, 2013, 2014):

Step 1. To prepare the data for analysis, the researcher organized the data by date, time, and participant as well as assigned the data a numerical code based on the participant.

Step 2. The researcher transcribed the interviews and thoroughly read and reviewed all participants' interview transcripts. The researcher identified themes to address the research questions utilizing Steps 3 and 4.

Step 3. The researcher coded the data by hand. The data collected from the participant interviews were clustered into common themes. An example of this would be how the TTP directors incorporated culture into their TANF programs, the reasons, and how this influenced the outcome for their TTP participants.

Step 4. The researcher identified categories and themes, and then assigned each theme a code and brief description. The themes have been developed in Step 3 by clustering the data into common themes.

Step 5. The researcher decided how to best present the themes and descriptions in the study. The researcher created a narrative to deliver the analysis.

Step 6. The researcher interpreted the data as a final step of the analysis.

After completing all the steps, the results were reviewed to compare the data findings of the case studies, develop conclusions about the findings, and provide suggestions and/or recommendations for future research.

Interview Questions

The following open-ended questions were posed to TTP directors as part of this study:

1. Can you share a little about yourself?
 - a. What is your professional background?
 - b. What is your organizational title?

- c. Why have you chosen to work in Tribal TANF as opposed to other state-run TANF agencies?
2. When was the conception of your Tribal TANF organization?
3. How large is your organization's caseload?
 - a. How many counties are included in your Tribal TANF service area?
 - b. How many tribal entities (tribes) does your organization serve in your service area?
4. How is culture infused in your specific TTP?
5. Does your Tribal TANF organization collaborate with any outside organizations to implement cultural components?
6. Why is it important to include a cultural component?
7. How does your organization infuse cultural components that are sensitive to the service population?
8. What are the cultural traditions practiced within your organizational service areas?
9. What specific activities does your Tribal TANF organization offer to participants?
 - a. How does your organization meet TANF Goal 1: Provide assistance to needy families so that children can be cared for in their own homes?
 - b. How does your organization meet TANF Goal 2: Reduce the dependency of needy parents by promoting job preparation, work and marriage?
 - c. How does your organization meet TANF Goal 3: Prevent and reduce the incidence of out-of-wedlock pregnancies?
 - d. How does your organization meet TANF Goal 4: Encourage the formation and maintenance of two-parent families?

10. How does your organization ensure that Native American culture is understood by non-Native employees?
 - a. Does your organization offer any staff trainings on cultural sensitivity?
11. How does your organization infuse culture into daily practice(s)?
12. How does your organization infuse culture into participant workshops and activities?
 - a. What specific activities does your Tribal TANF organization offer to participants?
13. How does your organization infuse culture into program policy?
14. How does your organization infuse culture into program procedures?
15. What effect does the infusion of culture have on program participants?
16. Does the inclusion of culture help TANF participants on their path to self-sufficiency?
17. Can you share some of your client success stories?
18. What are some of your client(s) success stories in relation to maintaining the cultural component?
19. Does the infusion of the cultural component assist clients in barrier(s) removal?
20. Are there any cultural components that you are not currently offering as part of your organizations services but plan to in the future?
21. Would you like to share anything else in regards to the implementation of cultural components in Tribal TANF?
22. Are you involved in any coalition/advocacy groups who support Tribal TANF causes?
23. Does your Tribal TANF organization collaborate with any other outside organizations? If yes, please name a few.

24. Do you have any recommendations for future Tribal TANF policy?

- a. Recommendations for federal regulation changes that would better support the needs of Tribal TANF?

Other Discussion Questions

1. If you could change anything about Tribal TANF, what would it be and why?
2. In your opinion, how successful is Tribal TANF as opposed to state TANF agencies?
3. What do you find most appealing about working within Tribal TANF?

Conclusion

This chapter has discussed in depth the research methodology, questions, measures, goals, design, population and sample, recruitment process, materials, and data collection and analysis.

CHAPTER 4: RESULTS

Chapters 1 to 3 of this dissertation provided an overview of the problem and significance of the study, a review of the literature related to the problem, a theoretical framework and analysis that connects cultural inclusion and awareness, Kingdon's (1995) policy stream model and representative bureaucracy, and methodology and design of the research. An ethnography research design with known participant observation was used to observe and collect interviews for this study (Creswell, 2013). For this research, the perspective of Tribal TANF program (TTP) directors was examined to provide understanding of how they infuse culture into program practices. This chapter provides the results of this study.

Participation

When the participant consent forms were received, the researcher corresponded with each of the participants by electronic mail to schedule interviews. The last four interviews were rescheduled at least once during the scheduling process because of unforeseen circumstances. The interview schedule and length of time is listed in Table 1.

Table 1

Participant Interview Schedule

	Date	Start time	Length of interview
Participant 1	5/18/18	1:00 p.m.	75 min
Participant 2	5/21/18	11:00 a.m.	41 min
Participant 3	5/25/18	2:00 p.m.	54 min
Participant 4	6/2/18	10:00 a.m.	59 min
Participant 5	7/18/18	4:30 p.m.	60 min
Participant 6	7/20/18	1:15 p.m.	45 min

Nonparticipation

Of the possible 16 TTP directors and program administrators who were invited to participate in this study, 10 declined. One of the TTP directors contacted to request participation stated, “I’m sorry. I am not allowed to participate in any research studies. I don’t make the rules.” A different TTP director expressed interest in participating initially but had a change of heart and never submitted the consent form or returned any of the researcher’s phone calls or electronic mail. The researcher made several attempts to contact the remaining TTP directors by phone and left messages with their office assistants but received no response by either phone or electronic mail. In a final attempt to get more participants, the researcher electronically mailed two additional TTP administrators, but the outcome remained the same. One of the additional TTP administrators did not respond to the electronic mail, while the other TTP administrator initially responded with interest but never submitted the consent form or corresponded after that. Excluding the six participants who were interviewed, the researcher found that the remaining TTP directors contacted did express an interest in this study but were not willing to participate in the end because of personal or professional reasons.

An electronic mail was sent to each TTP director inviting his or her participation in this study (see Appendix A). The consent form was sent as an attachment to the electronic mail and is available for review in Appendix B.

Interviews

Six interviews were conducted during the months of May, June, and July 2018. All six participants were executive directors of a TTP organization located in various regions of California. The interviews were scheduled and completed over the phone and in person, lasting a minimum of 41 minutes and a maximum of 75 minutes. For this

research study, each participant was asked the same 27 questions as listed in Chapter 3. The questions were geared to answer the following research question: How does the TTP director's cultural awareness impact program practices? The focus of the interviews was aimed at investigating how culture has been infused within different TTP organizations in California and how this has guided participant implications of self-sufficiency from the TTP director's perspective.

Interview Questions and Responses

Interview Question 1

Question 1 was a four-part question, which inquired about the background of the participant. It was intended to help the researcher understand the perspective the participant brought to this study:

Can you share a little about yourself?

- a. What is your professional background?
- b. What is your organizational title?
- c. Why have you chosen to work in Tribal Temporary Assistance for Needy Families (TANF) as opposed to other state-run TANF agencies?

Participant 1 response.

My background entails serving the underserved, legal services, law, internships, clerkships, and Tribal TANF, although the bulk of my professional career has been in Tribal TANF. I am the executive director for my organization. I chose Tribal TANF because of the flexibility tribes have and the ability they have to administer and plan their own programs.

Participant 2 response.

I was born and raised on an Indian reservation and am of Native American descent. My background is in social services, psychology, and sociology. I studied Native American studies in college. I am the executive director of my Tribal TANF program. I am interested in social services, sociology, psychology, and understanding what makes an individual tick. After 1996, tribes were offered an opportunity to run their own Tribal TANF programs. Being Native American and one of a few who had been college educated made it easier for me to work for the tribes. Being of Native American background and college educated made Tribal TANF the right fit.

Participant 3 response.

My education is in psychology. I previously worked directly for a tribe and that led to my desire to serve the NA community more. My background is in public relations/advertising, and government-level positions, but social services was always an interest of mine. I am the executive director for my Tribal TANF organization. Tribal TANF is community based, and more of a community service than a welfare office. It offers a more hands-on approach. Participants have mentioned that the county treats them like a number—that does not appeal to me.

Participant 4 response.

My background is in child health, teen pregnancy prevention, law enforcement, investigations, social services, postsecondary education, counseling, psychiatric social work, mental health counseling, administration, and I have served as a

director of nonprofit organizations. Now I am a director of a Tribal TANF program. I am interested in working with the NA community, and the program where I am needed an administrator to help fix issues, restructure, etc. That is my specialty.

Participant 5 response.

When I went away to school, I majored in business and my end goal was to always come back and work for my tribe. I sat on our Indian Health Service center [board] for years, and I want my people to get the right healthcare so that they can stay healthy—I want to ensure they have good doctors, nurses, and dentists. I am able to help my tribal members, to improve their livelihood, and to build a stronger community—and TANF helps us do that. I am able to learn as a TANF director and at a business level. I have worked with youth. I've tutored youth. I've compiled youth programs to try to make them have positive risk factors rather than negative risk factors. I'm always a champion for change, especially when it comes to youth, and trying to create an environment where they can thrive and succeed in was always my goal. And then I did gaming commission for a while, so I really like internal control standards. I like having standards spelled out. My title is the . . . Tribal TANF director. Up until last year, I sat on our Indian Health Service center board for over 10 years, so I have a passion to help the people professionally and o keep them healthy and provide them with good doctors, nurses, and dentists. I would love to have an elderly assisted-living facility someday so our elders don't have to leave our area, and the youth can work with them. I've decided to work in Tribal TANF because I'm still

running at a business level as the director, but I'm still able to help my tribal members. So, I like being able to do God's will, try to be kind, caring, and giving. And, improve the livelihood of our tribal members. A lot of them are my family. Plus, I live in the community, and I want to make it a stronger community. TANF helps us do that.

Participant 6 response.

Okay. First of all, my title is Tribal TANF Director. I have worked with the Tribal TANF programs for approximately 15 to 16 years. I am a tribal citizen. The reason why I have actually chosen to work in Tribal TANF is because, first of all, it gives me an opportunity to give back to the people the things that I have been given. I also believe that the reason I choose Tribal TANF over any of the state programs is because it has a cultural aspect to it. It has flexibility and we actually get to design the program to meet the needs of our people.

Interview Question 2

The purpose of Question 2 was to document the length of time the TTP has been in operation: "When was the conception of your Tribal TANF organization?"

Participant 1 response. "In 2001, but it has expanded since then."

Participant 2 response. "I have worked for multiple programs, so I would say 2005 and 2011."

Participant 3 response. In "2005, but it has expanded since then."

Participant 4 response. In "2008, but it has expanded since then."

Participant 5 response. In "2009."

Participant 6 response. "December 1st of 2015."

Interview Question 3

Question 3 was a three-part question aimed at understanding the size and scope of the participants' organization to better understand the responses provided.

How large is your organization's caseload?

- a. How many counties are included in your Tribal TANF service area?
- b. How many tribal entities (tribes) does your organization serve in your service area?

Participant 1 response.

Around 550 cases. We are in seven counties and 12 plus tribes participate in our Tribal TANF program. We service all Native American families, members/descendants, BIA [Bureau of Indian Affairs] documentation, or on the California Indian Judgment rolls.

Participant 2 response.

We provide services mainly to all Native American families living on the reservation and within the designated service area. My organization is in two counties with one reservation and serves all Native American entities residing within the approved service area. The main tribe is specific, enrolled members, descendants, and state recognized Indians. We serve all Native American entities residing within the approved service area.

Participant 3 response.

Our average caseload is 109. We are located in two counties. We serve any and all tribes. It is interesting as we incorporate culture we realize that we have to include activities sensitive for all the tribes we serve. To do this we rely on our

staff to make community connections and work with outside community-based organizations to network and find ways to be more inclusive of the cultural component in all of our activities.

Participant 4 response.

We are present in four counties. We serve urban and rural areas. Ninety percent of our cases are located in the urban areas. We provide services to any Native American living in our coverage areas, but clients must provide proof of being Native American. We service mainly California Indians—90% are Native American California Indians.

Participant 5 response.

Well, we're a small Tribal TANF. We're only in one county. We have a national forest by us, so our caseload averages between 117-150, depending on the time of the year. We only serve tribal members, except if you are a member of another tribe, and you reside on our reservation, we will service you too. So any Natives who live on the reservation, we can provide services to. Out of our reservation, in the county, and near reservation, we only serve tribal members. But in the valley, on the reservation, we'll serve other federally recognized tribes and those of the California Judgment Roll and their descendants.

Participant 6 response.

We have 34 cases and are in three counties. We have multiple tribal entities. I don't have the exact number, but because we service all federally recognized tribes, California Judgment Rolls, Alaska Natives, and the descendants of all three

tribes who reside in all three counties, then we have multiple tribes across the United States who we are servicing at this moment.

Interview Question 4

This question was posed as it directly relates to the research question answered by the study: “How is culture infused in your specific Tribal TANF program?”

Participant 1 response.

Any type of purposes three and four (TANF Goals 3 and 4, pregnancy prevention, and family formation) services we provide are required to have some element of culture planned into the activities. We have language coordinators who teach local language classes and language classes for some of the larger tribes that we provide services to. For example, we have taught Navajo language classes in the past. We plan camps and incorporate tribal cultural activities from different tribes. We focus on California tribal culture, but we do branch out to provide other tribal cultural traditions depending on the service population in our different areas. We try to support our participants in learning their own tribal cultures. We also provide genealogy classes to help participants learn more about their tribal connections. This helps them to build confidence, self-esteem and allows them to do great things.

Participant 2 response. “Our Tribal TANF program employs two full-time cultural coordinators who teach language lessons, cultural crafts, gourd making, basketry, and beading. When we hire we give Native Americans preference, and over half of our staff is Native American.”

Participant 3 response. “All of our classes and events include some cultural aspect whether it’s a Native American craft project, beading, food, activity, blessing, etc.”

Participant 4 response.

Very much so. New hires are given Native preference, but applicants must qualify as well. Tribal Council also helps to provide the cultural component. Provides gatherings on a regular basis, newsletters, support services, work hours to incorporate language classes, etc. Promotes culture through youth-wellness activities, talking circles, and provides cultural-craft activities after homework club (tutoring).

Participant 5 response.

We allow cultural-specific work participation hours. Say you’re a beader or a basketry maker, and you’re really developing your skills or say that is your talent that you’re going to be sharing. You want to do a community event and you talk to your caseworker ahead of time. We’ll allow you to do that as a cultural activity. Or, if you’re the man and you want to go hunting and fishing to provide for your family and that’s your cultural practice, we do allow that reasonable time to go fishing. And cutting wood. We’re really isolated and rural. We have over 30,000 acres to go hunting and fishing. Right now, we’re planning a rites-to-passage camp, which is our cultural camp. We’re looking for our local people who will be working the camp. We’ll actually be giving them a small stipend to share their knowledge with our youth because we want to create cultural identity for our youth. So, they’ll be learning because there we use clackers for our music

and hand drums. And so, they'll be learning how to make clackers. They'll be demonstrating on clacker making. We'll be working on girls' headdresses and the boys' feathers. We'll also be doing basketry. At night, we're going to sit around . . . Historically, our tribal land in the 1850s and one tribe were the original inhabitants of the area. And then, there was a mountain tribe, and the river basins were from another tribe. Farther out was yet another tribe. But when they stopped making treaties in the early 1850s, they decided to make five reservations in California and our tribe would be one of them. So they did what Indians don't historically do. They put seven tribes who would never live together and made them live together in one reservation. So now we have seven different tribes that we try to incorporate the culture for. Every tribe . . . every band had their own dialect, and within that band . . . one tribe, for example had seven bands of Indians. But, historically even within each band of Indians, say you had coastal descent, and then you had mountain descent, and/or valley descent. For each band in that village, the woman would have her own dialect in their woman home, and the men had their own dialect in a house that they hung out in. But they all understood each other, and their kids learned how to understand it all. And so, it's very interesting right now. We're trying to bring our language back and infuse the language. And that is one of the things we do to help send kids to language class, if they're our participants too. Recently we visited other areas to participate because we want to bring the different languages back. And then they actually have language in the school as an elective now. We've worked hard to get this so instead of just Spanish or any other languages, we've brought language

back into the school as an elective in elementary and high school. And then, one of our participants prior to that is a teacher. We've helped her develop herself, and she is a language teacher now and is getting accredited. So, we allow them to use their culture. We're planning for our California Indian days right now, also.

Participant 6 response.

Cultural, for the most part, we do it; we incorporate culture in our purpose three and four activities. We do also in the purpose one and two, but we incorporate that with, first of all what we allow them to do, cultural activities toward their work participation hours that they're required to submit on a monthly basis. That is different for every household because they're not all from one tribe. And so we allow them to participate in powwows, our big times, or tribal meetings. They may have monthly meetings that they attend, or they do beading and basketry and those kinds of things. We allow hunting and fishing and all of that because that's a part of their culture and traditions. Having that foundation is very important to self-sufficiency and continuing the preservation of the culture and teaching the culture to others. We will accept that as work hours, but we do know that that is a foundation for keeping the family whole. We are in both urban and rural areas. We have a lot of tribal people who have migrated into the counties. They are seeking that cultural connection, that traditional connection, because a lot of them don't know about their own tribes. They have documents that show that they are tribal; however, they've never been back to their reservation or the Rancheria. They want to know where they come from, what their traditions are, and what

their culture is. Bringing in that cultural piece to the program allows them to start being able to identify and connect.

Interview Question 5

This question was drafted to understand how the NA community connects services with outside organizations: “Does your Tribal TANF organization collaborate with any outside organizations to implement cultural components?”

Participant 1 response.

We collaborate with local tribes and their tribal Indian historical departments to bring in cultural values and norms with tribes in our service areas; provide culture from a mixture of our tribal communities, both in and out of state; focus on California tribal culture; help families learn their genealogy, family trees, and tribal origins; and to encourage them to connect to their specific tribal cultures.

Participant 2 response. “Yes, other Tribal TANF groups, Indian Health [Service], and community elders from the host tribe, or other tribal communities.”

Participant 3 response. “Indian Health [Service], the Children’s network, Human Trafficking Awareness, Tribal Social Services, Native American schools (where available), other local nonprofit 501c3 groups, local school districts, and others.”

Participant 4 response.

Well we have a very nice, large space—so we like to open up our space to local, outside organizations to collaborate and provide more services to our clients.

Outside organizations are Native American entities and those of other cultural backgrounds. We allow these organizations to have classes and workshops onsite at our office as long as they allow our clients to participate. This helps us expand

what services we can provide to our TANF participants, and activities will count toward the clients' required work participation hours if they choose to participate. We try to make it as easy as we can to help our clients get things done. It can be very difficult for our rural clients to get the same resources that our urban clients receive, so we try to invite outside organizations as much as possible to all our different sites.

Participant 5 response.

Yes. Right now, we work with the Indian Health Service center. The Human Services Department provides alcohol and drug counseling, but they also like to support their clients, especially clients in recovery. And then, we work with the wellness center that's under the [Indian] Health [Service] center. Then, we work with Indian Housing Authority. They have a youth component, Crime Prevention, and they just took on an Office of Juvenile Justice grant, so we're collaborating closely with them. We've also been working with the local community college to develop classes for us. I'm on their advisory committee for [Extended Opportunity Programs and Services] EOPS and care. Then, we work with the local school district a lot. Our unified school district is part of our collaboration.

And, for the cultural component, we work closely with them to get the language in the school, and also at the school. It's taken years to do it, but we have a teacher on record. But, the collaboration takes turns facilitating the class with their workers. And, they use the White Bison 12-step curriculum, but we've adapted it for our culture in the community, and we use some of our cultural practices when they allow us to like blessing with sage with the kids if they want

to. We bring it. They brought back recently, and one of the students was in there, the stick games. Our cultural stick game? One of the youth did. He's not one of our active . . . purpose one or two participants. But, he's one of ours when we do the prevention activities. We invite them to come, and they do demonstrations and teach the young kids the stick game. He actually got a grant for this. We have about three to four youths. One is bringing the basketry back through that grant. One brought the stick games back. One is working to bring the language back. Another one, an adult, is bringing a different tribal language back. Last year, we helped them go to a language demonstration in a nearby state. They went again this year, but we didn't need to help them. Last year we did help them. That's a very important cultural component, so they can teach the kids about the self-identity of what our people used to do and bring it back to understand the resiliency in who they are for their self-identity.

Participant 6 response.

We do. First of all, we work with the tribe. They also have a cultural department, and they have other different programs that we collaborate with. We also collaborate with [California Indian Manpower Consortium] CIMC. When we do an activity and we ask, we want somebody to provide some kind of regalia making or do some kind of presentation or dancing or singing; we do an [request for proposal] RFP. We put it on our website. We put it out to everyone who we have, non-Native and Native entities, in order to get the word to all NAs to put in a quote. That's how we will collaborate and bring in more services, and it's not just tribal members who are the ones who are providing this. It's any NAs in

pretty much our service area, but we do go outside of our service area also to hire these vendors and get contracts. We do work with the Indian Health [Service], but we're under the Social Service Department for the tribe. A lot of the services, usually with Indian Health [Service], we would send them for drug assessments or domestic violence or those kinds of counseling. However, our Social Services Department does provide those services. We just make a referral to the substance abuse counselor or the [domestic violence] DV counselor or the mental health counselor. They do not submit a proposal. What we do is collaborate and meet with them to decide if we're having an event or an activity. Then we'll collaborate and figure out who can provide what service or if they could provide food and we provide something else. That's how we collaborate with them. But they don't just submit a proposal to us.

Interview Question 6

This question was asked because culture is inherent to TTPs: "Why is it important to include a cultural component?"

Participant 1 response.

People really have to know their history and background to build their confidence, self-esteem, and identity. This helps them to find their way, build their self-esteem and confidence. This translates to them moving forward and going to school, finding work, and figuring out what they want to do in life.

Participant 2 response.

It's about going back and instilling cultural values that have been taken away from the Native American people historically and nurturing the spirit of the

Native American person. We go back to the basics and teach our families about self-love, respect, and how tribal people nurtured themselves and their families historically. We incorporate the historical connection that includes the uses of native indigenous plants, foods, and provides a sense of belonging and identity that ties them back into their traditional community.

Participant 3 response.

Fostering the cultural history instills a sense of pride and belonging of their Native American heritage—identity offers a way for Native Americans to build a path for success by developing their social networks. It helps build a sense of identity, self-esteem, and mental health—this helps them psychologically.

Participant 4 response.

My perspective is going out of a different minority culture. Cultural understanding provides an understanding of history where there has been a devaluation of culture from the United States. It is important for people to know that they have value and are valued, especially when they have been historically devalued. This is very important to minority groups.

Participant 5 response.

I think it's important because I think people feel stronger and more effective when their building their community, and they have self-identity. And, they have an idea of where they come from, who their people were before them, to show that we're still here, in the resiliency. Culture is important because it helps you feel . . . There's practices behind the culture that make you, say if you're dancing. You're expected to stay clean and sober. We teach the young women and the

young men that you have to be alcohol and drug free if you're going to be participating in the culture. They learn the practices to be respectful to the elders, and there's a time and place for everything. I think it builds their self-confidence, too, and respect. Culture helps to teach them respect, if you're doing it the right way. I think it's important . . . It's really sad when you see elders and they're standing and the kids are sitting. We try to remind our children, especially through unity group, our community events. If we're doing a feed, the elders always get fed first. And, we expect the youth to serve the elders. We encourage them to serve them first and help others out. I think it's really important to infuse culture for self-identity [for youth] but also for the adults. It's important for self-identity, but also I've noticed that it really helps ground people who are in recovery. They feel like they have a purpose to keep their traditions moving forward, and they understand once they get involved in it that they need to maintain their sobriety. I've seen a couple of people who we've helped, and the other day one of them posted on Facebook, "I've been clean and sober four years." And they're out singing and dancing and feel really good about themselves, and they're grandparents now. We allow them to use that if they're going to go on an event, and they discuss with their caseworker ahead of time and it's a cultural component they can use as some of their hours.

Participant 6 response.

Why is it . . . Back to what I was saying is that it's the foundation. When you know where you're from or you don't know where you're from and you don't know the . . . This is how I see it. How can I or any other Native person or family

become truly self-sufficient and breaking down those barriers when they don't know how to identify who they are? When you provide that kind of cultural component, giving them and guiding them in ways that they can find out who is their family, who's their ancestors, what those traditions are, then that will help them become stronger, help the family stay together, and come off the government benefits, which is our purpose too. It's really ultimately knowing who you are so you can move forward in a strong, healthy way.

Interview Question 7

This question was posed to see if the TTP is sensitive to the diversity of different tribal nations: "How does your organization infuse cultural components that are sensitive to the service population?"

Participant 1 response.

Activities that meet TANF Purposes 3 and 4 (pregnancy prevention and family formation) are required to have a mandatory cultural component as part of programming. We require staff to attend training on California Indian history, historical trauma, and basic understanding of the rich tribal cultures in California. About 50% of our employees are from federally recognized tribes and the other 50% are not. This is why we find it important to provide staff a basic understanding of the history, culture, and understanding of historical trauma.

Participant 2 response.

Yes, our primary focus is the tribal culture of the host tribe and those of the neighboring tribes. We focus on the culture and traditions. For instance, we have a community member come in and teach powwow dance and etiquette.

Participant 3 response.

Approached via communication, mental health, and listening to the needs of the community. Traditional elements such as making and wearing tribal regalia—we have a community member come in to teach participants how and to educate them on traditional norms they need to know.

Participant 4 response.

We work with urban and rural Native Americans. They tend to have different perspectives based on where they are. Rural Native Americans don't have the same opportunities for jobs because they are not surrounded by companies, stores, etc. Rural areas tend to have more agricultural opportunities that do not require high levels of education and training. So what we try to do is find opportunities available based on the geographic location of our clients. For urban clients we will focus on scholarship and internship opportunities available, which are nonexistent in rural areas. We focus on the local resources available for each of the areas where our clients live. For example, rural clients have a casino nearby; therefore, we would help them pursue casino jobs or employment opportunities there and help them get the training they would need for those positions.

Participant 5 response.

Right now, we're organizing our youth camp, and we'll be inviting all the youth from our area and our participants from the county and tribal members who have youth to come to it. They are part of the planning process and collaboration meetings. It won't just be our Tribal TANF that's putting this on. The health center staff will be providing the medicine bags. And then, the school will be

working closely with them to do the medicine bags. We have some other people who we stipend that will be helping with the girls' regalia making and the boys' regalia making. Some of these people are just natural helpers in the community. We really encourage natural helpers. And then, some of them will be our elders who are coming down there to teach. Another part that we teach them, too, is generosity. Because, if it's your very first thing you make, you're supposed to give it away and be generous with it and share your knowledge and your information and your art. So, that's what we teach the kids while we're doing it, too. This was really hard even for me at one time when we were making drums. It was my first hand drum I made and they're like, "Don't forget, you have to give your first gift away. You have to gift it to somebody." So, I gifted my drum away. That is what we're trying to teach is generosity and to take care of each other. We remind each other to take care of each other. Like, when the kids are down there, we expect the bigger kids to keep an eye out for the little kids and things like that.

Participant 6 response.

In their family service plan we ask the participant what activity they would like to do as something that is specific to maybe their tribe, then we will look at how we can incorporate something that in purpose three and four for them to be able to participate in that. For an example, and this is something in the direction we are going but we are not there yet, we have a Yaqui tribal member who is a participant of our program. We're looking at getting maybe someone who can speak the language of the Yaqui Tribe to come in and provide language classes.

It's not just our tribal language, but it's multiple tribal languages that we try to provide so participants can connect with that.

Interview Question 8

This question was included because it ties directly to the main research question answered in this study: "What are the cultural traditions practiced within your organizational service areas?"

Participant 1 response.

We have a variety of cultural traditions including: sweat lodges, seasonal gatherings, seasonal dances, powwow culture, hikes/backpacking in the local mountains, provide cultural exchanges, cultural crafts, and education on cultural routes (historical trade routes). We have had our clients hike in the mountains and meet other clients to trade resources with one another. These types of activities have high-client participation.

Participant 2 response.

Language revitalization. The tribe is currently translating children's books into the Native American language of the host tribe. We are taking English children's books and translating them into the host tribe's language so that the parents can read them to their children in their native language. We provide cultural crafts every day, summer programs, and community gardens. We have youth programming that teaches the children about local indigenous plants and the traditional culture. Once a month we have traditional meals the Natives from the area eat that include squirrel, rattle snake, we wish (acorns), etc.

Participant 3 response.

Language is one. We try to incorporate language for the names of rooms, tables, food—incorporate into gatherings. Provide Native foods, prayer, powwow etiquette, traditional songs, health and wellness activities, parenting classes, drum making, gourd rattles—our activities are specific to site and what the community needs are.

Participant 4 response.

The tribe has a cultural component. Their Tribal Council also provides cultural educational activities—we work with them to try and bring back information for the TANF clients or have them come out to our gatherings. We will have Tribal Council or a Native American cultural group come out and educate clients through traditional cultural dancers, a drumming circle, and other activities to educate clients on the Native American culture. We do not consider this a performance or entertainment because this is Native American culture, and we are educating clients on their historical ties. We try to bring in culture as much as possible. For instance, we had the cultural dancers from our rural area come out and educate people at a school fair where our clients' children go to school. Beading while listening and learning during classes so that they can also learn beadwork.

Participant 5 response.

For our Rite of Passage ceremony we will be doing beading, basketry, dancing, storytelling, and flint making (arrowheads). And then, in planning for Indian Days, we will bring our dancers but also we'll be bringing dancers from all over

California to dance and share their culture . . . because, it's California Indian Days. We'll be doing a cultural exchange where people can come and camp out. We'll bring in different tribes and host it.

We work closely with our youth at the high school. The last couple of years, they started hosting their own Big Time that they facilitate completely. They organize all the dancing and all of the Big Time. They bring the dancers in. They make sure there's a fire out there.

And then we help our dancers. Our dancers get invited to places. So, we'll do subrecipient grants and we help them get to places so they can go dance and share our culture and our knowledge with others. So, yeah. Like I was telling you earlier, we have seven different tribes, so we have to sometimes be really sensitive to each tribe and really recognize the tribes who existed in our area before time. The ones who we have around our area we try to recognize them all. On our logo, you will see seven different tribes. You don't see one tribe, and we try to be culturally specific, depending on what's going on. It's neat, but it's very controversial at the same time. I also want to bring back acorn processing. We still do it, but we're getting away from it, and the children need to be taught it again, because I think we need to get back to some of our cultural practices.

Participant 6 response.

It's back to what I was saying about the fishing and the hunting. We do baskets. There's the hand games. We have acorn gathering. We make acorn. We do the gathering of the foods. We have sour-berry picking and we use the sour-berry

sticks for baby-basket making. We have pine needle baskets. We have an acorn festival that happens on a yearly basis. At that time, they do traditional dancing in the roundhouses. While that is going on, there's also the powwow. So just to name a few.

Interview Question 9

Question 9 was a five-part question to inquire how TTPs connect programming to the four goals of TANF:

What specific activities does your Tribal TANF organization offer to participants?

- a. How does your organization meet TANF Goal 1: Provide assistance to needy families so that children can be cared for in their own homes?
- b. How does your organization meet TANF Goal 2: Reduce the dependency of needy parents by promoting job preparation, work and marriage?
- c. How does your organization meet TANF Goal 3: Prevent and reduce the incidence of out-of-wedlock pregnancies?
- d. How does your organization meet TANF Goal 4: Encourage the formation and maintenance of two-parent families?

How is culture infused in your specific Tribal TANF program?

Participant 1 response.

We consider the first two goals of TANF as being geared toward our cash-aid clients. We provide these families with employment workshops in relation to job readiness, job search, interview skills, resume building, communication skills, and gatherings. We provide families general-case management, self-sufficiency plans (goals), education, subsidized employment, and activities that will help clients

seek and attain employment. For the third and fourth TANF goals of pregnancy prevention and family formation, we provide youth employment services, summer youth jobs, tutoring, family literacy workshops, youth development/leadership, language, culture, wellness, domestic violence, and substance abuse prevention workshops. We spend a substantial amount of resources on TANF categories 3 and 4 to educate the kids so that hopefully they will not need TANF when they are older.

Participant 2 response.

It starts with overall community and providing a needs-based/cash assistance and educational training component. The other components of pregnancy prevention and family formation activities we tie back to traditional cultural values of love, respect, and community bonding. We incorporate the traditional values of respect, love, and bonding within the family unit as it relates to the four goals of TANF as we provide cash assistance, education and training, prevention and family formation activities, counseling services, youth-after-school tutoring, or any activity we do. We provide tutoring, counseling, and all activities in a way that can be related back to cultural values and traditions and in a culturally sensitive manner.

Participant 3 response.

We have general topics—culture, family formation, life skills, parenting, health and wellness, and prevention activities. We include some sort of cultural component regardless of the class or activity—these topics cross over into different TANF goal categories. For example, a healthy-eating class may prepare

a meal and use locally grown and culturally used plants and spices. Parenting for the adults may include crafts for the kids—making a bow and arrow together as a family serves as a family formation and youth pregnancy prevention activity. There is a crossover of all of our programs and all activities will incorporate at least two TANF goals. To do this we make sure that all our activities focus on the various TANF goals and client needs. Resume-building class may have a traditional meal served, prayer, or some cultural aspect. Storytelling and literacy classes are tied to the purposes of TANF, and the classes will use books by Native authors, etc. Early learning center provides color books with native plants, animals, and language. Having elders eat first, prayer before meals and meetings [is another cultural component]. Conferences we choose are centered on issues that impact the NA community.

Participant 4 response.

For the first two TANF objectives, we have career counseling that is available to each client; one person does this in coordination with case workers, case managers, family advocates, or whatever you call those individuals working on cases—to ensure that our clients are getting the information about what jobs and educational opportunities are available in their communities. The local colleges will provide booths at our gatherings to discuss with participants scholarships, financial aid, higher education, [general education development] GED/HS diplomas, and educational opportunities available. For the last two TANF goals, at our gatherings we will invite outside organizations such as the CHP [California Highway Patrol] to come and speak to our clients to educate them on seat belt

safety, car seats, or to address issues that are occurring in our clients' communities. Also at our gatherings we always invite the local community colleges to get more information and resources passed on to our clients about what educational programs and opportunities are out there and available to them. We may provide health fairs and bring in Planned Parenthood or other various outside organizations that can provide valuable resources to our Native American participants. With the youth we take them to various conferences, college days, and job readiness. Our gatherings are held at minimum quarterly and are appropriate to the seasons. This is provided for the youth in both rural and urban areas. We do this for the children to make sure we are preparing them for the future to prevent pregnancy and from them needing TANF in the future. We have an outreach person responsible to ensure that all gatherings are taking place. We are currently working on a back-to-school gathering where the kids will get school supplies and backpacks to prepare them for the next school year.

Participant 5 response.

So, we include some of the moms and the dads. We encourage them that if they don't have a job we have workshops, culturally specific and job readiness that can take care of their core job hours, like Motherhood is Sacred. Trying to remind them how to get back to being a loving, caring mother or a loving, caring father. We use some specific cultural practices, and we encourage them to use their tribal practices that they historically know with their children. And we give them homework like, "Go home and read to your children. Go hug your child. Go take a walk with your child. Take your child to the river and spend quality time. Go

hunting with your child. Teach your child how to hunt.” Because the story is if you teach a child or a man to hunt, he can provide food to his family for the rest of their life. You give a person a deer, they can eat some meals. Teach them to fish, they can provide for their family the rest of their life. Give them a fish for one night, they provide one meal. So it’s important to teach them those skills. And we try to teach them to grow vegetable gardens, hunt, and do the gathering. Our people always garden. We gather blackberries and eat the blackberries fresh. We also make blackberry pies. Of course, kids start throwing blackberries at each other. We don’t encourage that, though. So we do the Mother and Fatherhood is Sacred and then take them over to maybe do some gathering, take them to dances, local big times. The purpose too is if they are . . . usually when we hunt and fish, it’s to take care of your own family. Sometimes we allow people to go out and do the hunting, fishing, and to share with the elders. Subsistence for the elders, subsistence for the local senior center. That could be their purpose too, their work. We’re also venturing out and encouraging people to do entrepreneurship through their arts and crafts and to share their art. Some people are herbalists. They’re creating with the different herbs, natural herbs, different creams . . . that they produce and sell and different tinctures from elderberries and sage and all that. I was reading one of these guy’s ads, and they’re infusing sage. They’re boiling sage and they spray it in their spa. A lot of the things that people think are weeds are actually medicine that our people used at one time, so we’re trying to bring that back, too.

And prevention three. We do a lot of prevention three. The kids will come in sometimes and they'll ask us for things. We can't just give them things, so we create pregnancy prevention workshops tailored at their age group. As an incentive for them coming and listening for 3 to 4 hours, we will, what's reasonable in this day, provide them with what they're asking for. If they need to go dance some place and they need gas money to go dance or they need food while they're there, they've earned it. We encourage health and fitness too because our people always were healthy and fit. So we're always encouraging them to do recreational sports. We'll do a pregnancy prevention workshop with them and then help them with that. Or if they want to go to a cultural event, they can come and listen to a pregnancy prevention. We get the outreach and at the same time we encourage them to participate in culture. And then we always encourage family formation events through Fatherhood is Sacred, Motherhood is Sacred, Linking Generations. We like to encourage . . . of course, we open up with prayer. If they want to use sage or they want to use angelica root to feel like they're cleansing the soul, we help with sweats. Right now we're going to be helping with local gatherings. We just got done helping and collaborating with a men's gathering. They brought their bear dancers there, which the bear dancers in our area help heal the sick. And you're supposed to come alcohol and drug free. Everybody knows to come alcohol and drug-free. Next week we're doing a women's gathering. We're going to be collaborating in a women's gathering and bring in natural healers. For the women's gathering, you're expected to wear a skirt. And they're going to be teaching the young women. The TANF worker

I'm putting there is going to discuss the dress with the young women and how to act appropriately when you're in your dress and what's expected of them. The young women there are doing positive risk factors instead of negative-risk factors where they're not out doing things they should not be doing. They'll be talking about natural herbs, and they'll be doing a lot of dancing around the fire and teaching them what side to keep the fire on as a cultural practice, too. And how you behave when you're dancing, and how to act. They won't be out running around flirting and acting some way while they're in their dance regalia.

Participant 6 response.

Yes. Okay. Let's see. Purpose one. Okay. One of our activities' purpose was that we had elders and youth meeting together, so they could do story time, and those kinds of things. What we did was bring them together. We made it a purpose one. We provided food, and we provided the transportation for them to go, and they would meet on a weekly basis. They would talk about the traditions and the language, because they're really big about talking about learning the language up here. We had the parenting classes, and the youth and the elders would attend that. So it was for the non-Native relatives, and not just the non-Native relatives, but we asked the non-Native relatives to come. Another one was, we provide financial budget classes. We have someone come in and speak to all the clients in regards to food stamps. If they're receiving food stamps or SNAP [Supplemental Nutrition Assistance Program], or CalFresh, what you can do on a budget. How you can shop on a budget? So we have somebody who comes in and helps them do that, shows them how to cook meals, and how to go shopping on a budget.

Purpose 4, we have the Homework Club. And Homework Club is all about assisting the kids with tutoring. During the school year, whoever attends the after-school homework activity will get to go on field trips to colleges or to a conference. We also have youth go to workshops on what respect means, cultural workshops, the understanding of what respect and etiquette is, because a lot of our youth haven't been to a college, or they haven't been to a conference. So we talk about the respect and the behavior and those kinds of things. That's what we're doing in Purpose 3. For TANF Purpose 4, we're having a summer gathering. We're going to be presenting antibullying; we have a presenter coming in to talk about antibullying. That is not only for the youth but also how the parents or the relatives can handle when their child is being bullied and what they should do, and suggestions for them to handle that for their child also, to support. Our workshops are all wraparound and intended to support the children and their families with life issues. Families will get the opportunity to make a soapstone necklace, participate in dancing and singing, storytelling, and all different kinds of activities involving hula-hoops and bubbles.

Interview Question 10

Question 10 was a two-part question that helps provide understanding as to how each organization prepares their staff to incorporate culture into their TTP.

How does your organization ensure that Native American culture is understood by non-Native employees?

a. Does your organization offer any staff trainings on cultural sensitivity?

Participant 1 response. “So we provide an orientation and cultural-competency training. Annually we also provide staff trainings and activities on culture. Yes, we provide cultural-competency workshops and trainings on California Native American history.”

Participant 2 response. “Tribal wide, no. Within Tribal TANF, yes, we provide cultural sensitivity trainings that are tribe specific, touch upon historical trauma, and California Native American history.”

Participant 3 response.

We do. Quarterly we do a team building exercise—making pinch pots, have a cultural presentation by our cultural department, some sort of standard cultural-diversity training. We take a hands-on approach and make all Native and non-Native employees attend. We sometimes have a tribal historian or council member provide storytelling, or some cultural aspect to ensure cultural-diversity training.

Participant 4 response.

We haven’t had as many as I would like to provide. But for cultural sensitivity, this hasn’t been an issue for us because half of our employees are Native American and the majority of the employees have been working for us for over 5 years.

Participant 5 response. “Yes. We do cultural competency. I will bring the trainee to them and then if they find the training that is appropriate to them, I will send them to the training also.”

Participant 6 response.

We send staff to UC Davis trainings and cultural competency workshops and trainings like that. We recently went down to Pechanga for the UC Davis Tribal TANF Institute. While there, we went to the reservation. I took my program supervisor who is non-Native with me to the reservation to learn more about the culture. So, he has a hands-on experience trying to get them involved. I try to get the staff involved with tribal events. It doesn't have to be for our tribe but different tribal events that are going on in the community, such as going to a powwow and helping set up at a powwow. We always give them a break so they can go and mingle and start feeling comfortable with Native people because they are who we serve. We are starting to look at when somebody says, "I want to go to a powwow," and giving them etiquette training such as not taking pictures or touching the regalia because they may have prayers on these, and it can be viewed as a sign of disrespect. So there's a lot of internal training that happens; however, they get to go to these different places so they can have the hands-on experience of what that means. Because anybody can go to a college and take courses. Anybody can go to a training and take courses. But if you don't really get the opportunity to experience it firsthand there's not that same meaning.

Interview Question 11

This question was asked as it directly relates to the research question: "How does your organization infuse culture into daily practice(s)?"

Participant 1 response.

Before important meetings we have a blessing or prayer in our tribal language.

The campus buildings have tribal names in our Native language, [which] include bathrooms, breakrooms, and classrooms. Even these small things can be connected to tribal culture. Also as an organization we have implemented what we call core values that guide our work, which are a reflection of our culture and include respect, tribal sovereignty, to preserve and promote tribal culture, show compassion, reciprocity, and promote self-sufficiency for our participants. These are values important to tribal culture. We post the core values in each of our offices and incorporate it into our HR [human resources] processes and routinely speak about and reference our core values.

Participant 2 response.

Yes, simply by the office location being on [the] reservation as it reminds staff every day of who they are working for. We often start activities, workshops, or trainings with prayer. We recently had an active-shooter training where tribal sovereignty was stressed, what to do, and how to first reach out to tribal police. At community events, the tribal chair will attend and provide a blessing.

Participant 3 response. “Blessing of offices, providing prayer, culturally appropriate messages, cultural office décor, etc. Always keeping with client confidentiality and privacy.”

Participant 4 response. “We have blessings, prayer, and education on sage and other materials used to educate clients on Native American traditional practices surrounding prayer and blessings.”

Participant 5 response.

In our youth and family service area, we always have sage and angelica root available if anyone thinks they need to sage their self. We give participants a break time to give them a chance to sage. Participants can also either leave the premises or they can sit there, and we're trying to practice mindfulness now. They can take some meditation time. They can walk to stay healthy. We have pictures around our building of our youth who were in their regalia for them to look at daily and different activities that we've done where we have infused our culture in it. I have different pictures, and I want to put more pictures up. That's probably about it, but we're always encouraging them. I'm always planning cultural things, and I'm always asking them. Next week, my staff will be down manning the booths at the Rites of Passage ceremony. We call it Rites of Passage where we're teaching the youth about cultural things as we teach ourselves too and remind ourselves of what's important. We'll be providing different booths.

Participant 6 response.

We don't. I know that in another program that I had worked with, there was somebody who would smudge every day. I also went to a program where they said prayer to start the day off. But we have not done something like that here. I would say that I do have one employee who sings. I'm not sure if it's a daily thing though.

Interview Question 12

Question 12 is a two-part question aimed at understanding the infusion of the cultural component in TTPs.

How does your organization infuse culture into participant workshops and activities?

- a. What specific activities does your Tribal TANF organization offer to participants?

Participant 1 response.

For our workshop Purposes 3 and 4 (pregnancy prevention and family formation) staff are required to submit proposals that include cultural curriculum.

Workshops include classes like Positive Indian Parenting that include the lessons, tribal connection, and course outline. The activity is required to be relevant to culture. We put our staff through a work-readiness training with curriculum to prepare work-readiness classes for Native Americans. This makes staff think about working with traditions, incorporating Native American resources, [which] are developed with Native American input.

Participant 2 response.

Counseling is provided within a traditional model of referring back to traditional values, family reunification goals, and emphasis on the Native American culture, teaching people how to cope with issues in a culturally sensitive manner and bringing it back to culture and tradition. Language classes are offered as mentioned earlier.

Participant 3 response. “Music and dance—creating traditional dresses, instruments, gourds, baskets, pottery, beading, storytelling, historical trauma, talking circles, field trips, Native conferences, etc.”

Participant 4 response.

Motherhood and Fatherhood are Sacred classes that are the main workshops we provide that infuse the cultural component. We also have handyman or office work preparation classes. At one time we have had GED classes, but these vary based on our office sites. Currently, we have a local university providing free GED classes.

Participant 5 response.

I'm going to bid for basketry again; our local people want to do basketry. We usually do that. Just this last half a year, we recently lost one of our really strong basketry makers. So we didn't have a basketry class, but we're going to start it up again. And then we're going to honor her at our Rites of Passage ceremony. She used to work for us all the time. Then we will be doing an announcement to ask for beading, too. A lot of our young kids have a group called the Feather Dancers that we help support. And a lot of our kids dance there. When we're out of the area, our tribal people who are spread all over the place will jump on to a dance group too and dance. Some days our dance group is only 20 and sometimes it could be up to 50 to 70 girls in the dance group and maybe 20 men. Oh and then like I said, down at our Rites of Passage, we're going to be making clackers and have language classes. We're trying to bring some more of the language classes back. We encourage people to go to the language classes that are available. They can get work participation time. So those are some culturally specific program things, plus it helps participants feel better about themselves while they're doing it and they're learning their self-identity. I've seen it really ground some of our

adults who are coming out of recovery and help them in their support and help them to stay strong and sober. This one lady has created a drum group. The majority of her drum group are people who are in recovery. She's incorporating and teaching the youth, and we work very closely with her. I told her we're trying to organize this within the childcare department and TANF, and we're going to buy the hand drums. We're going to have the kids make the hand drums. She's going to continue to teach them songs. Our parents will be down there working with the children also, so it gives quality time with the children and the parents and they're doing something culturally specific as they learn songs. While they're learning the songs and practicing the songs, of course they have to be alcohol and drug free. So it helps them maintain their sobriety at the same time. When they're done doing their time, they can also get their work participation hours.

Participant 6 response.

Right. Just going back to what we discussed earlier, we're doing the regalia making, teaching the dancing, [and] teaching the history of where the regalia comes from. We do this so the participants can learn respect for these things. We have this gentleman coming in, and he's going to also, once he has done all of that, he is going to teach them how to make the ribbon skirts and ribbon shirts. Then once that's all done, one of the incentives of completing all of those activities is that they actually get to go to a Big Time or a powwow to then experience it with everything that they have learned through the multiple months. A Big Time is a California traditional ceremony, like a powwow, but is more

traditional to the tribes in California. A lot of the California tribes have them. They're the "Big Times," not the powwows, that you see, with a lot of the adopted grass dancers and all of their regalia and all of that. It's more of the traditional ceremony sensitive to the tribes in California. I don't want to say it's more traditional because it's not more traditional. I'm just saying it's more traditional for some tribes in California.

Interview Question 13

This question is directly related to the research questions: "How does your organization infuse culture into program policy?"

Participant 1 response.

Our HR policies include core values. Program policy enforces culture into disciplinary action but provides a positive reinforcement focus. We incorporate what motivates people and use positive reinforcement. We have shifted away from sanctions and penalties to give a more positive approach. With our employee policies, we provide what we call a wellness leave which allows for additional days of leave. For instance, [we allow] 3 days traditional leave for ceremonies that is considered outside of vacation or religious leave and is more spiritual and culturally inspired in nature. Bereavement leave can also be extended for the loss of a loved one, which can be approved with the executive director's permission.

Participant 2 response.

The policy reminds staff who they are servicing: the Native American family. We follow the federal regulations that provide flexibility to tribes and allows us to

meet the specific tribal needs of the populations we serve. We ensure that we are creating policy that follows the regulation but also is sensitive to custom and tradition.

Participant 3 response.

Yes. We have a specific policy and procedures manual [that] includes a requirement to provide cultural activities as a part of workshops as an educational activity. All education and training classes and workshops are required to incorporate a cultural component.

Participant 4 response. “Nothing other than our hiring practices—we give preference to Native Americans.”

Participant 5 response.

That would be by allowing them to do culturally specific activities like we were talking about earlier to take care of some of the participants’ core work hours. They just talk to their case worker about it ahead of time and make sure it’s mutually understood, and it’s in their case plan for the part of the wellness and also for the work participation part of it to maintain their wellness. For some people, that is their work to share their practice.

Participant 6 response.

We have hunting and fishing that we got approved by ACF to allow families to participate in cultural activities as part of their work activity hours. This is in our policy, and that’s everything that I said prior, the fishing, and the basketry, and the beading, and all of that. It’s actually in our policy for it. And also for Purpose 3 and 4.

Interview Question 14

Question 14 attempts to help answer the research questions as part of this study:

“How does your organization infuse culture into program procedures?”

Participant 1 response. “Our policy and plan include the Native American cultural framework and teaching within cultural frameworks.”

Participant 2 response.

The exercise of tribal sovereignty is pursued first and foremost. The office is located on the reservation. If there is an issue with child endangerment (Child Protective Services [CPS]), fighting, suicide, or an active shooter, the tribal rangers must be contacted first. Home welfare checks and visits require authorization through Tribal Council first.

Participant 3 response. “Our procedure manual for TANF categories 3 and 4 (pregnancy prevention and family formation) require a cultural component and Native American vendors get preference.”

Participant 4 response.

Well, I know bereavement leave with Native American culture and traditions varies. So we provide extended leave if a Native American staff member or client needs it due to their cultural traditions that take place when a loved one passes on. We provide at least 3 days and possibly longer if needed. We will not penalize a participant for noncompliance with work activities if they had a death in the family and needed more leave time to travel home to a reservation for cultural or traditional ceremonial practices.

Participant 5 response.

I guess it's kind of the same thing. We have the policy that they can use and then the procedures let you know if they follow through. They coordinate with their case worker ahead of time their activities. Participants are expected to talk to their case worker ahead of time to make sure their activities are laid out in their plan. They work closely with our youth wellness activities too. They'll get a referral to our family and youth specialist. We'll refer them. The case worker will refer them maybe to the Motherhood and Fatherhood is Sacred class, maybe to the White Bison Red Road class they might go to, or the Linking Generations class. They may be expected to help out, assigned to help out at a cultural or upcoming community event that's going to be going on.

Participant 6 response.

Pretty much like what I said. Also, I'll tell you just to add on, because I think I just answered the question right before that was, if a client doesn't have any cultural activities on their FSP [Family Service Plan], then that shows us and identifies that they don't have that connection. So then we put that on their plan, to do research for their tribe, and their culture and traditions, and whatever that means to them. Our family advocates would then have that conversation with them. That is part of our policy and procedures, and if they don't have it on there, it needs to be on there. It needs to be on every FSP and then staff guide them.

Interview Question 15

This question was asked as it directly relates to answering the research questions:

“What effect does the infusion of culture have on program participants?”

Participant 1 response.

Self-esteem and confidence because once their sense of identity is developed, clients are empowered. I am an example of this as I learned more about my tribal culture and language through the TANF workshops, long before I ever was an employee. I was not raised on the reservation and have a non-Native mother but was able to learn the language, and this built my self-confidence and gave me a sense of stronger identity. Now I am able to introduce myself in my cultural language. It definitely helps boost one's confidence.

Participant 2 response. “It allows clients to feel more comfortable and willing to come in to the office and participate in our activities, which encourages them to open up more and share about who they are.”

Participant 3 response. “It empowers participants and is a main factor that gets clients to the office and wanting to attend events and activities. [It] gives clients a sense of identity, self-esteem, and a stronger social network.”

Participant 4 response.

Parents are very appreciative that the children have the after-school program (that we provide) and that we incorporate the cultural component—for the rural and urban Natives. The minds are different for the clients [who] live in urban vs. rural areas.

Participant 5 response.

I think it helps them feel better about themselves while they're doing stuff that is helping their community [and] building their community while they build themselves. It helps them remember that they're strong individuals because we're

still here, and we're alive, and we're breathing, and we're trying to bring back the culture and practice the culture. I think it's a very positive effect on them.

Sometimes we have to be careful when we're talking about trauma because you don't want to retraumatize them. It's very intense when you talk about the history of the area and our people as we talk about culture and resiliency and where we're at. You have to make sure they don't backslide. Then if you're going to talk about sensitive things regarding the culture, because it's really devastating sometimes to hear what people did to your ancestors. That's part of you, so you have to be prepared to be able to refer them to the right places, like the human services if they need counseling and for appropriate counseling, because they can't just talk to anybody and everybody. We try to send them to someone who is a] Native and then we have some traditional healers we can refer them to too when they're in our area. They might want to talk to a traditional healer, a cultural healer, rather than just a regular doctor or a regular counselor. We might just send them into the mountains by themselves and say, "If that's what you need for self-care, go cut some wood. Go hunting." Men, especially men. They need to really feel like they are needed . . . they have different hormones than women. They do need to feel needed. We allow them to use that hunting and fishing if they don't have a job to be providing for their family. So they can feel like they're the man. [It] reminds them, "You are the warrior. You're to take care of your family. It doesn't mean you're the boss, but you're the warrior. You need to stand up and protect your family."

Participant 6 response.

I will say, I can almost sum it up in one word, “empowered.” They feel so empowered to move forward. When I have seen people that have come in, not had any cultural connection, not had any participation in any kind of Native activities or events that are going around in the community, and they come in, they start participating. They start getting that connection. They start going back to their own tribe, no matter if it’s in Oklahoma, or North Dakota, wherever. But the staff are helping them and guiding them in that direction. They feel very, very empowered to move forward. It’s a pretty awesome thing to see, actually, how ecstatic they are. They’re full, like, “Oh, my gosh, I can do this! This is awesome! Then my tribe did this! And my tribe said that!” It’s like, good for you. That’s what this is about.

Interview Question 16

Question 16 attempts to help answer the main research question of this study:

“Does the inclusion of culture help TANF participants on their path to self-sufficiency?”

Participant 1 response.

Yes, it helps build confidence and empowers clients to be proud of who they are. Unemployment rates are high in rural areas where tribes are often located. Historically, Native American people were never happy with doing nothing and were not idle people. In the Native American culture everyone in the community needs to contribute whether its farming, operating a ranch, gathering supplies, preparing a meal—everyone’s output is valued.

Participant 2 response.

Yes, most of our clients have multiple barriers with issues ranging from loss of identity, drug/alcohol abuse, domestic violence, and others. Cultural education brings participants back to custom and tradition, love and respect for oneself and others. By bringing in culture we are empowering our clients to reconnect with who they are, giving them a sense of identity, and what they want and need to do in life.

Participant 3 response. “Yes, for reasons previously mentioned, it helps overcome barriers and offers a safe environment for families to come together.”

Participant 4 response. “Yes, it helps keep the families together and nourished. When we have an activity that focuses on the cultural aspect it helps connect the bridge between the clients motivation and what they need to do.”

Participant 5 response.

I believe it does. When you start getting involved in your culture, there's a lot of strict guidelines when it comes to your culture. Sometimes, especially those in recovery and those who are struggling, some of them need strict guidelines and strict things that they need to follow through with. Culture, our culture, has directly always had practices on how you're supposed to be. Some cultures honor the woman on her moon, but some cultures expect her not to be up close by the dancing because it might bring bad medicine. So you need to understand your culture and know if you're going to be participating in your culture. It was really weird for me when I started living and we started working at TANF. The man who owns the building really likes owls. But in our culture, we're so superstitious

that we have historically always heard if you hear a screeching owl, it's going to bring bad luck. You know how a lot of tribes are really superstitious. And then when I started living across the street and I would hear the owls and they were out and about. It took me a long time to get past that because of our culture. I would always be like, "Oh my God. Oh my God, is somebody going to be coming? Is bad news coming? Are they a deliverer of good news? Are they a deliverer of bad news?" So it's really important to understand your culture. I think it really gives self-definition to a lot of our participants to keep them on a good trail. If they go off the good path, it seems like they do stronger when they bring back drumming, especially hand drumming, clacking, singing, or if you can get them involved in singing and dancing. I think it really keeps them on a guided path. Like I was telling you earlier, I have a handful of participants who we had to do some strong tough love with that are so into their culture, but their culture helped them stay on that strong path. If they didn't have their culture, and their singing, and their dancing, and their strict rules that come along with it, I really think they would have went down the wrong path again. They really need that. Our culture provides a lot of structure that they need, especially young girls and young men.

Participant 6 response. "Absolutely."

Interview Question 17

Question 17 aimed to answer the research question of this study: "Can you share some of your client success stories?"

Participant 1 response.

Locally, we had a client who worked incredibly hard and became a hairstylist.

This client lost her mom, but through the support of Tribal TANF was able to get training and help with her supplies. She is also an entrepreneur. She now cuts everyone's hair on the reservation as everyone is comfortable to go to her, and she makes decorations, baked goods, and crafts and sells them to the local Native American community. We had another client who was a domestic violence victim. She overcame this barrier, went to law enforcement training academy, and became a law enforcement officer in a nearby city. We helped her along the way with subsidized work, tools, and supplies, and she now has been a police officer for over 5 years. She did this all as a single parent and is the sole provider in her household. We are really proud as this past year we had 63 cases that successfully transitioned off Tribal TANF for employment.

Participant 2 response.

We have had over 50% of our caseloads move on to self-sufficiency by exceeding the income limits. We have helped single mothers earn their high school diplomas/GEDs. From here they are able to go on to attain success. We had a participant who was referred to us who was addicted to drugs. This mom was able to get clean and sober, go back to school, and become self-sufficient by way of employment. This individual is still clean and sober to this day, [and] is working and raising her child independently of TANF.

Participant 3 response.

Yes. We recently had two women, child-only cases, earn their GEDs. We have had clients graduate from local colleges, one client started her own car dealing business and now is a vendor for the tribe. In our tutoring programs, the kids who attended have had their grades improve. Another client who was a single mom got her GED. A client who previously struggled with substance abuse issues went to rehab, and through training with the White Bison organization has now obtained employment with them. We had a client with a felony record who obtained employment and has shown advancement in his career and ability to provide for his family. We have participants who have never been on an interview who are now employed and working.

Participant 4 response.

This is a small sampling of our success stories. I have not separated them to determine which directly only apply to the cultural component of the program because I believe the two components work together. Many of the stories, especially the ones that speak to supporting a child's success and improving how and where they live, may be attributed to the cultural classes, etc. We have successes with our urban and our rural clients as discussed previously as the differences in the two populations may foster varied successes.

In our urban areas we had a participant complete his work alternative program with the sheriff's department, and they have interviewed him for temporary employment which he is hoping to obtain; a participant graduated from community college with an Associate of Science in Liberal Arts, Math and

Science as well as an Associate of Arts Behavioral and Social Science and is now on her way to attend a nearby university to focus on the medical field; a participant was able to obtain better housing for herself and two children despite the high cost of living in her area; a participant passed her third GED subject of science and has one more to go; a client gained employment at the Goodwill Industries, Inc.; a participant applied and interviewed for an open position at our Tribal TANF site who had completed the fall semester with a 4.0 GPA continuing the path of success and hopes to transfer to a university in the fall of 2018; a participant overcame his comfort zone and attended an internship making him one step closer to obtaining his dream goal of attending a specialized college to earn a degree and training in Audio Engineering and Computer Science related to the Arts and obtaining employment; a participant maintained employment at a healthcare facility while attending school full time as a single parent and is currently applying to a nearby university with hopes to transfer from community college by fall 2018; another participant has obtained better housing for her family that is spacious and can accommodate the needs necessary for a full household while maintaining employment, fostering a child, and being a guardian for two teens [who] will be graduating this year; a participant has obtained better housing for her family that is in walking distance to the schools the children currently attend, and this participant is currently in the process of obtaining tribal enrollment for the children, which will help strengthen their cultural identities and link them to their cultural histories, traditions, and practices.

In our rural areas a participant graduated from an adult education program; a participant is scheduled to graduate high school at the end of May; a participant attained a job; two participants got a job and received their high school diplomas; a participant was acknowledged for having a GPA [grade point average] above 3.0 at a local community college and will be receiving a Human Service Certificate in May, is planning to reattend next year, and is pursuing an associate's degree; a single mother of two little children received an award for averaging a 3.5 GPA at her community college; a client who is a single mother to seven children just recently was hired full time at the local casino; a single mom to four children was recently employed as an IHSS [In-Home Supportive Services] worker off her reservation; a client just enrolled in a community college for the fall semester; a client is enrolled in the CAN [Certified Nursing Assistant] program offered at the local County Office of Education; a client is enrolled in the medical assisting program with the local [County] Office of Education; a client just opened a cleaning service; two clients were recently employed at local casinos; a participant with substance abuse issues has now been clean for 7 months and has recently won custody of his children, exceeding his sobriety goals, and has completed most, if not all his target goals; another client gained employment, established herself by securing a home with TANF's help, and now no longer needs TANF.

Participant 5 response.

I have this one. He had a really traumatic life. I mean, and we gave him chances. I'm so proud of him. He went from being a drug addict. He is part California

Native but he's also part of the Natives [who] go and do the sun dance. He went through some drug use and some things that he shouldn't have taken part in as he was growing up. Then he ended up having a child young with his wife, but he lost his child. Instead of it debilitating him, he really embraced his culture at that time. He got back into singing. He's a singer. He went out to the sun dance and he took part in that. He cleaned up his life. I gave him a chance to become one of my workers. He became a case worker after he went to college and worked on himself. He stays alcohol and drug free. He got together with another Native lady who's infused in her culture. Now he works for the Sheriff's Department. He started there at first doing Fatherhood is Sacred classes with the inmates, then he reached out and now he is actually working for the Sheriff's Department full on providing the services to the people [who] are in the local jail. He actually contracts with my youth wellness, family youth wellness and is the one who does Motherhood and Fatherhood is Sacred. They started contracting his significant other to do Motherhood is Sacred classes in the jail. TANF doesn't pay for her, but they contract. They knew about her, they heard about her from our participants. The county started acknowledging our Motherhood is Sacred class as classes that they can get their children back if they were in the court system. They liked her so much that after hours the tribe gave her permission because she owns a license. She gets contracted through the County Sheriff's Department to go in there and facilitate Motherhood is Sacred classes to help build up our women while they're behind bars and the men now too. Now she just recently

started with the men because now they moved him up and advanced him, but he needed somebody to continue to do the classes, so now she's doing it.

Then I have another lady who wasn't completely cultural. She came from another tribe, and she married a person from our tribe and they had kids together. We helped her, and then she collaborated with another entity, and now she has a thriving hair business. While she's doing the hair cutting, he's running the business. They started their own business selling products for hair. They're doing really good. They're very cultural too, and alcohol and drug free. He was a really bad alcoholic at one time. He got in a car wreck and got hurt, and then he met her. They're really traditional. He goes out to the sun dance. Even when he was wavering and having problems with his wife, he went out to sun dance and he prayed. He asked our Creator to keep him alcohol and drug free. He's a singer too, and his kids are dancers. I think culture is very important. Our culture keeps them staying strong. When they feel like wavering, they go and do some sweats, and some prayers, and some singing, and then they share some knowledge with the youth and those who are struggling.

I have another one who's doing really good too. He's a young father. We're helping him. A couple years ago, he decided he wanted to bring a men's gathering to our reservation and bring in bear dancing. We collaborated with him. He's been alcohol and drug free for several years now. His dancing and his desire to have annual gatherings helps him stay strong and be a good father and alcohol and drug free. We support them in their endeavors to bring the knowledge, share the knowledge, and keep themselves alcohol and drug free too. Then of course,

with the women [who] we're helping put it on, they're all participants. They're spearheading the women's gathering. We'll help them. Actually, my youth and family service coordinator I have right now [who] is temporarily taking the place of my other one, is really practicing culture too, and she's one of our participants. I brought her in to do the job right now. She's my youth and family specialist right now. My original youth and family specialist has temporarily left to become the tribal administrator. I needed things to continue, and I knew her knowledge. She's recently graduated with an AS [associate's] degree in social service at the local college, and she was one of my active participants coming to Motherhood is Sacred. She does a lot of cultural practice. She's a singer and a dancer, so I've brought her in now to be my youth specialist. She's actually organizing for me while I'm here by phone. We're going back and forth doing our Rites of Passage ceremony planning, getting all that stuff situated. She'll bring all her kids with her too, to our events, and we'll empower them. It's important for the kids to see the parents doing positive things, especially with our culture involved.

Participant 6 response.

Well, we had one [who] came out of jail and was given his two kids [who] he hadn't seen as soon as he came out. He didn't know what to do. He had multiple requirements through probation. He was trying to meet his requirements, get these two children to school, and maintain his requirements with his Tribal TANF case. He was able to go into a shelter and do all the things he needed to. Despite all of the different things that happened to him, he is now employed. He has got the whole family stable now and is almost ready to go on transition services.

Then what is another one? Another one had \$7,500 worth of traffic tickets that she could not pay off. It was over our cap. However, that was the only thing that was keeping the client from getting the job that she wanted and was available to her. She had gone to college. We sent her to college. Excuse me. That was the only thing left for her to move forward. We got her down to the DMV. The DMV wiped everything clean, and she never knew this but it was so many years ago that they wiped everything clean. It didn't cost her anything. It was just about her going to the DMV. She cleaned her traffic record and now she's off the program.

Interview Question 18

Question 18 directly relates to the research questions: "What are some of your client(s) success stories in relation to maintaining the cultural component?"

Participant 1 response.

A strong success story related to culture is a former participant who now works for our Tribal TANF program and teaches culture and language. This participant had to get her GED, then applied for some contract work and is now teaching cultural classes for us full time. She has been working for us for 6-7 years now. She teaches a class on traditional ways of cooking, harvesting pine nuts from gathering, processing and cooking during the fall and winter seasons.

Participant 2 response.

We had a participant who was addicted to drugs get clean and sober, go back to school, and become self-sufficient by employment. This individual is still clean

and sober to this day and did not have any other children. This mom is now working and raising her child independently of TANF.

Participant 3 response.

A client with previous substance abuse issues now works with the White Bison Organization and encourages others to stay clean. A client went through a medical training and received her phlebotomy certificate and now works with Indian Health [Service]. Another client went through the tribe's cultural department and completed a cultural monitoring training program and has now been hired by the tribe—he now monitors utility construction on tribal land to ensure that tribal historical sites, plants, and animals are protected.

Participant 4 response.

A participant gained his license back through assistance with TANF and could get a job he had been wanting with his tribal nation. He started at an entry level position to get his foot in the door and was recently promoted. This client took the initiative to get trained at a local community college and attended the White Bison trainings offered on two occasions. He was certified as a facilitator to talk to youth about drugs, alcohol, physical, mental, and sexual abuse. He is also trained in talking about cultural trauma that affects many Native American families. He uses his training to give back to the Native American youth and troubled youth from different backgrounds. He currently speaks to youth about his past and drug and alcohol addiction at a school for troubled youth. Today this participant has been sober for 578 days and is working at a local county juvenile hall to come in and talk to the kids about his experience. He stays sober by

attending sobriety meetings and participates in sweats regularly. This client just recently purchased his first brand-new car. He continues to work on achieving future goals and to be the best role model for his children and community.

Another participant was chosen for a part-time position for our Tribal TANF program. She is also attending two different community colleges and is continuing on the path of success and hopes to transfer to a university by fall 2018.

Participant 5 response.

With our Rites of Passage, and our Indian Days coming up, and the Big Times that we go and participate in. A lot of them are accumulating people, and some of them are my workers, and some of them are our participants out there, being the singers and the dancers. My daughter will be out there dancing. With all those young women, we've helped make their dresses. Every year, we help make them dresses, so the young women feel good about themselves out there. We help them make them, or we help their parents make them and the boys' regalia. We have a strong dance team.

Participant 6 response. "I do not have any just yet."

Interview Question 19

Question 19 was posed because it directly supports the research questions: "Does the infusion of the cultural component assist clients in barrier(s) removal?"

Participant 1 response.

I think it does. It increases confidence, self-esteem, and helps clients better connect with staff to find a common ground, share understandings, build respect,

and repair relations with staff. We had a client who was a cultural spiritual leader and we assisted him with a gas allowance so he could go to the sun dance ceremonies. Our policy allows us to assist with these sorts of activities as long as the staff documents the need. We tell staff that they need to find ways to help their clients and not find ways to deny their requests.

Participant 2 response.

Yes. Going back and looking at California's history with the tribes from Baja California to San Francisco, from the mission period to the institutionalization, has led to a similar narrative where the indigenous people's cultural values and traditions have been lost to many. Now we have clients coming to Tribal TANF who know little about who they are, their culture, or even what sage is.

Historically, Native Americans have been forced to assimilate to a culture that was never theirs. If we're able to simply teach our clients about their culture and that Native Americans people were not stupid, I believe that helping them understand the past can help them shape their future. Historical trauma is real and in the genetic code of our ancestors, making Natives fearful of institutions. Our ancestors [who] have survived have passed down their stories, and it is up to the people to learn them and keep them alive. For instance, our great grandmothers who went to boarding schools share stories of Natives being beaten, forced to cut their hair, stop speaking in their Native language, cut ties to their culture through assimilation, and changed as individuals forever. This is why Native people today are still so fearful of government and educational institutions today. These are the barriers that have kept Natives from getting an education, going to school, trying

to get jobs, and has everything to do with the high suicide rates, criminal backgrounds at young ages, domestic violence, and substance and alcohol abuse. These are not and were never traditional ways. Tribal TANF is able to remind these Native families of their rich culture and traditions, the basic history, tribal values, instill in them the importance of education, involvement in their kids' lives, love, respect, and the need to get good jobs. They no longer need to be fearful of government or educational institutions. We are able to help them find who they are in basic ways and this steers them in better directions.

Participant 3 response. “Helps with barriers to overcome mental health issues. Stuff like that.”

Participant 4 response.

Yes I do, the Motherhood/Fatherhood is Sacred classes—the people who go enjoy the opportunity to share what they are working on with the group, gives a sense of responsibility and accountability to their family and as parents, provides a sense of purpose, [and] the need to take back their culture.

Participant 5 response.

Yes. I believe it helps them stay alcohol and drug free so that they can get a job and maintain a job. If you're full of alcohol and drugs, or emotional abuse, you can't move forward . . . it helps guide them on their journeys through their culture, especially the singing and the dancing, because it has such strict guidelines to it . . . and our community events. In order to have community gatherings, you have to be alcohol and drug free to even be coming to them. I think it helps them keep the barrier removal, maintaining employment, and

getting an education. If you're not in your right mind, you can't continue to get your education either. It promotes sobriety, it promotes being a good mother, a good father, a good grandmother, a good brother, a good sister, a good community member. That's profatherhood, profamily, promoting that purpose for and prevention for help for doing not risky behaviors but for doing positive behaviors.

Participant 6 response.

Yes, it does. It really goes back to knowing who you are and having that foundation. It's something that when you don't know your culture or you are still learning or you have some knowledge . . . but you get to learn more, it completes you . . . It's a missing piece of you. When you have that missing piece, and you're searching for that and you're seeking that, then it is hard to become self-sufficient. But when you have that missing link . . . that little missing piece of the puzzle, . . . it completes you. You can move forward in becoming whole as a family, as an individual, and as a community member. Native people helping Native people. It's that missing link or it's . . . For some of us [who] know a lot about our culture, but we're still learning. There's so many things about our ancestors or our grandmas or our moms that . . . or our dads that we don't get all of the information from them . . . from their experiences. It wasn't passed on to all of us. As a people, many of us are still seeking those things.

Interview Question 20

Question 20 was asked as it further sought to answer the research questions in this study: “Are there any cultural components that you are not currently offering as part of your organization’s services, but plan to in the future?”

Participant 1 response.

What I would like to look at is making sure that policies are aligned and sensitive to Native Americans culture and support the relations between employees and clients. This is something I would like to focus more on and expanding our core values.

Participant 2 response.

Teaching the local traditional songs, dance, and singing. We are looking for a community member to provide this type of cultural education, but because this is a very sacred topic we have not been able to do so. We only want to share cultural ceremonies with people, but currently we have only been able to refer people to local community members who can share these traditions with them.

Participant 3 response.

We’d like to offer language classes, but we are not offering that as a core activity right now, but we do have those resources for a few tribes we serve and we haven’t done it—like actually teaching the language to the kids, but that is something I would like to see. We do surveys every year to see what topics the participants want that we’re not providing and that’s one that we haven’t been able to offer regularly. I like to ensure that we are asking the clients what they want and need from the TANF program to get suggestions. We’ve kind of

referred out when the tribe's offering it, but it hasn't been specific to TANF—this is something we want to do in the future. We are hoping to have the elders come in to share a verbal history and do a digital storytelling, because what we're getting from the tribe is a need to document the history that really isn't written down. As far as I know, they don't really try to get that from the elders. What I hear from tribal members is that as the elders pass on, the history/stories goes with them.

Participant 4 response.

I'd love to see us get language classes, but the problem is that we serve so many different tribes that varies by location that makes this difficult. Not a lot of people in the community know their Native Americans languages, but we encourage the clients to learn them and to come back to teach the others. We have Native dancers to provide classes to the children—we would love to have clients who know these traditions teach others. I would like to make totem poles with the kids in the near future.

Participant 5 response.

That's another thing that I think is very important too, to prevent barriers . . . if I want to bring back some of the acorn gathering, because we need to get back to eating healthier, to stay healthy, to work and provide for our family, and keep a strong family together, to keep yourself here to be a family through family formation activities. We need to get back to our traditional eating instead of all those preservatives. I think culturally it's a strong component, and I want to

cultivate that. It is what our ancestors did, what our traditions are, culturally, historically, what we did at one time. We need to bring a lot of that back.

Participant 6 response.

I think right now it's just probably the language we haven't been able to provide, but everything else we are . . . actually last Friday, we closed out the regalia-making workshop and all of that. So really it's just the language I think is lacking.

Interview Question 21

Question 21 was asked to answer the research question: "Would you like to share anything else in regards to the implementation of cultural components in Tribal TANF?"

Participant 1 response. "I am curious about what other tribal programs are doing. I am really interested in the research you are doing and learning what other programs are doing."

Participant 2 response.

It is best for tribes to continue to have the flexibility to operate and run their own programs. Before 1996, tribes did not have Tribal TANF and were unable to get these services due to the distance of reservations in rural areas to local county offices. We have come a long way. Now those who serve our families have more experience and skills to help provide guidance and to help make the services more accessible. Tribal TANF is different from the county in that the cultural component allows for us to provide education on culture, language, beading, basketry, shelter, food, medicine, plants, and other culturally relevant activities.

Participant 3 response.

I would just stress the importance of it, and why Tribal TANF is so unique and so impactful in comparison to the state TANF is because we have that cultural component. I think we're able to impact specifically on a unique level utilizing culture and opening up resources and experiences.

Participant 4 response.

I think it is a great idea. I'm a little jealous. I wish more cultures had the same opportunity to learn more about their cultures. All cultures are important so that people will know where they came from. It is important to value other cultures.

Participant 5 response.

I actually want to do way more than we're already doing. I want to be more consistent with what you're talking about in developing our youth and teaching them to be strong in their practices [and] in their daily lives. I really think it would help in their daily struggles. Yes, and adults. It helps keep that too with the adults. I was just talking about how strict our cultures are. I'd like them to understand the importance of taking care of their elders, helping their elders, helping their community members, and helping when they're down and out. Like when my mate goes hunting and fishing, he has always been taught you spread it. The first people he goes and takes it to is his elders in his family who aren't out there hunting and fishing, who can't take care of themselves no more. When he goes and cuts wood, he takes wood to his mom, he takes wood to my mom, he takes wood to his grandma, and he takes wood to his great uncles. He's also teaching our kids to do stuff like that. When they have extra fish, we go take the

extra fish to the senior centers. We give it to the elders. It's important to teach our kids that, and that is part of our culture. We have to give back, and generosity is a part that we've always been. I want to continue to teach our youth that and our men and women that. We always have all had our place in the village. You didn't sit around and not do anything. You had to do something. I think that the cultural practice we need to get back to and implement too, is [to talk to] those who are doing bad to our youth and our elders. We need to tell them, "You need to go get help, or you don't get to be part of our culture. You don't get to be part of our village. We do no harm. We need to remember that." They might not like it, but that's some of our cultural practice we need to bring back. We shouldn't allow the bad things to happen. Historically, our ancestors didn't allow stuff like that. You didn't injure the women and children. You took care of each other. We all had our places. We all took care of things. Somebody was responsible for the water and took care of the water. Somebody was responsible for the nuts and others for the berries and they were all gatherers, but each did their part. Everybody contributed. We all had our place, and everybody contributed. That's what we need to get back to, bringing back the culture of everybody contributing, and having a strong community, and watching out for each other's kids, the old tradition of saying that it took the whole village to raise their children. We don't just let the children walk down the road, and see something bad happen, and turn a blind eye. We need to stop doing that.

Participant 6 response. "No."

Interview Question 22

Question 22 was drafted to support the theoretical research of this study and to determine if TTPs are actively seeking representative bureaucracy: “Are you involved in any coalition/advocacy groups that support Tribal TANF causes?”

Participant 1 response. “California Tribal TANF Coalition, NCAI [National Congress of American Indians] Tribal TANF Task Force, and other Tribal TANF reauthorization discussion groups.”

Participant 2 response.

Yes, the California Tribal TANF Coalition Group. Working together as California tribes is huge and has allowed us an opportunity to share ideas and build stronger programs. The Office of Family Assistance/Health and Human Services (OFA/HHS) provides tribal consultation meetings where Tribal TANF directors and program administrators can have consultations on regulatory changes and items that need to be reviewed in terms of Tribal TANF. I have been an advocate for change with OFA/HHS regarding policies that do not work for tribal people.

Participant 3 response. “Just our Tribal TANF California Coalition, NCAI.”

Participant 4 response. “California Tribal TANF Coalition Group.”

Participant 5 response.

Yes, we have our Tribal TANF coalition that is composed of our Tribal TANF, the childcare department, the Indian Head Start Program, the Reservation Indian Human Services department, our health center, our family resource center, our housing department, Crime Prevention Program, and our domestic violence

program. We advocate to build a stronger community and give them positive things to do . . . adults and children, and workshops for them to go to and attend. I'm part of the NCAI TANF Task Force. Of course, we don't do lobbying. That's what our Indian tribal council members do with non-TANF dollars. Then there is the California Tribal TANF Coalition. I am also on an advisory council for our local community college for the EOPS [Extended Opportunity Programs and Services] CARE programs. Then I go to the local community meetings with the local Adult and Vocational Education and Collaboration they started to take care of the WIOA [Workforce Innovation and Opportunity Act] funds. CalWORKs has started giving a lot of the money to the local community colleges and having the work done at the community colleges. They have this work group of community college workers, plus it's all the local school districts in our areas. They decide on the pots of money, who they're going to give the pots of money [to], who's going to be doing workforce development, and education development, and high school GED or interesting innovative projects to help people obtain education and vocational degrees, but really developed it at the local adult schools in our area, some LVN [licensed vocational nurse] programs, RN [registered nurse] programs, phlebotomy programs, having the same programs our local community college, but also having them down at the local adult schools. Through that project, they brought adult school and GED high school SET testing back to our areas. I'm part of that group too, and will continue to get on different groups that will help our community.

Participant 6 response.

California Tribal TANF Coalition. We have the Tribal TANF task force and we have . . . We have different entities that I am part of. There is the YES partnership, suicide prevention, community meetings with the hospital, police department, and the housing department . . . not the tribal but the county housing department . . . There's the superintendent. There is the district attorney for domestic violence. We are all part of a committee to bring information and address whatever needs the community has going on. If we have any cultural or Tribal TANF needs or anything like that, it's all brought to the table at these meetings.

Interview Question 23

Question 23 further supports the research questions of this study: "Does your Tribal TANF organization collaborate with any other outside organizations?"

Participant 1 response.

California Indian Manpower Consortium career pathways for youth. This is [for] youth assistance with work experience opportunities. We have other partners, such as the Indian Health [Service] clinics, who bring in nutrition and recreational activities. They provide classes on healthy eating. We have also partnered with the University of California, Los Angeles (UCLA) extension program for TLCEE [Tribal Learning Community & Educational Exchange] classes for high school youth. We had one youth pass these classes and is starting at UCLA officially this fall. We also have partnerships with local tribes for cultural classes and community colleges for other types of life skills and wellness classes.

Participant 2 response. “Yes, we collaborate with the host and local tribes, other Tribal TANF organizations, Indian Health [Service], local universities, and community colleges.”

Participant 3 response.

Not me personally, but we have staff who are on different subcommittees and task forces like Indian Health [Service], Diabetes Prevention, NARC [National Association of Regional Councils], and other non-Native entities. We try to make sure we know what’s around us whether it’s the County Behavioral Health, Option House, Housing, Domestic Violence Prevention, or Child Services. We try to be a good community partner by opening up our space or by sending our staff to represent us in the community to attend subcommittees and stuff like that. There’s a tribal alliance that we’re a part of, there’s the City Planning Collaborative, which is most education based, and we partner with other TANF programs to make sure we’re all on the same page.

Participant 4 response. “Organizations that provide health and wellness activities, Native American health centers, and sobriety programs.”

Participant 5 response.

That would be with our local community college, and then also other family resource centers in our area. We’re going to try something new and work with the County Department of Health and Human Services, their CalWORKs part, where they have this one lady [who] used to live in our area, and she works for the county now. She’s our new specialist [who] works with young parents. Our

youth coordinator is going to work with her, and we're going to start working on pregnancy prevention through teen parenting workshops.

Participant 6 response. “All the organizations I mentioned earlier.”

Interview Question 24

Question 24 was raised to determine if this may be a subject for further study in the future:

- Do you have any recommendations for future Tribal TANF policy?
- Recommendations for federal regulation changes that would better support the needs of Tribal TANF?

Participant 1 response.

Across the board, the 60-month time limit makes it difficult for clients in rural areas and on reservations to become fully self-sufficient in that time frame.

Expanding the 60-month time limit would allow for more flexibility. Barrier removal can take some time before a participant can even start on their career path. I do think the flexibility tribes receive to operate TANF programs is beneficial in allowing us to gear policy toward our specific client needs that will vary based on population and geographic locations. The other thing I would like to see more of is technical assistance training for staff to develop career pathways within our programs. I don't feel that Tribal TANF has as much resources in this area and we mainly teach ourselves and learn from collaborating with other programs. Sometimes I think it would be nice to have more assistance in helping us build our programs.

Participant 2 response.

The biggest recommendation I would make is having true partnership, true Tribal TANF consultation with OFA/HHS when drafting policy that takes into account the unique differences from every tribe and state to find a common way to develop policy changes that affect the tribes and meets everyone's needs. Just more open dialogue, communication, collaboration, and other proactive ways to handle policy issues that affect Indian country.

Participant 3 response.

My first thought is when we're looking at legislation, in looking at alternative solutions to make sure that Tribal TANF stands out and that we're not lumped in with the state—to maintain our funding levels, maintain the flexibility that we have to continue to run our programs. There's not a lot of data on the Native American population. I would definitely focus on legislation and kind of protecting what it is the tribes are entitled to. Especially with looking at TANF reauthorization efforts that have been recently discussed—the tribes should be looked at as tribal governments and not lumped in with state TANF programs or defined by their culture.

Participant 4 response. “Best to stay under the radar with the current political climate. Until I see something different from the current administration, I have no recommendations.”

Participant 5 response.

I think it's important to maintain our flexibility, especially when it comes to culture, to infuse the culture in our programs. Especially when we're so isolated

and rural, we need to be able to still embrace our cultural practices and allow it to be a part of TANF. I think it's important [that] it stays in federal policy and regulation, the flexibility and the ability to maintain our culture in our programs. Spirituality and culture helps maintain who you are, and build who you are, and gives you self-identification, and reminds you of the resiliency and how strong we are.

Participant 6 response.

Best practices and communication being sent out to all programs. Best practices of making it consistent. Some language being . . . that ACF [Administration for Children and Families] can put out that's consistent in all regions, not just region nine, but all regions because of the interpretation of the regulations even per the difference between how . . . between each region. One region is doing it this way and the other regions doing it that way, but there's multiple programs within that region. I think consistency and communication and language for all programs across the United States is important.

Other Discussion Questions

These additional questions were added to support the research questions and to add to further discussion for future study.

Question 1

“If you could change anything about Tribal TANF, what would it be and why?”

Participant 1 response.

Regulation wise, the job search clause is limited but is one area that should be more flexible. The other thing is the 60-month time limit in general. This is not

enough time for the families trying to overcome barriers. This regulation has no compassion for the client's situations.

Participant 2 response.

Limitations and silos. The way it creates differences in the way services are distributed in different areas. To help the Native American community in general. Allowing more flexibility for the dissemination of services. All Native Americans should be eligible for services. We should not be working in silos but together with the oversight agencies to get services to the people regardless of service areas. Services just need to be given to those who need them, and people should not be left out.

Participant 3 response.

The funding levels and ensuring that there's a fine line there, we need to make sure that they are not reduced. Because they are based on the 1994 tribal population levels, there is a lot of disadvantage and resources were not provided. We have one grant and have to pay for the infrastructure/start-up costs for expansions—we get no extra funding to assist with opening new offices. The admin cap is not enough. [We need] the ability to separate us from the state and to maintain the flexibility and independence.

Participant 4 response.

I don't know what I would change. The source of funding (tax dollars) is the same regardless of ethnic group, so there shouldn't be too much preference to any one ethnicity because it isn't fair. Tribes and TANF leaders should have more leverage to interpret the federal regulations that affect TANF.

Participant 5 response.

I think we need to open it up to more people [who] don't have children [who] could possibly have children in the future, to some of the great classes and the workshops that we do. They're our community, and they reside in our community. I know there's other dollars out there for that. I think it's important just to continue training too. I think they need to give us more training dollars, adding classes for development as we develop, and more money for tracking mechanisms. We really need a little more leniency on that if we're showing that we're spending the money accurately . . . so we can measure our outcomes accurately. It's so restrictive, and unfortunately, technology costs so much money. Yeah, asking for permission and how long it takes to get a response. Do they do that to anybody else? It could take forever, and it hinders our progress that we're doing. Not much costs less than \$5,000 sometimes. I really think that's one thing they need to take a look at changing.

Participant 6 response. "State funds."

Question 2

Question 2 was posed to further explore the perspective of the TTP directors interviewed: "In your opinion, how successful is Tribal TANF as opposed to state TANF agencies?"

Participant 1 response.

Tribal TANF is way more successful in that we are able to give our clients more attention through lower caseloads, focus more on case management to develop client goals and plans, stronger customer service among staff, and to show the

clients more overall compassion. We treat our clients like community members, more like family and we care about helping them. We also work on helping the staff work on employee-supervisor relationships as this can adversely affect the clients if it is ignored.

Participant 2 response.

For the short period in which we have been given Tribal TANF, I would say it is very successful. We are able to bring jobs to the communities we serve even with small teams of 12-14 people. More than 50% of our employees are Native American. The ability for tribes to provide more services than just cash assistance allows tribes to meet the needs of their communities.

Participant 3 response.

We do a lot better job of treating the family as a family and not a number. Our successes are greater in the sense that we're not pushing clients out the door and into a minimum wage job. We are able to spend more time with our clients helping them to develop their skills and find better jobs. We make sure that our clients are actually ready to work, are out of any crisis situations, and are ready to succeed in a job. Then we are able to still help our clients as they are employed. We better use the time we have to really help clients. The state is inundated with a high number of cases and doesn't provide the same level of services. Probably our biggest success is the focus on the kids with all the youth programming that we do—I think we have a better chance at ending intergenerational poverty than the county/state approach, [which] focuses on employment, training, and cash services. We have a much bigger impact on the family unit.

Participant 4 response.

What I do know is when you treat an individual as an individual, as opposed to a number, you are going to have a better outcome. Tribal TANF takes a more holistic approach, this nurtures the individual. When people are treated like a number they are not nurtured. This is what we do know.

Participant 5 response.

I think it's really a lot more successful. A lot of our people will relate to the people in their community who are working at knowing their needs and what needs to be done, way more than they do on the state side. Unfortunately, I give the state credit because they try. They want to try. They have compassion if they're on this job, but they don't live, they're not on the ground and living in the community that they work for, so it's easier for them to say no and not develop the workshops that are more necessary in the community. It's easier for the Tribal TANFs to come in and go to home visits with these clients, or call the clients in, and see them on a more regular basis, and touch base with them, see them visually. Say if they come into our office, and they're freaking out and they're having issues, or we know something's going on, we might say, "Hey, can I ask you to take a drug test, because we want to see what's going on? Are you okay?" Take the time to say, "Are you and your family safe? Are you okay? What's going on? Is there something we can help you with?" "Can we take you somewhere? Can we provide some services to you?" Some more personable services.

Participant 6 response.

I would say that Tribal TANF's programs are very much successful in at least just from my knowledge of multiple Tribal TANF programs across the United States is that we're actually meeting the work participation rate . . . with at least 50% or more for most programs. So we're meeting our requirements. Our success rate is a success. I think that with [the] state and county always mention[ing] that they are in [a] deficit of their work participation rate. Their success rates I don't hear . . . they are few and far between. Just going based off their numbers, the work participation rate and the budgets, they are not meeting them. Tribal TANF programs are meeting them, and for this we are successful.

Question 3

Question 3 was posed to gain more insight regarding the TTP director's perspective: "What do you find most appealing about working within Tribal TANF?"

Participant 1 response.

The capacity we have to build a flexible program that is actually helping people and making a difference in the communities we serve. We are able to connect with the clients and their stories and can actually hear and see it from the people. Sometimes a client will come in and say thank you for the help we have provided them, and I think that means a lot. It definitely makes our job worthwhile.

Participant 2 response.

Personally it is servicing and working with Native American people. Coming from poverty and dysfunction myself, I see the need to help others in the community. When you come from poverty and dysfunction yourself, you know

how to use your experience to inspire others. We are able to use the program for what it is worth and to give back to other tribal communities.

Participant 3 response.

I feel like I am serving a community and not just working for a government by pushing paper. I have the opportunity to be able to help design policy that impacts families that I know or have come to know. This flexibility allows me to help families achieve long-term successes that I can actually see.

Participant 4 response. “[The] fact that I am working for a minority group and that culture is highlighted speaks to America’s respect for diversity.”

Participant 5 response.

It’s really hard sometimes, but at the same time, I find it appealing. When I can make a tribal member, or help a child’s life better, I love it, seeing the smile on their face, instead of just being on the phone all the time. You’re in a community. You’re an actual, on the ground, working, interacting with your community members. It does my heart good to see when I can help somebody. It’s kind of hard when your community member’s cussing you out, or being upset at you, or getting a little too personal, but that’s when we do personal development and use our culture ourselves. When I’m having a hard day, or we’ve been teaching the mindfulness and the breathing practices, or say somebody might have just done something wrong, or I’m going to prep myself and I want to get rid of negative energy, go out and burn some sage or some angelica root, smudge myself down, smudge the offices down, it’s great that we can practice those traditional cultural practices. It’s not a religious practice. That’s a cultural, spiritual practice. It’s

important to be able to still do those practices, because you need internal self-care to keep you on the right track as you help others too.

Participant 6 response. “It is a way to give back to the Native community. Native people helping Native people.”

Findings

The interviews provided rich information regarding the various ways culture is infused into TTPs. The following keywords were pulled from the interviews to allow for further analysis: *clean, confidence, dance, education, etiquette, funding, Indian Health, health, language, parenting, prayer, respect, self-esteem, values, and wellness*. The keywords were selected for further analysis if the following rules were met: (a) the keyword was mentioned at minimum of four times, (b) the keyword was mentioned by two or more participants, and (c) the keyword was related to one of the five emerging themes (empowerment, health, heritage, spiritual, and values). For the purposes of this analysis, the keywords have been defined, numbered in their use by participants, and grouped into categories as differentiated in Tables 2-4.

Table 2

Keywords for Further Analysis

Keyword	Definition
Clean	Used as a term interchangeable with sobriety.
Confidence	A feeling of trust in one's own abilities, judgment, and qualities.
Dance	A series of movements or steps that meet the rhythm of NA music.
Education	The experience of being enlightened. NAs highly value education on culture and tradition.
Etiquette	The customary code of polite behavior among NAs.
Funding	Money provided by the government for TTPs.
Indian health	A division of the U.S. Public Health Services responsible for the provision of medical and wellness services provided to NAs residing in the United States and those living on reservation lands.
Health	A person's mental or physical state or condition.
Language	A system of communication used by a particular NA community.
Parenting	Rearing a child or children.
Prayer	A request or expression of thanks addressed to God or an object of worship.
Respect	Regards for the feelings, wishes, rights, or traditions of others.
Self-esteem	Confidence in one's own abilities or worth; self-respect.
Values	Established norms that serve as a standard of behavior maintained by the NA community.
Wellness	The state of being in good health.

Table 3

The Number of Times Keywords Mentioned by Participants

Keywords	Participant						Totals
	1	2	3	4	5	6	
Clean	0	4	1	2	4	3	14
Confidence	8	0	0	0	1	0	9
Dance	2	2	1	3	27	1	36
Education	2	10	2	12	5	0	31
Etiquette	0	1	1	0	0	2	4
Funding	0	0	3	1	0	0	4
Indian Health	4	2	3	0	4	2	15
Health	2	3	10	6	16	4	41
Language	11	8	5	3	15	10	52
Parenting	1	0	3	0	1	1	6
Prayer	1	1	4	2	2	2	12
Respect	2	5	0	1	3	5	16
Self-esteem	5	2	0	0	0	0	7
Values	7	7	0	0	0	0	14
Wellness	3	0	2	2	6	0	13

Table 4

Keywords Grouped Into Categories

Group meaning	Definition	Keywords used
Empowerment	Becoming stronger and more confident in controlling one's life	Confidence, education, self-esteem
Health	A person's mental or physical condition	Clean, health, Indian health, parenting, wellness
Heritage	Cultural traditions passed down for generations	Dance, language, values
Spiritual	Religious beliefs and practices	Etiquette, prayer
Values	Considered important or beneficial	Funding, respect

The participants revealed the following information about themselves during the interviews as charted in Table 5:

Table 5

Participant Information and Background

	NA descent	Background	Length of time since TTP started
Participant 1	Yes	Law, legal, tribal TANF	17 years
Participant 2	Yes	Social services, psychology, sociology, tribal enterprises, tribal TANF	13 years
Participant 3	No	Psychology, tribal government, tribal TANF	13 years
Participant 4	No	Law enforcement, social services, psychology, non-profit, tribal TANF	10 years
Participant 5	Yes	Business, tribal TANF, tribal government, gaming commission	9 years
Participant 6	Yes	Tribal TANF	3 years

The interviews revealed the following data about the participants:

- Participants 1, 2, 5, and 6 all mentioned being of NA descent in their interviews, while the other two participants mentioned having different ethnic backgrounds.

Approximately 66% of the interviewees were of NA descent.

- The two non-Native participants mentioned that they were under the tribal council or a board of elders' supervision to ensure that culture was incorporated into the TTP. Both also mentioned that they learned the hard way of the importance of cultural inclusion in their respective TTP.
- All the participants interviewed shared that they had some previous experience working for tribal entities or government/nonprofit in their past.

Based on the interview results, the following themes were mentioned:

- Understanding one's culture helps promote self-empowerment and motivation.
- Self-empowerment contributes to increased self-confidence and self-esteem.
- Increased self-esteem and confidence motivates TANF participants to pursue educational and career goals.
- Cultural infusion in program/welfare services contributes to stronger relationships between participants and TTPs (in terms of staff and client relationships as directors mentioned that the inclusion of culture leads clients to feel more comfortable with TTP staff).
- Cultural diversity exists among all tribal nations.
- Cultural infusion in program services promotes barrier removal by way of requiring participants to be alcohol and drug free (a requirement to be able to participate in dance, traditions, or other cultural activities).

- TTPs provide individual support to TANF participants.
- There is a growing need to preserve tribal cultures for future generations.
- TTPs will find ways to create their own professional networks/support groups.
- TTPs will build a network with outside organizations to increase the resources provided to their program participants.

Data Analysis and Themes

In reviewing the data and themes that emerged from this study, differences of perception emerged from the Native and non-Native participants. First, the non-Native participants both mentioned funding at least once, while the Native participants bypassed any mention of funding. Second, the non-Native participants did not mention confidence, self-esteem, or values in their comments. At least two of the Native participants mentioned confidence, self-esteem, and values when explaining why culture is important within their communities and services. Third, the key words that were most commonly used in explaining how culture is infused in TTPs included dance, education, health, and language. Language was mentioned the most by the Native-study participants. To be exact, the non-Native participants mentioned language eight times in comparison to 44 times by the NA participants. This demonstrates that the perception of the NA participants interviewed highly value language as an important component of the infusion of culture in the TTPs where they serve. Earlier discussion on historical trauma mentioned that NAs were forced to assimilate to mainstream culture. This caused many NA customs, language, and traditions to be lost. As a result, the NA participants shared the perception that language revitalization is a critical issue facing their communities. The common themes mentioned and the number of times keywords were used by the NA

participants demonstrates that the non-Native participants are not fully aware of all the critical issues facing the NA community.

Conclusion

This chapter presented the findings of the data gathered through this study. Through the recruitment of research participants, this study was able to get commitment from 37.5% of the possible TTP directors in California. The recruitment process itself presented a struggle as potential participants were either unwilling or not allowed to participate in research studies. Further, the rich data gathered as a result of this study paint a vibrant picture of how culture is infused in TTPs.

CHAPTER 5: RESEARCHER BACKGROUND

The researcher, who is of Native American (NA) descent, has personal experience with the state welfare system, which has motivated both her field of work and purpose for this study. The researcher's story involves the following life experiences: birthed two children by age 16, married by age 17 to the father of her children, graduated from high school by age 18, attended the University of California, Berkeley, as a freshman at age 18, and forced to file for divorce shortly thereafter. The researcher found herself pursuing higher education as a means to be able to support her children independently. Subsequently, the researcher assumed the responsibilities of a single parent with two small children by the age of 18, alone with no family support in a city far away from where she was raised.

With no supplemental child support income, the researcher found the need to apply for social services. In 2001, there was not yet a Tribal Temporary Assistance for Needy Families (TANF) provider in the service area, prompting the researcher to apply for emergency services with the local Department of Public Social Services (DPSS) Agency in Oakland, California. Emergency benefits are intended to be approved or denied within a 1-week period, but the researcher was denied services and told to drop out of college and get a job at McDonald's. With this recommendation making no logical sense, the researcher sought assistance from a counselor at the university who was working on her Master of Social Welfare degree at the time. The researcher was able to attain the state laws and social service policies from her counselor to fight her denial by moving up the chain of command within the local social service agency and won her case after being denied services for nearly 5 months. The denial was based erroneously on the

grounds that financial aid was considered income, when in reality financial aid is considered exempt income that is not counted in the calculation of a cash aid grant as this money is intended to pay for school expenses.

After discussing the denial of services situation with her peers, the researcher learned that she was not alone in her experience. Similarly, another single mother of two small children had her cash aid sanctioned for attending the University of California, Riverside, and was told to quit school to hold a sign on the street corner. Other single parents struggling to support themselves and their children in similar situations had similar occurrences happen to them. The logic that one should drop out of a university or any other vocational training school and get any minimum-wage job is problematic if one wishes to attain employment with a livable wage. This story, and others like it, have prompted the researcher to bring attention to the plight and treatment of people living in poverty who encounter these experiences in their individual struggles to become truly self-reliant. Today the researcher is the director of a Tribal TANF program in Southern California and a doctoral candidate, which would not have been possible had she dropped out of college to work a minimum-wage job.

As a Tribal TANF program (TTP) worker who later became a director, the researcher has witnessed firsthand the issues that arise for NA participants when their culture is misunderstood. Following one's traditions, cultural practices, and educational or vocational paths should never be viewed as an act of noncompliance with any social programs that are meant to assist families in times of need. Sanctioning an NA participant's monthly cash aid grant for attending to a birth or death in the family is unfathomable. Early in her career, the researcher learned that cultural awareness is key to

helping participants. TTP directors and staff are human services workers whose duties include advocating for the well-being of their clients.

Being an advocate for families who may not have a voice can be done through active representation. TTP directors have the task of speaking up for those they serve.

Delimitations and Limitations

Of the 16 possible TTP directors in California, six chose to participate. The initial goal was to interview at least 50% of the TTP directors, if not all. Many TTP directors did not respond to the researcher's calls or electronic mail. Some directors indicated verbally to the researcher in peer meetings that they were not allowed to participate in interviews or that they were uncomfortable doing so. As a participant observation, the researcher has notated that a lack of trust and unwillingness to participate is a common theme and may be the reason why the remaining 10 potential participants chose to bypass participation in this study. The NA communities' distrust of outsiders and the reason they would want to get information about them could lead to misinformation to the people attempting to conduct the research. It is a common practice in the NA community not to give any information on traditional stories and practices to outsiders. The researcher believes that it may be possible that the lack of trust is a result of historical trauma manifesting itself today.

Working in the TTP field, the researcher has observed a phenomenon of widespread distrust for government institutions by the NA community, possibly because of the inherent historical trauma. From experience in working in the TTP domain, participants have relayed family stories from previous generations that involve government vehicles pulling up to reservations or Indian homes to collect the children to

either send them to boarding schools or adopt them into White families as part of assimilation programs. These families have shared how NA mothers would run into the forest to hide their children for fear of them being removed from their homes. As a result, the NA community is reluctant to trust outside entities. Because TTPs give NAs preference in their hiring policies and practices, there is a large number of NA people working within TTPs. This may potentially be the reason that the remaining 10 potential TTP directors chose not to participate in this research study. The TTP directors who did agree to participate in this study all know the researcher on a professional level and are part of the same coalition groups. As a TTP director and known participant in the NA community, it is the researcher's belief that she was able to garner at least six interviewees in support of this study through her peer networks.

This study does not focus on program outcomes or policy. Although program practices and policy are interrelated, this study focused on how culture is infused into TTP daily practices. The topics of TTP program outcomes and policy may be relevant for future research studies.

Peer Analysis Response

In response to the research questions and answers provided by the study participants, the researcher (also a TTP director) has formulated responses based on participant observation. In response to Interview Question 4, "How is culture infused in your specific Tribal TANF program?" the following statements summarize the participants' responses:

- Culture is a required part of programming and is inclusive of the Tribal TANF grantees' tribal culture and that of all participants' tribes.

- NA preference is part of the TTPs hiring practices.
- Activities, classes, and workshops include but are not limited to language, genealogy, beading, basketry, cultural crafts, chopping wood, hunting, fishing, talking circles, and tribal gatherings.

The researcher is in agreement with the statements made by the participants. In general, TTPs incorporate NA preference in hiring guidelines and culture is a required part of program practices. The actual activities themselves vary by the tribal grantees' preferences and the tribes of the participants served in the specific service area population. The bottom line is that culture is viewed as a requirement.

In response to Interview Question 6, "Why is it important to include a cultural component?" the following statements summarize the participants' responses:

- Participants need to know their history, background, cultural traditions, and that they have value.
- Culture helps build confidence, identity, mental health, self-esteem, and community.

The researcher is in agreement with the participants' responses. When people have a sense of identity, their sense of purpose falls into place, and they are able to move forward with their goals in all aspects of their lives. Culture helps to build confidence in TTP participants. The researcher has observed this phenomenon from her professional experience.

In response to Interview Question 7, "How does your organization infuse cultural components that are sensitive to the service population?" the following statements summarize the participants' responses:

- TTP staff are provided training in the following areas: cultural sensitivity, NA history, NA culture, NA traditions, and historical trauma.
- TTP staff survey the participants and ask them what cultural activities are important to them and their specific tribes. If participants don't know, they may be assigned research activities or genealogy classes.

The researcher agrees with the participants' responses. To be able to infuse culture into program practices that are inclusive of the service population, TTPs generally educate staff to ensure cultural awareness and survey the participants to see what cultural activities or traditions are important to them. This allows for TTPs to be inclusive of all participant tribes.

In response to Interview Question 11, "How does your organization infuse culture into daily practice(s)?" the following statements summarize the participants' responses:

- TTPs incorporate blessing/prayer in NA language before meetings and at gatherings.
- TTP buildings and rooms have tribal names in NA language. Some TTPs have office space on their TTP grantees' Indian reservation.
- TTPs incorporate core values that are important to the culture of tribes such as respect, tribal sovereignty, cultural preservation, and compassion.

The researcher is in agreement with the participants' responses. It has been observed that daily tribal cultural practices encompass language, blessings, prayer, and traditional ways that promote cultural preservation and values that are of historical importance to the NA community.

In response to Interview Question 12, “How does your organization infuse culture into participant workshops and activities?” the following statements summarize the participants’ responses:

- Staff are required to include cultural curriculum in their course outlines and have been trained on working with traditions and NA resources that have been developed with NA input.
- Counseling services are provided within a traditional model that is culturally sensitive.
- Cultural classes are offered that include music/instrument making, dance, regalia making, gourds, baskets, pottery, beading, storytelling, language, history/historical trauma, talking circles, positive Indian parenting classes with Indian Child Welfare Act (ICWA) curriculum, Fatherhood/Motherhood is Scared, field trips to historical sites, ceremonies, and attending NA conferences.

The researcher is in agreement with the participant responses. Based on participant observation, tribal customs and traditions vary by tribe and geographic region, but all TTPs seek to provide culturally sensitive workshops and practices based on the families’ tribal identities that they serve. The activities provided by the participant responses to this question are common for TTPs in California.

In response to Interview Question 13, “How does your organization infuse culture into program policy?” the following statements summarize the participants’ responses:

- Human resource policies include core values, NA preference in hiring practices, positive reinforcement, a wellness approach, and extended leave that can be approved on a case-by-case basis for needs tied to culture.

- Policies follow federal, state, and tribal regulations but are also sensitive to the NA family, custom, and tradition.
- Policies provide that culture is a mandated requirement for staff planning activities and workshops for participants. Additionally, policies directed at NA families allow flexibility to meet the needs of the families.

The researcher is in agreement with the participants' responses. Based on participant observation, policies are developed to meet federal, state, and tribal guidelines but are intended to meet the specific cultural needs of the families served. If a policy does not work, it is changed to better meet the needs of NA families.

In response to Interview Question 15, "What effect does the infusion of culture have on program participants?" the following statements summarize the participants' responses:

- It builds participants' self-esteem and confidence because once their sense of identity is developed, clients are empowered, self-esteem is boosted, and they gain a stronger social network.
- Participants develop trust and respect with TTP staff, are more comfortable and willing to participate in the activities, workshops, and maintain program compliance.

The researcher is in agreement with the participants' responses. Based on direct observations, the researcher has witnessed how the infusion of culture aids in the development of relationships between TTP participants and workers, helps build trust, respect, participant identity, and empowerment to meet and exceed career goals. All of which are factors that TTP directors perceive to lead NAs to follow their recommended career plans.

In response to Interview Question 22, “Are you involved in any coalition/advocacy groups that support Tribal TANF causes?” the following statements summarize the participants’ responses:

- California Tribal TANF Coalition (CTTC), the National Congress for American Indians (NCAI) Tribal TANF Task Force, and other Tribal TANF reauthorization discussion work groups.
- The Office of Family Assistance/Health and Human Services (OFA/HHS) tribal consultation meetings where TTP directors can advocate for change at the federal level.
- Community partnerships and resource groups that serve the needs of NA communities.

The researcher is in agreement with the participants’ responses. Based on participant observation and as mentioned in Chapter 2, participation in advocacy groups aids in representative bureaucracy. Representation is imperative to Indian country and allows for TTP directors, tribes, and program administrators to advocate for their families and recommend effective change.

In Chapter 2, the example provided was of the passage of Senate Bill (SB) 164 to assist TTP participants with priority registration in California community college districts (State of California Legislative Council Bureau, 2017). Prior to SB 164, TTP participants were not provided priority registration in California’s community colleges, although state TANF participants, veterans, and the disabled were provided priority college registration that allowed them to enroll in the classes they needed. Because TTP NAs were left out of the equation, TTP directors and tribes advocated for TTP participants to be included in priority registration in community college districts, which led to the passage of SB 164.

Ultimately, it was representation and advocacy that brought attention and change to this issue.

In total, six TTP directors participated in this study. Ten TTP directors declined to participate. Of the TTP directors who chose not to participate, the researcher inferred that they declined because of a mixture of historical trauma and lack of trust. The researcher is a TTP director who has over 10 years of experience in working with the TTP sector. Given this circumstance, working on this research project allowed the researcher to be in a unique position, of being both researcher and participant observer. The fact that Native and non-Native directors participated in this study provides a broader TTP director perspective. In the role of participant observer, the researcher agreed with the responses provided by the participants. As a participant observer, the researcher concluded that even if the 10 participants who declined had participated in this study, their responses would have been similar to those of the six participants who did participate.

Cultural awareness is a key component of working within a TTP. TTP directors and staff use culture as a foundation in program activities and practices that assists in cultural preservation and teaching traditional ways to participants. The inclusion of NA culture helps create a comfortable environment for TTP participants to flourish.

Recommendations for Future Research

The following are recommendations for further study:

- Investigate specific NA TTP participant outcomes of self-sufficiency through a phenomenological or case-study methodology approach.

- Examine whether the infusion of culture has any effect on TTP participant transitions from welfare to self-sufficiency.
- Investigate the success rates of TTPs in comparison to state TANF programs.
- Explore TTP policy in comparison to state TANF program policy.

Conclusion

This research provided an understanding of how TTP directors have infused culture into program practices. Tribal customs and traditions vary across tribes. TTP directors have developed ways to infuse culture into program practices that are sensitive to participants who are part of their service population. The infusion of culture in TTPs demonstrates a unique program model. As poverty persists, it is important to acknowledge the needs of families facing insufficiency. Previous qualitative research on families living in poverty have left out the NA narrative and TTPs altogether. TTPs provide a different perspective on program models. When community programs are able to make a difference in the lives of those they serve by meeting their objectives, they are worthy of recognition. This study offers a unique understanding of TTPs and how they have managed to infuse culture into program practices for NA participants.

Understanding the unique experiences of the NA community through the lens of TTP directors gives merit to this study. It is essential to conceptualize the needs of a community in order to be able to design future program policies and practices that will harvest beneficial results. Previous research has identified that individuals facing multiple barriers to steady employment depend on community networks, connections, and resources to sustain them during their most vulnerable times (Lein, 2013). Support networks are extremely important for at-risk and struggling families, which is why a

majority of TTPs combine cash assistance with a multitude of other support services while infusing cultural norms into their program practices. Such services include a wide array of resources designed to help stabilize families while promoting self-sufficiency through employment. TTP services vary across programs and tribes based on the specific needs of the participants and where they reside geographically.

From the data collected as a result of this study, human service professionals could gain a stronger understanding of how to incorporate cultural awareness and infuse culture into various social service programs. This study can be used to drive more informed social research and program development in addition to encouraging improved program and client relations, which is an essential component to assisting at-risk and unstable families.

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APPENDICES

APPENDIX A

Introductory E-mail

Hi _____,

My name is Maria Aguirre-Mendoza, and I am a doctoral candidate at California Baptist University. I am reaching out to you as my dissertation topic is on the infusion of culture in Tribal TANF program dissemination and the influence this has in helping welfare participants on their path to self-sufficiency.

As a part of this study, I will be conducting interviews with Tribal TANF program directors and/or program administrators in a leadership position within the state of California. The identities of all participants in this study will be kept strictly confidential.

I look forward to your participation. If you choose to participate, please review, sign, and scan the attached consent form to me via electronic mail. Feel free to call me should you have any questions or concerns. I appreciate your time and assistance in regards to this research study.

Respectfully,
Maria Aguirre-Mendoza

APPENDIX B

Consent to Participate

May 14, 2018

You are invited to participate in a research study conducted by Maria Aguirre-Mendoza at California Baptist University, department of Public Administration. I am looking to learn more in regards to the inclusion of culture in Tribal TANF Program dissemination and the influence this has in helping welfare participants on their path to self-sufficiency.

You were selected as a possible participant in this study because you are a Tribal TANF Program Director, Administrator, or work in a leadership capacity within a Tribal TANF organization or agency. If you decide to participate, I will need to request an interview either in person or by telephone that will last no longer than approximately 1 hour.

- All participant data collected will be kept strictly confidential. The organization you work for will not be identified by name; any details that might make it easy to identify your organization will be changed.
- After informed consent is received, the researcher will remove all participant identities by assigning each participant with a numeric association to protect anonymity.
- Further, your interview will be assigned a numerical code as part of the de-identification process to ensure all efforts are made to protect your identity and that of your organizations.
- The interviews will be audio recorded; I will transcribe and code the interview responses through the QSR NVivo secure transcription company to further protect your identity and your organizations name.
- No one other than the researcher will have access to the participant identities.
- A summary of the results of the study will be made available upon your request.

Your participation is voluntary. Your decision whether or not to participate will not affect your relationship with Maria Aguirre-Mendoza or California Baptist University. If you decide to participate, you are free to withdraw your consent and discontinue participation at any time without penalty.

If you have any questions about the study, please feel free to contact Maria Aguirre-Mendoza at (951) 538-6798, MariaAngelina.Aguirre@CalBaptist.edu or Dr. Elaine Ahumada at 951-343-3929, eahumada@calbaptist.edu, 10370 Hemet St., Suite 200, Riverside, California 92503. If you have questions regarding your rights as a research participant, please contact the IRB (IRB@calbaptist.edu). You will be offered a copy of this form to keep for your records.

Your signature indicates that you have read and understand the information provided above, that you willingly agree to participate, that you may withdraw your consent at any time and discontinue participation without penalty, that you will receive a copy of this form, and that you are not waiving any legal rights or future claims.

Name (Please Print):	
Signature:	
Date:	

APPENDIX C

IRB Approval Notification

