

Zuya Yuha O'mani

Walking in Spiritual Strength/Defense of the Children

Program Manual

2022



“When you protect a child, you preserve the future”

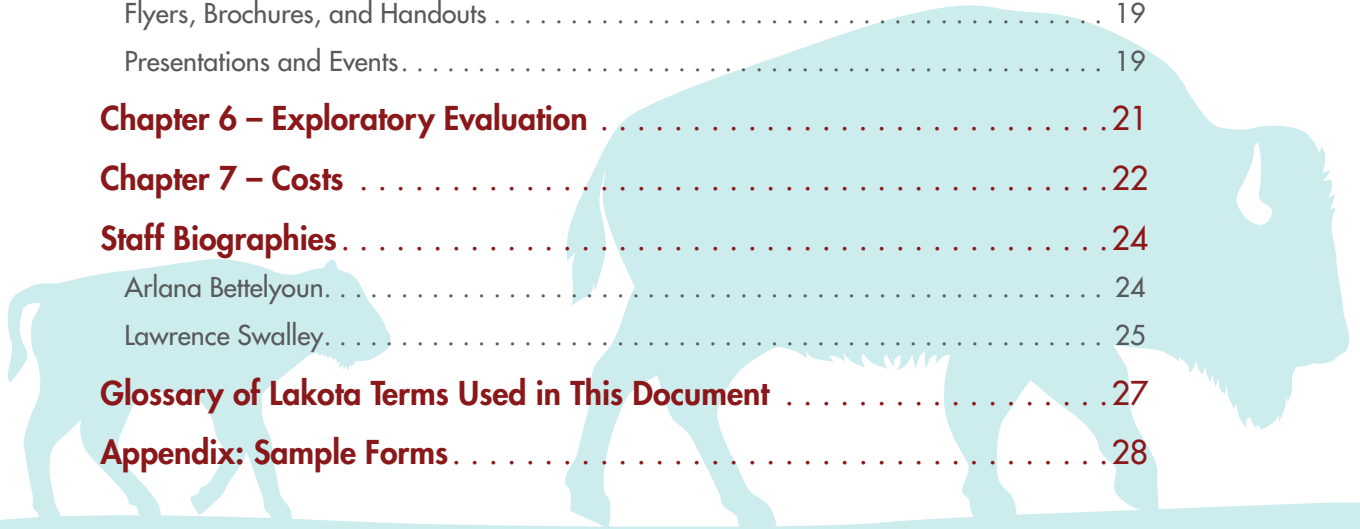


Center for
Native Child
and Family Resilience



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INTRODUCTION

The Zuya Yuha O'mani Program Manual provides rich insight to all aspects of program activities and services that address child maltreatment within the Oglala Lakota Nation. The development of the manual was a result of collaboration between the Oglala Lakota Children's Justice Center¹ (OLCJC) staff, other Lakota contributors, and staff of the Center for Native Child and Family Resilience (Center). The manual is grounded in the Oglala Lakota community and serves as a model for other Tribal communities that are considering implementation of similar program services for their children and families or are interested in looking to the program as a basis for developing their own models of care using culturally founded standards and spiritual processes. This Program Manual is intended to be used in tandem with the Zuya Yuha O'mani Implementation Manual that provides guidance on making the program a reality in a way that is compatible with local culture, organizational and workforce capacities, and available resources.

THE ZUYA YUHA O'MANI PROGRAM MISSION:

We will use the lessons from our historical past, and contemporary methods combined with our traditional customs, language, and ceremonies to provide comprehensive and holistic advocacy for every Wakanyeja and their Tiospaye (Children and Families). We will take our Wakanyeja in crisis and help them heal and reunite with their Tiospaye.



Oglala Lakota Children's Justice Center

OLCJC developed the Zuya Yuha O'mani Program and serves as staff for the program. OLCJC was founded in 1997 to advocate for and protect the rights of Lakota children on the Pine Ridge Indian Reservation. The Zuya Yuha O'mani Program is not contracted by a state or Tribal government agency and serves in many ways as a community-based initiative to complement other agencies and the community itself to address child maltreatment.

The Zuya Yuha O'mani Program serves to:

- Raise awareness of child welfare issues in the community
- Inform the community about the Zuya Yuha O'mani Program
- Provide culturally competent services for children who have been traumatized by sexual, physical, and emotional abuse
- Interact with the community to understand community needs
- Network and develop partnerships
- Raise funds, seek donations, and recruit volunteers

OLCJC is a Native-led 501(c)(3) nonprofit organization with two dedicated staff members, Executive Director Arlana Bettelyoun and Case Manager/Cultural Provider Lawrence Swalley (pictured above), and a small team of volunteers.

¹ Lakota: Oglala Lakota Wakanyeja O'wajkya Tipi



Center for Native Child and Family Resilience

The Center is a collaboration between JBS International, Inc., the Tribal Law and Policy Institute, and Mathematica. Funded by the Children’s Bureau, the Center’s work is to honor and develop knowledge of culturally relevant practice models, interventions, and services that contribute substantively to child maltreatment prevention efforts and family resilience in Indian Country. Together, the Center is committed to building the evidence-base of Tribal child welfare knowledge and practice through evaluation and transfer the knowledge gained from the project to the field.

On August 31, 2018, the Center announced a new opportunity for American Indian and Alaska Native Tribes, Tribal organizations, community-based Indigenous organizations, and other Tribally driven agencies that provide services to increase cultural resilience, increase child protective factors, and reduce risk of child maltreatment in Indian Country. This opportunity sought to increase awareness and understanding of Tribally engaged prevention and intervention efforts, foster innovation in program design and development, model cultural compatibility in implementation, and promote Indigenous Ways of Knowing in assessment and evaluation. OLCJC successfully applied for this opportunity and received the following services from the Center:

- Access to Tribal expertise in knowledge development, specifically in Tribal research
- Access to expertise in Tribally based prevention, intervention, and evaluation
- Onsite and in-person support in project planning and implementation
- Capacity-building support and services
- Sustainability planning support and services
- Access to concrete and time-limited funds for, e.g., community consultant wages, database development, training, materials, curriculum, data collection, education, and specialized certification



Illustration: Lawrence Swalley

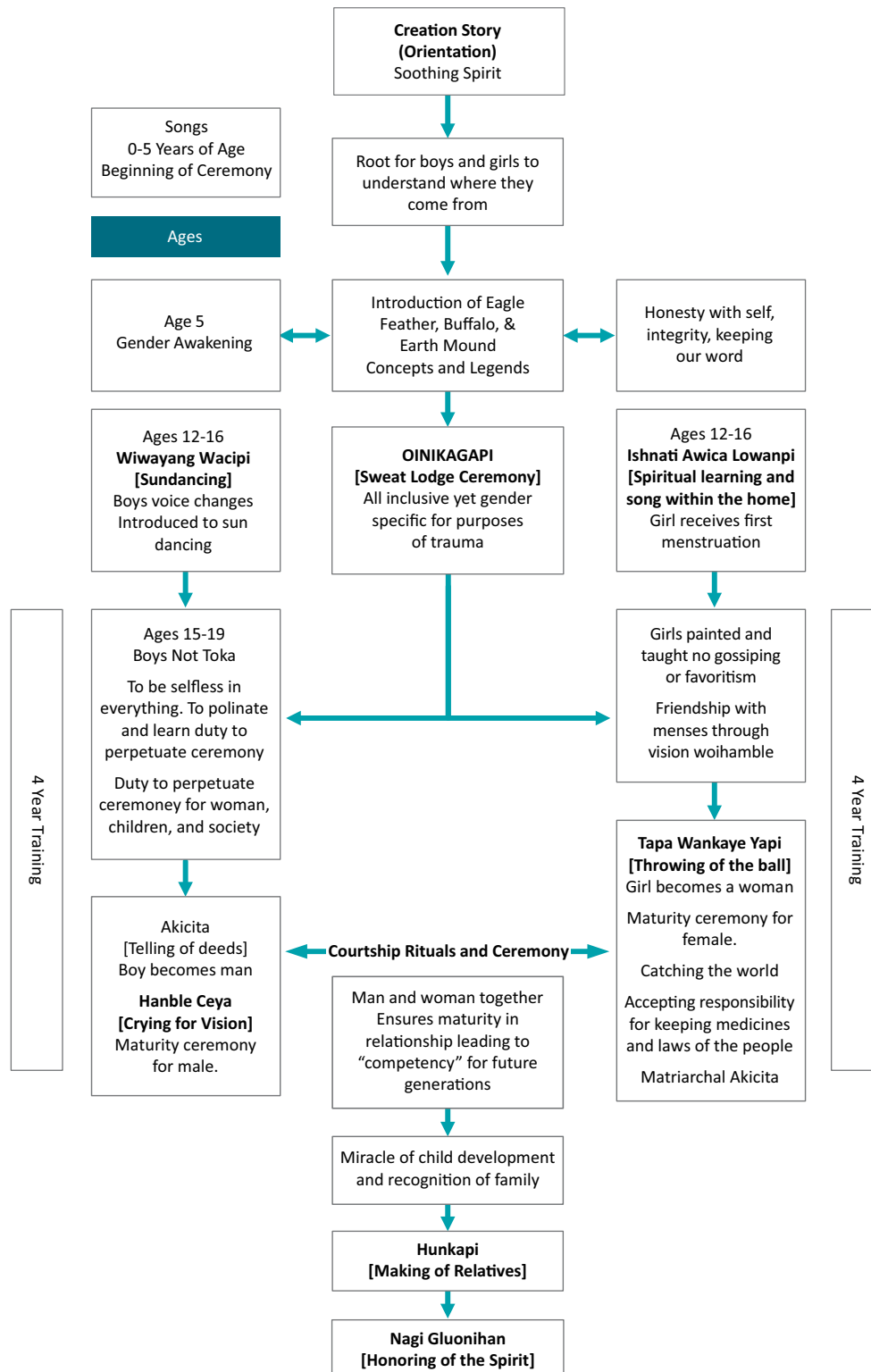
Re-Acculturating the Indigenous Child and Family to the Lakota Way of Life

The Oglala of the Tintatunwan Band of the Oceti Sakowin (Seven Council Fires) come from a nation of strong leaders who live a spiritual life and who protect and provide for their Tiospaye (extended family), focusing in particular on the proper upbringing and protection of our Wakanyeja (sacred children) and their Tiwahe (families). The following diagram illustrates how the Zuya Yuha O’mani Program uses the Creation Story of the Lakota to re-acculturate the child and family who have been affected by child maltreatment (see chapter 2). The Creation Story is vital to providing cultural orientation that is gender- and age-specific through the trainings, rituals, and ceremonies in the Zuya Yuha O’mani Program.

Oglala Lakota Children's Justice Center

Lakol Wichoh'an—Lakota Way of Life

As told by Lawrence Swalley



CHAPTER DESCRIPTIONS

Chapter 1 – Zuya Yuha O’mani Program Description provides a basic summary of the program.

Chapter 2 – Lakol Wichoh’an describes how the program services for children and families should necessarily involve an orientation to the specific culture and practices of the Tribe, the community, and the concepts of Tribal healing. This section includes the program’s services and orientation as well as the engagement of sacred plants and sacred medicines, such as sage, cedar, sweetgrass, and water. A critical insight is that an acute and accurate understanding of one’s Tribe is particularly important to build not only rapport on a cultural level but to build on the foundations of the Tribe’s strength.

Chapter 3 – Advocacy describes why advocacy for child abuse victims is critical. Diagrams illustrate how child advocacy looks within the program’s processes, and the chapter includes examples of models that mobilize a community to protect children and advocate for traditional ways, such as peacemaking and family healing models.

Chapter 4 – Culturally Sensitive Social Service Networking describes collaborative partnerships between social services structures which impact the Tribe and networking with cultural resources offered by the program. Building trust within agencies in the cultural ways of healing, bringing people together, and family restoration are important components of the Zuya Yuha O’mani Program.

Chapter 5 – Community Education and Outreach describes the processes of community education and community gathering around the protection of children; interaction with and recognition of community needs; networking and developing of partnerships; recruiting the workforce; and sharing the program’s overarching messages. This work serves as a foundation for the events sponsored by the program, which range from web-based media and social media networking to community presentations, media events (e.g., radio shows), and child abuse prevention events. These efforts involve opening community conversations on the risks of abuse and protection of children and developing partnerships with other community allies in building the united voice of caring for children and families.

Chapter 6 – Exploratory Evaluation describes program evaluation and its importance to the Zuya Yuha O’mani Program. Program evaluation provides accountability and pushes the program to seek better ways to collect, manage, and use program records and child and family experiences with the program to inform decision-making and improve service delivery. Most recently, the Zuya Yuha O’mani Program conducted an evaluation in 2021 that is discussed in this section.

Chapter 7 – Costs describes the types of costs associated with delivering the Zuya Yuha O’mani Program.



CHAPTER 1 – Zuya Yuha O’mani Program Description

The Zuya Yuha O’mani Program serves the fragmented, fractured, and traumatized Indigenous child and their families who have been affected by child maltreatment. The program serves all Lakota children of the Pine Ridge Indian Reservation through community member referrals, court referrals, and Oglala Sioux Tribal Child Protection Services (CPS) Agency referrals, focusing on the children in greatest need and their Tiospaye. The program also serves children who are transferred to CPS through the Indian Child Welfare Act (ICWA) and referred to the Zuya Yuha O’mani Program.

The Zuya Yuha O’mani Program emphasizes engagement and collaboration with partners, such as law enforcement, CPS, and the court system to conduct culturally appropriate forensic investigations, collect comprehensive case information, and work to systematically hold perpetrators accountable within the parameters of the Oglala Sioux Child and Family Code. Strengthening case management and case navigation services and ensuring that they are all conducted in a culturally appropriate way are important parts of the array of service engagement. The program also serves to increase community awareness and provide education through public trainings, forums, and education of professionals. The program further advocates for systems change through trainings around the Oglala Sioux Child and Family Code, state processes, and courts. The program’s cultural approaches are integral to the program’s empowerment of children and families with cultural values; this work is informed by many factors, including the child’s individual needs and risk factors that may exist within the family.

Materials used in the Zuya Yuha O’mani Program include:

- Referral form²
- Intake form

² Sample referral and intake forms are provided in the Appendix.

The Creation Story teaches the sacredness, the sacred powers, and the sacred path of the people. It teaches the children involved that they in fact carry that tradition within them—and therefore are sacred in that the strengths of culture live within them—and that it is a community responsibility to protect this cultural way.

- Screening tool (CPS form used to inform program services)
- Case file folder with case number
- CPS case plan (client information informs Zuya Yuha O’mani Program services)
- Zuya Yuha O’mani Program service plan (verbal review of information by program staff to develop a plan of action)
- Donated materials for immediate service needs, such as gift cards, backpacks, school supplies, clothes, toiletries, books, and other non-emergency items as needed or appropriate
- Court reports

Program outcomes/expectations include:

- Child/ren remain with biological parents
- Child/ren remain within the community
- Child/ren reintroduced to culture
- Child/ren stabilized
- Child/ren living in balance and harmony



CHAPTER 2 – Lakol Wichoh’an (Cultural Way of Understanding)

Traditional Services

This chapter describes the processes to re-educate, re-orient, and re-acculturate the Indigenous child and family and to advocate for holistic wellness and well-being of the Indigenous family. Traditional services are provided through the art of in-person and virtual (due to COVID-19 challenges) storytelling supported by graphics, song, and drumming. The Lakota Creation Story serves to orient and connect children and families to their culture and provide them a unique space in which to seek health and healing on a spiritual level and the understanding necessary to do so. This care and service is designed to “strengthen the spirit” to overcome past trauma.

The Zuya Yuha O’mani Program incorporates the origin of the people with their natural ways of understanding, to include customary legends of Creation that describe who we are, where we come from, and why we do the things we do. This establishes a root, or Hutkan, in thought, action, and purpose within our societies, enabling us to live with confidence, strength, responsibility, and validation. Further, it reinforces cultural concepts that emanate from family and community structures that have endured for centuries, prior to the assimilation of Indigenous families to social and familial structures that have decimated them nearly to the point of extinction. By using a re-orientation process, the Zuya Yuha O’mani Program promotes the resilience of the children and their families by helping them to learn the importance of cultural competence as it pertains to human development, leading to responsibility for individual codes of conduct, the preservation of the family, and the establishment of societal structures of Indigenous populations across the country.

It’s incredibly important for any Tribe using the Zuya Yuha O’mani Program to engage their own cultural ways of understanding and communication when working with children and families. Among other benefits, this allows the program to meet families where they are, rather than using words and

language that may not be meaningful for them. The intention is to build relationships based on trust and validate the children’s experiences.

Creation Story

The Zuya Yuha O’mani Program begins by teaching the Creation Story of the Lakota people as the route for boys and girls to understand where they come from. The Creation Story describes how we were meant to be as a people and the history of the people—in the process setting a foundation of trust, compassion, care, and collaboration with the children and families who work with the program.

It is not only spiritual advising, but it is cultural mentoring of the strengths of children and families.

– OLCJC

Ceremonial Practices

The Zuya Yuha O’mani Program integrates ceremony into the model of care. Lakota rituals are introduced using the eagle feather, the buffalo, and earth mound or round house concepts. Children then graduate to participation in trauma recovery through ceremonies, such as the sweat lodge ceremony, songs to calm the spirit, and stories of the Lakota culture to find a grounding or root, while continuing to learn from the creation story. Boys and girls, each in their own culturally defined ways, find their voice of cultural empowerment and of trauma recovery. By finding this voice, they are culturally, spiritually, and personally empowered. They learn to have power over their bodies, how they must carry themselves, and, importantly, the sanctity of care for themselves, their siblings, and other children within their family.



Other ceremonies are brought in as appropriate, such as ceremonies for the pregnant woman to welcome the spirit of the child in her womb and integrating a Lakota name to bring the woman's family together. The sweat lodge ceremony is another ceremony used in cleansing and further describes how children are to be treated and protected. Participation in the sweat ceremony and other ceremonies builds the cultural foundation by encouraging the family to step forward and become engaged.

This program emphasizes the education of children to know their role in ceremonies, such as womanhood and manhood ceremonies. It is often found that children are thirsty for this knowledge. As they become more connected to their culture, they become more empowered and purposeful in ceremony. The program pays particular attention to ceremonies that happen at specific times, whether developmental milestones (such as when a boy's voice changes and when a girl has her first menstruation) or seasonal ceremonies (such as for life skills trainings about gathering food and medicine).

Ceremony is an important part of the program, and it is important for staff and educators communicating and engaging in this process to have a deep knowledge of cultural ways. A specific description of your Tribe's ceremonies will be important to implementing this program in your community. Also, instruction on the virtues that bolster social life will be important. For the Oglala people, the time-honored virtues include humility, perseverance, respect, honor, sacrifice, truth, compassion, bravery, fortitude, generosity, and wisdom.

Traditional Services Implementation

Traditional service provision begins after the Zuya Yuha O'mani Program receives a referral for services (see pages 10-14 for service flow charts). Referrals can come from the Child Protection Services (CPS) Agency, law enforcement, and other sources, including direct referrals from the community. Following the receipt of the referral, the program leads conduct a review of the information and screen the referral to determine if it is appropriate for services the program is able to provide.

Following acceptance of the referral, the program leads assign a case number and create a case file. The family is then assigned to a Case Manager/Advocate, who works with them to identify and provide appropriate services based on their needs.

Following assignment, the Case Manager/Advocate consults with CPS and other service providers associated with the case to learn more about the circumstances surrounding the case. The assigned Case Manager/Advocate also meets with the child and family to review the case plans developed by CPS, engage the family in an orientation about the Zuya Yuha O'mani Program, and begin engagement of service delivery.

It is necessary to calm and help stabilize the child and their emotions and well-being. As Lakota we may do a "medicine wheel" check in or assessment: Physical, Social, Emotional, and Spiritual. Each one may identify the who is around them today, the where they are or have been, and the how they are feeling, (i.e., wiping down with sage and other Lakota medicines).

– OLCJC

The Case Manager/Advocate then works with the family to assess and identify the immediate program service needs of the child and non-offending caregivers. Depending on the situation, the Case Manager/Advocate may provide the child and family with additional supports in the form of limited donations, including gift cards, backpacks, school supplies, clothes, toiletries, books, and other non-emergency items as needed or appropriate. If the child and family require other immediate services, the Case Manager/Advocate makes appropriate referrals and notifies the child and parents of the referral.

The Case Manager/Advocate works with the family to develop a program service plan specific to the services within the Zuya Yuha O'mani Program and coordinates the delivery of services as set forth in the plan. The Case Manager/



Advocate also conducts ongoing progress assessments and provides informal reports of services and progress to CPS, as needed. During the service provision period, the Case Manager/Advocate supports the family by attending court hearings as needed and by providing a report of services to the court and CPS every three months.

Upon completion of the established goals and services in the plan developed by the Zuya Yuha O'mani Program, the case will be prepared for closure. Prior to closure, the Case Manager/Advocate will contact the court and family to determine if additional services are needed or requested. If no additional services are needed, the case will be closed, and the file notes updated. Following the closure of the case, if the court or family requests additional services, whether advocacy or traditional services, those services will continue to be provided by the Case Manager/Advocate originally assigned to work with the family.

The Case Manager/Advocate will continue to monitor the case status and provide services as needed until all service provision is exhausted. Traditional services may continue to be provided, depending on the wishes of the child and parents, even after all other services are complete.

Service Flow Charts

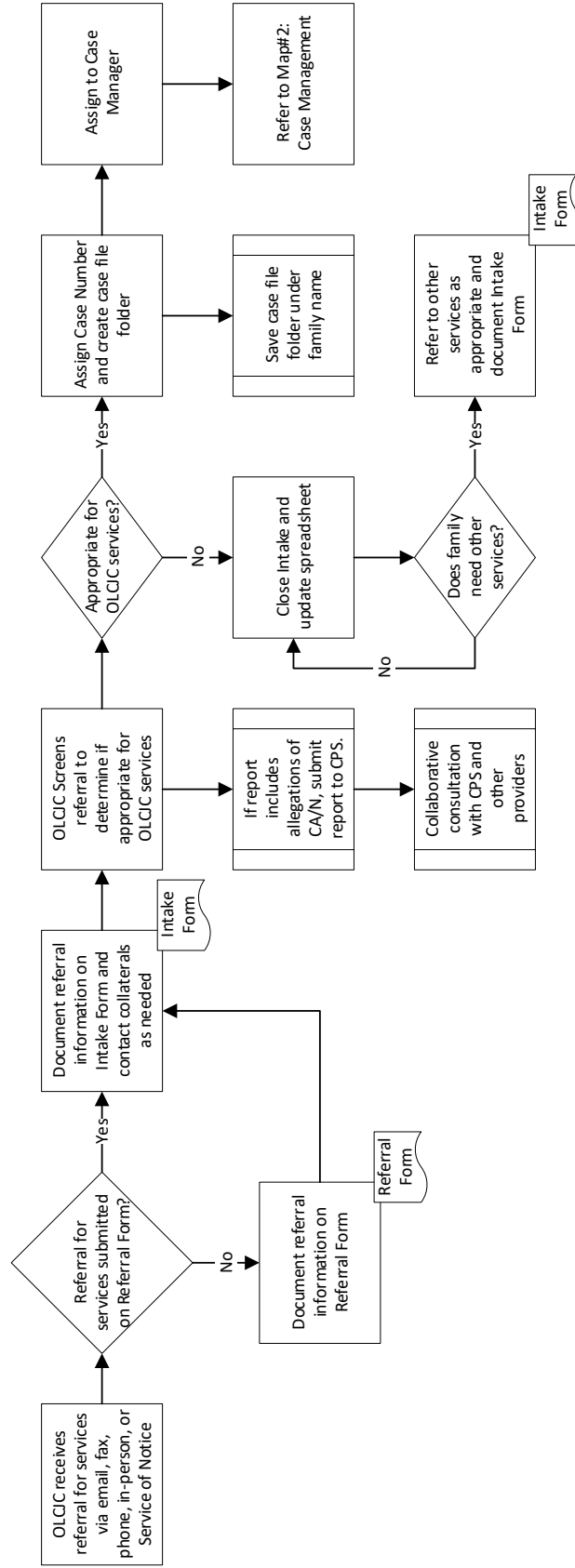
The following flow charts (Intake, Case Management/Advocacy, and Traditional Services) represent the workflow and specific processes of each service type in the Zuya Yuha O'mani Program.



OGLALA LAKOTA CHILDREN'S JUSTICE CENTER

Map 1: Intake

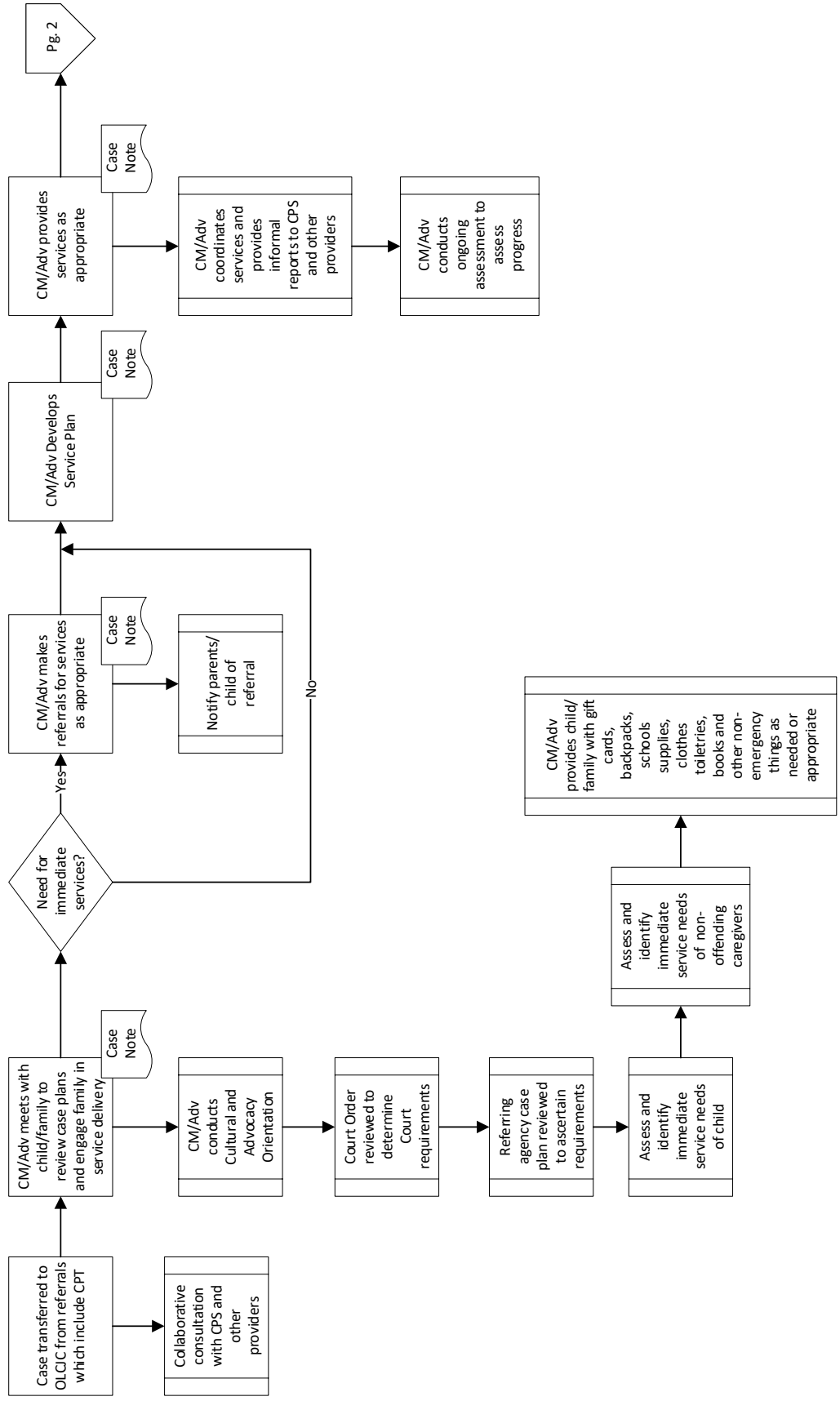
When Lakota children are abused, a little bit of our culture, spirit and soul dies. That's because children (along with women and Elders) are at the center of the Oglala Lakota social construct. And no one is more vulnerable than a child. That's why OLCJC exists—to provide advocacy for children who have been traumatized by sexual, emotional, and physical abuse. OLCJC is committed to advocating for the best interests of Lakota children with recommendations for their physical, emotional, and spiritual well-being. The following Intake Map illustrates the response path for OLCJC staff upon receiving a referral for services.



OGLALA LAKOTA CHILDREN'S JUSTICE CENTER

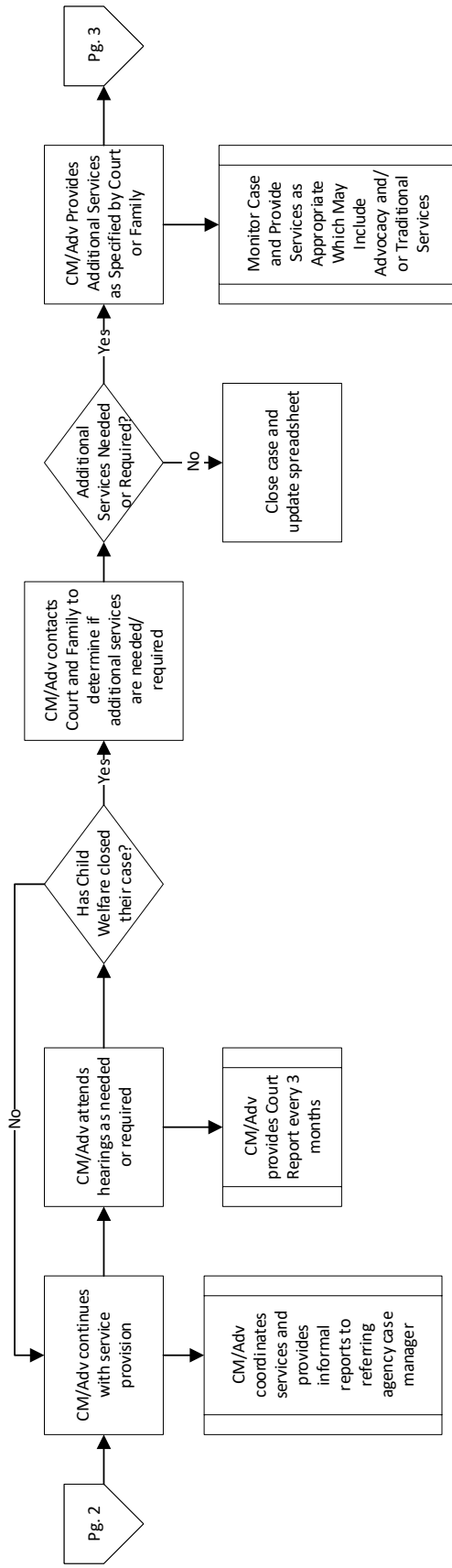
Map 2: Case Management (Page 1 of 3)

OLCJC works to strengthen the spirit of the child to overcome past trauma through the following: re-education by teaching the necessity and value of traditional cultural ceremonies for girls and boys; and re-acculturation, which is the orientation to know and practice the Lakota culture to experience its impact in healing of the physically and sexually abused child. The Case Management map illustrates the response path for OLCJC staff upon the assignment of a Case Manager.



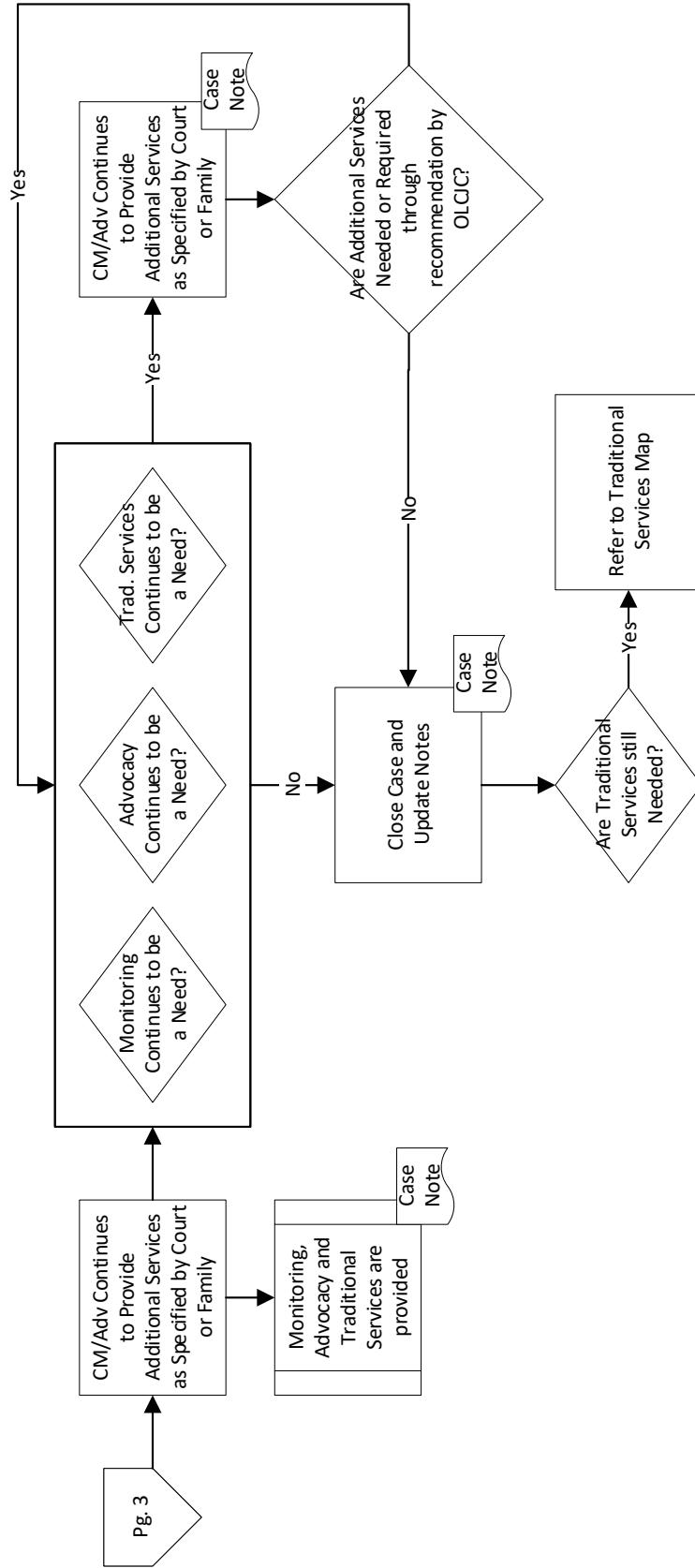
ONGLALA LAKOTA CHILDREN'S JUSTICE CENTER

Map 2: Case Management (Page 2 of 3)



ONGLALA LAKOTA CHILDREN'S JUSTICE CENTER

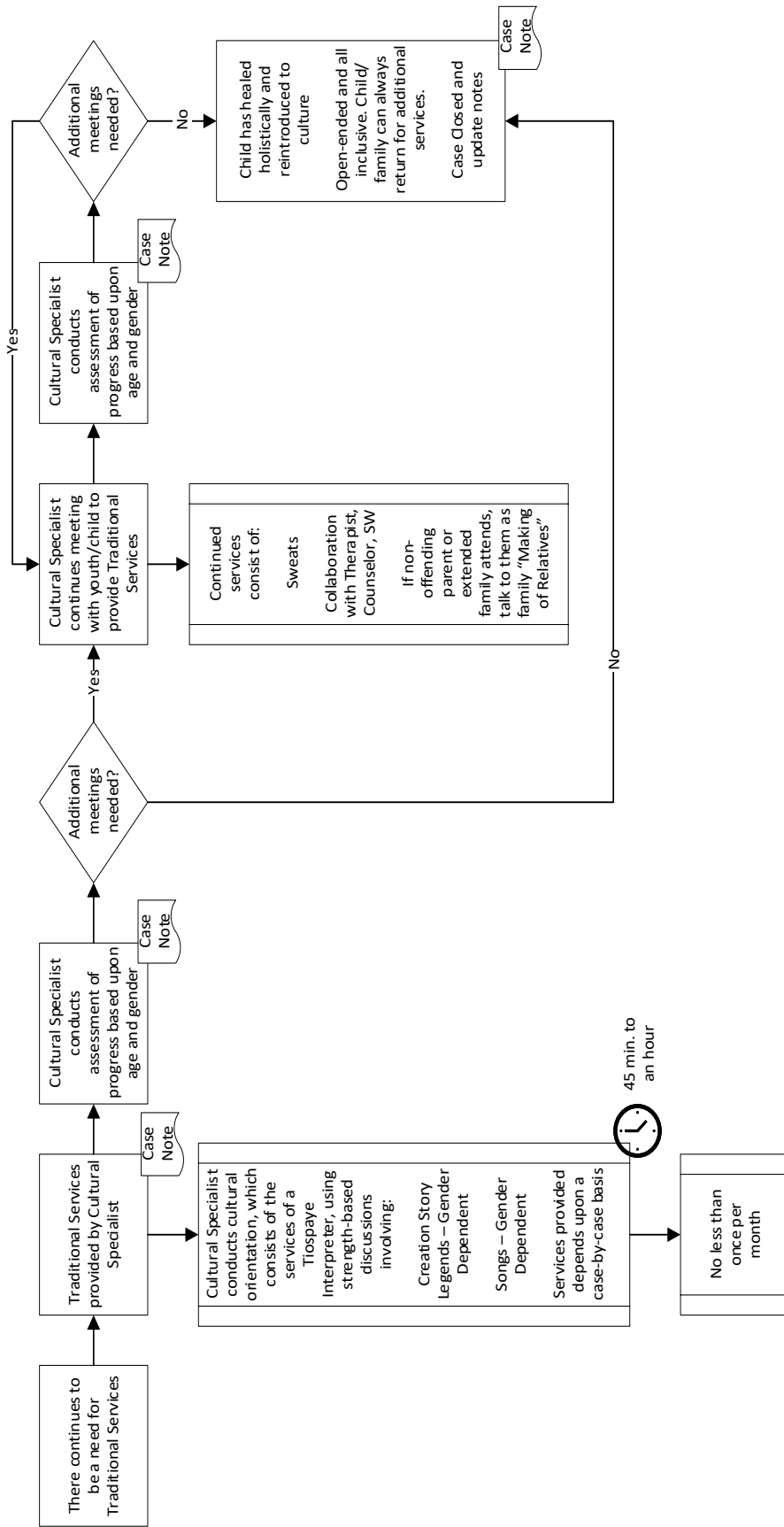
Map 2: Case Management (Page 3 of 3)



OGLALA LAKOTA CHILDREN'S JUSTICE CENTER

Map 3: Traditional Services

The Traditional Services map illustrates the response path for OLCJC staff when Traditional Services continue to be needed for the child/family.



CHAPTER 3 – Advocacy

Are our children safe and secure today?

Advocacy is grounded in a comprehensive child-centered approach that views the well-being of children as a preeminent responsibility of the whole community. Being a “good relative” in a child’s life is the protective and guiding quality of a true Lakota advocate as well as the defining attribute for this position. The question, “Are our children safe and secure today?” illustrates how the protective stance is the responsibility of the community and the Oglala Lakota Nation.

Principles/Themes for Child-Centered Advocacy

The Zuya Yuha O’mani Program is a practitioner of “natural ways” of advocacy. Key principles and themes for advocacy in the program include:

- Building trust with individuals, children, and the community is critical. Trust is the foundation for all the other principles identified here.
- Being a leader while also being a team player is essential.
- Advocacy means building rapport and relationships. It’s more than being publicly known for your work. It’s also about being personally comfortable, confident, and compassionate in what you do. This includes being well with yourself—being healthy and able to heal yourself.
- Advocates must uphold and safeguard confidentiality. Not only is this required legally, but it is a sacred responsibility for someone addressing the trauma that has been inflicted and endured.
- Advocacy creates a safe space and conveys the message that a safe place is available for the child.
- The “greeting” time in any visit, meeting, or event is important. For example, the Zuya Yuha O’mani Program ceremonially cleanses the child with sage smoke, prays for them, and offers them healing water that has been enspirited with prayer.
- Advocates must be genuine and listen attentively when the child victim (and non-offending caregiver, when present) speaks in confidence. The child must be assured that he or she has done nothing wrong. In a conversation where the child makes revelations about things that may have happened, it is important the child knows you are here to listen and engage them in conversation.
- The forensic interview is an evidence-based format that is used as an advocacy tool. Forensic interviews are a valuable part of the advocacy process.
- Advocacy is not a standardized process. There is no “prescribed” way to advocate for child abuse victims or their caregivers. However, the attributes of an effective advocate include:
 - Drug and alcohol free
 - Skilled listener
 - Able to place self at the child’s level and take a child-friendly perspective, physically and emotionally
 - Knowledge of the effects of trauma on survivors
 - Knowledge of the Tribe’s culture, practices, and protocols, including how to appropriately approach someone and employ culturally relevant responses
 - Understanding of sexual violence, including the intersections and differences of domestic violence and other types of violence
 - Working to end all forms of oppression
 - Showing respect and compassion
 - Being able to assess situations and respond appropriately
 - Creating safe avenues for conversation
 - Engaging in self-reflection and evaluation of services
 - Caring for each other and self
 - Acknowledging own personal beliefs about sexual violence and healthy sexuality

Advocating for Traditional Concepts

As an Indigenous-led organization, all OLCJC staff and board members are Oglala Lakota Tribal members who advocate for culturally relevant social change on the Pine Ridge Indian Reservation. The Zuya Yuha O'mani Program's advocacy, in part, includes the articulation of the Tribal concepts and customs of Lakol Wichoh'an (the Lakota Way of Life) and its potential to increase peace and harmony in the community through committed practice. OLCJC is conscious of the fact that non-Native leadership models are largely dominated by patriarchal assumptions and privileges that undermine the holistic, matriarchal-oriented family units that still continue in many of our homes. Undeterred, OLCJC seeks to enlarge the capacity to generate healing practices in ways that powerfully address child maltreatment.



OLCJC frequently takes the opportunity to share with children and families the health and healing legacy conveyed by our ancestors. We show and assure them that these life-giving practices remain a resilient part of the culture from which they emerged, even as the chaotic world around us becomes an overwhelming distraction. We restore hope in their lives. We work to lift from their shoulders the basic survival concerns that so often become an immense burden upon our children. We cast a broad life net as security for our children and seek to elevate their quality of life. They absolutely do not deserve the treatment, conditions, and trauma which colonialism and abject poverty has exposed them to. If our organization and Tribe can totally eliminate child sexual abuse within our homeland, and if that accomplishment, in some significant way, inspires other Indigenous Nations to advance their own efforts, we will see our Indigenous children thrive, rather than merely survive.

– OLCJC

Additional advocacy services that OLCJC staff do to support positive community change include:

- Serving as a court appointed child advocate consistent with the Oglala Sioux Child and Family Code and a more expansive mandate to advocate from the point of trauma, not exclusive of the adjudication process, through healing. Non-offending families advocate for safety and how they may best support the abused child. Also, community engagement encourages members to assume responsibility and an obligation to protect the children.
- Fact finding processes that entail authorization and assisting law enforcement and the Child Protection Services Agency in conducting culturally appropriate forensic interviews within the investigation process.
- Working to systemically increase prosecution rates of perpetrators within the parameters of the Oglala Sioux Tribal Jurisdiction with improved Child Protection Team protocols, chain of evidence, and protection of children.
- Strengthening case management services to include culturally appropriate methods of advocacy for their holistic needs.
- Advocating for laws that effectively reflect Lakota culture.

Peacemaking

Traditional peacemaking or peace circles is a best practice to employ at many points in the continuum of cases, as a diversion, at several points in litigation, and after final disposition. The Zuya Yuha O'mani Program implements this best practice as a component of advocacy work. This practice must be adapted for each situation, accounting for local culture, the degree of cultural retention in the population, relevant local governing laws, and when and where in the system peace circles are to be used. Training and preparations can then be developed based on these factors.

CHAPTER 4 – Culturally Sensitive Social Service Networking

In response to the struggles and complexities of each family's circumstances, the program's network is culturally sensitive and comprehensive to meet the children and families where they're at. This reflects lessons learned from past experiences where child welfare systems abruptly separated Native children from their families and communities. These questionable actions led to a breakdown in social structure. In contrast, the Zuya Yuha O'mani Program supports a more nurturing paradigm that addresses and tailors each case individually, adapts to fluctuating circumstances, demonstrates openness and flexibility, and uses all available community resources. This builds a sense of trust for the program's active presence in the community. It infuses the Lakol Wichoh'an (the Lakota way of life) in creating a healthy and cohesive family unit with purpose and dignity.

The Zuya Yuha O'mani Program works in a collaborative and coordinated approach with many social services partners to ensure a culturally sensitive network that is strong and empowering. Program partners include the Child Protection Services Agency, Attorney General's office, court (judicial system), Department of Public Safety, domestic violence program, Indian Health Service (IHS), juvenile detention facility, schools, and other agencies and organizations involved with juvenile care. Networking activities also include member participation in child protection teams, sexual assault response teams, and multi-disciplinary teams; raising public awareness of partnerships and services provided; and making educational material available to partners and the community.

The Oglala Sioux Child and Family Code (see below) serves as a vital blueprint that guides the program's purposeful engagement with children and families. It supports collaboration

OGDLA SIOUX CHILD AND FAMILY CODE

In 2007, the Oglala Sioux Tribal Council enacted the Child and Family Code, *Wakanyeja Na Tiwahe Ta Wooke*, which specifically addresses foster care and child protection functions for children and families. The Code mandates that all social service entities working with children and families shall fall into compliance with the application of cultural services. The Code states that each organization will adapt its service to 'enhance' cultural values, practices, customs, and ceremony. It further states that severance and termination of the parental rights of Oglala Lakota parents will not be allowed. Tribes can seek guidance on deciding between revising and editing their current code or writing an entirely new code, based on your region or Tribe. The Code represents your blueprint for working with children and families.

For more information about revising your Children's Code, see: <https://www.childwelfare.gov/more-tools-resources/podcast/episode-33/>

and networking with all stakeholders and social services partners. It entails the sharing of information about the program's work with children, identifying appropriate training, and sharing news and progress on work related to all social service systems.

CHAPTER 5 – Community Education and Outreach

The Zuya Yuha O'mani Program provides community education to promote learning and understanding of Lakota culture, child maltreatment, and child welfare issues using formal and informal methods. This educational content supports prevention efforts for caregivers and families and describes and demonstrates the services offered by the program to meet the needs and demands of children and families at risk.

It is important for nonprofits and community-based organizations to appreciate the key role community education and outreach activities play in the overall success of their programming. These activities need to be identified in program plans with a clear strategy, and programs must have a realistic understanding of the amount of time, effort, and costs associated with performing these activities and developing and maintaining the resources that make them possible. When implementing these plans, it is important to apply continuous quality improvement processes and principles by seeking feedback from the community on the program's efforts, working to understand the impact of community education, and then revising plans accordingly.

The program has conducted community assessments to better understand the impact of education and outreach on the community. The program then developed targeted community education and outreach strategies that determine and explain what information needs to be shared with the community and the best methods and channels for reaching the community. The Zuya Yuha O'mani Program uses a wide range of strategies to reach out to the community, including sharing web-based and printed materials, hosting community conversations, delivering radio presentations, talking to community members who can bring their skills and perspectives to the program, maintaining a social media platform to share the program's message, conducting presentations at regional and national conferences, and speaking with local elected officials.

The success of community-based initiatives is partially driven by the ability of community organizations and other stakeholders to form effective partnerships for community education and outreach. The major areas of partnership and community education and outreach are described below.

Web-Based and Social Media

Program strategies make effective use of web-based, social media, and other electronic and print tools and channels. Websites are especially critical to serve as a platform for first time site visitors to learn about the program. OLCJC maintains a professional, multifaceted website with multimedia hosting capabilities (<https://www.lakotajc.org/>). OLCJC was able to secure free web design services, accessed through a nonprofit support line connected with Wingspan media. This support also contributed to OLCJC's YouTube channel and Facebook page. OLCJC pays monthly hosting fees to an internet domain registrar and web hosting company. The website includes a link for making donations online and provides information about how to donate items, including a wish list of needed supplies. The website also provides specific information about how to become a volunteer and invites visitors to provide their email address to join the program's mailing list. Those who join receive messages with news and notifications for upcoming events.

A sample of the website's features include:

- Summary of services
- Staff biographies
- Videos
- Contact us and referral form
- Contact information and map
- Event updates
- Donation information and online donation tool



The OLCJC Facebook page has hundreds of “likes” and “followers.” The page features project videos, photos, contact information, and information about how to donate. Regular posts are used to provide updates and share information about upcoming events.

OLCJC created a YouTube channel for storing and sharing videos. The channel features the *Caretakers of the Children* video and includes links to the OLCJC website and Facebook page.³ In addition, information about OLCJC is also listed on the websites of many partnering organizations, including:

- [National Children's Alliance](#)
- [Friends of Pine Ridge Reservation](#)
- [The Tribal Resource Tool, National Center for Victims of Crime](#)

Fundraising, Donations, and Recruiting Volunteers

As a small, private 501(c)(3) nonprofit organization, the OLCJC is dependent on volunteers, grants, and other funding sources to operate. The OLCJC website's *Volunteer* page

provides information about volunteer advocate opportunities and how to work with OLCJC. OLCJC seeks volunteers with cultural competency, the ability to multitask, and varied background experiences. Volunteers must complete a training to serve as advocates in the Zuya Yuha O'mani Program. OLCJC also accepts donations in the forms of books, backpacks, and other items for children and coordinates with partners, such as Friends of Pine Ridge to receive these donations.

Flyers, Brochures, and Handouts

OLCJC develops flyers and other printed materials to share information about the Zuya Yuha O'mani Program and sponsored events. The flyers are developed in electronic form to be used in email messages, social media, and website postings. OLCJC collaborated with the J. Fitzgerald Group (JFG), a marketing and communications company, to develop a complete brand for its printed and web-based materials. JFG helped create a new OLCJC logo to showcase an appealing and recognizable brand identity, two new posters to promote the mission of the program, and a comprehensive brochure to outline the history and services of the OLCJC, including information on how to donate and contribute to OLCJC. The program also developed billboard designs, social media templates to support fundraising and contribute to raising awareness, new business cards for staff members, and matching stationery files for office use.

Programs wishing to conduct similar activities may wish to investigate securing the services of a branding team. It may be possible to secure these services free of charge or at reduced rates. OLCJC was able to secure JFG services pro bono through the CreateAthon program, a marketing marathon, aimed at serving the social good.

³ View the *Caretakers of the Children* video at: <https://www.youtube.com/watch?v=9HFkLGrzo5s&t=355s>

Presentations and Events

OLCJC hosts, supports, and participates in a variety of special events with the public and partnering organizations. These efforts require considerable logistical work in scheduling, planning, reserving locations and spaces, and advertising. OLCJC staff are largely responsible for preparing, reserving, and planning for the serving of a meal. As part of the event advertising, OLCJC works to distribute program brochures to each family, community, educational institution, and business in every district of the Pine Ridge Indian Reservation. Additionally, program outreach is conducted at a variety of outside events, including rodeos, powwows, carnivals, horse races and rides, bison roundup retreats, and more. Selected presentations and events follow.

- Community Conversations:** OLCJC community conversations are topic-driven, children- and family-focused, four-part dialogues that always begin by exploring, in small and large groups, what participants believe their community looked like at its best in the past and at its best today. Using the combined strengths of this opening dialogue as a platform, participants then leap into the future to explore and record the positive possibilities that do not currently exist in their community and what it will look like when it becomes vibrantly alive. At the conclusion of this phase, participants scan the wealth of descriptions gathered about their ideal community. From this body of contributions, each participant identifies a small number of high-impact preferences that attract them the most. The entire group collectively clusters the preferences where similarities exist. An example of a community conversation announcement is below. More than 50 people participated in this first conversational event held in Martin, South Dakota, a community located in the southeast part of the Pine Ridge Indian Reservation. Local and distant members of the broader Tribal community, local and reservation-wide non-Native and Tribal leaders, school staff and administrators, youth, public safety officials, and health professionals attended the event.



Sample Peace Circles Training Poster

- Awareness Walks:** On April 30, 2019, program staff led an awareness walk in support of Child Abuse Awareness Month. The goal of the event was to increase awareness regarding the protection of the Lakota Children against all forms of depredation, recommend judicial structure reform, demand an end to violence, and elevate the presence of the health and healing capacities present in the Oglala Lakota Nation. OLCJC staff, volunteers, and community members designed positive slogans for signs to advocate for the safety of children and to call for the elimination of child abuse. Backpacks with school supplies were distributed to community members. The Re-Member organization, community volunteers, Oglala Lakota Nation Tribal Council, and the Public Safety Highway Patrol supported this successful walking event.

CHAPTER 6 – Exploratory Evaluation

Program evaluation provides accountability and helps programs seek better ways to collect, manage, and use data. OLCJC uses program records and child and family experiences with the program to inform decision-making and improve service delivery, always striving to achieve better outcomes for the children and families it serves. In 2021 OLCJC conducted an evaluation that provided exploratory findings on how program services contributed to the healing process of child victims and ultimately their holistic wellness, with a focus on emotional wellness and cultural competency.

It is important that program evaluation for Tribal communities be grounded in culturally responsive Indigenous evaluation methods. The evaluation was based on the Zuya Yuha O'mani Program's goal to improve lives of Wakanyeja, Tiwahe, and Tiospaye, sacred little ones and their families, by helping them reclaim their cultural heritage and identity and strengthening their self-esteem. Guiding and supporting the healing process leads to holistic wellness of child victims—emotionally, physically, spiritually, and culturally.

The program interviewed three families of children and their caretakers to tell their stories of wellness and reflect on ways that program services helped them on their journey towards wellness. The program also observed children's demeanor and behavior to further understand children's holistic wellness. Children in the evaluation displayed promising signs of emotional wellness. During interviews, children responded with many examples of activities they enjoyed, and they highlighted how they enjoyed being with siblings and friends or just relaxing in the comforts of home.

The evaluation also explored families' perceptions of program services. Caretakers greatly valued having OLCJC staff in their lives. One caretaker remarked on the power of OLCJC's Lakota ceremony, saying "I loved it! The singing, the dancing, the words he said, the wisdom—there was so much wisdom in that hour or two or whatever it was. The things he said were really good. I really liked it, and I talked about it a lot." Caretakers prized the director's generations of support to families, experience, and knowledge about their children. Both interviewed caretakers and children who recalled working with OLCJC staff provided positive feedback on the way that OLCJC staff positively influenced their families' lives.

The evaluation for the Zuya Yuha O'mani Program was conducted with support from the Center under a cooperative agreement with the Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services. The Children's Bureau seeks to learn about Tribal programs that show great promise in preventing child abuse by strengthening resilience among children and families, given that few of these programs have been evaluated. The evaluation report will be completed in the summer of 2022.



CHAPTER 7 – Costs

Tribes and federal agencies will benefit from information that clarifies how much it costs to deliver Tribal programs to prevent and intervene in child maltreatment. An evaluation was conducted in 2021 that estimated personnel—as staff hours, days, and percentage of full-time employment—and other costs to operate the Zuya Yuha O’mani Program. The evaluation analyzed costs of program implementation personnel level of effort (LOE) for two full-time staff employees, the Executive Director and Case Manager/Cultural Provider, finding an LOE of 507 days worked per year, or \$156,934. Estimates are based on the 2020 U.S. Bureau of Labor Statistics and do not capture volunteer labor. Table 1 displays approximate annual costs for the personnel, equipment, and supplies needed to deliver the Zuya Yuha O’mani Program on the Pine Ridge Indian Reservation.

Table 1 – Zuya Yuha O’mani Program Cost Categories

COST RESOURCE/APPROXIMATE ANNUAL COST (THESE WILL VARY IN EACH COMMUNITY.)	DESCRIPTION
Staff and volunteers/ \$125,000	Executive director and case manager/cultural provider salaries, payroll taxes, employee benefits, and director and officers’ liability insurance Executive director and case manager/cultural provider time beyond normal working hours Volunteer and advisor time Stipends
Contracted consultants and interns/ \$15,000	Contract cost
Program materials/ \$5,000	Medicines, garden products, garden supplies Donated backpacks and contents Materials for ceremonies Materials for community education and outreach Materials for trainings
Office space, materials, and equipment/ \$40,000	Repairs and maintenance Utilities Telephone, telecommunications Supplies Printing and copying Postage, mailing service Lease or mortgage Computers and tablets (including maintenance and software fees) Furniture (desks, chairs)

COST RESOURCE/APPROXIMATE ANNUAL COST (THESE WILL VARY IN EACH COMMUNITY.)	DESCRIPTION
Travel and meetings/ \$7,200	Visits to children and families Court appearances Travel to community events and activities Travel to trainings
Fees and dues/ \$3,000	Professional fees Bank service fees Dues and subscriptions



STAFF BIOGRAPHIES

Arlana Bettelyoun

Executive Director



Arlana Bettelyoun has served as Executive Director of the Oglala Lakota Children’s Justice Center for the past 22 years. She earned a Bachelor of Science in Human Services with an emphasis in social services and counseling and an Associate of Arts in Tribal Law from Oglala Lakota College. Her previous work experience includes working with abused children as a juvenile officer within the Oglala Sioux Tribal Court system. Arlana achieved Certified Forensic Interviewer status in the State of South Dakota in 1994 and was recertified in 2016 at the National Child Advocacy Center in Huntsville, Alabama.

In 1990 Arlana embarked on what would become a career of more than thirty years in child advocacy. In these early years, she completed some basic college courses while employed as a juvenile officer in the Oglala Sioux Tribal Court system. There she learned extensively from her experiences working directly with children. By being present to listen to a child’s sharing of trauma and suicidal ideation, Arlana increasingly understood the reasons some children did not want to return

home. She developed a checklist/survey of what brought them there, their charges, and identified who the caretaker was in their family system. She helped identify their immediate needs and ensured their safety when returning home.

From 1993 to 1995, Arlana worked in the Child Protection Services (CPS) Agency of the South Dakota Department of Social Services, where she received her first forensic interviewer certification in 1994. She was placed in the state office that provided child protection services to the Pine Ridge Indian Reservation. Working within the juvenile justice field enabled her to see how some of the families had crossover cases from CPS to the juvenile justice system. She performed on-the-ground, on-location work with the children and saw various heartrending forms of neglect, physical abuse, sexual abuse allegations, and emotional neglect. Being a Tribal member, Arlana personally knew many of these children and their relatives. During this time she completed the certification process required of social workers conducting child abuse investigation and case management.

In 1995–1998, Arlana transitioned to the Head Start program, performing home-based educational services in the homes of rural children. Her duties included visiting homes to recruit participants for the new project and providing child abuse awareness and education training to fellow Head Start teachers and co-workers. She completed her Family Child-Care Child-Development Associate (CDA) while employed with this program, and her work during this time helped her build the skills of advocating and supporting, securing resources, and conducting health and wellness checks.

In 1998, Arlana was hired as the Executive Director of Oglala Lakota CASA (Court Appointed Special Advocates) Program, just as it was entering the implementation process of a two-year project with the National CASA Program. From 2001 through 2007, Arlana was instrumental in co-leading development of the Oglala Sioux Tribe’s Wakanyeja Na Tiwahe Ta Wooke (Child and Family Code), a historic document passed into law by the Oglala Sioux Tribe in May 2007.

When a challenge rose with domestic violence (Arlana being the victim), she embraced change and went through intensive out-patient work and a spiritual journey that helped her to overcome being a victim. *"It has been my experience to not only just survive but to LIVE!"*

Arlana has given national presentations on child and family codes and preparing children for court and recently completed a national training on forensic interviewing of children that attracted attendees from Iceland and Japan. She has received various awards for child advocacy in Indian Country, including the Bonnie Heavy Runner Achievement Award and an award from the former President of the Oglala Sioux Tribe, John Yellow Bird Steele.

Lawrence Swalley

Case Management / Cultural Provider



Larry Swalley was born on the Pine Ridge Indian Reservation (Pine Ridge) and obtained his Bachelor of Arts in Communications at Dakota Wesleyan University (Mitchell, South Dakota). He later entered the United States Navy, pursuing vocational education as a broadcast engineer-electrician, and was honorably discharged in 1991. Upon returning to Pine Ridge, he found employment with the Department of Public Safety and served as a law enforcement officer for the Reservation and in Artesia, New Mexico (1997-2001). His work experience also includes titles as

varied as Cultural Camp Coordinator, Director of Programs, Social Worker, Spiritual Advisor, Traditional Storyteller/Singer, and Actor/Writer. He currently serves as OLCJC's Case Manager/Cultural Provider (formerly Court Appointed Special Advocates [CASA] Program), where he represents, within the judicial system, the holistic and best interests of children who have been physically and sexually abused. He has been providing cultural orientation for children and families amongst his people by utilizing the Creation Story of the Lakota.

Larry joined the Oglala Lakota CASA program in 2010, following three years working with the Oglala Sioux Tribe's Lakota Oyate Wakanyeja Owicakiyapi (LOWO) Child Protection Services Agency. There he served as a Family Support Specialist for two years before being appointed as the Family Developer. During his tenure with LOWO, he worked on cultural services in tandem with a female counterpart, Carol Iron Rope-Herrera, who passed into the Spirit World in 2019. Together they began implementing the 2007 Child and Family Code with cultural wrap-around services that included Traditional Parenting, Hunkapi (Making of Relatives), Family Group Decision Making (FGDM), and Inipi/Sweat Lodge Ceremony for children and families. They worked in collaboration with federal partners to provide expert witness testimony in cultural competence in response to requests from the court, and developed cultural approaches to self-care in the workplace, including Inipi for the staff on a regular basis.

Larry has been involved in teaching and training Lakota thought, philosophy, concepts, and application over the past 35+ years. As a Storyteller/Singer and Presenter, Larry combines the best in oral tradition, as handed down for centuries by the Buffalo Calf People (Great Sioux Nation), with structure to address contemporary social issues. This orientation establishes the root of Indigenous origin, thought, and philosophy as a manifestation of the role, responsibility, and purpose for the woman and man in any era or social construct.

Upon joining the CASA program with Director Bettelyoun, Larry insisted that there be a Wo Kunze (sacred commitment), and thus initiated a 4-day ceremony to initiate work with the program. The result was a Prayer Staff with Eagle Plumes

that represents commitment to helping the children served by the program. Since then he has been working diligently to create a place that will speak for the children, give them a better understanding and outlook on life, and set them on a journey of healing. Larry feels blessed to know that this work is making a significant difference in the lives of Lakota children. He's witnessed miraculous changes and is ever so grateful to the Creator for these lifeways.

Larry would like to recognize the many collaborations with volunteers, wisdom keepers, and dedicated professionals in the social work field that have helped in the healing of Lakota children. Lila Wopila Tanka Iciciya Pelo (Extremely Grateful) to each and every one of them and the Board of Directors for supporting the work. This is proof that collaboration is best for children in need and has been highly beneficial at reducing child maltreatment in those families.

Larry would like to offer special Wopila and thanks to Sam Moves Camp and Eileen New Holy Moves Camp for their guidance, compassion, generosity, and knowledge. What they developed is a way for individuals to understand the meaning behind Lakota legends that relate the purpose and responsibilities of girls as they become women, and boys as they become men. This is their life's work presented to the social services field.

GLOSSARY OF LAKOTA TERMS USED IN THIS DOCUMENT

A'kicita: Telling of deeds before the people/becoming defender of all

Hutkan: Root

Lakol Wichoh'an: Indigenous or Lakota way of living

Lowanpi: Lowan means song or singing. Lowanpi means singing with ceremonies or performances.

Mitakuye: My relatives

Nagi Gluonihan: Honoring the Spirit

O'page: Offering of self in sacrifice

Oyasin: Around the world/earth

Oyate: The people

Tiospaye: Extended family (grandparents, aunts/uncles, brothers/sisters)

Tiwahe: Immediate family (father, mother, son, daughter)

Wakanyeja: For the Lakota people, children are sacred. "Children" and "sacred little ones" are common Western translations of Wakanyeja. The word is essentially two parts: Wakan (holy or sacred) and yeja (to mix one's blood to create the child).

Woope: Law

Zuya Yuha O'mani: Walking everywhere in spiritual strength/defense of the children



Intake Form

Date: _____ Time: _____ Person filling out form: _____

Method (circle one): In-person / Phone / Email

Referral Person (name, role/title): _____

Referral Source (check all that apply):

Source	X	Source	X
Court Appointment/GST		DPS (Public Safety)	
Radio		OST-CPS	
Word of mouth		Attorney General	
Indian Health Services-Mental Health		Child Protection Team (CPT)	
Indian Health Services-Social Services		Community events	
Victim services		Schools:	
Other (specify): _____			

Family Information

Child 1 Name, DOB: _____

Child 2 Name, DOB: _____

Child 3 Name, DOB: _____

Address: _____

Parents/Caretakers Names: _____

Parent/Caretaker Location/Phone Number/Email (if available): _____

Alleged Offender Information

Name and relationship to child(ren): _____

Age: _____ Gender: _____

Nature of allegation/offense: _____

100 Crazy Horse Road, Pine Ridge, SD 57770-5014
 p: 605-867-5643 | f: 605-867-2488 | e: olcjc@gwtc.net
www.lakotajc.org



Demographics

Age at Intake:	
Tribal Affiliation:	
Race/ethnicity (circle all that apply):	<ul style="list-style-type: none"> • American Indian or Alaska Native • Asian • Black or African American • Hispanic or Latino • Native Hawaiian or Other Pacific Islander • White Non-Latino or Caucasian • Other
Special classification (circle all that apply):	<ul style="list-style-type: none"> • Deaf/hard of hearing • Homeless • Immigrants/refugees/asylum seekers • LGBTQ/Two-Spirit persons • Veterans • Victims with disabilities • Victims with limited English proficiency • Other

Services

Service Type	Needed?	Who needs it?	More Information
Forensic interview			
Durable goods (specify)			
Advocacy			
Traditional services or ceremonies			
Referral to other service (specify)			

Notes:

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Zuya Yuha O'mani

Walking in Spiritual Strength/Defense of the Children

**Program Manual
2022**

