

Sample Indicators leading to Ecological Outcomes

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1. Income and Social Status (*Determinants of Health Category*)

- Opportunity for community members to apply accumulated knowledge, including educational and vocational knowledge, to a job (*Outcome*).
 - Number of community based employment matching services (*Indicator*)
 - Number of employees whose work involves cultural interaction (*Indicator*)
 - Percentage of employees seeking to connect social spheres across workplace, family, and social realms (*Indicator*)
 - Tracking employees that seek new employment citing inability to apply life experiences to community needs (*Indicator*)
 - Tracking employees that seek new employment citing decreasing social status or declining social relevance of employment (*Indicator*)
- Employment that provides enough income for the household to provide healthy food, adequate utilities/amenities and safe home environment.
 - Number of community designed services to provide cultural information regarding healthy food
 - Number of community designed services to provide cultural information regarding adequate utilities/amenities
 - Number of community designed services to provide cultural information regarding safe home environment
 - Percentage employees improving their understanding of nutritional needs, monthly budgeting and home improvements
 - Tracking employees progress toward home ownership, mortgage qualification and progress to down payment
- Awareness of the relationship between income, self-esteem and social status, especially where traditional Indigenous status is eclipsed by Western counterparts.
 - Number individuals competent in employment
 - Number individuals confident in employment
 - Percentage workers progressing from occupational competence to employment confidence
 - Development of Band or Nation method of describing social status, and identifying workers falling social status
- A comprehensive relational network of individuals' skills, households' resources and community needs.
 - Number employed community members that can match household employment to social status
 - Number unemployed community members that can match household employment to social status
 - Percentage of community members that identify employment as a positive social indicator
 - Percentage of community members that can identify impacts of employment on self, family, or community

2. Employment/Working Conditions

- Opportunity to contribute to workplace environments where the team, unit, program or sector is more efficient than a collective of individuals seeking uncoordinated outcomes.
 - Number of individuals familiar with local non-zero cooperation goals
 - Percentage of local employees familiar with traditional cultural decision-making and leadership processes
 - Band or Nation capable of viewing both externally objective and internal cultural means of effective teamwork, and revising personnel allocations
 - Percentage of workforce familiar with and participating in traditional social structures used to ameliorate tensions
- Working conditions appropriate to workplace objectives, both in terms of the required tools and resources as well as the safety and comfort.
 - Number of employees satisfied with provided workplace tools and resources
 - Number of employees satisfied with provided workplace safety and comfort
 - Percentage of employees familiar with and using feedback mechanisms to report unsatisfactory working environments
 - Band or Nation method of recording and circulating concerns about working environments

- A network of community based feedback mechanisms to summarize and report counterproductive employment settings or workplace relationships.
 - Number of non-personal/transparent/anonymous avenues for reporting on counterproductive or unsafe employment settings or workplace relationships.
 - Percentage employees feeling safe enough to use non-personal/transparent/anonymous reporting of unsafe employment settings or workplace relationships
 - Amount of culturally based conflict resolution or mediation processes available to the community

3. Education

- Opportunity for community members, from youth and adults, to pursue academic resources that link critical phases of life to a sense of purposefulness.
 - Number of educational and training programs that match community and social roles
 - Percentage of educational programs providing opportunity to apply knowledge to employment opportunities
 - Development of Band and Nation tracking methods to match individual educational and vocational achievements to Band or Nation needs
 - Increase in the amount of Band or Nation resources to support community members seeking traditional and contemporary notions of usefulness or purposefulness.
- An educational system supported equally with established Western systems, which connects community or family resources to Band or Nation needs.
 - Number of individuals seeking knowledge of Band or Nation needs
 - Number of Band or Nation programs seeking knowledge of individual learners
 - Percentage of Western methodologies with Indigenous counterparts
 - Percentage of Indigenous methodologies with Western counterparts
 - Development of Band or Nation methods to match Western and Indigenous methodologies
 - Increase in the openness and acceptance of Indigenous Ways in traditionally Western settings, including evaluation.
- For the educational systems to embed learners into and across Indigenous communities, including Western Ways of Knowing and Indigenous Ways of Knowing and Being.
 - Number of learners lacking peer, family or community support
 - Number of learners increasing their social networks, community connections or developing cultural presence
 - Percentage of learners seeking Indigenous Ways of Knowing and Being methodologies
 - Development of Band or Nation methods to refer learners to Traditional Knowledge and language resources
 - Increase in the openness to and acceptance of Indigenous evaluation methods.

4. Gender

- Environment offering community members access to family, social and cultural understanding of gender, gender roles and sexuality.
 - Number resources for culturally mediated information on gender, gender roles and sexuality
 - Number resources for contemporary information on gender, gender roles and sexuality
 - Percentage community members with access to lineage information and relevant history for family planning
 - Community capacity to openly discuss gender, particularly in open settings to reduce social stigma surrounding the topic
- An environment offering community members a safe space to explore issues related to the life cycle, and understanding how gender develops along with personality and community presence.
 - Number environments declared safe for discussions of gender, gender role and sexuality
 - Percentage of community members familiar with and actively using declared safe spaces for discussing gender, gender roles and sexuality
 - Band or Nation capacity to collect and disseminate information regarding gender, gender roles and sexuality
- A functional social network with access to and awareness of cultural resources to inform community members of traditional knowledge of gender.
 - Number of names in the language that describe gender, sex, sexuality
 - Number of stories in the language that provide schematics for culturally mediated understanding of gender, sex and sexuality
 - Percentage of these stories that are coyote stories that portray negative sex or gender behaviors in traditionally humorous manners
 - Percentage of these stories that end with coyote being punished for deviant, inappropriate or abnormal sex or gender behaviors
 - Established tracking method to collect and disseminate information regarding these stories

5. Biological and Genetic Endowment

- Environment offering community members options to access information on the biological and organic make-up of the human body, with particular emphasis on interaction with the environment.
 - Number of stories of emergence, maintenance and loss of the body
 - Number of historical accounts of biological and organic considerations of human beings, the animals, and environment.
 - Percentage environmental programs that span industrial byproducts and human health and wellness conditions
 - Presence of information linking pollution to health consideration including deterioration, distortion and cancer
 - Band or Nation method for tracking discussions of biological and genetic endowment
- Community members informed of their genealogy, including genetic considerations, access to family health histories, and social and cultural understanding of genetics.
 - Number community forum to exchange information regarding medical conditions that may be passed between generations
 - Number community forum to exchange information regarding medical conditions that may be made worse when appearing on both mother's and father's genes
 - Band or Nation method to identify, track and notify potential families of genetic predispositions to medical conditions
 - Percentage of community that understand the relationship between genes, healthy babies and the healthy community members
- Relational networks providing information regarding family histories,
 - Number families with history of discovering and coping with genetic and biological challenges
 - Percentage of community members that can identify influential or inspirational family members to translate medical terminology and facilitate difficult family discussions regarding biology and genetics
 - Working understanding of communication dynamics to translate medical terminology and facilitate difficult family discussions genetic and biological challenges
 - Knowledge of cultural resources useful in translating medical terminology and facilitating difficult discussions regarding genetic and biological challenges
 - Established family networks to support analysis of distrust and reestablishing trust, communication and resiliency

6. Social Support Networks

- Opportunities for community members to access social capital, including individual, family and community histories.
 - Number of individuals familiar with their family/community histories
 - Number of individuals familiar with others' family/community histories
 - Percentage of community members comfortable asking about their family/community histories
 - Percentage of community members comfortable seeking family members to establish connectedness or purposefulness
 - Band or Nation method for tracking sources of support from within or between families
- Established social networks to support individual and community identity by providing resources such as community language, philosophy and spirituality.
 - Number programs available for accessing, distributing and mediating information regarding language translation services
 - Number programs available for accessing, distributing and mediating information regarding language transcription
 - Number programs available for accessing, distributing and mediating information regarding philosophy
 - Number medium available for seeking support (electronic, in-person, online social networks, support groups, etc.)
 - Percentage community members confident enough in individual situations to offer support to other community members
 - Band or Nation method of tracking the way community members evolve from "not comfortable providing support" to "comfortable providing support".
- A comprehensive relational network to support individuals during perturbation, provide escape from vulnerability traps and prevent trauma from monopolizing trust structures.
 - Number of contact zones that can detach in crisis
 - Number of individuals aware of contact zones that can detach in crisis
 - Number of families with at least 1 individual familiar with death/funerary procedures

- Percentage community members rebounding from crisis
- Percentage community members familiar with interpreting communitywide disturbances such as changes to communication structures, leadership choices, or mediating forces for threats or crisis
- Band or Nation tracking method centered on changing sources of social and cultural support
- Number of networks available for seeking family/community support for connectedness of purposefulness through traumatic experience

7. Social Environments

- Opportunities for community members to engage in dynamic social activity, including the maintenance of self-identity and community-identity.
 - Number of coordinated and sponsored community events which serve to strengthen the bonds between self, family and community
 - Number of online forum for the transparent and diversified negotiation of the bonds between self, family and community
 - Percentage community members with avenues to access social information linking self to community
 - Amount of publically shared and socially accessible problem-solving strategies
- Functional social environments capable of sustaining the exchange of healthy information
 - Number of versions of critical social information which may cause distortion or misinterpretation
 - Number of venues available to triangulate critical social information
 - Number of groups that can speak from authority regarding critical information, whose activities coordinate meaning negotiation
 - Number of groups that can speak from authority regarding critical information, that can diversify influence and ensure critical parts of social networks can be replaced if lost
 - Band or Nation method of tracking online and real world environments for the emergence of influential or central figures
 - The number of agreements or protocols regarding the negotiation of concepts central to individual and community meaning
- Social environments capable of supporting its members' social support networks, including functioning pathways, redundancies and small worlds.
 - Number family or community clusters in the Nation social network
 - Number of pathways between family or community clusters
 - Percentage network clusters with ties to specific communities
 - Percentage network clusters with redundant links to other clusters
 - Accurate method of tracking lineages and social networks to identify central family players
 - Number of deep structures in a social environments, specifically those associated with personhood (language, land, oral history, etc.)

8. Personal Health Practices and Coping Skills

- Opportunity for community members to engage in healthy problem-solving practices, including decision under uncertainty, risk management and development of coping skills.
 - Number of traditional stories regarding coyote and risk
 - Number of traditional stories regarding human beings and risk/uncertainty
 - Percentage of families openly discussing decisions under uncertainty
 - Percentage of community members familiar with the role of coyote as the martyr hero, risking safe options for the chance to teach lessons
 - Band or Nation methods for identifying, recalling and distributing traditional knowledge regarding risky behaviors
 - Agencies willing to redefine decision-making processes in both Western and Indigenous concepts, including probability and chance
- A collection of strategies for interpreting risk, risk-taking behavior and payoffs.
 - Number of families exhibiting decreasing, constant and absolute risk aversion
 - Number of individuals that can explain risk in terms of trade-offs or opportunity costs
 - Percentage of individuals that can draw from oral traditions to illustrate risk aversion through shared cultural stories
 - Percentage of community members capable of distinguishing between individual risk-taking behaviors and collective risk-taking behaviors
 - Percentage of community members capable of distinguishing between risk-taking consequences that impact the individual versus those that impact the family or community
 - A rational or reasonable proportion of traditionally justified risk-taking behavior, such as smoking, gambling or promiscuity

- A relational sociology for connecting the concepts of risk, uncertainty and opportunity costs to stability, crisis and resilience.
 - Number of community members capable of discussing risk in terms of employment
 - Number of community members capable of discussing risk in terms of investment
 - Number of families with members employed in more than 1 of the following fields: addiction, economic development, investment or banking
 - Number of families with a member specializing in stability, crisis or resilience
 - Percentage community members with interdisciplinary education or employment
 - Percentage of individuals that can connect crisis or resilience with risk predictors such as drug use, alcohol addiction or excessive gaming
 - Clearly stated collective values regarding individual risk-taking behaviors

9. Health Services

- Opportunity for community members to actively engage in health maintenance, including those rooted in community-generated cultural values and beliefs.
 - Number community members using health services, including preventative maintenance
 - Number community members using nutrition services, including blood glucose and blood pressure monitoring services
 - Number community members using family planning and reproduction services, including contraception, prenatal care and infant nursing services
 - Percentage community members not using health services
 - Functional health information distribution system, pairing traditional information with contemporary information
- Community members capable of accessing and using health information, including traditional cultural health information.
 - Number of families in the community with access to traditional cultural health information
 - Number of individuals with access to traditional stories regarding health
 - Number of requests for health services to be delivered in home
 - Percentage of community members with access to health services, including mental health and preventative health
 - Percentage of community members actively using health services, including mental health and preventative health
 - Percentage of community members with knowledge of lineage information relevant to family planning
 - Percentage of community members with knowledge of family or community history of drug use, alcoholism or gambling addiction relevant to family planning
- A comprehensive network relating health information to the individual, the family, the community and cultural group.
 - Number community members able to discuss health issues across group, family or community boundaries
 - Percentage community members with functional understanding of health impacts across group, family or community boundaries
 - Access to information regarding functional problem-solving which may buffer trauma carriers from immediate perturbation
 - Number of families capable of distinguishing between self-care and self-medication

10. Culture

- Opportunity for community members to draw from the past to interpret the future through established cultural frameworks, including oral histories and lived traditions.
 - Number of sources of cultural information available to community members
 - Number of kinds of cultural information available to community members
 - Percentage of community members with family access to oral traditions, including legends, histories and language
 - Percentage of community members with access to lived traditions, including ceremonies, name giving and rites of passages
 - Band or Nation method for identifying, recording and distributing oral histories and lived traditions
- A collection of cultural protocols that coordinates community members' roles in decision-making processes.
 - Number of protocols an individual is familiar with respect to information sharing within the group, family or community
 - Number of communication protocols an individual is familiar with
 - Percentage of community members with a family member that can provide direction when the individual isn't familiar with communication protocols
 - Percentage of community members that can recall a traditional story involving decision-making
 - Percentage of community members that can interpret a story's primary moral in terms of decision-making
 - Percentage of community members that can distinguish between decisions impacting the individual and decisions impacting their family or community
- A network of coordinated teachings linking individuals to the resources needed to assume cultural roles.
 - Number community individuals familiar with central community roles, including chiefs, counselors, right hands, whips, etc.
 - Number of community members shadowing or apprenticing central community roles
 - Percentage of community members with cultural roles that are actively searching for their replacements
 - Band or Nation survey of family or community needs for central community roles

11. Physical Environments

- Opportunities for community members to access physical environments appropriate to individual, social and cultural activities.
 - Number of places to engage in ceremonial gathering
 - Number of places to engage in resource gathering and resource gathering instruction
 - Number of places to engage in materials construction and instruction
 - Percentage of community members with knowledge of natural and built amenities
 - Community members with specialized knowledge of natural resources in natural environments
- Natural and built environments that reflect the community driven goals for identity maintenance
 - Number of natural environments that support seasonal resource gathering
 - Number of built environments that portray cultural values as owned by the collective and supporting individuals
 - Percentage of community members with knowledge of lands appropriate for specific cultural activities
 - Encouraged access to community lands central to maintenance of traditional activities across a range of activities
- A relational network linking important community practices to the environments most likely to facilitate them.
 - Number of families with knowledge of one area of resource gathering or processing
 - Number of families with knowledge of more than one area of resource gathering or processing
 - Percentage of individuals capable of promoting discussion of environmental planning taking into consideration the environmental needs of central community activities
 - Establishment of an individual to coordinate discussion of natural and built environments

12. Healthy Child Development

- Opportunities for children and youth to enhance a sense of self-identity and belonging that is rooted in their First Nation values and beliefs.
 - The number of culturally based prevention services delivered by First Nations service providers
 - The percentage of families who are serviced by a community based resource
 - The percentage of total cases served by a community based resource and indicating positive outcomes

- **Healthy, safe and supported First Nations children, youth, families and communities.**
 - Percentage of children coming into care for the first time
 - Percentage of children returning to care more than once
 - Agencies will track common health indicators such as teen pregnancies, school performance, incidence of FAS/FAE, incidences of youth in contact with the law as appropriate to each individual agency
 - Percentage of culturally based child placements
 - Percentage of successfully achieved service plans or care plans throughout the year

- **A comprehensive network of culturally based services in First Nations communities ranging from Prevention to Early Support to Intervention.**
 - The number of children, families and youth attending cultural programs or events
 - Number of community based programs which assist in strengthening the connection between children and youth and their families
 - Number of agreements between service providers to benefit children away from home

Appendix: List of Social Outcomes & Indicators

- A community with a functional understanding of Traditional Knowledge (*Outcome*)
 - Has there been an increase in the number of requests for traditional knowledge, language, or cultural consultations by the overall tribal structure? (*Indicator*)
 - Have there been specific requests for summer student, work-study or apprenticeships of a traditional knowledge, language, or cultural nature? (*Indicator*)
 - Have there been specific requests for workshops or training sessions of a traditional knowledge, language, or cultural nature? (*Indicator*)
 - Do community members feel more comfortable asking anonymous questions regarding traditional knowledge, language, or cultural topics? (*Indicator*)
 - Do community members feel more comfortable asking questions online regarding traditional knowledge, language, or cultural topics? (*Indicator*)
 - Do community members feel more comfortable asking questions publically regarding traditional knowledge, language, or cultural topics? (*Indicator*)
 - Do fluent speakers feel the frequency of language use has increasing? (*Indicator*)
 - Do fluent speakers feel the quality of the language use is increasing? (*Indicator*)
 - Are there more requests for storytelling events? If so, what is the target age of the audience? (*Indicator*)
 - Is the number of community members with knowledge of their lineage, family names, or family songs increasing? (*Indicator*)
 - Is the number of recorded and documented place names, family names, animal names, or plant names increasing? (*Indicator*)
 - Is the number of recorded interviews (audio or video) increasing? (*Indicator*)
 - Is the number of interview media being transcribed increasing? (*Indicator*)
 - Is the number of elders and community cultural consultants being recorded increasing? (*Indicator*)

- A community capable of openly discussing Risk and Uncertainty
 - Is there an increase in traditional/emergence/coyote stories detailing risk, risky behavior, or chance taking? Who is asking for them? Who is sharing them?
 - Are traditional/emergence/coyote stories detailing risk, risky behavior, or chance taking being interpreted for Ktunaxa community members, especially kids?
 - Is there an increase in the number of stories involving risk or uncertainty being digitized, translated, or transcribed?
 - Are traditional/emergence/coyote stories detailing risk, risky behavior, or chance taking being differentiated by the kind of risk? Danger to family members, danger to children, danger of losing property, etc.?
 - Are stories involving uncertainty differentiated by the nature of uncertainty? Is this uncertainty interpreted for community members? Are they categorized by kinds of uncertainty?
 - Is the number of stories involving uncertainty increasing? Is there an increased interest in recording them? Are community members offering to add their family recordings to the repository?
 - Is there an increase in the number of stories involving uncertainty being recorded, translated, and transcribed?
 - Is there an increase in the number of coyote stories recorded, translated, or transcribed?

- A community with an informed knowledge of Investment and Savings
 - Is investment interpreted as “investing in the survival of the people”, “investing in resources for future consumption”, or “investing in the individual”?
 - Are stories being recorded, translated and transcribed that contain themes of saving?
 - Are recordings of interviews (audio or video recorded) that contain themes of saving being categorized and differentiated?
 - Are lessons involving savings or investment being discussed with community members, students at and operated schools, or preschool students being shared and interpreted?
 - How many people have been counseled regarding traditional stories about saving or investing?
 - How many stories involving themes of savings or investment have been distributed to students, employees, or community members? Is this number increasing, decreasing or remaining the same?
 - How many words for the act of saving for the active investing in documented, recorded, transcribed, or included in language curriculum?
 - Do community members feel more comfortable asking anonymous questions regarding savings and investment?
 - Do community members feel more comfortable asking questions online regarding savings and investment?
 - Do community members feel more comfortable asking questions publically regarding savings and investment?

- A community actively linking Culture and Resources:
 - Are language lessons being designed that incorporate place names relating places to resources?
 - Are programs or services associated with Ktunaxa names for plants, animals, or people?
 - Are community cultural consultants or elders being interviewed about the land (or resources), the history of the traditional territory (or resources), or the covenant between the Ktunaxa and land (or resources)?
 - Do community members feel more comfortable asking anonymous questions regarding the relationship between culture and resources?

- Do community members feel more comfortable asking questions online regarding the relationship between culture and resources?
- Do community members feel more comfortable asking questions publically regarding the relationship between culture and resources?
- **A community with a transparent discussion of Wealth and Accumulation:**
 - Is there an increase in recording stories, histories, or legends with themes of wealth?
 - Is there an increase in recording stories, histories, or legends with themes of excessive wealth accumulation?
 - Is there an increase in recording stories, histories, or legends with themes of greed?
 - Is there an increase in recording, translation, or transcribing stories, histories, or legends with themes of generosity or stinginess?
 - How many Ktunaxa words are there for wealth, money, value, trade, commerce, entrepreneurial spirit, or property?
 - How many Ktunaxa words are there for profit, to profit off another, to trade and item with another person's and gain value and the process?
 - How many Ktunaxa words are there for the person that shares, a person that is stingy, a person that is equitable, or a person that is not equitable?
 - Do community members feel more comfortable asking anonymous questions regarding wealth and accumulation?
 - Do community members feel more comfortable asking questions online regarding wealth and accumulation?
 - Do community members feel more comfortable asking questions publically regarding wealth and accumulation?
- **A community empowered by Lands and Resources:**
 - Is there a relationship between community members and the resources department? Has the department maintained communications with community cultural consultants from each of the communities? Have they maintained regular communications?
 - Has the resources department included the values or opinions of their employees into the policy design for evaluation process? Have they encouraged their employees to continue their education, to begin regular preventative maintenance healthcare measures, to engage in blood sugar or blood pressure testing?
 - Has there been an increase in requests for work-study, summer student, or scholarships with the resource department?
 - Do community conversations about resources and resource management differentiate between long run and short run processes? Do these conversations differentiate between short-term and long-term importance of the resources?
 - Do community conversations about resources and resource management link Ktunaxa lands and resources to the immediate incomes (or other forms of immediate family sustenance) of sector employees, nation members, community cultural consultants, or elders? Does this conversation take place and the presence of Ktunaxa children, adolescents, or young adults?
 - Does the sector administration engage in activities that demonstrate permanent impacts of consumption of resources, cumulative effects of resource depletion, or overharvesting of resources as destructive to the Ktunaxa way of life? Are these activities linked to permanent alteration of the Ktunaxa culture through discussion with sector employees, nation members, community cultural consultants, or elders? Does this conversation take place and the presence of Ktunaxa children, adolescents, or young adults?
 - Is there an increase in the number of Nation members that associate access to resources has an inherent right?
 - Is there an increase in the number of Nation members that associate resources with their personal or family consumption?
 - Is there an increase in the number of Nation members that associate resources as a benefit that should be preserved for future generations?
 - Is there an increase in the number of Nation members that associate resources with being a necessary part of their survival (survival as an individual, survival as a family, survival as a nation)?
- **A community knowing its Phases of Life:**
 - Is there an increased understanding of regarding early life stages? These include specific cultural milestones such as Indian names, moving from breast milk diet, and universal milestones such as when a child starts talking, walking, smiling, showing an interest in feeding, solid foods, grasping with hands, association with blankets, favorite clothes, favorite colors, favorite foods, pets, dolls, toys, etc.
 - Is there an increased understanding of regarding life changes of children from the ages of 6 to adulthood? Specific areas of interest should include propensity for occupation, competition, learning, hunting, materials gathering, basket making, clothing or regalia making, foods, nature of relationships with uncles, aunts, and grandparents, etc.
 - Is there an increase in intergenerational communication of the life cycle, teaching, history, leadership, cultural advising, family history, or other roles in intergeneration communication?
- **A community incorporating Traditional Education and the Learning Process:**
 - Is there an increase in the frequency that individuals request information or engage in discussions regarding the learning process, including what people know about traditional roles, and the transmission of skills between

- generations? These would include hunting, gathering, camping, trails, maps, history, legends, language transmission, etc.
- Is there an increase in the frequency of traditional classroom discussions? Here the ‘classroom’ is placed in context of where you learned, in what setting, what lessons, who shared this information with you, what the topic of the conversation was, etc.
 - Is there an increase in discussions summarizing the source of any particular traditional skill or job that was remembered? These may include common camp responsibilities, specific jobs, specific cultural roles, if the person was a family member, a community members, or other association, etc.
- **A community built on Social and/or Family Responsibilities:**
 - Is there an increase in the discussion of the role of the dance leader, lead singer, war dance chief, other dance chief, chief or sub chief, councilor, cooks at gatherings, graveyard caretakers, caretakers or translators, doormen, fire keepers, wood gatherers, water persons, camp criers, etc.?
 - Is there an increase in the discussion of reason for participating in sustenance gathering, sustenance, processing, resource management, resource gathering, traditional tool making/maintenance (arrows, bows, nets, traps) or contemporary tool making/maintenance (firearms, ammunition, fishing or trapping equipment, boats, quads, radios, etc.)?
 - Is there an increase in the discussion of caretakers of elders, children, infirm or diseased, the disabled, or of other specific community individuals? Key points should reflect the motivations for keeping these persons strong as a tool of keeping their charges strong and healthy.
 - Is there an increase in the discussion of notions of an individual’s role in a family? These topics may include:
 - Aspects of childbirth and reproduction, pregnancy, midwifery, childbirth, etc.
 - Aspects of parenthood, responsibility to children or offspring, responsibility to spouse, dispute resolution, divorce, adultery, etc.
 - Aspects of family decision making dynamics (who makes decisions, who should be a part of the conversation, who acts as an appellate force).
 - Is there an increase in the discussion of grounds for child removal, or placing a child in another situation?
- **A community still using Traditional Names**
 - Is there an increase in the discussion of Indian names? These names could be in Ktunaxa or another First Nations language. Yet, others may be loose English translations of traditional names. Specific interview dimensions should include:
 - The source of the name, if the name is from a family member, a story, a dream, a family member, etc.
 - The manner of name transmission such as the source of the name, where the name was given, if the name was given by a community cultural consultant, a grandparent, the dance leader, or other person.
 - The occurrence of the name, such as if another Ktunaxa has the same name, does another Ktunaxa have a name similar or from the same dream, story, event, etc.
 - If the name is recorded, either in English or Ktunaxa, if the individual can pronounce his or her name, if the individual knows the significant history of the name, etc.
- **A community communicating via the Oral Tradition:**
 - Is there an increased participation in communication that benefits individual’s understandings of historical stories, including the stories detailing individual, personal, family, friendship, band, and Ktunaxa histories?
 - Is there an increased participation in communication that benefits individual’s understandings of traditional legends, the morals of the stories, the characters in the accounts, and the generalized ethical dilemmas portrayed in the stories?
 - Is there an increased participation in communication that benefits individual’s understanding of nouns for various subjects (such as peoples, family terms, other bands/tribes, animals, place names, objects, etc.)?
 - Is there an increased participation in communication that benefits individual’s understandings of the language, including the differentiation of subjects/verbs/objects/tenses, subject-verb conjugation, and other aspects grammar?
- **A community still celebrating Rites of Passage:**
 - Is there an increased interest in the community concepts of rites of passage? These interviews will be about vision quests, fasting, first hunt event, being sent out on specific cultural directions, etc.
 - Is there an interest in increasing access to elders, grandparents, community cultural consultants, or family members that could help with direction with rites of passage?
 - Is there an interest in increasing participation in rites of passage?
- **A community producing Food and Eating:**
 - Is there an increase in the numbers of community members participating in the traditional diet, or an increasing ratio of traditional to contemporary diet?
 - Is there an increased interest in specific foods important to the Ktunaxa (meats, fish, roots, berries, bulbs, etc.)?

- Is there an increased interest in the times of the year the foods are gathered, planning for the food gathering, who makes the decision to gather/hunt/process and where the activities take place, etc.?
 - Is there an increased interest in beliefs about specific foods and their uses or purposes (such as berries for sweeteners, combinations such as bitter root and berries, use of grease or tallow, cooking practices like stone soup or wind drying, etc.)?
 - Is there an increased interest in foods banned or having associations or connotations (like specific foods a pregnant woman should not eat, foods that keep a person healthy, etc.)?
 - Is there an increased interest in foods no longer easily accessible due to loss of availability, loss of animal or plant, or food traditions not passed down?
- **A community at peace with its Indigenous Identity:**
 - Are there more individuals identifying themselves as Ktunaxa by their actions? Anonymously? Online? Publically?
 - Is there an increased interest in understanding actions that identify an individual, a family, or a community as Ktunaxa? These may include beliefs, practices, or activities (such as making a road, serving their community, going to the sweat, knowing their history, speaking their language, being connected to the social economy, fulfilling a role in the social community, being born to Ktunaxa parents, being adopted by Ktunaxa parents, etc.). These interviews will be wide-ranging and open ended.
 - Is there an increased interest in understanding traditional ceremonial/regalia/ beadwork patterns that express the identity of an individual, family, or community as Ktunaxa?