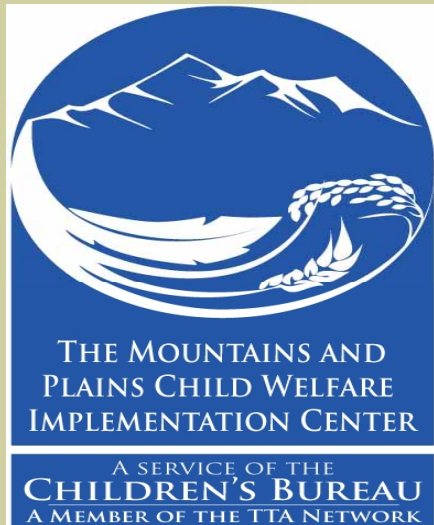


Working Together to Protect Children and Preserve Families:

Cultural Competence with American Indian/Alaska Native Tribes



October 12, 2011



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Marketa Gautreau

Western and Pacific Child Welfare Implementation Center

Francine Eddy Jones

Central Council of Tlingit Haida Indian Tribes of Alaska

Session Goals



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- Systemic approach to address disproportionality
- Cultural humility and culturally relevant child welfare systems
- Understanding the impact of historical trauma
- Fostering authentic partnerships between tribes and states

Implementation Centers – Filling the Gap



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- States and Tribes don't always have the resources necessary to implement comprehensive system change
- National Resource Centers provide targeted training and technical assistance
- Implementation Centers provide in-depth and long-term consultation and foster peer networking with States and Tribes to foster systems change

Regional Implementation Centers

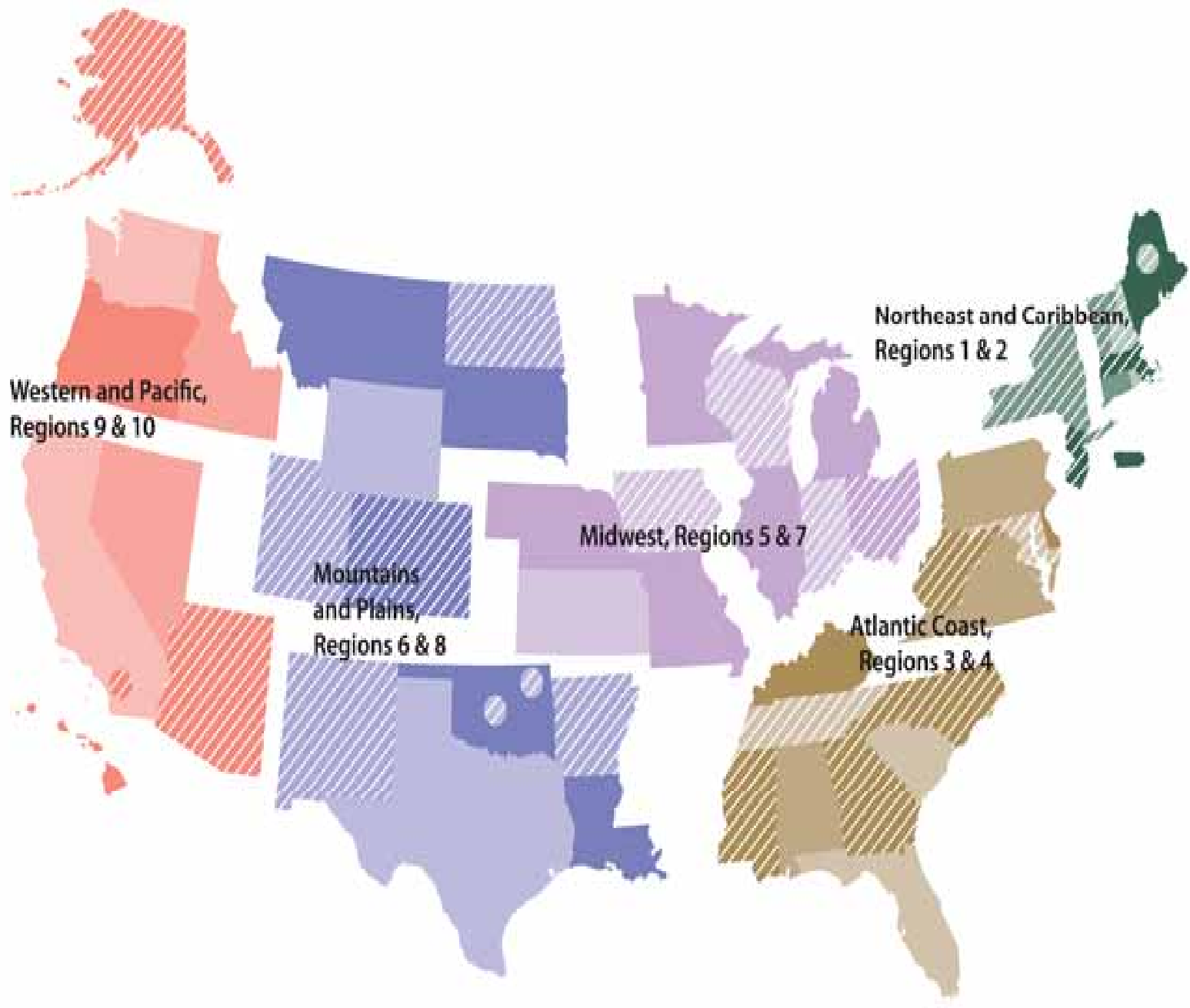


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Implementation Center	Organization
Northeast & Caribbean Implementation Center (NCIC)	University of Southern Maine, Muskie School of Public Service
Atlantic Coast Child Welfare Implementation Center (ACCWIC)	University of Maryland School of Social Work
Midwest Child Welfare Implementation Center (MCWIC)	University of Nebraska-Lincoln, Center on Children, Families & the Law
Mountains & Plains Child Welfare Implementation Center (MPCWIC)	University of Texas at Arlington with the University of Denver and The Native American Training Institute (NATI)
Western & Pacific Child Welfare Implementation Center (WPIC)	American Institutes for Research, partnering with National Indian Child Welfare Association, Center for the Study of Social Policy, National Technical Assistance Center for Children's Mental Health at Georgetown University, and the Florida Mental Health Institute at the University of South Florida



**Diagonal lines indicate States/Tribes/Counties where implementation projects are being conducted.*

WPIC's Approach to Change

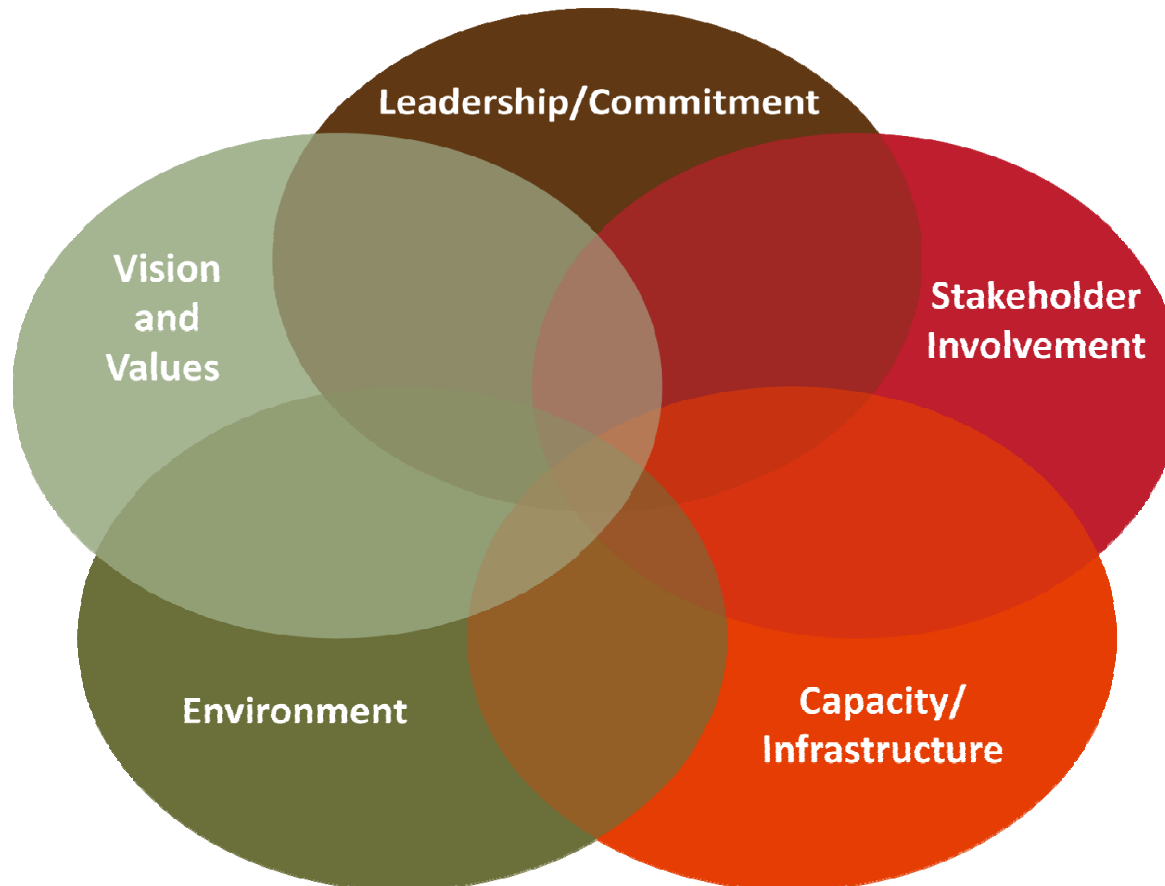


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Key Elements for Implementing Sustainable Systems Change



Alaska Child Welfare Disproportionality Reduction Project



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The Case for Change....



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- While the Alaska Native population is 15.2% of the state population, 62% of all children in out of home placement in AK are native.
- Over 250 Alaska Native villages are located across huge geographical area twice the size of Texas.
- There are fundamental differences in legal opinions between state and tribal governments regarding the scope of authority, including matters of child welfare.

Renewed Commitment to Address Challenges



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- AK's performance on 1st and 2nd round of CFSRs identified continued concern with over-representation of Alaska Native children.
- Recent settlement of the Alaska Superior Court Curyung Decision requires Office of Children's Services to engage in improved ICWA compliance practice.

Goals for Alaska Disproportionality Reduction Project



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- Strengthen cultural competence
- Enhance interagency collaboration and state-tribal relations
- Implement family centered, state tribal alternative response system
- Promote tribal participation in decision making and services
- Enhance tribal resource family development
- Prevent out of home placements when possible

Cultural Humility



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“The most important part of culture...is that which is hidden and internal, but which governs the behavior encounter.” (E.T. Hall, *Beyond Culture*, 1976)

- Cultural humility involves self-awareness, self reflection and self critique, as well as an awareness, respect, and acceptance of others and differences in the contrasting cultures, core beliefs, and values.

Learning about Tribal Perspectives



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- Importance of Tribal sovereignty
- Worldview is holistic, cyclical perspective (non-linear)
- Culture, tradition, values and language considerations
- Communication style
- Relationships and respect for authority/elders
- Lack of trust is influenced by history of trauma, oppression and racism

Experience of Historical Trauma



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Understanding Historical Trauma



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- Historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma.
- Many Native Americans/Alaska Native individuals and tribes struggle with unresolved historical grief .
- Issues such as historical trauma, citizenship, sovereignty, and cultural identity have implications for the provision of culturally competent services.

Beginning the Journey



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- Name and address historical trauma
- Build trust through shared commitment
- Authentic partnerships
- Empower leaders
- Promote action despite political environment
- Bring hope for change (Hawaii Differential Response Model)
- Improve communication through honest dialogue “Courageous Conversations”



“Courageous Conversations helped to shine the light on where we are not being culturally competent”

- Seeking to understand each other and to work together to bring a solution:
 - Gain wisdom by seeing a bigger perspective
 - Gain an understanding that will establish trust
 - Gain knowledge to take the next step

Successes: Having Our Voices Heard



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- Designed the project so that the tribes own the vision, goals and plan.
- Created a shared understanding of what needs to change between state and tribes and state and tribe partner to lead workgroups for moving the plan forward.
- Fostered realistic expectations and allowed flexibility to change the scope of the project so that goals can be accomplished.
- Facilitated more transparent communication between the state staff and tribal representatives.
- Strengthened tribal leadership capacity so that there is more willingness to propose solutions.
- Ensured involvement of state and tribal authority so that the work is connected to executive level decision makers.

Challenges



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- Inconsistent inclusion of tribes at state meetings.
- Limited tribal input into new statewide child welfare practice model.
- Tribal signature not required for child welfare referrals for services.
- Limited engagement of frontline workers and supervisors in ensuring tribes are at the table.

Recommendations for Working Together



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- Need trusted tribal and state representative to facilitate courageous conversations.
- Cannot underestimate the importance of connections and relationship building.
- Tribes need to be empowered to have a voice and participate at the table where different perspectives can be heard.

Additional Perspectives



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Panel Participants:

- Maria Scannapieco, Mountains and Plains Child Welfare Implementation Center
- Mark Ells, Midwest Child Welfare Implementation Center



Mountains and Plains Child Welfare Implementation Center Tribal Projects

- **The Skun-eyah (Garden) Project** – collaborative project of two tribes, Three Affiliated Tribes (Mandan, Hidatsa and Arikara Nations) and Turtle Mountain Band of Chippewa.
- The **Osage Nation** implementation project goal is three-fold: develop a business mapping model, develop and articulate a culturally based family centered practice model, and create a decision support data system to support practice.
- **Shawnee Child Protection Team (SANACPT) Culturally Responsive Foster Parent Training Model, Shawnee, Oklahoma.**

SANACPT is comprised of six Native American Tribes: Absentee Shawnee Tribe, Citizen-Potawatomi, Kickapoo Tribe of Oklahoma, Sac-Fox, Seminole and Iowa Tribe of Oklahoma. The project will focus on developing a culturally appropriate foster parent training curriculum and training model.

Best Outcomes for Indian Children Project

Tribally-driven Collaborative Effort between DCF, MCWIC, and the Wisconsin Tribes





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**What are your experiences
in
Working Together
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