***California Practice Model Elements***

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| **Theory** | **How it explains the root of the problem of child maltreatment** | **Associated Values identified for the CA Practice Model** | **Associated Principles identified for the CA Practice Model** | **Associated Practice Elements identified for the CA Practice Model** |
| **Orienting Theories** |
| **Conflict Theories** | Explains why families, particularly those who are **poor** (along with African American, Native American, and Latinos) struggle as a result of historical and present traumatization and oppression by members of dominant groups in society. The fundamental belief is that the playing field is not level and these groups are hurt as a result. Thus, our ultimate goal is to seek avenues to level the playing field by ensuring the poor and minority families have resources (e.g., access to health care, mental health care, other services, high quality child care, good schools, transportation, housing, decent paying jobs, etc.) and freedom from oppression. To keep from oppressing them, we need to become culturally competent, have cultural humility, seek to empower families and work in partnership with not only the youth or nuclear family but the extended family and larger cultural community.  | **We work in partnership with families, youth, foster parents, communities, tribes, and service providers.****We are transparent and open in our work with children, youth, families, tribes, communities and service providers.****Our system and interactions are grounded in cultural humility.****Effective services and supports are available to meet family needs.** | * We value the family’s experiences and perceptions and build partnerships based on mutual respect and trust.
* We work with families to facilitate their role as decision makers and safety planners for their children.
* We partner with communities and tribes to promote the use of services that are community / tribe-based and employ formal and informal support systems.
* We value mutual honesty, transparency, and accountability in our work with children, youth, families, tribes, communities, and service providers.
* We listen, communicate, and honestly share issues, concerns, and progress in our interactions and this is reflected in all reports.
* We engage in ongoing efforts to ensure our interactions indicate our cultural humility, our respect for the family’s culture, our interest in learning from the family about their culture, and our work to identify and address institutional and personal bias.
* We work with families and communities to identify, advocate for, link, and support use of evidence-based, trauma-informed, individualized, needs-driven, strengths-based services and supports.
* We consider research evidence; professional expertise; and family and community / tribe values, preferences, and circumstances as we work with families to make service plans.
* Timely, culturally relevant, family-driven services are accessible and available.
 | * **Engagement**
* **Inquiry / Exploration**
* **Self-Advocacy**
* **Advocacy**
* **Teaming**
* **Shared Commitment and Accountability**
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| **Orienting Theories** |
| **Humanistic Theory (e.g. Maslow’s Hierarchy of Needs, Person-Centered****Strengths Based****Solution Focused****Motivational Interviewing)** | Parents who do not have their own physiological, safety or belonging needs met have a difficult time meeting these needs in their children.Parents who did not receive unconditional positive regard from their own families, teachers etc. thus they have difficulty giving that to their children.The fundamental belief of Humanism is that each person inherently has strengths, dignity and worth and the ability to change and should thus be treated with respect and afforded self-determination. Thus, our goal is to be client centered, empathetic, compassionate, genuine, authentic and transparent in our interactions with individuals, families and cultural groups. | **Children and youth are safe, have a loving permanent family, and are supported to achieve their full developmental potential.****We work in partnership with families, youth, foster parents, communities, tribes, and service providers.****Our system and interactions are grounded in cultural humility.****We believe in the potential for change in families and in ourselves.****Effective services and supports are available to meet family needs.** | * We provide the supports necessary to keep children and youth safe from abuse and neglect.
* We build permanency for all children and youth so that every child and youth has a lifelong, loving, permanent, legal family.
* We work to help families function at their best and to assist children and youth to achieve their full developmental potential.
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* We believe that families can grow and change to promote their own safety and well-being.
* We engage in continuous quality improvement in an environment of learning and development in our agencies and among our workforce.
* We listen and learn from children, families, partners, and each other and work together to support self-reflection, critical thinking, individual and organizational development, humility, and improvement.
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| **Neuro-Developmental Theories** |
| **Family Life Cycle Theory** | The task of parenting is complex, challenging and difficult for all families who struggle from time to time- especially with certain aspects of family life (e.g. transitions, developmental milestones, introduction of paramours)The fundamental belief of FLCT is that all parents struggle with raising children and that maltreatment tends to occur as a part of managing developmental milestones and family transitions. Our goal is to empathize with our families and share the knowledge and skills available for managing developmental milestones and transitions more successfully.  | **Children and youth are safe, have a loving permanent family, and are supported to achieve their full developmental potential.****We believe in the potential for change in families and in ourselves.** | * We provide the supports necessary to keep children and youth safe from abuse and neglect.
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| **Contemporary Trauma Theory** | Being traumatized can create the context for harsher punishment of children and child maltreatment is a traumatic event for a child. So trauma is both a cause and an effect of child maltreatment. This theory incorporates stress, risk and resilience and neuro-biological findings (Perry, Herman)The fundamental belief is that trauma affects the brain, body, development, thoughts, feelings, mental health and behavior of individuals, patterns in families and norms of oppressed groups and cultures. Our goal is to set up a system that works to prevent and treat trauma in staff and will not re-traumatize clients but help clients be resilient and overcome the trauma. | **Children and youth maintain attachments with family members, friends, community, culture, and tribe.** | * We work to keep families together and support ongoing relationships with siblings, extended family members and mentors.
* Placement in out-of-home care happens only when all other options to ensure safety have been exhausted.
* We work with families, communities and tribes to place children and youth with people they know and in their home community or tribe.
 | * **Engagement**
* **Inquiry / Exploration**
* **Self-Advocacy**
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| **Neuro-Developmental Theories** |
| **Attachment Theory** | Focus on nature and impact of child maltreatment and how to intervene (not why child maltreatment occurs).Children need consistent nurturance and protection. The fundamental belief is that people need connection, thus attachment between parents and their children and siblings with one another should be honored. Our goal is to seek to keep families together if at all possible. If we remove children our goal should be to strive to keep them connected to parents, siblings, extended family members, and their culture. If they must move them from family permanently our goal is to ensure that children form attachments to foster parents, foster siblings and adoptive parents and siblings. If youth age out of the system our goal will be to ensure that youth have the relationship skills to form attachments, develop friendships and have a social support network | **Children and youth are safe, have a loving permanent family, and are supported to achieve their full developmental potential.****Children and youth maintain attachments with family members, friends, community, culture, and tribe.** | * We provide the supports necessary to keep children and youth safe from abuse and neglect.
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| **Intervention Theories** |
| **Behaviorism****(Social Learning Theory****Tie with Cognitive Processes including****CB Family Therapy****CBT, TF-CBT,** **Relapse Prevention** **Empowerment)** | Cause of maltreatment is a result of parents’ own conditioning and social learning (including role of oppression as well as own maltreatment history)Cognitive distortions and emotions can exacerbate the problemThe fundamental belief is that distal (e.g. historical and current oppression and trauma of groups, loss of a job) and proximal (e.g. frustration, triggers, feeling inadequate) variables are what lead to maltreatment and patterns that cause children to lack safety and connection. These can be found, understood and changed through cognitive and behavioral interventions so that parents can preventmaltreatment now and in the future (through planning, escaping, interacting differently). | **We believe in the potential for change in families and in ourselves.****Effective services and supports are available to meet family needs.** | * We believe that families can grow and change to promote their own safety and well-being.
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| **Intervention Theories** |
| **Note that Solution Focused theory also applies to intervention such as SoS, SOP, SBC** | Assessment and treatment of maltreatment best when focused on strengths, exceptions and solutionsThe fundamental belief is that tough situations will be remedied with a greater focus on solutions and strengths rather than on problems. The goal is to make sure that Interventions build on client strengths and exceptions to the problematic behaviors that brought the family to the attention of child protective services and child welfare services  | **We work in partnership with families, youth, foster parents, communities, tribes, and service providers.****We believe in the potential for change in families and in ourselves.** | * We value the family’s experiences and perceptions and build partnerships based on mutual respect and trust.
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| **Organizational Theories** |
| **Competing Values-Quinn****Combines all major organizational theories of 20th Century** | In order to create, change and manage organizations, leaders need to compete, control process, collaborate and create new opportunities so as to be able to change and adjust quickly as necessary to survive. But these foci come with competing values, difficult choices and potential conflict for leaders/managers.The fundamental belief is that leading, managing and changing organizations requires acknowledgement of competing values inherent in key tasks and the ability to manage those competing values in creating and maintaining a healthy and successful organization. Leaders need to see the value in all of these perspectives- only privileging one value over another when necessary otherwise allow all to operate. | **We believe in the potential for change in families and in ourselves.****Effective services and supports are available to meet family needs.** | * We believe that families can grow and change to promote their own safety and well-being.
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| **Organizational Theories** |
| **Organizational Culture and Climate Theory****Parallel Process** (Also linked to Psychodynamic Theory, Social Learning Theory, and Systems Theory. | The rules and norms of an organization (the culture) and the feelings that people have as a result of being a part of that organization (the climate) have a great impact on organizational effectiveness. The fundamental belief is that the relationship between management and staff affects the relationship between staff and clients/community partners. A healthy culture and climate in organizations includes 1) rules that are transparent, fair, meaningful and effective in helping the organizational reach desired outcomes and can be challenged and changed if need to be; 2) norms that are based in humanism, management that is transparent, collaborative, humane, fair, generous and attentive to not only need for production but need for valuing and supporting human capital and meeting the needs of all stakeholders and 3) results in a workforce that has resources it needs to accomplish the job, highly engaged, satisfied and competent.  | **We believe in the potential for change in families and in ourselves.****We have a healthy, competent, and professional workforce.** | * We believe that families can grow and change to promote their own safety and well-being.
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* We believe in quality recruitment, staff development, training, and support.
 | * **Workforce Development and Support**
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| **Organizational Theories** |
| **Organizational Culture and Climate Theory****Trauma Informed organizations and systems (could be considered a part of the Systems of Care Approach)**  | A system is trauma informed when it understands the impact of traumatic stress on the children and families it serves and understands how the system can mitigate the impact of trauma or prevent re-traumatizationIt also understands secondary trauma and its impact on the workforce and resource families as well as on the system itself (how trauma affects the child welfare system)The fundamental belief is that the organization in which people practice with clients can either exacerbate or help to alleviate the trauma. The goal is to have a trauma-informed organization to ensure trauma is relieved in clients. | **We are transparent and open in our work with children, youth, families, tribes, communities and service providers.****Our system and interactions are grounded in cultural humility.****We believe in the potential for change in families and in ourselves.****Effective services and supports are available to meet family needs.****We have a healthy, competent, and professional workforce.** | * We value mutual honesty, transparency, and accountability in our work with children, youth, families, tribes, communities, and service providers.
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| **Organizational Theories** |
| **Organizational Culture and Climate and Open Systems Theory both undergird Organizational Learning and** **The Learning Organization (Argyris, Senge, 2008)**  | The entire organization must contribute to developing new products, structures and processesThe org must be structured and managed in a way that allows the employees to constantly form new ideas based on surroundings, which are collected, tested and implementedThe fundamental belief is that the way to reach lofty goals in organizations is to strive for excellence and improvement of structures, processes, and products. The goal is to value new ideas, innovation and experimentation and honor the role of learning, problem solving, building on solutions (use of appreciative inquiry), serving and supporting staff and feedback loops- including the use of both quantitative and qualitative data- in ensuring continuous quality improvement. | **Our system and interactions are grounded in cultural humility.****We believe in the potential for change in families and in ourselves.** | * We engage in ongoing efforts to ensure our interactions indicate our cultural humility, our respect for the family’s culture, our interest in learning from the family about their culture, and our work to identify and address institutional and personal bias.
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***Values and Principles***

Values and principles work together to reflect the theoretical framework and form the path from theory to practice. Values are an expression of an ideal or optimal state of being. Principles provide a more detailed operationalization of the value and give an idea of what the value would look like in practice

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| **Values** | **Associated Principles** |
| **Children and youth are safe, have a loving permanent family, and are supported to achieve their full developmental potential.** | * We provide the supports necessary to keep children and youth safe from abuse and neglect.
* We build permanency for all children and youth so that every child and youth has a lifelong, loving, permanent, legal family.
* We work to help families function at their best and to assist children and youth to achieve their full developmental potential.
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| **We work in partnership with families, youth, foster parents, communities, tribes, and service providers.** | * We value the family’s experiences and perceptions and build partnerships based on mutual respect and trust.
* We work with families to facilitate their role as decision makers and safety planners for their children.
* We partner with communities and tribes to promote the use of services that are community / tribe-based and employ formal and informal support systems.
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| **Children and youth maintain attachments with family members, friends, community, culture, and tribe.** | * We work to keep families together and support ongoing relationships with siblings, extended family members and mentors.
* Placement in out-of-home care happens only when all other options to ensure safety have been exhausted.
* We work with families, communities and tribes to place children and youth with people they know and in their home community or tribe.
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| **We are transparent and open in our work with children, youth, families, tribes, communities and service providers.** | * We value mutual honesty, transparency, and accountability in our work with children, youth, families, tribes, communities, and service providers.
* We listen, communicate, and honestly share issues, concerns, and progress in our interactions and this is reflected in all reports.
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| **Our system and interactions are grounded in cultural humility.** | * We engage in ongoing efforts to ensure our interactions indicate our cultural humility, our respect for the family’s culture, our interest in learning from the family about their culture, and our work to identify and address institutional and personal bias.
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| **We believe in the potential for change in families and in ourselves.** | * We believe that families can grow and change to promote their own safety and well-being.
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* We listen and learn from children, families, partners, and each other and work together to support self-reflection, critical thinking, individual and organizational development, humility, and improvement.
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| **Services and supports are available to meet family needs.** | * We work with families and communities to identify, advocate for, link, and support use of evidence-based, trauma-informed, individualized, needs-driven, strengths-based services and supports.
* We consider research evidence; professional expertise; and family and community / tribe values, preferences, and circumstances as we work with families to make service plans.
* Timely, culturally relevant, family-driven services are accessible and available.
 |
| **We have a healthy, competent, and professional workforce.**  | * We work to support the health, safety, and professional development of staff.
* We believe in quality recruitment, staff development, training, and support.
 |

***Casework Components***

Casework components describe key casework functions that the practice model will address. They link the model to specific casework tasks such as:

* Prevention
* Engagement
* Assessment
* Planning and Service Delivery
* Monitoring and Adapting
* Transition

The graphic below highlights the non-linear nature of these casework components; they are not point-in-time events, but are ongoing and repeated throughout our work with a particular family. For example, engagement is required in order to effectively assess, service plan, monitor, and transition; assessment is part of transition planning, service planning and monitoring for progress.

**Prevention**

**Engagement**

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**Assessment**

 **Planning and Service Delivery**

**Monitoring and Adapting**

***DRAFT Practice Elements***

The development of a practice model moves from the broad theoretical framework through the more specific values and more concrete principles toward even greater detail. Practice elements define how the model proposes to embody its values and enact its theoretical basis at the practice level and they link the model’s values and principles to the core aspects of practice that are essential to the model's success. As with the casework components, it is important to remember that the practice elements are not linear, but represent a description of how we practice in every interaction as we work with families.

***Engagement***

We work to engage with families, their communities and tribes:

* We respect and value the perspectives, abilities and solutions of families and their supportive communities and tribes in all teaming and casework practice. We facilitate dialogue with families and their teams to ensure that we understand their point of view.
* We approach all interactions with openness, respect, and honesty. We ask global questions and use understandable language. We describe our concerns clearly.
* We connect with families, children, youth, communities, tribes, and service providers to build a network of formal and informal supports.

***Inquiry / Exploration***

We use tools to explore family relationships, natural supports, and safety concerns:

* We use inquiry and mutual exploration with the family to find, locate, and learn about other family members and supportive relationships children, youth, and families have within their communities and tribes.
* We explore with children their worries, wishes, where they feel safe and where they want to live.
* We work with the family to find other family members and identify other supports for the family, children, and youth.

***Self-Advocacy***

We promote self-advocacy:

* We encourage and support families and youth speaking out about their own experiences and taking a leadership role in assessing, finding solutions, planning, and making decisions.
* We affirm the family’s experiences and support their self-identified goals.

***Advocacy***

We advocate for services, interventions, and supports that meet the needs of families:

* We speak out for children, youth and families in order to support them in strengthening their family, meeting their needs, finding their voice and developing the ability to advocate for themselves.

***Safety, Permanency and Well-being***

We promote safety, permanency and well-being for all children and youth:

* We address safety, permanency, health, education, spiritual, and other family needs through assessment and ongoing partnerships with families and their supportive communities and tribes, including exploring and responding sensitively to the current and historical trauma and loss family members and caregivers may have experienced.
* We support the family's recovery by helping them find and access culturally-sensitive resources, supports, healing practices and traditions.
* We use coaching strategies to help families demonstrate and practice new skills, reflect on challenges, and develop plans.

***Teaming***

We work in partnership with families, communities, tribes, and service providers:

* We rely on the strength and support that a family’s community, cultural, tribal and other natural relationships can provide to help the family meet their underlying needs.
* We facilitate partnerships with formal and informal networks to help the family build an ongoing circle of support.
* We build teams by demonstrating respect, following through, and talking about team roles and team dynamics.

***Shared Commitment and Accountability***

We collaborate with the family and their team in assessment, decision-making, and planning:

* We ensure that every assessment and decision is the product of the work of both the social worker and the family, and in many cases inclusive of the collaborative work within the child and family team.
* We work with the family and their team to develop and adapt service plans to help families overcome barriers and find services and supports that meet their needs.

***Workforce Development and Support***

Our system provides support to the workforce:

* We offer professional development opportunities, leadership, supervision, coaching, and workload support that facilitate a healthy and positive workforce.
* We ensure that our organizational culture parallels the best practice of social workers in the field.