## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>SEGMENT</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Day 1, Segment 1: Welcome, Overview, Introductions</td>
<td>2</td>
</tr>
<tr>
<td>Day 1, Segment 2: Historical Trauma and Cumulative Collective Trauma</td>
<td>4</td>
</tr>
<tr>
<td>Day 1, Segment 3: The Other Side of History</td>
<td>9</td>
</tr>
<tr>
<td>Day 1, Segment 4: Tribal Structure</td>
<td>14</td>
</tr>
<tr>
<td>Day 1, Segment 5: From Outsider to Insider</td>
<td>17</td>
</tr>
<tr>
<td>Day 1, Segment 6: What Insiders Say and Partnership Building</td>
<td>18</td>
</tr>
<tr>
<td>Day 1, Segment 7: Finding the Unseen Youth</td>
<td>24</td>
</tr>
<tr>
<td>Day 1, Segment 8: How Do I Do That?</td>
<td>27</td>
</tr>
<tr>
<td>Day 1, Segment 9: Uncovering the Hidden Resources</td>
<td>29</td>
</tr>
<tr>
<td>Day 1, Segment 10: Closure and Evaluation</td>
<td>31</td>
</tr>
</tbody>
</table>
DAY 1, SEGMENT 1:
WELCOME, OVERVIEW, INTRODUCTIONS
30 min

- Trainers introduce themselves including experience in CWS and with tribal community to establish themselves with the trainees.
- Trainer review of Course Description and Training Goals
- Trainer indicates where the Learning Objectives and Competencies are posted—Three Charts

TRAINING ACTIVITY 1A
ICEBREAKER: CULTURAL AND VALUE-BASED INTRODUCTIONS

Approximate time: 15 minutes

Materials:
• PowerPoint Slides 1-3

Group Size: Table groups

Activity Description: Exercise attempts to offer participants a more sensitive way of introducing themselves in a group setting where Native Americans are present. Trainees will be provided a way to introduce themselves by illuminating American Indian values that emphasize community and family over the western value of individualism. This activity works best when contrasting an introduction that is title- or position-based with an introduction that is relationship-based.

Training Activity:
Steps:
1. Explain to participants that because tribal values place emphasis on family, clan, tribe, or group vs. the individual, one’s understanding of this value can be conveyed during introductions, either personally, or in a group, when tribal members are present.
2. Ask for at least 2 volunteers to stand, or identify 2 non-tribal individuals to participate.
3. Ask them to introduce themselves as they would in any of their meetings.
4. Model a culturally sensitive introduction by:
   • pointing out individuals you have worked with and identify them;
   • telling the group how long you have been involved and what types of causes and projects you both care about;
5. Ask volunteers to re-introduce themselves in this new culturally-sensitive way.

Examples:
**Non-Tribal:** Hello, my name is Jeff Walton and I’m a supervisor in East Region in Continuing Services.

**Tribal:** Hello, my name is Jeff Walton and my family and I have lived in San Diego since 1970, and I’ve worked with Liz when we were both with the County. I’ve worked with Tom on committees that addressed substance abuse, and I was sent here today by Dana, whom I just met at the last Coalition meeting.

*End of Activity*

**PowerPoint Slides 1-3**
DAY 1, SEGMENT 2:  
HISTORICAL TRAUMA AND CUMULATIVE COLLECTIVE TRAUMA  
35 min

TRAINING ACTIVITY 2A  
EXPLORING HISTORICAL AND CUMULATIVE TRAUMA AND PERSONAL TRAUMA

Approximate time: 15 minutes

Materials: None. Lecturette and sharing by trainers as described below.

Training Tip: The introduction of this segment begins the process of understanding the basis for pervasive mistrust and fear of governmental systems, especially child welfare services, held by many diverse groups, and particularly by Native Americans.

The visual technique of “the road” (in the PowerPoint) will be used to illustrate the message of how the points presented throughout the training moves us on in our understanding of American Indian culture.

Each trainer reads one of the following definitions. Each trainer will provide a clear example demonstrating how one historical traumatic event impacted their ancestors, and how that experience has fostered a cumulative and collective traumatic impact on subsequent generations.

- Trainer should be aware that discussion of personal experience with historical trauma in one’s life experience can be difficult for some trainees and that sharing their personal experiences in this regard is voluntary.

Tribal Trainer example should reflect the specific impact of one of the U.S. policies, included in the historical trauma definition below, on their tribal ancestors, and on their family or tribe today.

Non-Tribal Trainer example should reflect a personal example of non-tribal historical trauma. Examples may include death, divorce, forced separations, or family division caused by wars, military service, or incarceration. Trainer should share how one traumatic experience can impact generations, and share what kind of impact is still experienced by a family today.

- Trainer can use one of these non-tribal examples:
  “My sister died in a house fire when I was very young. The grief of my parents caused them to move the family away from that place and from the extended
family there. They were so grief stricken that they detached from me and never were emotionally close to me again. I believe it was because of the fire. It took me a long time to realize how that impacted my self-esteem and my relationships with others. It still gets triggered when I meet someone I like and I have difficulty committing to that relationship.”

**Closure:** Trainers should process the “feelings” of this experience by sharing how this trauma has, and does, affect relationships, trust, self-reliance, family unity. Trainers should emphasize that our personal awareness of these rippling effects from **historical trauma** can help us to understand the impact that repeated incidents of **cumulative collective trauma** has had on the Native people and helps explain the problems of SIDS, suicide and alcoholism, chronic health problems, violent crime, etc., that are so statistically high in tribal communities.

**End of Activity**

**Historical Trauma**

Deculturation of tribal societies from more than 217 years of U.S. policies and efforts of extermination, assimilation, taking of land, forced dependency, disruption of family childrearing practices, child removal to boarding schools, negative stereotyping. **Glossary Handout**

**Example of Historical Trauma:**

- **Boarding Schools**—The first attempts to educate the American Indian was through religious groups during the 1870s and 1880s. During this timeframe American Indian children were forcibly removed from their homes and tribal communities and placed in government or religious boarding schools, with the intent to assimilate them at an early age. The curriculum was focused on the Bible and on Christianity and to “civilize” Indian children. These boarding schools were placed great distances from the Indian families. Their philosophy was to assimilate the children as quickly as possible to the English language, white Protestant culture, work ethics, values, and discipline, while at the same time depriving the Indian children of their own culture, languages, homes, families, and relationships to their familiar environments. This historic governmental action resulted in trauma to children, their families, and tribal communities of that time, and left unaddressed their issues of grief and loss.

**Cumulative Collective Trauma**

Multiple traumas experienced, often repeatedly and over long periods of time, by Native Americans, has had cumulative effects across generations due to unresolved grief and loss. Although many Native Americans have found coping strategies that work to resolve and reduce these effects by practicing Native spirituality, connecting with families and tribal or urban Native communities, many still struggle with the legacies of trauma and loss. Violence against children is passed on when victimized children become parents themselves, continuing the cycle. Thousands of children in boarding schools were removed from their homes, violated, abused and isolated, creating a tremendous gap in
future families to know how to parent in acceptable ways. As a cultural group, Native Americans share a collective experience based upon this trauma history, within their families, communities, and tribes resulting in increased vulnerability to serious issues of poverty, poor health, domestic and family violence, accidental death, interpersonal violence, child abuse and neglect, major mental health conditions and suicide, substance abuse, incarceration, and negative interaction with government agencies and law enforcement. (Bigfoot, 2005) *Glossary Handout*

*Example of Effects of Cumulative Collective Trauma:*
- When CWS workers remove children from their homes and families today, Indian families are retraumatized, opening up emotional and psychological wounds, at the same time reminding them of their inability to care for their own. This act represents past history when children were removed, land taken, tribes forced to relocate with the “white” man in decision-making positions. This experience rekindles fear of government agencies, revives and magnifies historic and cultural feelings of grief, loss, and shame, contributing to the continuation of cumulative collective trauma. (Indian Health Services, retrieved 2007 from http://info.ihs.gov)
TRAINING ACTIVITY 2B
TABLE GROUP DISCUSSION OF HISTORICAL AND CUMULATIVE COLLECTIVE TRAUMA

Approximate time: 20 minutes

Materials:
- PowerPoint Slide 5 with questions for exercise or trainer can elect to print out questions and distribute to tables for use in the exercise.

Activity Description:
Discussion among participants to gain personal understanding of the connection of mistrust and fear created by historical trauma and cumulative collective trauma to the failed outcomes of well-being and permanence for Native American youth and families. In no way does this exercise attempt to compare one person’s experience with the long history of trauma experienced by the Native American people nor to minimize the effects of the cumulative experience. This exercise is designed to explore one’s own experience with trauma and how it has impacted the trainee or their family over time. It is important for the trainer to allow trainees to elect not to share an experience that will result in difficulties both during or after the training. Or if someone considers themselves to be high-risk for re-traumatization through this activity (includes listening to someone else’s story), they should be allowed to step out of the room for a few minutes.

When introducing this exercise, the trainer asks:
- What are some personal experiences with trauma?
- What are the triggers today or what occurs in the present which has its roots in past experience?
- How does this impact the well being of your family members?

Participants benefit from personal disclosures and getting to know one another based on a sharing of personal experience. Select a spokesperson for group sharing of one (anonymous) example, one trigger, and one impact on that family.

This discussion provides trainers with a picture of the existing levels of knowledge and understanding of these concepts within the training class.

Methodology: These questions are in the PowerPoint or you can copy and distribute to tables:
1. Participants are to spend 10 of the 20 minutes in discussion of the three questions.
2. Instruct participants to spend the next 5 minutes selecting a spokesperson to present one anonymous example of trauma, one trigger, and one impact on a family.

3. Table presentations, 1 to 2 minutes per table.

*End of Activity*

**PowerPoint Slides 4-6**

- **Group discussions:**
  - What are your experiences with cumulative trauma?
  - What are the triggers today?
  - How does this impact the well-being of your family members?
  - Each group present an example if you are comfortable!

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**Moving Toward Understanding**

**Historical Trauma & Cumulative Collective Trauma**
DAY 1, SEGMENT 3:
THE OTHER SIDE OF HISTORY
30 min

TRAINING ACTIVITY 3A
THE OTHER SIDE OF HISTORY

Approximate time: 15 minutes

Materials:
- PowerPoint Slides 7-13
- Posters of slides depicting the eras to be referred as the trainer delivers a lecturette
- Handout or poster of “Traditional Indian Values versus All-American Values”.

Training Tip: Each section of The Other Side of History is reproduced as a large poster and placed in the classroom. This is a combined lecture and large group discussion and questions relating to fairness and equity concerns. Time is limited; all segments should be presented. Trainer should move around the room and to use the posters and photographs as backdrops for the discussion.

Methodology: Introduce the era in a brief lecturette. Time permitting, allow for brief comments and/or discussion. Repeat for each era.

Refer trainees to the values (Traditional Indian Values versus All-American Values) chart posted or in your PowerPoint. Lead a large group discussion on identifying the values of the dominant culture in the late 1700s through the late 1800s. Draw out elements of individualism, self determination, materialism, political belief, and support of “Manifest Destiny”, introduced by early Puritans and widely supported throughout America by 1845. Include the solicitation and payment of Americans to move west and create settlements that was used as a basis for American imperialism and taking of American Indian and Mexican lands, and the genesis period of the concepts of “White Supremacy” and “Ethno Centricism”, prior to, during, and after the Civil War.

Pre-Reservation Era: 1789–1871
Prevalent sentiments of the dominant culture viewed American Indian values, beliefs, and practices as outside of and incongruent with the advancement of U.S. economic and political goals, and values.

Training Tip: You are trying to achieve here an understanding of the “conflict of cultures, economics and political interests” between Native Americans and the dominating Euro-Americans. The Chart on Tribal Values versus All-American values in the PowerPoint should be incorporated into this discussion and used to document the
conflicts that occur when these values collide with Euro-American values. (Orrantia, 1991).

**Methodology:** Lead a large group discussion on identifying the values of the dominant culture in the late 1700s through the late 1800s. Draw out elements of individualism, self-determination, materialism, political belief, and support of “Manifest Destiny”, introduced by early Puritans and widely supported throughout America by 1845. Include the solicitation and payment of Americans to move west and create settlements that was used as a basis for American imperialism and taking of American Indian and Mexican lands, and the genesis period of the concepts of “White Supremacy” and “Ethnocentrism”, prior to, during, and after the Civil War.

**The “Indian Problem vs. Euro-American Problem”**

For four centuries non-Indians in North America have had an “Indian Problem”. In its most basic form this problem has had three aspects:

1. Economic: How best to secure access to Indian resources, land in particular.
2. Cultural transformation: How best to accomplish the cultural transformation of Indians into non-Indians.
3. Political: How to maintain an effective control over Indian groups so that the problems of 1 and 2 above could be more satisfactorily resolved.

Indians, on the other hand, have had what might be called a “Euro-American problem”. In its essence this problem seems to have been made up of tribal survival, the maintenance of particular sets of social relations, more or less distinct cultural orders, and some measure of political autonomy in the face of invasion, conquest, and loss of power.

The working out of these two conflicting agendas has given context and shape to Indian-White relations. (Cornell, 1988, p. 6-7)

History reveals a continuous pattern of Indian oppression from the perspectives of economic, cultural, and political conflicts. To understand the basis for such oppression, we must understand the values and beliefs of the dominant, oppressive group.

- Land ownership had a different meaning for Europeans than for Indians. Europeans viewed land as a means of subsistence, wealth, freedom, power, and currency. The conquest of land drove Euro-Americans westward.
- Indians, however, viewed land as part of the web of life. It was interwoven with kinship, ritual, and custom, all of which were seen as interdependent with each other. (Cornell, 1988)
- Culturally, the image of Indian families was that they were savage, impoverished, unchristian, and unstable. (Cornell, 1988)
- The Protestant work ethic promoted the notion that poor people are usually indolent and in need of moral guidance. (Cornell, 1988)
- The concept of “civilized” was dictated by European norms/roles. Many of these norms were in conflict with what many Native American tribes held, and still hold, to a circular, or world view of life where all things are believed to come together to form a whole. Essential to this view are cultural themes of spirituality.
and being connected. Discuss Handout Traditional Tribal Values of American Indians vs. All American Values (Orrantia, 1991).

- Politically, Euro-Americans believed control of Indians would resolve the economic and cultural problems.
- Politically, Euro-Americans believed that legislation, policy and military action were ways of solving the “Indian Problem”, rather than working in collaboration to achieve a harmonious compromise.

John Lowe, RM, PhD, in his study, “Cherokee Self-Reliance”, identifies these same cultural themes as significant to the basis for Cherokee identity, confidence, and sense of self-worth. Dr. Lowe suggests that it is precisely this sense of connection to family, community, and to all creation that was in direct contrast to the Anglo-American individualistic sense of identity and self-worth, primarily based on individual achievement, material possessions, and independence.

**Results:** The U.S. policy focused on the extermination and assimilation of all American Indians.

**Methods:** The U.S. government based this and future policies on their recognition that American Indian cultural values, behaviors, and identity rely on cross-generation parenting and socialization. U.S. policies and practices were designed to disrupt family childrearing practices and to eliminate custom and cultural among American Indian families.

**Reservation Era 1871–1928**

1. U.S. policy change from extermination to assimilation and dependency.
2. Methods:
   - Removal from and the taking of traditional Indian lands
   - Creation of reservations: usually far from traditional lands and frequently in dry, unsustainable climates which created dependency in order to survive
   - Bureau of Indian Affairs: To supervise reservations, settle disputes, provide food and other necessities of life for American Indians; contributed to the effort to make Indians dependent on the government for their existence.
   - Dawes Act of 1887: Allowed the federal government, after taking, to sell those tribal lands to American settlers and others
   - U.S. citizenship granted to all American Indians
   - Systematic removal of children from tribal homes: The Carlisle Indian School, founded in 1879, was the first established boarding school for Indian children. Carlisle’s model of instruction emphasized religion, academic training, and institutional labor, and was adopted by other boarding and mission schools in years to come.
   - 1879–1950s: Creation of government run boarding schools and support of Christian mission schools.
Indian Adoption Era 1950s–1970s
The Bureau of Indian Affairs and the Child Welfare League (CWLA) established an interstate clearinghouse for the placement and adoption of American Indian children with non-Indian families. Result: 25% to 35% of all American Indian children were removed permanently from their families.

Indian Child Welfare Act (ICWA) 1978
Federal law reaffirming the right of American Indians to be and remain Indian, and to suspend current practices of out of home, non-Indian placement.

Adoption & Safe Families Act (ASFA) 1997
Federal law implementing expansion of Best Interest of the Child to a standard focus on child safety, child well-being, and permanence.

End of Activity

PowerPoint Slides 7-13

10:35–10:50 a.m.
BREAK (Native American music playing during Break)
Training Activity 3B

VIDEO: 500 NATIONS, BOARDING SCHOOLS

Approximate time: 15 minutes

Materials:
- PowerPoint Slides 14-15

Group discussion of video: (post video)

Ask:
- Have elements of these eras survived to the present day?
- How does this knowledge impact your thinking about your practice?

Possible answers: Examples of best practice may include:
- Using your knowledge and understanding of the cumulative impact of historical trauma in assessing and planning with the family
- Consider placements that maintain and support cultural connections.

Closure: We have spent time this morning reviewing the patterns of oppression and decimation of Indian people, through the historical past. Through this lens, we can better understand that “mistrust” is a basic issue that must be addressed when working with American Indian families.

End of Activity

PowerPoint Slides 14-15
DAY 1, SEGMENT 4:  
TRIBAL STRUCTURE  
30 min

Training Activity 4A  
Lecturette and Facilitated Discussion

Approximate time: 15 minutes

Materials:  
- Handout: Clan Animal Attributes

Training Tip: This lecture material, the handouts, and exercise are intended to promote an understanding of how symbolism, relating to identity, occurs in a tribal context. (5 minutes for lecture).

“American Indian values lean toward a cosmic identity, a harmony of the individual with the tribe, the tribe with the land, and the land with the spirit of the universe. Central to this quest for harmony is a sense of constancy—the timelessness and predictability of nature as the foundation for existence.” (Duran, 2002)

The tribal community was, and is, an intimate relationship of members. Many tribes are bound together by ties of loyalty and family. Decision-making ranges from informal meetings, involving all tribal members, to council discussion and decision-making.

Many tribes have systems which provide marriage restrictions for individuals who belong to moieties or clans.

1. **Moiety**: Miriam Webster defines as: “one or two equal parts” or “one of two equal parts” or “one of the portions into which something is divided” or “one of two basic complementary tribal subdivisions.” For example, it is the tribal way to distinguish marriage lines based on descent.

2. **Clan**: A group of people tracing their descent from a common ancestor or family, and united by a common interest or common characteristics.

3. **Member**: An individual or family recognized by blood or kinship, as a part of a tribe, clan or moiety, and entitled to participate in tribal events and governance.
Many tribal communities identify a symbol as definitive or representative of their important social and spiritual beliefs, attributes and characteristics. Handout: Clan Animal Attributes

Some of this information may not be known by the younger generation. This explains why it is important to talk with the grandfather, grandmother, or elders to assist in identifying potential placement options for the child.

**TRAINING ACTIVITY 4B**

**“WHO ARE WE?”**

**Approximate time:** 15 minutes

**Materials:**
- Handouts of blank family tree
- Pens at each table
- Handout on Cherokee Self-Reliance
- PowerPoint Slides 16-21

**Activity Description:** This activity is to allow the trainees to explore their various concepts of family and to compare with the concept of family for a tribal person. Trainer will then lead a discussion on how this knowledge can inform practice.

**Instructions:**
- Explain how the handouts are a tool for identifying family relationships, or, if relevant, the people closest to you. Ask: *Who do you consider family?*
- Each trainee to diagram their family, or their concept of family, to illustrate those who are included.
- Discuss within the table group, pointing out similarities and differences.
- Trainer then refers to the illustration of the tribal person’s concept of family which shows the inclusion of extended family, community, and all of humanity.
- Trainer leads a large group discussion about the differences between our family concept and the tribal concept of family by asking:
  1. How may tribes view family?
  2. Who is included in the tribal perspective?
  3. How does this concept of a family apply to a child/family separated from their tribe or isolated in an urban environment?
  4. What are the challenges with the tribal view and child welfare regulations?
  5. How would a tribal person perceive placement that might differ from the majority culture view?
  6. What conflicts might occur when placing a tribal child?
7. How does/should this knowledge inform our practice with tribal families?
8. How can you utilize this knowledge when first engaging with the child or family?
9. How does this relate to what you know about family-centered practice? (examples: family group conferencing, family unity meetings)

End of Activity

Closure of this segment: Briefly refer trainees to the handout Cherokee Self-Reliance as an example of a tribal perspective.

Training Tip: With the completion of each segment, refer to the “road” on the PowerPoint slide. This will continue to illustrate metaphorically the trainees’ travel or movement to understanding over the course of the training day.

PowerPoint Slides 16-21
DAY 1, SEGMENT 5:  
FROM OUTSIDER TO INSIDER  
40 min

TRAINING ACTIVITY 5A  
TRUST DISCUSSION & BRAINSTORM

Approximate time: 25 minutes are for the questions and responses; last 15 minutes dedicated to table discussion

Materials:
• PowerPoint Slides 22 -23
• Refer trainees to slide 23 for discussion questions
• Flip chart and markers for trainer to record responses

Activity Description: This segment is to promote an introspective discussion of how participants understand relationship building. This discussion is the “Road” from History to Culturally Sensitive Communication (see PowerPoint slide). When introducing activity, ask trainees to reflect on previous discussion of historical and cumulative collective trauma and how it is the basis for fear, suspicion and mistrust. Tell trainees we are now going to examine what we know about trust.

Methodology: Trainer leads facilitated discussion and brainstorm in large group. Trainer records responses to questions on flip chart sheets and posts them in the room. Then trainer allows table groups to discuss the questions below. These questions are on the PowerPoint slide for the table groups to refer to.

Time: Twenty minutes are for the questions and responses. The last 5 minutes are dedicated to table discussion.

Trainer asks:
1. How do we know if we can trust someone? (Example: They do what they say they will do.)
2. What characteristics support trusting someone? (Example: sincerity, honesty, loyalty)
3. How do we deal with a problem or dispute with a friend or partner? (Example: Do we act respectfully or yell and diminish that person?)
4. Knowing this, as a social worker, how can we convey that we are trustworthy? Possible answers: Return phone calls promptly, follow through, include family in decision-making.
**Closure:** Trainer can close this segment by asking trainees to consider that trust is significant in all client-worker relationships but particularly so when working with families with a history of cumulative trauma. Being sensitive to this and utilizing trust-building practice ultimately improves outcomes for children and families.

*End of Activity*

**PowerPoint Slides 22-23**

**TRUST**
- How do we know we can trust someone?
- What qualities/characteristics support trusting someone? (e.g. sincerity, honesty)
- How do we deal with disputes with friends or family?
- How can we convey that we're trustworthy to an American Indian family?

**DAY 1, SEGMENT 6:**
**WHAT INSIDERS SAY AND PARTNERSHIP BUILDING**
50 min

**Training Activity 6A**
**DIGITAL STORIES (Part 1): WHAT INSIDERS SAY**

**Approximate time:** 20 minutes

**Materials:** DVD has three scenarios. Trainers should review prior to training and decide which video segment they want to use. There are two youth scenarios and one parent scenario. There are questions on the video to use for discussion or use the questions below. Questions are listed on slide 24.

**Trainer Note:** Explain title of this segment. Participants are now experiencing this training from a perspective of cultural sensitivity and from the perspective of the tribal youth or parent  How we maintain and communicate from this perspective is our next task.
Introduce the video: A youth’s perspective on his/her experience and the importance of establishing trust. (Youth scenarios are #2 (Wakeem’s Story) and #3 (Justine’s Story).

Large group discussion of two questions following the video segment.
1. How and why did this youth come to trust his/her social worker?
   Possible answers:
   - Social worker followed through, which perhaps was a surprise
   - Was the social worker tribal?
   - Did the youth need the social worker to improve the situation?

2. What are some other ways to strengthen trust when working with tribal youth?
   Possible answers:
   a. Be sincere, and disclose relevant information about your family or childhood.
   b. Be aware of historic and cumulative collective traumas that may be triggered in your discussion and case planning.
   c. Try to operate from and respond to the point of view of the tribal youth. For example, always be sure to ask them how they are doing that day, and do not just settle for: “I’m fine, thanks”.
   d. Let the conversation deepen to a point where they begin to share what concerns they have on their mind, and operate in ways that respond to these concerns.

3. Reality issues for social workers: How can you cultivate trust? What are the challenges in establishing trust? What do you do when you can’t follow through?

End of Activity

PowerPoint Slides 22-23
Training Activity 6B
First Family Visit

Approximate time: 30 minutes

Materials:
- Handout: Cultural Communication Practices
- Handout: Active Listening & Managing Power
- Handout: Establishing Trustworthiness & Engagement

The Art of Visiting: A Sharing of Time with Families

Methodology: Lecturette and facilitated discussion.
This section focuses on building trust and refining communication. Most social workers are making their first home visit on an official capacity and are goal oriented. This section attempts to expand the social work skills needed to have better outcomes when visiting a tribal person or family where relationship-building is paramount in building trust before ‘business’ is conducted. It is a process that takes time, patience, repeated efforts, and consistency in behavior by a well-intended social worker. (Handout: Practical Suggestions for Non-Indian [Child Welfare] Workers and Newcomers to the Tribal Communities)

1. Visiting: A mindset that you are with a person, by choice, to learn and share, in a variety of ways. Through smiles, shared silence, stories, laughter, crying, sharing personal memories. Language should be “straight talk”. Acknowledge something positive about the families’ home. If possible take a food offering. Visiting should not be guided by an agenda. Visiting is the promise of a relationship, new or long-term that may develop or be refreshed. Examples: A visit with your favorite Aunt; you and your friend have dinner together.

2. Introduce yourself, your role, and any known connections you have to people known to the family within the tribal community or larger community that represent positive connections. As one who demonstrates cultural sensitivity and respect for the knowledge and abilities of the family, your help may be accepted.

3. Family or youth introductions: Always acknowledge and greet all who are present.

4. Expectation regarding time: A visit does not revolve around time. Getting to know one another and establishing trust should be the priority.

5. Appropriate Native American cultural communication practices: Handout: Cultural Communication Practices
a. Storytelling or sharing of experiences is a common practice. (Red Horse, 1980)
b. Nonverbal gestures, downcast eyes, ignoring a person when unhappy or in disagreement can also be observed.
c. Humor is often used to express truths or difficult messages, and to mask pain.
d. Criticism may be considered unacceptable.
6. Active listening and managing power  

**Handout: Active Listening & Managing Power**

**Establishing Trustworthiness & Engagement (Handouts)**

Current research confirms that the issue of establishing trustworthiness is crucial for social workers, and is key to any sustaining relationship or partnering with Native American families. (La Fromboise & Dixon, 1981) Trustworthiness is often determined during the initial visit. During the initial visit the Social worker should:

- Communicate genuineness and sincerity: Use a cultural and value-based personal introduction; demonstrate your interest in learning from and about the family in order to be of help; share with the family that you recognize that they are the experts on their family and community; share a personal value or story; explain this visit as an opportunity to get to know one another, and ask questions of great concern; show concern for the comfort of others in a difficult time.
- Be respectful: Acknowledge all present, listen carefully, ask open ended questions.
- Demonstrate caring: Be empathetic; acknowledge difficulties of separation and loss; acknowledge the difficulty of discussing private matters with strangers; recognize issues raised by the family.
- Culturally appropriate apology: Express sincere regret for your mistake and any discomfort that you may have caused. Body language should reflect openness.

The **goals** for the social worker during the initial visit should include:

- Observing and listening to develop an understanding of this Native American youth and family, strengths and concerns.
- Learning the degree of tribal identification, if it is known.
- Assessing how traditional is this family’s structure, values, and living situation. Are they:
  - *Traditional*: Primary observance of Native American practices and traditions
  - *Assimilated*: Nearly or total non-tribal practices and traditions
  - *Acculturated*: “walking in both worlds”—a blend of both tribal and non-tribal practices and traditions
- The potential for inner conflict for a person is one value system trying to live by the rules of the other is obvious. If American Indians had been able to maintain their traditional beliefs and values, at least then the problem of value conflicts would be definable. Most of the American Indians, like other minority populations, are caught living **between** two value systems.
**Training Tip:** Remind participants that it is risky to make assumptions on the level of traditional practices and culture based on whether the youth/family is urban or rural. Create a visual that shows the spectrum of Tribal identity that incorporates values:

*Example:*  
Traditional → → Acculturated → → Assimilated

- Learn the extent of the client’s support system.
- Understand the client’s expectations.
- Learn how the youth or family identifies a need for change. Ask how the change may occur? This information will provide a framework for working with the family.
- Take note of non-verbal behaviors and subtly match them to develop rapport.

The social worker should be prepared to share and discuss with the family:

- A clear sense of how the social worker may be helpful
- Clarification of their role
- Mutual responsibilities of the client and the social worker (Thomason, 1991)

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**TRAINING ACTIVITY 6C**
**DIGITAL STORIES (PART 2)**

**Approximate time:** 20 minutes *(This is an optional activity if time permits.)*

**Materials:**
- Video: Trainer can re-show the same scenario or choose another and discuss from the perspective of communication
- PowerPoint Slides 26-29

**Activity Description:** View video segment and lead brief facilitated discussion on trainees’ observations regarding communication. Direct them to handout.
End of Activity

PowerPoint Slides 26-29

- Visiting: a sharing time with families
  How does visiting differ from visitation?

- Trustworthiness & Engagement

- Amanda’s Story (Pt. 2)
  What communications issues do you observe?

- Moving Toward Understanding
  Culturally Competent Communication
DAY 1, SEGMENT 7:
FINDING THE UNSEEN YOUTH

TRAINING ACTIVITY 7A
LECTURETTE

Approximate time: 30 minutes

Materials:
- PowerPoint Slides 30-31
- Handout 7A: Tips for Identifying Tribal Youth

Training Tip: The following is based on experience and suggested practices, in a variety of settings, utilized by the Indian Specialty Unit in San Diego County (White, R., personal communication). Also refer the trainees to the handout “Tips for Identifying Tribal Youth” developed by the Tribal STAR program.

Methodology: Lecturette
The definition of “family” for tribal youth will vary depending on their knowledge and experience of interaction with extended family, clan, moiety, and other tribal relationships (men’s or women’s societies, war societies, etc.) These relationships are culturally and historically dictated and are passed on through oral tradition, or through formal initiation, and relate the child’s identity to secular divisions of a tribal group (e.g., clans or moieties). If a tribal youth was raised in a rural or reservation area the chances are greater that they would know these relationships, yet they still may not speak openly about them.

Many tribal youth are not aware of their history or they may have lost that history as a result of assimilation and acculturation. However, if a tribal youth was raised in a tribal context in an urban area, it would not be uncommon for them to identify tribal elders as aunts, uncles, grandmothers, grandfathers, even if these individuals are not of the same tribe as the youth. If a tribal youth was not raised in a tribal context in any area (rural or urban), they may have a western view of family that identifies the nuclear, home-based individuals as their family, with some other relations known to be formally blood-related such as aunts, uncles, grandparents, and cousins. Many urban tribal families have moved often which further contributes to their disconnectedness.

Frequent difficulties in identification may include:
- insufficient information regarding the heritage of both parents
- suspicion and or fear of institutions may promote denial of heritage
- occasional invalid claim
- child/youth may not know detailed information
Communication strategies to determine tribal experience:

- Keep it simple. Ask if the youth is Native American, or tribal; ask all the individuals involved in the youth’s life; ask repeatedly and in many different ways.
- Apply the “Art of Visiting” with youth. (Segment 6) (Refresh the definition of visiting.)
- Understand that how you communicate affects your progress with the family and with the child/youth.
- Learn to accept silence and become culturally sensitive to a time-lapsed response.
- Demonstrate acceptance of the child/youth as they are emotionally, spiritually, environmentally, and culturally.

Suggested questions for child/youth:

- Has your mother, father, grandmother, grandfather ever told you they were Indian, or that you are Indian?
- Do you know your heritage?
- Are you Native, First Nations, a member of a Native corporation? (These reflect context of tribal identity outside the contiguous U.S.)
- Have you ever attended a Pow Wow?
- Have you ever visited an Indian community?
- Do you have any relatives who are Indian?
- How do you celebrate holidays in your family?¹

Group discussion with youth:

- An alternative setting may be more comfortable for some youth, that is, other than the office, or their home. Ask them.
- Ask, How do each of us honor our culture?
- Ask, Who knows about or ever attended a Pow Wow or other tribal event?

Practice suggestions:

- Document your findings thoroughly.
- Understand the importance of identification of tribal youth, the importance of documenting when you have tribal youth, and how to document a tribal youth.
- Understand the differences between assimilated, acculturated, and traditional experiences and cultures within tribal groups. Each experience, as each individual, should be treated as distinctly singular as no two will be exactly the same. (Refer to Glossary.)

End of Activity

¹ Robert White
PowerPoint Slides 30-31

2:20-2:35
BREAK
(Native American Music)
DAY 1, SEGMENT 8:  
HOW DO I DO THAT?

Training Activity 8A  
Application of the Naturalistic Inquiry  
(Mason & Nicholson, 2004)

Approximate time: 30 minutes: 10 minutes to prepare questions; 10 minutes to apply questions to a vignette/scenario; 10 minutes to report out learning points.

Materials:  
- Questions on separate pieces of paper to distribute to tables or refer to PowerPoint (slide 32).  
- Vignettes/scenarios (2) to distribute to tables (one per table), see below  
- PowerPoint Slides 32-33.

Description: This activity is to move the trainees to a skill level, i.e., to develop questions and then apply them to a scenario. This gives the trainees an opportunity to think through what they have discussed today about historical and cumulative trauma, values, and communication. Now they get to put today’s lessons and discussion into practice.

Methodology:  
- Break into small groups and develop questions based on one of the following 4 “questions.”  
- Each group table group will work together to create 3 questions that are directed at the bulleted areas. (10 minutes).  
- Select a recorder and a reporter.  
- When questions are developed, pass out one scenario (of two) to each table.  
- Questions group developed to be applied to the scenarios.  
- Discuss within the groups (10 minutes).  
- Reporter for each group will report out on what went well and what was unexpected or other learning. (slide 33)

Questions:  
- Generate 3 questions that would help you in your work with youth.  
- Generate 3 questions that you might ask a social worker about a client’s case.  
- Generate 3 questions that you might ask a parent or family member about a youth.
• Generate 3 questions that you might ask a teacher or school administrator about a youth’s academic activities.

Vignettes/Scenarios (Mason & Nicholson, 2004):
• **SHEILA:** Sheila is a 17-year-old girl from a local reservation and is the fourth child of seven. Her mother, who in non-Indian, has never been legally married and Sheila’s siblings are from three different relationships. The responsibility of seven children was too much for Sheila’s mother. She sent Sheila’s older sisters to be raised by the “rich” aunt and left Sheila and two younger brothers to their father’s mother on the reservation where they have lived for two years. Sheila has contact with all her siblings about every two months but would like to see them more often. Sheila is a good student and has won several awards for academics. Sheila wants to go to college, but is not sure what degree she would like to pursue. Sheila would like to get a part-time job, to start saving for college. She has no previous work experience and does not want to work fast food unless she has to.

• **JOSEPH:** Joseph was voluntarily placed in foster care in a California county at the age 3 by his mother. His mother was 20 years old and felt she could not care for him due to severe depression. There was a history of suicide in her family and she had attempted to take her own life when Joseph was 2. Joseph has been in his current foster home for two years now. His skin is very dark, but no tribal connection could be established. Paternity is listed as “unknown” in Joseph’s file. However, Joseph associates with the Native American students in school and regularly attends tribal functions with his friends. His best friend’s family considers him part of their family. Joseph is in special education class and making progress in school. He is likely to remain with the Jones family until he graduates. Joseph is interested in computers and Native American history, traditions, and customs. Joseph is a regular volunteer at the local Indian community center during events for the elders.

*End of Activity*

**PowerPoint Slides 32-33**

*HOW DO I DO THAT?*

**Application of the “Naturalistic Inquiry”**

3 Questions:
• Generate 3 questions that would help you with your work in engaging youth.
• Generate 3 questions that you might ask a SW about a client’s case.
• Generate 3 questions that you might ask a family member about a youth.
• Generate 3 questions you might ask a teacher about a youth’s academic activities.

*Next step: practice, practice…..*

• Apply your developed questions to one of the scenarios – either Sheila or Joseph.
• What went well?
• What was unexpected?
• Other learning points

3:10–3:25 PM

**BREAK**
Approximate time: 15 minutes

Materials:
- Flip chart and markers
- PowerPoint Slides 34-35

Trainer Notes:
**Activity Description:** brief lecturette and facilitated large group discussion of best methods of identifying resources when working with a Native American family.

Acknowledge that their own county may have recognized resources and the importance of sharing those in the training.

**Methodology:** Brief lecturette and facilitated large group discussion of the elements needed for appropriate and available resource identification. Guiding principle in this discussion is that the family or youth must take the lead in identifying their needs, how they define changes they perceive as needing to be made, how they define their support systems and are their resources they already trust.

**Needs:**
1. Recognition of difficulties for youth and family in discussion of needs
2. Engagement includes discussion of custom, history and values, and support systems
3. Needs are determined from the perspective of the youth and of the family members
4. Involvement of larger family or tribal members may provide support to youth and family and facilitate a deeper discussion

**Factors in determining culturally appropriate services:**
1. Understanding the customs, history, and values of youth/families will help to define what services and organizations will be culturally appropriate for the individual youth and family
2. Gaining awareness of services to similar communities
3. Awareness of gaps in services for youth
4. Reunification or placement in an unfamiliar or estranged tribal setting may require specialized services that the tribal community is not able to provide.

*End of Activity*

**PowerPoint Slides 34-35**
Suggested Closing Note for Trainer: In keeping with Native traditional practice, it is important to provide closure, with the trainer acknowledging the attention to learning and participation of the trainees along with thanks to the sources of the knowledge coming from the tribal communities and tribal foster children. Remind the group of their responsibilities to continue learning about working with Native people and building appropriate connections for tribal youth and their families, thus, enlarging the circle of support.

Time permitting, trainer can ask class to list major lesson learned in today’s training. Can be informal as large group or have tables discuss and report out.

Evaluation: allow 15 minutes for evaluation.

PowerPoint Slide 36

Thank you for coming today, giving us your attention and for your participation.

Thank you to all the sources of knowledge in the Tribal communities and Tribal foster children.

We hope you continue to learn about working with Tribal people and building appropriate connections for Tribal youth and their families. Widen the circle of support!