AMERICAN INDIAN/ALASKA NATIVE ADDENDUM

The Addendum

The purpose of this addendum is to give you a few suggestions and recommendations that will help you become more effective when working with American Indian or Alaska Native (AI/AN) families. It is hoped that by now you would have read Appendix 7, "Cultural Competency Practice Model." This is a very well written text contains excellent ideas on how to prepare yourself to be an advocate for cultural competency and how to incorporate appropriate cultural ideologies into your practices. If nothing else, the addendum will provide you with information that will assist you to work effectively with American Indian and Alaska Native families. You may even find that our recommendations for working with American Indians and Alaska Native may be applied to families who are not native.

Cultural Competency cannot be fully understood without an understanding of culture. Culture can be simply defined as the practices, values, and beliefs of a group that are learned and shared and its purpose is to enhance the survivability of the group. However culture is complex because it changes through time and space so that whereas a group of people might share beliefs, values and practices, it is possible that no two people share the exact same perceptions. To understand how culture affects people's lives and yet acknowledge that everyone is different is central to working towards cultural competency.

There are over 560 federally recognized tribes and many other tribes that are state recognized. This translates into at least 560 cultural groups. Many languages exist among these tribes and within the same language groups there may be many dialects.

Utah Tribes

There are five tribes spread among 7 tribal communities that are indigenous to Utah. The tribal groups are:

1. Ute
2. Paiute
3. Goshute
4. Shoshone
5. Navajo

The tribal/reservation communities are:

1. Northern Ute Uintah and Ouray Reservation headquartered in Ft Duchesne, Utah.
2. White Mesa Council of the Ute Mountain Utes.
3. Paiute Indian Tribe headquartered in Cedar City, Utah.
4. Skull Valley Band of Goshutes headquartered in Skull Valley, Utah.
5. Confederated Tribes of Goshute headquartered in Ibapah, Utah.
6. The Northwestern Band of the Shoshone Nation, tribal offices located in Brigham City, Utah.
7. Utah Strip of the Navajo Nation. The headquarters of the Navajo Nation is located in Window Rock, Arizona.

Information on these tribes can be found on the Utah State Office of Indian Affairs (Indian.utah.gov).

The Importance of History

When you meet with your first American Indian family, understand that they, like you, are products not only of cultural upbringing, but also of history, the effects of the forces of which may be manifested in different ways. The family may not be unlike the average American Family. Both parents may be well educated, one or both employed, living in a modern home of their own, church going, children doing well in school, healthy and covered by health insurance, a family functioning well in modern American society who happens of have a child with a disability……. or they might be quite unlike the average American family. Both parents may not be well educated, insufficiently employed, children experiencing difficulty in school, one or more family members abusing alcohol, commercial tobacco, or other drugs, or suffering from diabetes, heart disease, lung disease, obesity, living in less than adequate housing, or unfamiliar with their own cultural background and floating somewhere between Christian values and traditional beliefs, who happen to have a child with a mental illnesses. Or they may be a family living healthfully in a reservation home, comfortable with their traditional beliefs and living circumstances, children trying hard a school, and how happen to have a child with a disability…. Or they may be families that exist somewhere between multi-polarities, who happen to have a child with a disability.

All American Indians and Alaska Natives are victims of historic trauma resulting from less than gentle colonization, systematic assimilation, and cruel cultural assault perpetrated by cruel or well-meaning invaders. The deep hurt that is historic trauma is somehow passed on to generations who never experienced the atrocities of history but do however experience varying degrees of racism. Perhaps it is these various degrees of racism that move families between the multi-polarities. Perhaps some families rise above historic trauma because of inner strength and resilience. Perhaps some families are so entangled in the net of historic trauma that life is short on hope and the symptoms of historic trauma, i.e. physical and mental

health, substance abuse, school failure, and incarceration, and reduced functionality in western society are disparately high.

Regardless, as you interact with your families do so without judgment and understand effects of history and culture in their lives…and consider the recommendations of Appendix 7.

American Indian History in Brief

It is very important to understand that American Indians and Alaska Natives are not an ethnic group. In fact they occupy a status unlike any other group in the United States. They are sovereign nations, nations within a nation, defined by Chief Justice Marshall in the Cherokee Cases of the 1830's as domestic dependent sovereign nations that are not subject to state laws or jurisdictions and with whom only the federal government can negotiate.

Americans Indians and Alaska Native are the only group in the nation that is guaranteed health care. The hundreds of treaties signed between tribes and the US Government also guaranteed native people education and economic security including training and housing in exchange for their lands. Your efforts in this program are helping the government fulfill those treaty promises.

When the first Europeans arrived in North America approximately 20 million people lived here in tribal, clan, band, or extended family groups that were all self-sufficient. Each group had adapted their life-ways in response to the varying environments in which they lived. Tribal economy bases ranged from nomadic, to semi-nomadic, to sedentary. Some were hunters and/or gatherers. Others were farmers. Most believed in maintaining balance within the social, mental, spiritual, and physical environments.

The first Europeans came for different reasons but most came to stay. As the cultures of old world came in contact with the new world, cultural differences lead to cultural dissonance and cultural conflict, one of the greatest of which difference in perception of land and land ownership. It can be safely assumed that the European desire for more land led to the assault on native identity and survival.

American Indian and Alaska Native history can be summarized in policy periods and legislations. In fact they are the only group for which government legislations have been created through the history of this nation. These are those periods and legislations:

1492-1787 Tribal Independence – Arguments between Equals.

As more settlers arrived from European they displace native groups forcing them westward. Some tribes successfully resisted, some melted into the forests, and others moved west displacing other tribes. Some tribes were caught in conflicts between European nations such as the French, the British, the Spanish, and the new

American Colonies. European quest for natural resources such as furs caused changes in tribal economies.

As Indian became more of an obstacle, early settlers developed genocidal practices including rewards for native scalps, scorched earth policy where villages and crops of native tribes were burned, and the deliberate spread of fatal diseases such as small pox.

1787-1816 Agreements between Equals

American Indians still had balance of power by virtue of numbers. Consequently it was in the better interests of the new nation to enter into treaty agreements with tribes.

1816-1887 Removal and Reservations

Increasing numbers of settlers shifted the balance of power in favor of the new nation and created an increasing need for more land. The government forced tribes to accept confinement of reduced land thereby freeing up land for settlers. Confinement prevented many tribes from their traditional economies. Men were not allowed to leave reservation land to hunt in the traditional manner. Many tribes lost their means of self sufficiency and became reliant on the government for supplies and were at the mercy of unscrupulous traders, clergy, and military men who often more than skimmed of the top of supplies to increase their own incomes. Many starved. Many resisted and were killed. Many men felt emasculated as activities and institutions associated with manhood were taken away. (It is argued that this contributed to high alcohol abuse in later years.)

By the 1830's the people of the Cherokee Nation had developed farms and communities that were far more sophisticated than and the envy of settler communities in Georgia and the Carolinas. That envy, along with the discovery of gold on Cherokee land, caused the forced removal of all Cherokees, except those that melted into the forests, to Oklahoma. During this forced march, called the "Trail of Tears," one quarter of the nation died.

Many of other tribes along the eastern seaboard, including the Creek, Choctaw, Chickasaw, and Seminole, were similarly moved.

It was during this period that boarding schools were created to facilitate assimilation. Children were kidnapped and/or forced to attend boarding schools where their language and culture were stripped from them and they were taught basic math and language skills along with trades and domestic training. Many children were taken when they were 5 years old. Some were able to return when they were about 15, now unfamiliar with the culture and often unable to communicate with their families. Others moved into trades and domestic service never to return home. Many more died as children. Graveyards are located at most old boarding school sites. A whole generation grew up not knowing their language

and culture and how to raise families. This most certainly contributed to the disparate dysfunctionality that exists among native families.

1887-1934 Allotment

By the 1880's expanding settlement from westward settlement expansion met eastward settlement expansion. The increased demand for land and the belief that the assimilation could be accomplished only if American Indians understood the principle of private ownership resulted in the passing of the Dawes Allotment Act. American Indians were forced to accept allotments of lands of 160 acres, 80 acres, and 40 acres. Related families were not given adjacent lot so that the tribal communal system would be broken up. The remaining land, which often included the best land such as land along the rivers, went to settlers. Tribal land looked more like a checkerboard.

The breakup of communal system causes almost irreparable damage to the tribal system. And the level of poverty increased. It appeared that native peoples would disappear altogether as the population dropped to 200,000. Boarding Schools increased in numbers.

1834-1953 Indian Reorganization Act – Indian New Deal

In 1833 John Collier was appointed the Commissioner of the Bureau of Indian Affairs under FDR and the Indian Reorganization Action, also called the Indian New Deal was passed ending termination.

Tribes were reorganized in to corporations. The rejuvenation of Indian Culture was encouraged. Medical services, education, agricultural assistance, and social welfare was provided by states under contract with the Federal Government.

In 1867 Alaska was purchased by the United States from Russia. Alaska Natives came along with the purchase.

In 1924 American Indians were granted citizenship and the right to vote.

1953-1968 Termination and Relocation

World War II hastened a great change on Indian America. For the first time many young native men left their reservations to join the military and when they returned, they wanted to move to the cities. The US had a huge debt from the war and the cold war began. In this red-scare and deficit climate House Concurrent Resolution 108, the Termination Act was passed. This bill would terminate all reservations and special rights for American Indians. They would be granted all the rights and privileges of citizenship, would no longer be exempt from state laws and would be subject to state and federal taxes. The US government in turn would be relieved of all its treaty obligations to tribes. Tribes were divided into three groups based on readiness and self-sustainability for termination:

1. Those who were ready for immediate termination.
2. Those who would be ready in 10 years.
3. Those who would never be ready.

Almost 100 tribes were terminated in the 1950's including the Paiute Indian Tribe of Utah. The Paiute Tribe was one of the least prepared tribes but was terminated because the bill had been sponsored in part by Senator Arthur Watkins of Utah and an example needed to be set. Following termination, the Paiute tribe experienced severe economic and social devastation and nearly half the tribe died because of destitution and inadequate health care. Approximately 15,000 acres of tribal lands were lost because unpaid land taxes. When the tribe was restored by an act of congress in 1980, it had very, very limited resources but today it has the best tribal infrastructure of all tribes in Utah.

During this period many American Indians were relocated to cities to facilitate complete assimilation. However, without adequate housing and training, most continued to experience poverty. Large populations of American Indians now live in cities such as Los Angeles, New York, Minneapolis, San Diego, San Francisco, Seattle, and Phoenix as well as some smaller cities. Almost 20,000 from at least 60 different tribes live along the Wasatch Front and 60% of the total state population of American Indians does not live on reservations.

1963-present Self-Determination

In 1975 the Indian Self-Determination and Education Assistance Act was passed as a vehicle for repairing the devastating effects of termination. Tribes were encouraged to become totally involved in their own economic, social and educational development. Tribes began contracting with Indian Health Services to provide health and health education services. Further amendments launched tribes into a state of self-governance.

Some tribes became prosperous through economic development including the development of natural resources and gaming. However many American Indians and Alaska Natives still experience poverty.

Many non-natives assume that most natives receive money from the Federal Government. Although some receive welfare assistance, in many cases tribal members receive periodic dividend payments from tribal investments.

Many tribal members have maintained close ties with their tribes and retained tribal membership for themselves and their children. Many return regularly to their reservations to participate in tribal activities or for health care. Those who are enrolled with tribe will go to their own or other tribal health clinics for health care or receive limited primary health care through urban Indian clinics such as the Indian Walk-In Center in Salt Lake City. Some never return to their reservations. Some of these have become disconnected from their nativeness. Others become associated with urban native groups and maintain varying levels of nativeness.

Whether your families will live on reservation land, close to reservation lands, or exclusively in urban areas, their levels of connection to tradition practices and values may vary. The one thing that they all have in common is that they have a child or children with a disability.

General Recommendations

1. Develop a sense of trust, confidence and comfortability between you and your families. Help them to understand that it is okay to ask questions and ask for clarification on technical terms. Take time to clearly define all technical terms. Even if you ask your families if there is anything they do not understand, they will not always say so. Help them to understand that it is okay to ask questions or to ask for clarification on technical terms.
2. Seek to understand more about the culture of your families. In one of your early sessions, invite all members of your families to bring items that they think define who they area and talk about those items. You should model that activity by bringing items that you believe defines who you are.
3. Seek to understand your families' practices, values, and beliefs and build on those that can have positive impacts.
4. Treat all family members as unique individuals.
5. Search for examples that your families can relate to rather than relying to the examples in the curriculum text.
6. Generally speaking, this text is well written. However terms are far too technical for native families and require patient and clear explanations. Many for the forms in the text are not only technical but also cumbersome and families may quickly lose patience when having to deal with them. Someone may have to actually help families fill out these forms.

Appendix Introduction

Page 1: An American Indian example would be more ideal

Pages 2 and 3: American Indian statistics could be added to the statistics here. However it is possible that Utah Department of Human Services do not break out their statistics into ethnic groups and statistics specific to American Indians might not be available. The Utah Department of Human Services should be encouraged to include ethnicity in their data collection practices.

Also, condition on reservations or unique to the reservations of your family should be discussed:

1. Are health and behavioral health services available?
2. What is the level of access to good schools?

3. What is the level of poverty?
4. Is there access to cultural and social enrichment?
5. What are the other unmet needs?

Page 4:

1. Do families practice parental involvement, family involvement, or extended family involvement?
2. How is guardianship understood? Do families go through this complicated analysis to determine when guardianship is appropriate or is it something that is just "understood?" Is guardianship complicated by tribal sovereignty and inter-tribal affiliations, i.e. are biological parents members of different tribes?
3. Do children qualify for CHIP enrollment? Do families qualify for Medicaid? Have applications been processed?

Section One: Independence vs Interdependence

The story in this section seems to work.

Page 6: Ask families what "healthy relationships" are to them. Use this opportunity to discuss cultural practices with your families. Ask them how they would define their cultural practices. Where do these cultural practices come from?

Pages 8 and 9: NAMI and Allies with Families may be new to your families. Be sure to explain who these organizations are and what they do. (These organizations should be encouraged to utilize existing organizations that connect well to native communities.)

Page 10 to 22: Time management: Talk to your families about differences in perceptions of time and time management. Are these valued by your families? How can you develop a stress-free way of dealing with time and activities?

Managing stress: Do you families feel stress and deal with stress differently or the same?

What are your ways of dealing with grief? How do your families' ways of dealing with grief differ from your own?

Page 16: The "Welcome to Holland" scenario may not be something your families can relate to? Some may have never left the nation, state, or county. Come up with a better analogy such as differences between local towns and cities or cities in nearby states.

Keeping a journal may be a foreign concept to your families. Explain what journalizing means to you and discuss the advantages of keeping a journal. Talk about how keeping a journal can help your families and other families. Natives and showing emotions

Ask you families how they express or show emotions? How might that differ from family to family and cultural group to cultural group? How might these differences be translated as not having emotions?

Section 2 Person-Centered Planning

In this section, be sure to discuss the differences and similarities between person-centered planning, meeting the needs of an individual, and individuality so that families understand that person-centered planning does not in any way jeopardize family unit or the cultural unit but instead sees the individual as part of a family group and a cultural group.

This is a great time to revisit culture and how its purpose is to increase survivability of the group and, consequently, individuals in that group. It is important to understand that when cultural practices no longer increase survivability but instead threaten it, such cultural practices need to change even if they are considered "traditional." You might want to ask your families of they can think of any practices that need to change.

This is also an ideal place to discuss how everyone has different perceptions and how sometimes these perceptions are misperceived. Not all family groups are used to open communication and sometimes misperceptions can be best corrected through healthy dialogue.

You may want to include the following questions in discussions on goal setting:

1. Is setting goals important? What is hard about setting goals? Do traditional values support goal setting?
2. What is success/a successful person to you?
3. How does this compare to mainstream perceptions?
4. Are you satisfied with that model? What if success and possibilities were more than that?

Dreams and plans for the future may be a foreign concept for some of your families. Some dreams and plans may be perceived as being selfish or total beyond on thinking of your families. Action plans may also be a new concept. You may have to talk about these from a personal point of view or experience first.

Once again, take time to clearly explain procedures and new terms and have a practice run through all activities for this and other sections.

Here is another important note. As you go through the "Honoring the Past and Describing the Present" portion, you may discover that your families are aware of their own histories. They may have never heard of historic trauma, policy and historic periods, and the atrocities perpetrated on tribes. This may in part be due to the fact that American Indian History is not taught in the schools. If families ask

what you think about why substance abuse, risk factors and chronic disease rates are so high, protective factors so low among native people you may engage them in conversation. Get their opinions and then build on that with discussions about how colonized people throughout the world are similar. You may want to talk about how these symptoms of historic trauma and that these disparities may affect native people from generations to come.

Section 3 Education

There is no way you can overstress the importance of Education Planning as a family's child with a disability transitions into adulthood.

Your families may not be used to being so involved in planning their child's/children's education. Please emphasize that under that law, all children are entitled to equal access to education. Know however, that this may not be as simple as it sounds as it could be argued that American Indians and Alaska Natives have never had such equal access, evidenced by the fact that they continue to occupy to lower echelons of academic success. Native youth have been the victims of racism in the school and lower expectations. Native parents, who may have been victims themselves, often do not possess the abilities to help their children with their schoolwork and are very, very uncomfortable when they try to negotiate their children's school systems. Native parents may not be used to encouraging their children to succeed in school and now we are asking them to be actively involved so that their child with a disability will have the opportunity for success and a healthy future. I argue that IDEA can insure that native children with disabilities do not "fall through the cracks" in the same way that other native children often do.

As you approach this section, consider that your most important goal is to empower your families. Be sure to let them know what their rights are and between you, this curriculum and them, come up with a simple, yet comprehensive plan that will be successful. Once again help them negotiate through the technical terms and language in a way that they feel like they are learning instead of feeling "unlearned." We can never overemphasize the need for patience. And hopeful, you will not only affect the success of their child/children with disabilities, but also their other children, grand children, and generations to come.

Breaking the cycle of non-success is a great thing.

Section 4: Legal Issues

(*This is probably the most complex section. In its totality, it may be the most difficult information for your families to comprehend. Certainly the language and the activities are very technical but we believe that both you and your families can make it through. We recommend that you allow ample time. Do not hurry but systematically work your way through it. Do not be afraid to invite in someone who is native and/or has a background in law. Take advantage of your contacts with the tribes that your families might be from. Ask your contacts and your families if they can recommend any speakers*.)

The curriculum seems geared to the philosophy that families and communities do not have a responsibility to care for each other throughout the life course. In contrast, this idea may already be established among Native families, who may not have an understanding of the necessity to legalize the relationship in order to assist family members in obtaining the services they need. Acknowledging Native traditions re: family roles and relationships may help these clients understand the need to engage the legal system in order to seek assistance for their family member(s).

Additionally, due to the complexity of navigating the legal system and the linear manner that the material is laid out in the current curriculum, it may be necessary to provide more examples of circumstances where becoming a guardian might be necessary. These examples would need to be tailored to the circumstances that Native families would find recognizable. While circumstances may be similar for Native families living in urban areas, if the curriculum is being taught on/near the reservation, examples would need to represent circumstances these families might find themselves in. Care will need to be taken in explaining all the documents and the process of becoming a guardian, as well as in ascertaining that these families understand the material being presented. Also ensuring that there is an contact person, in a tribal or community agency (like the Indian Walk In Center) that can answer questions, perhaps in their own language if necessary, may increase the likelihood that Native families would begin and follow through with the process.

Section 5: Dreaming New Dreams

My friend Nola Lodge first told me about the concept of "non-interference." In a way, it is similar to how children were portrayed in classical paintings as "little adults." Native people believed that children possessed the ability to grow into "good" adults not through punishment, but promoting appropriate behavior and acknowledging such behavior. In other words, you allow life to unfold naturally and let what is supposed to happen happen. In earlier times there were support systems that protected children from danger but those support systems may no longer exist. Native parents may not be as concerned about their children going out to experience the world. Also native parents may solicit help from other family members, immediate and extended, to help their child do things that they can't do alone. What the modern world identifies as "dysfunctional," "mentally unstable," or "disabled" were and are considered just part of nature and were never stigmatized in any way. Therefore it may appear that native parents do not care about their children who might be classified as such when instead they are treating such children as normal human beings.

Also native parents are unlikely to tell their children when it is time to move out of the house and go out on their own. It is not uncommon for adult unmarried children to continue to live with their parents. Therefore the concept of transitioning from high school into adulthood may be missed by native parents who think it is normal

for someone with extra needs to stay with them as long as they want. When parents pass on, another sibling will slip in to fulfill the parents' role.

In light of this, the discussions and activities in this section such as "letting loose," "support groups," and "prevention planning" may not be effective. Native families may not relate to the concept of "Growing Up Without Growing Apart." I would ask native parents what these subjects mean to them. The concept of growing apart may not be in their vocabulary.

Special Note:

I would think twice before using any Garth Brooks Video with Navajo Families. He is not popular (not liked) among some Navajos. Almost any other country and western song with a similar message would work.

For more information on non-interference, read this:
http://www.apa.org/pi/oema/resources/communique/2010/08/indigenous-parenting.aspx

Section 6: Developmental Milestones

Cultural Note:
Many tribal societies had rites of passage that corresponded with developmental changes in peoples' lives. Generally, these rites of passage helped a person make sense of these changes, sometimes incorporating metaphor, simile, and physical and emotional hyperbole. Such rites of passage allowed a person to move through these physical, emotional, and mental changes within societal parameters and helped them identify their niche within the societal group.

When American Indians and Alaska Natives were culturally assaulted through assimilation efforts, many of the rites of passage were stripped from them and eroded their sense of wellness and spirituality. As generations moved through the colonization experiences, native parents may have looked for replacement rites in new places such as religion, education, and in modern society. It is possible that these new places did not provide the best replacements.

Developmental changes happen and cannot be avoided. It is important that native parents be involved in the discussions in this section. However they may feel uncomfortable with the language and the subject matter. I would first discuss with parents whether or not such topics might be uncomfortable to talk about. Let them know that the subject matter is important to when understanding challenges of any youth. It might be possible to ask native parents if there are any ceremonies that celebrate physical and mental development that they could talk about.

Also do not present the information as if it applies to all youth. Ask first how this information relates to parents' experiences. ("Typical" is defined differently by different communities.)

Section 7: Transition Timeline Celebration

By now you would have been working with your families for at least 6 sections. You have become more aware of the uniqueness of the communities in which they live and you may look at the proposed "transition timeline checklist" and think, "Wait a minute. I am not so sure that all of these actions apply to these families." You may have to ask yourself some of these questions:

1. Are these transition tasks applicable to families' communities?
2. What if young people move to a different community? What transition tasks should be considered?
3. Do some of these tasks seem too "mainstream" for native communities?
4. Do topics such as college and career tract be expanded to included interests of native youth?
5. How are health care/coverage issues different for native communities.

If you feel overwhelmed, don't be! You have a great resource in family focus groups. I suggest you solicit input from your family groups and adjust the transition timeline checklist together. It could be an informative session on differences in perceptions. If there are native professionals in your community, solicit their assistance in the discussion. It is very likely they have experienced moving from one type of community to another and may have some insight.

Then celebrate together.

Section 8 - Foster Care

I use the POSITIVE INDIAN PARENTING PHILOSOPHY as my table of contents and develop my training upon these philosophies. (Savania Tsosie, ICWA Officer, Paiute Indian Tribe of Utah.)

"Being a foster parent...it's a family tradition. Our community, our children"

Write what you think a trainer who will be teaching native parents should know about Foster Care from a Native point of view and about ICWA:

Native American people traditionally cared for their children through extended families. It was common for relatives, for "Aunties and Uncles" to care for one another's children in difficult times. Being a foster parent is another way to carry on this tradition and share these values for our future generations, while supporting our children to maintain their Native culture.

Foster parents nurture, protect, guide, and teach. These are central to all other aspects of life and are the foundation of a healthy culture (Positive Indian Parenting Training Manual 1986).

Traditional (old ways before white influences) child rearing practices provide a model which is valid for *foster* parents in today's modern society.

Share traditional ways vs. modern ways and in a way that participants will relate too.

- *Indian foster* parenting is dedicated to the idea that parents should be able to determine the ways in which they can best meet the needs of foster children.

This first philosophy is the training Orientation – it explains how foster care works, how the tribe works with DCFS (presenters from DCFS are invited to train re: health care requirements, foster worker's role, foster parent's role in the court, state intake process, state court procedures, confidentially, the purple book (foster child's information book), etc.

- *Indian foster* parents are better able to complete the tasks of parenting when they actively decide what type of parenting they want to provide.
- *Indian foster* parenting builds stronger children. Stronger children build stronger communities.
- *Indian foster* parenting recognizes children's need for nurturance, kindness, and a strong connection between parent and child.
- *Indian foster* parenting recognizes the importance of direct teaching and examples set by parents and community in guiding moral and value development.
- *Indian foster* parenting recognizes that extended family historically had an important role in child rearing.
- *Indian foster* parenting recognizes that the values found in traditional legends and stories provide a foundation for successful child rearing.
- *Indian foster* parenting recognizes child development and the different stages of growth as taught by Indian elders and traditions as well as modern theories.
- *Indian foster* parenting recognizes the need for and the value of parent-child communication.
- *Indian foster* parenting recognizes ways to help a child with attachment, loss, and discipline issues.

Invite presenters to train re: attachment, loss and discipline.

Share with foster parents the following ICWA information:

- What is ICWA – why is it important to understand what led up to the enactment of ICWA. The Child Welfare League of America (CWLA) "estimated that more than one quarter of all Indian children were removed from their families and placed into white adoptive and foster homes or orphanages before the Indian Child Welfare Act of 1978. (This is my lead into introducing ICWA and I go into more detail).
- share the Purpose of ICWA:
  1. To protect the best interests of Indian children and promote the stability and security of Indian tribes and families.
  2. To establish a policy that where possible, Indian children remain in the Indian community.
  3. To require state courts to consider the tribal heritage of Indian children and the political sovereignty of the tribe and its members in child custody proceedings. (References – Title 25, USC, Chapter 21 and BIA Guidelines, 44 Fed. Reg. 67584 (Nov.26, 1979).
- ICWA handout – I provide information and initiate discussion on the sections on foster care and adoptive placements.

Write what you as a trainer should do to help native parents understand the information:

- Put yourself in the audience's shoes - try to understand your listener's level of understanding, and anticipate what they want to know. Once you know what your audience wants, you can figure out how to "sell" the benefits of your topic to them.
- ***How*** you give your talk can be more important than ***what*** you say. Do not lecture.
- The audience will make decisions about you from your first appearance, your words and the sound of your voice.
- When you speak, do your listeners sense how strongly you believe in what you're saying? If you want people to give you their undivided attention and feel compelled to heed your advice, they must hear and see in you an unwavering commitment to your message.
- Take time to listen.
- Don't' rush – take time to help the participants feel comfortable.
- Be genuine, sincere and patient. Speak from your heart.
- Have handouts.
- Natives love food – have a light supper (pizza is easy-order out) or snacks – don't' forget the coffee.
- Implement into your training; videos, traditional stories, hands on experiences, etc