Panelists:
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Please note: The following is a direct transcription and has not been edited.

Speaker: So welcome. We're unfortunately missing some of our colleagues today, Kathy Deserly and Gerry Gardner couldn't be with us because of the storm and other obligations. So, we have been delivered for calling at the Road Show. We have been delivering these findings from the needs assessment through a series of webinars. Has anyone been on any other webinars, any chance of okay you have? Well, good for the rest of you it will be fresh and new and we really enjoy doing the webinars, except it is not very interactive. Even though people can type in questions or ask questions, you know, we really miss the rich discussion. So we are very serious on our invitation to, you know, to stop and ask questions and answer comments because we think that really makes these findings much more interesting in hearing other people's perspectives.

So I'm going to do Kathy's part of the presentation now and talk about the NRC4Tribes. And I might read some of even her scripts so I can say it as well as she does when she does this piece. But the NRC4Tribes is part of the Children's Bureau training and technical assistants network we are the newest member and that in home services we are new kids on the block. And we were funded two years ago to provide in broker training and technical assistance to support the enhancement of tribal child welfare systems. So the NRC4Tribes provides training and technical systems at no cost through the network to all eligible tribes and eligible tribes are those that receive 4B funding.

Okay, the NRC4Tribes is comprised of four different organizations. The Tribal Law and Policy Institute that's based in Los Angeles, the Native American Training Institute out of North Dakota, the Indian Family Resource Center in Montana and Kathy Deserly runs that organization and Dan Butler Institute for Families is the evaluation partner. So we are four different groups that are pretty geographically spread. And at the beginning of this project TLPI Gerry Gardner is our fearless leader, brought everybody together in California and we spent a few very important and meaningful days visioning what the NRC4Tribes was going to look like. And so a part of this was establishing a vision and I going to talk a little bit about that, I mean I will actually read this.

The vision of the National Resource Center for Tribes is to facilitate the empowerment of Native Nations to nurture the safety, permanence and well-being of American Indian, Alaska Native children, families and communities by offering culturally relevant information, resources and technical assistance so that the dreams and sacrifices of their ancestors are fulfilled and honored. Okay and mission of the NRC4Tribes is to collaborate with Native Nations and our training and technical assistance partners to

identify and effectively implement community, culturally based strategies and resources that strengthen tribal child and family services.

And the philosophy, children are sacred and entitled to be cherished in a safe and nurturing environment with strong family, community and cultural connections. Their happiness and well-being includes nourishment of mind, body and spirit in order to fulfill their dreams throughout their journey to becoming a healthy elder. This vision and mission and purpose is pretty central to everything that the NRC4Tribes does and of the basket isn't it, we usually have a picture in here of our basket, yeah there's our basket. Our basket is presented every meeting that we have and every gathering and every event except today because Kathy wasn't able to come with our basket first time it is not here.

But that is to help us be mindful and keep the vision and mission present and centering everything we do. Okay so one of the things that we were charged with is the first year of this project by the Children's Bureau, this was part of our mandate from the Children's Bureau was to conduct a needs assessment during the first year. And so we decided that it was really important for us to listen to the tribes and voices of everybody involved in and sort of assuming what everybody needed in terms of training and technical assistance but to actually get out there and listen to what people had to say and pull it together so that we had a pretty consistence and coherent and comprehensive view of what the strengths and needs were with Tribal Child Welfare.

And the idea is that these needs assessments will inform the students about the services and functions provided by the NRC4Tribes and also help guide the rest the TTA Network as well. Okay, when we first decided to take on this needs assessment, you know, we decided either kind of build it or go home on this. And we sighted this was a really great opportunity to do something kind of big and kind of different and there wasn't anything out there in this kind of scope which had really involved this many tribes and which is comprehensive to really detail the needs of Tribal Child Welfare.

So we got together with our project team and decided that we were going to take the year and really do something kind of large in what was the best way to use our resources. So we decided that kind of the quick and easiest way was a survey and you can reach most people with a survey and gather a lot of information from a lot of different people but that information isn't very deep. So our first layer of needs assessment was this 85 item survey which was most checklist and multiple choice questions. And it was administered primarily as a web based survey and many of you might have seen it. There was a lot of marketing around the survey. Then the second layer of needs assessment was that we decided we could get a lot more information if we actually talked to people.

And Tribal Child Welfare directors were a great source of information. They would probably have the best sense of what was going on with our programs. So we decided to randomly select Tribal Child Welfare directors across the country and do telephone interviews, so we did that with 31 directors. And then we decided kind of our third layer of assessment was really getting more of a holistic view of what was happening in the tribes. So we did 16 onsite assessments, we invited 20 tribes and they had to be IV-B

funded tribes to be eligible and 16 accepted. And we went out to the tribes and conducted that 8-10 qualitative interviews to document reviews and did more of a onsite case study with those 16 tribes. So we kind of have three levels to our assessment. And the results that we are going to present are all, data we gathered through all three of these, three of these methodologies.

We selected the tribes through a random sampling process, so first we stratify tribes by geography where they were located and also by size and size in terms of the number of children they served. And then we randomly selected based on that stratified sampling and then after we selected the 20 tribes to invite for the onsite assessments we then randomized the tribes to participate in telephonic information.

Speaker: Can you tell me the overall population information like how many people got the surveys, how tribes overall were stratified?

Speaker: We stratified all, it was all 4B tribes, I don't have the main report with me.

Speaker: No, there was 150ish tribes, yeah and it shifts. So we were using the most current data at the time but that IV-B funded changes all the time. But it is around a 120-150 tribes.

Speaker: And how many people got the survey?

Speaker: God, I will do that in a second.

Speaker: Okay.

Speaker: But the survey was we couldn't calculate response rate on the survey because it was a sort of blast survey that was sent to, it was send out to every federally recognized Child Welfare staff would participate. We had hoped that it would get out to community providers and you know other stakeholders that were involved in Tribal Child Welfare. So that was what we encouraged through our sort of massive marketing approach.

Speaker: Were the people conducting the telephone and on-site interviews people who were tribally affiliated personally?

Speaker: Yes. And I am going to talk about that in a second. So we had an absolutely amazing group of consultants who actually gathered the data. We started with our advisory committee. We used a very participatory approach for every stage our development, for developing a methodology we came up with a plan through the project team and then we presented it to our advisory committee and then they modified our plan. And then we, from our advisory committee and did outreach and invited consultants, people who would be willing to help us conduct the needs assessment. And we ended up with a group, not everyone is here but we ended up with a group of about 15 people who agreed to be a part of this.

So we brought everyone together for a meeting in Detroit and we did an initial kind of presentation of the needs assessment methodology and tools and they gave us lots and lots of feedback and then we went back to drawing board and retooled again. And these were the group of people who were absolutely critical in helping us develop our methods, develop all of our needs assessment tools and they went out and conducted all of the onsite assessments. So we tried to match consultant well, based on interest. So we wanted people who were familiar with the communities and but not necessarily working in those communities so there wasn't a conflict of interest.

And they were absolutely amazing they would get these, the logistics of this was really intense because we were collecting all of this data in a form at the time period. So they would go out to a site and they would get, we were FedEx in this giant binder with all of their interviews and all of their protocols and all these maps, everybody they had to talk to. And all of the interviews were audio reported with a permission of participants. Some people didn't want to be audio recorded and there were a few participants who wanted to be interviewed but didn't want their responses even included in the assessment. So we audio recorded almost all of the interviews and then they had to do this complicated process where they would upload the files and send them back. So they were absolutely incredible.

Okay. So here is our respondents we had, over 400 people participated in the needs assessment record representing 127 federally recognized tribes. And about 43% of people who responded to the online survey were a part of the Tribal Child Welfare agency. So we felt like we had pretty good representation from others as well. We did interviews with Tribal Child Welfare staff, foster parents and youth and other stakeholders, judges and attorneys and community providers and state and county folks as part of their onsite assessment. And they do also, I will mention this again at the end but our findings the final report has been approved by the Children's Bureau and is available at the executive summary in the full report on our website if wanted to go deeper into any of the methods.

You can kind of see that we have a pretty good representative sample based on Children's Bureau regions. We have another graph that shows BIA regions and you can see it is pretty similar there too. It is kind of hard to read but it is pretty representative of the tribes that are in those regions. Okay and here you can just sort of see who the participants were, some of the folks I mentioned, family members, law enforcement, Child Welfare supervisors, tribes leaders, directors, workers, court personal, community partners, foster parents and youth and directors.

Okay. So as I eluded you before, we had a pretty complex process for getting the data collected and back to us all of the interviews that were audio recorded, were transcribed by professional transcription service and all of the data was, all the qualitative data open ended questions from the surveys and from the interviews were analyzed using Atlas TI. And let's see Nancy Lucero was our primary analyst so. I mean you were coder 1, like coder 1 otherwise knows Nancy. Went through and developed our kind of initial coding scheme. And again, when you are dealing and these interviews were long, the interviews

were anywhere from 1-5 hours in length and we had almost 150 of them. I mean it was just massive amount of data.

And we were under huge time constraints to get it analyzed very quickly, so Nancy dealt in and developed a coding scheme for all of, she took an initial sampling of interviews and developed a coding scheme and then trained the other team of coders and then we all kind of divided up the interviews and had a very innovative process where we would revise the coding if needed and come back together and argue about it and go back and code some more and come back and argue. I think we were not very friendly with one another at certain time points during that process but it all ended up okay. And then we had a manager, we had a data manager who would have merge all of the Atlas TI files and resend them back out with all the new coding scheme, so it was pretty involved process.

Speaker: But were those open-ended interviews? Or, how is it that you went from one to five hours?

Speaker: Some people had a lot to say and–

Speaker: This is probably related to whatever questions you were asking?

Speaker: Yes, yes, yeah, they were.

Speaker: Several people had a particular style where they would tell very long stories which contained the point and so people kind of used that style, yeah.

Speaker: There was you know and this per limitation of our methodology because we had 15 different consultant out there conducting interviews people and their Speakers had very different styles. So some Speakers would probe more and some would go off topic more. So yeah there were times when as an analyst and you would ask someone, a question would be asked and someone would say yes and then they would go on to the next question, like wait a minute.

I will say it and then, that's one of the reasons that we used the open coding scheme. We didn't come to it with a preexisting set of here are the themes we are looking for and we are going make the data fit it. We let the data drive the coding was one approach that we did.

Speaker: I think the other piece that kind of helped address that is I am also native and I have done all my qualitative, every qualitative study I have done and I consider myself kind of a qualitative focused researcher has been with tribal people. And so having lived in tribal communities and my whole life around tribal people, being a psychotherapist for tribal people I think I have kind of heightened ability to recognize what's in the communication pattern. So I tried to work with, we have another native person also analyzing data. And then I worked closely with the non-native people to kind of help them, kind of learn and dig deeper in to these stories when they are saying, I don't get

what's here, what are they trying to say, to be able to in the sense help them to achieve that skill.

So you know I think if we had not had Native people doing some of the data analysis we would not have gotten some of the things we did.

Speaker: Yes, it was definitely very important to have Native people collecting the data and Native people analyzing the data. So but it did that's always a challenge when you are analyzing qualitative data. Okay, so after many months of analyzing data we distilled the data in to five themes in topic areas and they are listed here and Nancy is going to talk about the results and in each of these different areas. I also wanted to say, sorry I forgot to say this at the beginning we do want to thank the Children's Bureau especially Roshanda Shoulders who is our federal project officer for supporting this work and you know, we are partners with the Children's Bureau in this effort. So they were definitely in there every step of the way and we appreciate their support on this.

Speaker: Thank you Robin. In answer to your question 2 about analysis, you know, I remember some of my instructors saying you know, if you have a 1000 pages of transcription you have too much data. And we had I think over 3500 pages of interviewed data. So at first I was terrified, my God how are we going to do this? One of things that really helped us with this is in kind of the first pass through the data we really had three questions that we were looking at. We wanted to see what people were telling us about the strengths of Child Welfare programs, about the challenges that Tribal Child Welfare programs faced. And also to look and see what they were telling us about need areas that might be concurrent with training and technical assistance.

And so that also kind of helped give some shape, so we weren't just randomly looking for every possible thing. One of the things we know is when we go back to a second pass, there is going to be more kinds of things that emerge. But that kind of helped us work with just the sheer amount of data that we had. Okay so leaning back into the first question that we asked, we also did analysis kind of in two stages. After we kind of looked at the answers to those three questions that I just shared then we went back and kind of looked at more of the detail. So we will try to kind of combine both of those passes with the data in some of the things that we share here.

So as far as the strengths that were shared with us probably the most important and overarching thing that came out was that Tribal Child Welfare has a particular approach to working with families and that it is this approach which tribal people helps create engagement, it is related to the knowledge of the community, it is related to being able to incorporate particular cultural elements from their tribe into the work that they do. And the approach to working with families is not simply a child safety approach, it is really strongly about helping children maintain connections to their culture, their tribal community, their extended family and so the children know who they are as a tribal person, as a Native person.

And this is incorporated into all of the kind of mainstream Child Welfare things that tribes do. So staff kind of have this dual focus that they are keeping in mind all the time. And the other piece of the approach that came through very strongly is again Tribal Child Welfare is about healing, healing families and healing communities and we talk a little bit more about that as we go to another slide. Another strength that came out was the characteristics of Tribal Child Welfare staff, so this particular respondent said to us, we have a well educated and well trained staff who interact well with the target population.

So directors were telling us, in most instances their staff had the skills to do the job, there may have been we will get into this later, some structural kind of things that made it hard to do the job. But basically the people were very highly esteemed and they also had this characteristic of knowing about their community, knowing about the families and the culture. And then I meet the first quote but that kind of captured some of that. This person said I would say that our knowledge of the local people is the strength, that would be prevention in itself being able to find relatives in a timely manner and the idea of if you are Tribal Child Welfare you know your community, you are able to find placements for children was one of the things that many respondents told us really differentiated them from state or county child welfare and was one of the things that they were very proud of being able to do.

Okay, some more strengths the first bullet says available tribal services and resources so I kind of have a cavy out here. We have tried to kind of fill in to two groups in regards to this. There were tribes that were very, talked to us about being very adequately resourced and that there were a large number of services either available in their tribal community or in the surrounding area. And then there was whole other group of tribes that were just the opposite. So you will probably see this kind of an idea come up again with challenges. And then, of course cultural understanding was identified as a very important strength. This person said, obviously child welfare is very important no matter what walk of life you are but for the Native American folks it's about us reestablishing traditions and language and the family togetherness.

It is more about trying to stop genocide, if you will. And I think that's the greatest strength of all tribal programs is what we are actually trying to accomplish, that is what we fight for everyday. So some of our challenges, not surprising to anybody here I am sure, lack of funding for operations and services. Money is downfall and staffing in resources, those are all our bad areas. Foster care payments are hard and our funds are limited. So we can't offer a lot of things that we want to make this a better program. And in this area lack of funding a number of the tribal respondents told us that they would really like to do many more kinds of prevention programs, prevention activities, but their funding was so limited that they were really very focused simply on addressing the families that had the most immediate and serious risk.

And another challenge that repeatedly came up was the lack of staff. This is probably one of my favorite quotes out of all the 3500 pages, this person says you might hear a lot of times, we have only got one person, you have no idea what that is like, the impact of what that's like. I think it is a barrier toward a better communication in any child welfare

procedure, whether it is strengthening from the beginning and working on prevention or if it's working with the family that has children in custody. If you don't have the staff then you are limited. Now I have the absolute privilege of having heard these people say these things on tape. And so the emotion around this person saying you have no idea what that's like. If I had no idea what Tribal Child Welfare was like hearing her say that I would have known.

And so again that's the piece that we are trying to represent tribal voices but there is still that little element that all always frustrates me that if you don't hear it from the person it is still a little bit different. But the idea of lack of staff repeatedly coming up, numerous, numerous programs telling us we work with one or two staff members who do not only on reservation child welfare, but also handle hundreds of victim cases that are coming in from all around the country. So it really gave me a real appreciation of what many of the staff members are trying to accomplish and do accomplish.

Okay some more challenges, again I said lack of prevention services, but another recurring theme very strong among tribes was that they lack the technology for data tracking and case management. Many of our interviews people express fairly sophisticated understanding of how important it was to track child welfare outcomes, to keep track of what was going on amongst families and their community. And accompanying that was really a frustration, we know this is so important, we know we need to, people were using terms like data driven decision making. You know, saying we need to be making decisions about what we do, based on data. But we don't have the ability to collect that data, really important.

And then of course, probably not surprising there were challenges around collaborating with State or County Child Welfare. This person said, while we tried to work with the State, but they seemed to have their own agenda and it's hard, it's really hard to work with them because I mean for various reasons, it's kind of a contentious relationship. We're going to talk about this in another section too as people kind of expanded upon the collaboration piece.

And then here is the piece that I had alluded to that was both a strength and a challenge for some tribes accessing services, working with service providers and being able to connect families to outside kind of needs for say substance amusement or health etcetera.

And also transportation was a part of accessing services. This person said, we do live in a very rural area, so I think the transportation is a huge barrier for us as far as our families having access to those services. Transportation and then correspondingly not having access to providers who were either native or had experience working with native people and that was a frustration.

And again, I want to encourage you any comments, I see some people shaking their heads, if you feel like you want to respond, we'd love to hear that. And it's important to us I think to be able to see how people react and how the information strikes you, so I'll just think righteous.

Speaker: I noticed that even the first two – the lack of funding for operations and services, and the lack of staff–

Speaker: We're being bad facilitators for not making people talk on the microphone.

Speaker: I'm sorry. Thank you for reminding me. I'm reflecting on our experience, we had a QIC for CPS which we focused on engagement in tribal and African-American Communities long time ago. And one of the things we found was that our tribal sites that were showing us how they engaged families around where there was a concern for safety. The way they kept children safe was prevention and the way they did prevention was cultural connection.

And I'm looking at and it's not just the board on prevention like a funny for prevention that you pointed out, but when you describe to us, lack of funny for operations and services and lack of staff. You said, so that they could do prevention or even one of the code said, so that I could go, so that there's a construct in State or County funded child welfare that's about waiting till the like CPS in the mainstream, is design to happen deep into something very, after something very terrible has happened to a child has been proven and has gone on for a long time. And that wasn't and what we found was that so culturally incongruent that there wasn't even like you couldn't even tell where a CPS case started and ended it, it's really messed with a kind of research design that we were asked to provide.

So, I just want to highlight and say the part of this, it's really A part that I wanted to highlight and putting relief was this theme about prevention and cultural connection being how child safety stand, how child welfare stand and that it's really expanding, it's a different notion of what child welfare even is then from what their state partners. And we also recently just did tribal focus groups around our State or which is or and there are nine federally recognized tribes and the tribes told us and the State Liaisons told us that often how they partnered was that the tribes did the prevention and we're sort of an automatic differential response. So, I want to give you back the time, but as you said. But those, these two findings reflect and I wanted to deepen from our experience what we found.

Speaker: Great. Thank you. And I think in that piece that's some of that approach to child welfare involves being a part of the family and community. So, things that we would from a mainstream perspective or social work perspective would say, oh, they're doing prevention. This is just part of being in that community, being somewhat related or actually related to particular families, these are the things you do just because your person there in that community. So, lots of, what we would formalize into prevention services, go in informally in these communities and the workers don't label them as that's prevention.

Speaker: And these were very isolated forms that they need to get them.

Speaker: Right. Thank you for those comments. Okay. So, we're going to move forward here. And in our second past to the data, we begin to try to be a little bit more detail in each of the topic areas. So, there are five topic areas which you see here tribal child welfare practice and it contains some different elements there Foster care and adoption ICWA or Indian child welfare act, legal and judicial and then tribal child welfare program operations.

So, we'll begin and we'll explore number one, tribal child welfare practice. One another things that our respondents did for us was outlined those elements that were necessary for effective tribal child welfare programs. And so one another things that was pointed was that a documented practice model that included both formal assessments and case management processes was really important.

Now, interestingly most of the tribes that we talked to did not have a documented or formalized practice model. But again, this was one of these pieces of awareness where they're saying, we need that that will make us more affective so again, an area that we identified as being potential for training and technical assistance.

Another element that was identified was that there's need to be a strong tribal children's code that aligns with the practice model and also reflects the culture and values of the tribe while meeting federal child welfare requirements.

Again some tribes have that, some tribes don't. And a number of tribes talk to us about being in the process of revising their tribal children's code. Also, job descriptions and staff performance reviews and we see management information system so that technology that was identified as a challenge.

As we looked at this data and especially what the tribal child welfare directors were telling us, we kind of saw that the workforce is both the area of greatest strength as well as greatest challenge for programs. And you'll see a list here of some of the workforce strength. Again, as we sort earlier experience, skills, etcetera its ability to engage with families, really critical, also the commitment to doing whatever it takes to keep families together and children safe. This was probably repeated in every tribal side that we looked at in some form or another. This is a really overwriting theme and again it connects to this that we as tribal people have responsibility to our community to those families, to our relatives and we go above and beyond.

So, tribal child welfare isn't just you go eight to five. But you're kind of leaving at all the time. Our staff coalition impair support emerged for example staff telling us, you know, it's really hard doing our work. Here, we're in a small community, we don't have a lot of resources, we turn to each other.

Many of the programs identified using traditional practices or other cultural means to heal both families and themselves. And so, this is kind of a difference you would see from mainstream child welfare is that the tribal workers saw themselves as in pretty much the same processes many of the families as far as this idea of healing, healing from past,

historical kinds of promise, healing from particular community and historic events that happened just to their tribe. And so, healing, the idea of healing and that you must heal as well as your families must heal and that you're probably healing from kind of the same issues. So, this was really interesting awareness that people had. It also has some other dynamics that we haven't actually gotten very much into it this point, but there is a relationship here between like vicarious and trauma. So, you're maybe more likely because you have such a strong connection with those that you're serving maybe setting yourself up for a higher level vicarious trauma or some effects that we need to understand more.

But again, people saying, we have inheriting our community those elements as part of our cultural like traditions they can help us overcome and help us heal, very hopeful kind of approach here around healing. And then, again cultural and community understanding, you know who your community is? You know how it functions, you know the resources, you know, all the nuanced inner workings and that helps you in your work.

Okay. So, some of the challenges, staff is overworked, overwhelmed and burned out. The vicarious or secondary trauma has been identified more and more by supervisors and directors as a threat to their child welfare workers.

And then another area that came up was that a number of tribes have difficulty providing the kind of training isn't critical and more specialized areas of practice that they feel their staff needs.

So, the topic area two was foster care and adoption. So, overwhelmingly tribe said to us, foster care and adoption programs should be managed by tribes. And by doing so, we're able to keep children in their families in the tribal communities and we're able to maintain children's connections to the tribal culture and their traditions.

However, most programs said to us are resources or inadequate. So, not only are affecting program operations things like salaries, but the focus when people were talking about resources was really on the foster parents. And the repeated theme was, we have these amazing wonderful foster parents who go above and beyond. We don't have trouble finding foster parents they are there. We feel badly because we can't compensate them at the level that we feel we should be. So, foster care payments are really inadequate.

And so, there was a lot of feeling, it's like, wow, you know, wish we could do more. Interestingly we had lots of foster care, foster parent interviews and they talked about the same thing, but interestingly many of them said, even if the money wasn't there, I'd still be taking care of these kids. This is my commitment, okay, we fixed that.

Let's see, how we get through this.

This was, I don't know if I can recreate this or not. This is a foster court judge and saw this kind of paraphrase. He said we don't do very many adoptions that his tribal code is a

bit different that once in a while they do termination of parental rights when the family, okays that. But, they really are focused on doing more traditional kind of adoption, customary adoption and keeping parents parental rights intact. This is a recurring thing very important to a number of tribes, a number of tribes are looking at, how can we maintain customary or traditional adoption and still kind of comply with all the federal regulations and all. And so, this is an area that tribes are working on, through sometimes at tribal codes in another ways.

Okay, ICWA most tribes reported to us that the states and counties that they work with comply fairly well with ICWA notifications and they don't have too many jurisdictional disputes on ICWA cases.

However, they frequently don't have the financial resources or the staff capacity to handle all the large number of ICWA cases that are constantly coming in. And some tribes described having several hundred a week coming on, just bombarded with ICWA notifications, sometimes they are for tribal child or tribal members other times they are just department fishing to see who, what tribe this child might be from, okay. But, lots and lots of ICWA notifications coming in. And then, another area the tribes reported to us that a strong frustration and great concern for them is the continuing adoption of tribal children by non Indians in State and county courts that they see.

So, despite ICWA there, tribes are reporting to us a large of number of our children are being adopted out.

Speaker: When the bullet says, they reported that they comply with ICWA notifications, I was really startled because and then I realized my brain had read it that they comply with ICWA. And in the part of the country I live in is tribes even and some of our leadership academy for middle manager participants, they even have a slogan which is ICWA just comply with it, I mean, there's just such a, just in my experience, such a strong experience that States and counties are not complying with ICWA. And then I went, oh, it just says, ICWA notifications and that final bullet, there would also be accumulative violation of ICWA if it's occurring at that number.

So, it was startling to and I wonder if it was because I saw comply with ICWA in the sentence and didn't see that it was specific to the notification not to the whole sweep of ICWA.

Speaker: Thank you for that feedback. Yeah, so here they're being very particular and what I tried to do as hot hit of research is really use the language of participants. And so, we don't know actually if there's statistical evidence that native children are being, still being highly adopted out. I have my anecdotal evidence from being an ICWA worker. But, this is what tribes are telling is their experience and that's what we want to capture here the needs assessments, what is the experience with perception of tribal people doing tribal child welfare.

Speaker: And again, this isn't all tribes, you know, there's huge variability among tribes. So, there's a lot more detail and the executive summary and a lot more detail on the full report on ICWA and a lot more nuanced analysis that we did and then we have the distal to a slide, which is really difficult. But, keep in mind too that, you know, we pull themes from, you know, when we kind of what the majority of tribes are telling us, but there are, ends the spectrum and everywhere in between.

Speaker: Thank you. How am I doing time wise? What time is it? We'll go till 10:45, we're doing good? Okay. Thank you. Okay, so and then another theme around and someone we say many and the slides it's really this is kind of condensing the theme. Many of our tribal respondents had the feeling that the State and county workers they had encountered and worked with, didn't understand or comply or correctly interpret ICWA that they didn't accept or understand the continued need for ICWA, the idea that was in the past, we've got it all fixed, not seeing that some of the same dynamics are still happening today.

And that workers overall lacked awareness are basic, but very important cultural aspects, things like what's tribal enrollment, why do people, why are people tribally enrolled for example.

In our sample, we're number of State and county workers who worked very closely with their particular tribes and so they're perceptions tended to differ quite a bit from the corresponding tribal people about how good the quality of their collaboration was around ICWA. This is an area, this is one of those little findings that come out and that's about all you can say about it because you didn't ask about it originally. But it would be great and interesting research to kind of go back into at a later point.

So, what this kind of tells me is if you're kind of applying this finding, you need to kind of see where those perceptual differences because I know in my experience, (I've run) into workers who think they do a good job with ICWA because they're kind of committed, they want to be good workers and want to do things right.

But from my perspective they're really still missing the mark. So, that was kind of, this idea of perceptual difference, this is probably an aspect that relates to the difficulties with collaboration also.

Okay. So legal and judicial are area number four. The majority of tribes we interviewed for the survey or for the needs assessment administered their own tribal court. Again, for those of you who may not be familiar with tribes, some tribes do have tribal courts, a number of tribes do not, sometimes use other tribes tribal courts for legal matters.

And the majority of tribes that we interviewed also had access to a tribal attorney or one that would work directly with the tribal child welfare agency. Many of our participants in this needs assessment reported that they consider their tribal children's code need revisions to make it more specific to the tribes cultural and traditions. And I think this is

a growing way that we may see of the realization that our original tribal court was pretty standard, it kind of went along with mainstream child welfare.

Now we have the ability to incorporate those are the really important elements. And of course some people told us that they were in the process supervising or process of actually developing their first children's code.

This first blood kind of surprised me when I went to the data. The majority of participants from the 20 or 16 tribes that we did the qualitative interviews with told us that they use a child protection team, a CPT to review child welfare cases, surveys as well, Robin says.

So, this is, we're finding was a pretty wildly used concept or multidisciplinary team was another similar concept that tribes identified issues in. And then they told us who their teams were comprised of, so you kind of see there is a tribal element not only that the tribal child welfare, but community members, tribal court staff, law enforcement, etcetera. And then there's a more governmental group in the CPT such as a representative that the FBI, if there were a case involving that BIA, the state and county workers, casers, judges, etcetera.

And then we're on to topic area number five, which is tribal child welfare operation. About half of the tribes that we surveyed and interviewed told us that they currently have a tribal state agreement. So, again it breaks down into two groups those who told us their agreement was working well and those who told us there was some challenges with their agreement.

So, among those who said their agreements were working well, you see some of the characteristic that were shared with us clarifies jurisdictional authority and how services are provided that they meet regularly with state child welfare representatives.

The key as we looked at the actual interviews and more in depth, this is a third bullet; they have a close working relationship with at least one key individual from the state child welfare system.

This was very strongly stated and this is a part where people gave us lots of detail, they talked about that person, they talked about the strength of that relationship, how that person supported the tribe, they gave lots of examples, you really saw how important when you listen to those stories, how important that relationship is and sometimes it just takes one person.

And then other pieces about agreement, honoring the agreement, tribe agrees with the terms, the tribe and State were collaboratively. But, really the key in these as our, the people that participated and this needs assessment really sort, it's that relational piece.

And then on the flip side, there are tribes that reported challenges, okay, they're much more cut and drives fewer of them, lack of communication make sense if you don't have

that relationship, things like that, difficult to communicate. The State or county doesn't hear it to the terms or the spirit of the agreement especially here kind of interesting compared to our other finding especially the failure of states to notify tribes for ICWA. So, anytime, you're doing qualitative data, you always find contradictions.

Speaker: I'm just curious about whether you've organized the data in a way that likes you, (unless) you see patterns according to State areas and if this is a geographic specific issue or to these concerns cut across all of the tribes that you interviewed?

Speaker: We've begun; we've begun to do that. And again, you know, we're having amazing amount of data and this is just off from a break, kind of our second pass and then our third passes is looking at it, looking for patterns. And it really felt, almost 50-50 like. So, you know, if half of the sample had an agreement with their state. And then half of those were kind of disagreement as functioning fairly well and then. So, you know, there weren't any patterns, they weren't necessarily patterns by geography. But, you could definitely even before we went in and looked at the clusters by the onsides, you could even start to tell which of those you know, which of those states that were you know, that were more responsive to the tribes. So, you know, we kind of ended up with sort of – you kind of just know from the data which states by which tribes were functioning more effectively and areas conversely with of there really problems.

Speaker: Also I am wondering about the relationship with the federal region, there are regional offices that often -- in certain areas have a direct liaison with some of the tribes in that region, if were there any mention there?

Speaker: Some times, it did mention the regional office but not very often and we didn't ask about it specifically.

Speaker: Okay, thanks.

Speaker: Yeah, thank you. So, really this is what we would call aggregate data it kind of presents the broad picture, and I probably have work for life with this needs assessment data, I could --Robin and I have worked for that, if we can just combine it down to all kinds of different little pieces in combinations and everything. Okay, and then the final bullet here around when there was a challenge there were often some just issues with agreement in them itself.

Okay. Another area in tribal child welfare operations again program funding, this was a fair earlier in our first outlook continues to be a issue, this person said we don't have the funding to hire more staff that can be on call, staff are needing to update training skills each year but the funding isn't their for staff to attend trainings, and to maybe even go to others Indian sites to see how they are doing things and get contacts from there. So, this person kind of put several important pieces in one quote again, not having funding to higher staff so your short staff. And also the idea that people need to update their training what really importantly was a numbers of tribes were telling us, we want to learn what other tribes are doing we want to have kind of this pure to pure interaction.

So, that we can see other kinds of ways that we might think about doing our program or other innovative circular for the parenting program for example, and so there are some frustration like we don't have the money to travel it's a really long way some much tribes are telling us they kind of feel very isolated and actually they are because of there geographic location, and so that kind of contributes to all of these operational challenges.

And then, in the next few slides, we're going to kind of share little bit about what tribes told us about 4BN 4E funding. So, as far as title 4B funding about 45% of our respondents reported they currently receive title 4B Funding. So, well our interviews for just where 4B tribes are overall big survey could include anybody

And among those that respondent they said they don't receive 4B, 35% said it was time consuming, there was something going on with the application in the management process, another good chunk 21% said they'll even lacked information about the process, 14% said they weren't eligible. But then another really big chunk said they were all kinds of other reasons, and that would be an area again that we could explore in grater debt with additional research.

Title 4E through Tribal State Agreement, 68% of our survey respondents were familiar with Title 4E funding, and about 47% said they currently received Title 4E through a Tribal State Agreement, not quite half.

As far as Direct Title 4E, tribes were interested, a number of them in learning more about Direct Title 4E funding. But if you see the actual breakdown, actually 57% over half weren't sure, just they were kind of hanging out there, don't know where we want to go with this. And about an equal percentage were definitely interested and definitely not interested. And some of the tribes that we talked to were telling us that they're considering some options around 4E or they're actually in the beginning stage.

So, Tribe Trial Welfare director was telling us some things about 4E. So I think if these technical services are provided upfront on an individual tribe basis, based on the number of 4E cases, it will give a clear picture whether the tribe should go into contract in their own 4E as well as what's to be expected and how do we sustain that and how many numbers before we hit the threshold before it's actually going to be beneficial for that tribe to do something. So, I think it would help that the feds, the state share that information to each tribe so that we can make a sound decision for our community.

And so that idea, no, we don't quite know what to expect here and then NRC4Tribes has started doing some tribal gatherings in various areas to really get more information out to tribes about Title 4E.

Speaker: And that way Casey also has tools that they use.

Speaker: Okay. Every presentation of data has to have like, a really colorful chart with, this is ours. Okay. So, these are the top five areas – top six areas, excuse me of training

and technical assistance needs that the survey respond and shared with us so, the lower the number, the more critical the need area.

So, as you see on the right hand side that data collection and technology, not only came through in the interviews but in the surveys as a very critical area of need. And you see the top six again, systems of care, principles, how do you incorporated that into your work, organizational effectiveness things, equal resources, legal and traditional services and then Child Welfare Service System selves.

Speaker: I was struck – there isn't another one remaining, is it possible?

Speaker: No, the lowest five clearly or lowest six are pretty even. We could say there is not probably a statistically significant difference there. So, those are really the main areas and next we're going to look here in a few minutes about what the training and technical assistance needs that came out from the quality of data and you'll see how it supports really what the survey data said.

Okay. So, I'm going to the check training and technical assistance needs. The first one that came up, very, very important, often repeated the desire to develop supportive and ongoing relationships around training and technical assistance. So, many tribes told us, we would really, ideally like to have one person dedicated to our tribe that we can really get to know that we can with, who's going to provide lot's of different kinds of TA and training to us. So, that would kind of be the epitome. And really kind of exemplifies the importance of that relational piece for many of the tribes.

One person identified that they actually kind of have that person she said the main person that has been helping us has been our regional person. It was that face-to-face that really makes a difference.

Along with the idea of having that supportive ongoing strong relation, was the idea of having a local technical assistance provider that's available to them. The idea being that really that person will come to know our community, come to know our community members, really be able to experience being part of our community and what we face, I love this call.

We wish the Federal agencies would choose someone to do our TA who has lived and worked within our tribal communities, who really understands exactly what it is like here and knows how to work with our diverse cultures. We want people are willing to come in the winter and not just the summer when we're busy with subsistence activities. The degree isn't as important to us as the understanding of how to work with our villagers and work through interpreters and with different ages of people.

So, I could probably – I'm from Mississippi Choctaw, we probably want people, people who having to come in the hide of the humid summer with bugs and things. Oh, I think the worst thing that a presenter can do and I didn't turn my phone off. So, Orbit is

texting me to say, either my flight – it's not. It'll – I apologize. It wasn't like the latest Lady Gaga song or something.

And then, again around technical assistance, tribes are wanting, providers to get addressed to variety of need to areas. They'd like smaller number of people who are more diverse or have the ability to work in a number of areas. Okay.

So, some of the TTA areas around program capacity and organizational effectiveness, again, these are coming pretty much with the words from participants. They want increased casework skills for their families, for addressing child and family issues and especially addressing the more kinds of complex needs that families have. So, for instance, I remember interviews with people who said, meth is a huge program with our community. But our workers need to know how to better work specifically with meth families or its children that have been exposed to meth families.

We want to know about bipolar disorder for example. And what is it like, what do you do when you're working with somebody. So, again the tribes are trying to increase the sophistication of their workers and kind of the knowledge level. And that's all part of what they see as casework skills. Okay. They would like to have some ideas about incorporating tribal values, customs and traditional practices. Earlier on I talked a lot about how important that is to tribes, not all tribes do it. And some tribes are telling us, we're not quite sure how to take that first step and the move from a really strictly kind of mainstream model of Child Welfare into being able to be more inclusive of culture.

They could use some help in revising policies and procedures. They could use some technical assistance around collecting data and evaluating program operations in Child Welfare outcomes. And that kind of connects again in with the MIS systems, that they need both software and hardware. And then, surprising to me, a number of tribes also identify that they would like some assistance in better outreaching to the community and bring in the community and in getting them involved with some of the programs that Tribal Child Welfare does.

A couple of more assistance in leveraging community, tribal and state resources that makes sense. And then, supporting, developing collaborative partnerships. So, the first one makes sense between the tribe and the Child Welfare systems and also with community providers. But a great number of tribes also told us that they would like better skills at collaborating with other elements from their tribe like for instance a tribal courts, tribal leadership, tribal law enforcement.

Okay. And training areas again, Child Welfare, practice, knowledge and skills, including legal and court issues and practice in legal aspects ICWA. The ICWA was really important. What we heard over and over again were these words, advanced ICWA. And what I learnt from this is that tribes pretty good they know the basic ICWA requirements and compliance explicit. What they want to know is how do they for instance go to court and best work with an attorney who may not know ICWA really well being able to explain all the legal pieces of the nuances of IQWA, how to apply ICWA in really

complex cases. For instance you have a child, son, siblings or tribal enrolled and other siblings aren't eligible for enrollment, what do you do with that, that kind of advanced ICWA. Okay.

And they would like some training and incorporating again tribal values, customs and traditional practices and then, third party training. So, third parties were identified as all of those people in the tribe who don't work for the tribal child welfare program. So, they want the tribal counsel for example to better understand what Tribal Child Welfare does. They want to be able to educate judges, educate community members then. Okay.

So, we have just a few minutes here left. Again, I want to remind you that, 10 minutes we have left, we have enough time to go through this. This PowerPoint is available on the NRC4Tribes website. We have this as a webinar over a number of times and you'll see a link there to the webinar in the PowerPoint. So, we've made some recommendations as a result of this, we didn't make – recommendations for both the NRC4Tribes and the Children's bureau.

And so, what tribes told us was they want to support in strengthening Tribal Child Welfare Program infrastructure to improve practice. And that both the NRC4Tribes and the Children's Bureau support the use of culturally based practices in Tribal Child Welfare. They would like the NRC4Tribes to partner with the TTA network to support the development of management information systems for Tribal Child Welfare Programs. And both the Children's Bureau and the NRC4Child, they would like to support around the development and maintenance of successful tribal foster care and adoption or community type programs.

And then, again Tribes would like to support around strengthening and improving tribal state relationships. There are ten of these, so those are the first five. Tribes would like help in building peer networks, excuse me, help in addressing, Child Welfare Workforce issues and ways that they could enhance multi-disciplinary collaboration around prevention services.

The last, next to last recommendation, number nine, goes back to what we were just talking about. Tribes want targeted training and technical assistance that meets their individual lives need. And again, it's provided TTA provider that they feel a connection with and development relationship with.

And then, recommendation 10 was that the tribes would like the NRC4Tribes to partner with other Federal Agencies within ACF, the BIA and other systems to model effective systems of care that will support tribal Child Welfare Programs. Okay.

And then, just another slide here, the dissemination of these results and this needs assessment data. The full reports as well as an executive summary are posted on the NRC4Tribes website. We've done a series of webinars which I referenced earlier. And we are currently in the process of developing individual summaries for each of the tribes

that have participated in the needs assessment so they get a picture specifically of what's going to on with their Tribal Child Welfare Program.

Some contact information and Robin, I'll turn it over to you because you need to take that. I'm getting dry, I'm losing my voice.

Robin: Thank you. That concludes our formal presentation. But I think we have a few minutes for questions or comments. I'm hoping that none of this, we get this a lot that none of this is a surprise to people and that's good. None of this should be a surprise for those who're working in Tribal Child Welfare and that's good for us to hear that this is on target. Or let us know if it's not on target or comments or thoughts.

Speaker: Thank you for applying.

Speaker: This was very interesting to me, actually it's the first time I've heard it. I've been at places where it was presented but missed it for one reason or another. So, I'm happy to hear this. I want to know if you can tell me did you determine or identify the ages, I don't mean ages, years of experience of your respondents. And I'm curious to know because I myself have been a director of a child welfare department for seven years. And thinking back at the first year, the second year or the fifth, you know, and where I am now, my responses would have been very different from those periods of time to now. And so, I'm curious if you were able to determine that.

Speaker: It's a really good point and a good question. I didn't ask age, we ask years of experience, years of Child Welfare years in the position both in survey and in the interviews. So, we haven't looked at the data that way but maybe makes me really think about that.

Speaker: I think you should because there would be wide variation for me. You know, and the reason, when I really got to thinking about it was when you were talking about state tribal agreements. And it sounded like gee, everybody is just happy with their State Tribal Agreement. And I can tell you coming from Oklahoma, where there are 38 tribes with State Tribal Agreements who have had them for 10 years or longer that we just, we are just now coming out of a situation where we have been negotiating, all of us for the last four years with the State of Oklahoma. We have not had signed tribal agreements for four years.

And we represent a large number of Indians here in the United States, actually when you think about. Even the agreed upon agreements now are still not where we want them but it was as though all of us had an awakening, all at once about three or four years ago, these agreements aren't right. There is something wrong here. And when you analyze those line by line by line together, we met numerous times, we had attorneys present from many of the tribes. And once we sat down and analyzed those, because we would just get them every year, oh, it's time to sign these, Chief here you go, you need to sign this. And he would sign them.

Once I even sent over the judicial requirements to the court and said, hey what do you think and they had a couple of minor suggestions that we got fixed. But when we actually had all become more and more and more experienced and knowledgeable and then we took it, we got together we realized how much was actually wrong and have worked really, really hard to get it fixed.

Speaker: It's an excellent point. It's such an important point. And only about a quarter of our sample said that they are State Tribal Agreements where we're working okay. But I do wish we had been able to dwell further into that because I think even in that group, you know, there were more, you know, there might have been some less experienced directors and other people who may not have known or weren't even aware of things that, of resources that they might be accessing through their agreements or they just don't even know about. So, and that's kind of come up through other, you know, other conversations and other areas of the data.

Nancy: I think we have time for about one or two more questions.

Speaker: Thank you. Nancy.

Speaker: Nancy, they….

Speaker: Go ahead, you can ask, Okay.