



Tribal STAR Drumbeats

Volume IV

Summer/Fall 2005

Second Annual Tribal STAR Celebration!

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*"Inspiring Innovative
Solutions in Human
Services"*



Bird Singers Honor Our Celebration

The Tribal STAR Team celebrated the end of the second year of their work on behalf of Tribal Foster youth and the Tribal community. The Celebration was held at the Mission Trails Regional Park Visitor's Center. Represented among the guests were Tribal



Temet Aguilar, Attorney and Brandie Taylor, Vice-Chairwoman, Santa Ysabel Reservation visit at Celebration

STAR's Partners, Indian Health Council, Southern Indian Health Council, the Indian Specialty Unit from the San Diego County Department of Social Services and our collaborative partner, Santa Ysabel Reservation. There were many Tribal members from the community as well as representatives from San Diego County DPSS, Riverside DPSS, Independent Living Program representatives and friends of Tribal STAR. Tribal STAR honored community members who have helped to



Jen Baum, Financial Analyst, honored by Tribal STAR team member, Dana Allen

make our work a success. We want to express our gratitude for the support we receive. Insuring that Tribal foster youth receive the services they need

to be successful as adults takes the collaboration of us all. Thank you to all who work with Tribal youth and with the Tribal community to improve outcomes and lives.



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Tribal STAR is a program of the *Academy for Professional Excellence* at San Diego State University School of Social Work

Riverside County Summit . . .



The Summit Goes to Riverside!

On October 11th, 2005 the Summit was provided to approximately 35 managers and supervisors of Riverside County. One participant asked "What is the value of linking Tribal youth to their culture? Especially if they don't know their Tribe and don't ex-

press an interest in their culture?" Throughout the day, participants were exposed to Native culture, and experienced the richness of training approaches that integrate Native culture into the learning process. With a lunch blessing provided by Morongo Tribal Elder, Ernest Siva, participants also had the opportunity to learn local history, and hear ancient Tribal songs. These all helped answer the question beyond the answers provided in the materials.



. . . and Gathering



The Gathering Goes to Riverside!

The Gathering was a similar experience, held October 12th-13th. One of the questions that arose was "What do you do if you think one of the youth on your caseload is Native?" This question illustrated the value of accessing the most recent list of designated Indian Child Welfare Act agents for a Tribe and geographical area. The Bureau of Indian Affairs provided a website where one can access this infor-

mation www.gpo.gov.

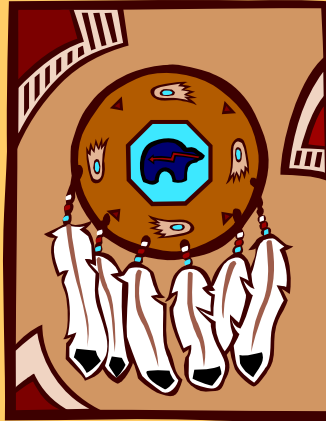
The Tribal STAR Team would like to acknowledge the observers: Paul Gonzalez and Linda Ruis of Santa Ysabel, Karan Kolb of Rincon, and Liz Shear. We want to thank them for their leadership and contributions throughout the three days. We also want to thank each of the participants who brought their minds and hearts and make the events examples of true collaborative intent.



Independent Living Services for Native American Foster Youth

Established in 1986, the federally funded Independent Living Program (ILP) was designed to prepare adolescent foster youth for life after care. Throughout the United States, every State (and every County within California) ILP typically provides services to any youth, aged 16-21, that are or has been in out of home placement (dependent of the child welfare system). Youth may be residing in foster homes, group homes, relative care homes, or living on their own. ILP is designed to increase the skills of adolescent foster youth in such areas as money management, social skills, employment, housing and education. ILP is voluntary and services are provided mainly through individualized case management and weekly classes. Other services include monthly workshops, special events, support groups, and other supportive services.

The Chafee Foster Care Independence Act of 1999 requires that states do more than simply include Indian children in services provided. States must also actively involve Indian tribes in developing programs. According to 1996 data from the U.S. Department of Health and Human Services, less than one percent of young people served by federally-funded independent living programs were identified as Native Americans. "Therefore, the requirements for consultation and collaboration under the Chafee Independence Program suggest both new opportunities and new responsibilities for states, tribal organizations, and advocates to reach out to, and serve, Indian youth in transition in a more comprehensive way (www.nrcys.ou.edu)".



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Locally, several in the Tribal community have shared that they don't have a clear picture of what services and opportunities are provided through the Independent Living Program. Non-tribal providers have questioned how to provide more effective services to Tribal foster youth. Some of the questions raised include:

raised include:

- How can we get the youth interested in participating in ILP?
- What is a typical outcome for Tribal youth when exiting the foster care system?
- What would be considered a successful outcome?
- How could ILP materials/classes be more effectively geared toward Native foster youth?
- If ILP classes/events were offered in the Tribal community, where would they be conducted?

Within the San Diego community, both Tribal and non-Tribal providers have come forth in an effort to learn more about how to provide more effective services to Tribal foster youth. In response to this effort, Tribal STAR would like to initiate a discussion aimed at identifying those areas in which there are 'gaps' in understanding, resources and programming related to ILP and Tribal youth. Please join us on Wednesday, November 16 at Mission Trails Regional Park in San Diego, CA for the next Tribal STAR Work Group. During this Work Group, we will invite those from the Tribal and non-Tribal community to engage in this discussion. Please contact Margaret Orrantia for more information about the Work Group (marrantia@projects.sdsu.edu).

—Dana Allen, Training Coordinator—



The Wellness Song

For the Old Ones, who taught us how to pray.
For all of You, here with me today..
For all of Those who could not find the Way.
For all our Children, who run and laugh and play.
We live and love, sing and pray. . .
Walking together, in a good, in a Good Way!

—Arlie Neskahi—

Tips for Following Protocol When Working with Tribal Communities

By Tom Lidot, Tlingit, and Karan Kolb
Williamson, Luiseno

Tribal STAR Program

These tips for following protocol will focus on two areas: protocol in the context of others (group setting), and protocol to engage community leadership. *Merriam-Webster defines protocol as: 3 a: a code prescribing strict adherence to correct etiquette and precedence.* The ability to follow and understand protocol when working with Tribal communities will assist one's efforts to set a foundation for long-lasting and trusting relationships.

Because of a long history of broken treaties, attempted genocide (California policy in 1848), and federal policies that broke apart Native families, Native communities are hesitant to collaborate with health departments, non-Tribal social service agencies, and academic institutions. In both the distant and recent past, the "words" spoken by Non-Natives when forming agreements were not honored which today results in much of the distrust and anger held by Natives toward Non-Natives. Additionally, with the recent success of Tribal enterprises (gaming, retail, etc.), many Tribal members expect that any effort to build relations include a hidden agenda to seek financial support.

The use of protocol when engaging with Native community members can show Tribal gatekeepers that one has taken the time to learn the value of culture, tradition, and humility. Using protocol does not guarantee Tribal participation, it increases probability. The following recommendations are not based on

the culture of any single tribe, but on the application of Tribal values to group and individual interaction.

A new frame of reference:

Tribal protocol requires behavior that demonstrates humility, respect, the awareness that all things are connected, and that our individual and group behaviors can help and hurt current efforts to solve community problems. Tribal values emphasize family/clan/group/Tribe, not the self or individual as in contemporary mainstream society. When working with Tribal entities it is important to behave as if one is acting on behalf of the group's greater good. Questions are best framed in a manner that conveys awareness that the "family" (or greater whole) may be affected, positively or negatively by the answer.

For example, when asking Tribal leaders to participate in an advisory capacity (or give input in a decision-making process) it best to ask for the "help and advice that will help impact the wellbeing and future of Tribal youth within the community". When hosting an event, one should approach their role as though they were leading a large family reunion, making sure every individual is acknowledged, and that the group discussion and decision process is conducted in a respectful and harmonious manner, with an emphasis on ensuring the entire group benefits from each individual that is present.

Here are four cornerstones that help encourage trust among Tribal people:

1. Demonstrate respect for Elders, Tribal Leaders, elected Tribal Leaders, and Spiritual Leaders by acknowledging and appreciating their roles in the community and seeking their advice as experts of the com-

munity:

2. Schedule meetings and events around meals, and impart the sense of importance of eating together combined with community sharing. This is a good time to recognize individuals new to the community, and to praise an individual or organization's recent success.
3. Always publicly acknowledge Tribal participation at meetings and make sure non-Tribal participants know who, in attendance, is from one of the local reservations, and any recognized as leaders. Model a spirit of cross-cultural collaboration by including and recognizing the efforts of both Tribal and non-Tribal entities throughout your event.

Engaging Tribal Leadership:

- Know your local Tribe(s); know where the reservations are located, and if you are in an urban area, know which Tribe (s) is acknowledged to have occupied the land where you or your training is located.
- Try to attend a local community event (fiestas, gatherings, pow wows, storytelling, and cultural events), identify the leadership at the event, and humbly and respectfully introduce yourself.
- When asking for support, frame your request in the context of how it will help Tribal Youth and the Community.





Senator Smith Introduces Tribal Foster Care and Adoption Bill

(Cont'd from Page 4)

Oregon Senator Gordon Smith introduced legislation on March 17 that would allow all Indian tribal agencies for the first time to share in the federal Title IV-E Foster Care and Adoption Assistance entitlement program. If enacted, it will have a dramatic impact on the quality of care for Native American children within Tribal foster care systems and greatly improve tribal child welfare capacity, according to the National Indian Child Welfare Association. NICWA has been an advocate of this legislation on behalf of Indian tribes and provides technical assistance to Indian/non-Indian child welfare agencies.

The Tribal IV-E legislation was introduced by Sen. Smith (R-OR) and referred to the Committee on Finance on March 17, 2005 as S.672. Co-sponsors of the bill are Senators Baucus (D-MT), Bingaman (D-NM), Cantwell (D-WA), Cochran (R-MS), Domenici (R-NM), Johnson (D-SD) and McCain (R-AZ).

Title IV-E, enacted by Congress in 1980, provides funding for low-income child welfare services such as state-sponsored foster care and adoption assistance. Only a few Indian tribes have accessed these funds in the past; there are currently 6,000 children living under tribal jurisdiction who could access these funds under this amendment. Improvements could include expansion of child welfare services, and ability to improve recruitment and support of Native American foster and adoptive homes and families. The legislation has also been included in the Senate Finance Committee approved welfare reform reauthorization bill, which is now being scheduled for a vote by the full Senate.

"The passage of this legislation would provide more safety and security for Indian children, families and tribes than almost any other change that the Congress could make," said Terry Cross, NICWA's Executive Director.

For Immediate Release: March 23, 2005

Contact NICWA for more information:

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- Be yourself, with sincerity and transparency, and follow through with each commitment you make verbally, or run the risk of being part of a continuous chain of broken promises and dishonor. Remember to "honor your own words".

When Hosting Your Event:

- Ask representatives from the local Tribes to help officially welcome attendees;
- When Elders and Tribal Leaders are attending, make sure to recognize them formally in front of the group.
- When a new Tribal representative arrives (especially to standing meetings), make sure to personally take the time introduce them to everyone before the meeting starts, so they can begin building on a face-to-face interaction.
- Model cross-cultural collaboration by your own behavior, create the time and space for everyone's participation and point of view.

What Not To Do (Tips from Karan Kolb Williamson, Luiseno):

Although it is important to know all you can about the history of Tribal people, be careful not to imply that you are an "expert" about a Tribe (especially when speaking to a member of the Tribe). Remember that much of the published literature about Tribal people was written by non-Natives, so it is improper to correct any Tribal person when they are speaking about Tribal or cultural affairs. At times, it is best to be silent. Don't try to impress or flatter Tribal people by dressing as a Tribal member, it could be interpreted as trying too hard to "fit in". For more information visit the Tribal STAR website at <http://pcwta.sdsu.edu/TribalSTAR>.



Nicely, Nicely

Nicely, nicely, nicely, away in the east,
The rain clouds care
For the little corn plants
As a mother cares for her baby. —Zuni Corn Ceremony—

Indian Children Speak

People said, "Indian children are hard to teach.
Don't expect them to talk."
One day stubby little Boy said,
"Last night the moon went with me all the way
When I went out to walk."
People said, Indian children are very silent.
Their only words are no and yes."
But ragged Pansy confided softly,
"My dress is old but at night the mood is kind;
Then I wear a beautiful moon-colored dress."
People said, "Indian children are dumb.
They seldom make a reply."
Clearly I hear Dolores answer,
"Yes, the sunset is so good, I think God is throwing
A bright shawl around the shoulders of sky."
People said, "Indian children are rude.

They don't seem very bright."
Then I remember Jo Henry's remark.
"The tree is hanging down her head because the sun is staring at her. White people always stare. They do not know it is not polite."
People said, "Indian children never take you in, Outside their thoughts you'll always stand."
I have forgotten the idle words that People said,
But treasure the day when iron doors swung wide,
And I slipped into the heart of Indian land.

—Juanita Bell—

With Clean Hands

O Great Spirit,
Whose voice I hear in the winds, And whose breath gives life to all the world, hear me!
Let me walk in beauty, and make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made and my ears sharp to hear your voice.
Let me learn the lessons you have hidden in every leaf and rock.
I seek strength, not to be greater than my brother, but to fight my greatest enemy — myself.
Make me always ready to come to you with clean hands and straight eyes.
So when life fades, as the fading sunset, my spirit may come to you without shame.

—An American Indian Prayer—

Tribal STAR invites you to submit dates, times and locations of events your Reservation or Agency is sponsoring and we will include that information in our "Grapevine" section of the newsletter. Please send the announcements for your events to: morrantia@projects.sdsu.edu. The newsletter is published quarterly, Spring, Summer, Fall and Winter. If you have questions call or e-mail the editor, Margaret Orrantia.



<http://pcwta.sdsu.edu/TribalSTAR>

This document was made possible by grant 90CT0110 from the Children's Bureau, Administration on Children, Youth and Families, U.S. Department of Health and Human Services. The contents are solely the responsibility of the authors and do not represent the official views or policies of the funding agency. Publication does not in any way constitute an endorsement by the Department of Health and Human Services.