Expanding the Family Circle

Module 1: Introduction

The following is a diagram that can assist you in thinking of the many ways in which we are different and similar, and the various levels at which this diversity impacts both the private and public spheres of our lives:


University at Albany
School of Social Welfare
Expanding the Family Circle

Module 2: Family Centered Practice

Ecomap

MACRO SYSTEMS LEVEL

MEZZO SYSTEMS LEVEL

MICRO SYSTEMS LEVEL

INDIVIDUAL
CULTURAL COMPETENCE QUESTIONNAIRE

Identify which stage of the Bennett Cultural Competence model (Denial, Defense, Minimization, Acceptance, Adaptation, or Integration) each of the following statements represents:

1. "Women from that culture are abused because they are not allowed to speak for themselves."

2. "Why do we need special telephone lines for the hearing impaired? We don't have any in our office."

3. "Women are not aggressive enough. They will never make it to upper management!"

4. "I don't think it is necessary to study other cultures. We just need to learn how to care for the disease. After all, people are people."

5. "I have no problems with gays so long as I don't have to be friends with them. I am not going to risk getting AIDS!"

6. "All those living in the U.S. have a responsibility to learn the ways and language of the U.S."

7. "We just need to treat everyone the same. After all, we all have the same needs."

8. "When I provide medical care, I try to put myself in the patient's shoes."

9. "In my country, children are more respectful of their elders than in the U.S."
10. “I feel equally at home with the African American employees as I do with the Caucasian employees.”

11. “Why do we need benefits for gays and lesbians in our office? After all, we don’t have any in our office.”

12. “I understand that some Latin Americans perceive time differently and that’s why you are often late. However, I will not tolerate your being late for my appointment.”

13. “Why do we need all these policies to protect people? Everyone that I know feels just like me.”

14. “Although I am heterosexual, I have many gay friends; I am accepted in their community and, in fact, my son is also gay.”

15. “Homeless people have chosen to be on the street.”

16. “Ever since I came here from Egypt, I have tried to be totally American because the U.S. is a much better country than Egypt.”

17. “Senior management values diversity and feels that gays and lesbians have a right to their sexual preference. However, we can not provide medical benefits to gay partners.”

18. “When I have an employee for whom English is not the first language, I try to put myself in his or her shoes.”
GUIDELINES TO CULTURAL COMPETENCE QUESTIONNAIRE

1. Defense
2. Denial
3. Defense
4. Minimization
5. Acceptance
6. Defense
7. Minimization
8. Adaptation
9. Defense
10. Integration
11. Denial
12. Acceptance
13. Denial
14. Integration
15. Denial
16. Defense
17. Acceptance
18. Adaptation

NOTE
Many statements are not clearly categorized. This exercise is most effective if the questionnaire is used as a springboard for discussion. It is not intended to be used as a worksheet with “correct” and “incorrect” answers.
The National Resource Center for Family-Centered Practice & Permanency Planning focuses on increasing the capacity & resources of State, Tribal & other publicly supported child welfare agencies to promote family-centered practices that contribute to the safety, permanency & well-being of children while meeting the needs of their families.

The NRCFCPPP helps states & tribes to implement strategies to expand knowledge, increase competencies, and change attitudes of child welfare professionals at all levels, with the goal of infusing family-centered principles and practices in their work with children, youth and families who enter the child welfare system.

On-site training & technical assistance

The NRCFCPPP offers on-site training and technical assistance to States, Territories, Tribes, and other publicly supported child welfare agencies on a wide range of issues which promote sustainable systemic reform in child welfare. The NRCFCPPP is particularly focused on working with states throughout the stages of the Child and Family Services Reviews (CFSRs), including the development and implementation of the States’ Program Improvement Plans (PIP).

The NRCFCPPP is committed to increasing the capacity and resources of State, Tribal, and other publicly supported child welfare agencies to integrate family-centered practices into the child welfare system and to promote permanency for youth and children in out-of-home care. To do this, we advocate for a mix of:

- family-centered & strengths-based practice approaches
- community-based service delivery
- cultural competency & respect for all families
- open & inclusive practice
- non-adversarial approaches to problem-solving & decision-making
- concurrent rather than sequential consideration of all permanency options

AREAS OF TRAINING & TECHNICAL ASSISTANCE INCLUDE:

- Practices that engage families in assessment, case planning, case review & timely decision making about reunification, adoption, guardianship, kin placement or appropriate use of APPLA
- Strategies to engage parents and community partners in the provision of safety-focused, family-centered services to children, youth & families
- Strategies to develop skills in the practice of family group conferencing & family group decision making
- Home-based services to preserve families
- Worker/child and worker/parent (foster & birth) visiting
- Visiting between children & youth in care & their parents
- Permanency planning & goal achievement
- Concurrent permanency planning
- Recruitment & retention of resource families
- Placement Stability
- Post-permanency services
- Disproportional Representation of Children & Youth of Color in Foster Care
- Cultural competency to increase understanding of Indian culture
- State compliance with ICWA
- Facilitating IV-E agreements between states & tribes
- Engaging fathers & paternal resources in permanency planning
- Permanency for older adolescents
- Sibling issues/maintaining connections
- Working with birth families to promote reunification
- Health & mental health care issues for children & youth in foster care
- Expanding the service array & improving accessibility to services
- Linkages with courts/legal personnel

INFORMATION SERVICES:

The NRCFCPPP also offers “cutting edge” information services to State, Tribal, and other publicly supported child welfare agencies. Information is provided in the following formats:

- NRCFCPPP Web-Based Information Services with links to our partner organizations CWLA & NICOA: www.nrccpp.org
- NRCFCPPP Weekly Update: an electronic weekly newsletter provided at no charge to subscribers
- NRCFCPPP State Information Responder: the NRCFCPPP responds to information requests from States & Tribes
- Child Welfare Publications: topically arranged on our website, downloadable for free
- Training Curriculums in English/Spanish: downloadable for free on our website
- NRCFCPPP Quarterly Webcasts: focusing on a wide range of family-centered practice & permanency planning related issues, these are broadcast live & then archived on our website
- NRCFCPPP Semi-Annual Newsletter: shines the spotlight on national promising & best practices in the field
- NRCFCPPP Teleconference Series: focusing on a wide range of family-centered practice & permanency planning related issues & coordinated with our partners at CWLA
OVERVIEW
According to the 2000 U.S. Census there are 4.1 million American Indian/Alaska Natives (AI/AN) residing in the United States (alone or in combination with another race). While 4 out of 10 Indians live in western states, every state in the nation has a measurable AI/AN population. There are currently 563 federally recognized Indian tribes and approximately 245 tribes currently petitioning for federal recognition. Each of these tribes is a distinct sovereign nation that determines its own membership (citizenship) and exercises the powers of government. The Urban Indian Health Institute estimates that 66% of the AI/AN population lives in metropolitan areas (over 2.7 million). The Indian Health Service contracts with 34 Urban Indian Health Clinics.

The U.S. Constitution (Article 1 Section 8) sets the foundation for the federal government’s trust responsibility to Indian nations, which has been reinforced over the years through various treaties, laws, and court rulings. Despite this, AI/AN people continue to be underserved due to a lack of adequate federal funding. The Indian Health Service appropriation meets less than 60% of the need, and of that Behavioral Health typically represents about 1% of their total budget. The Bureau of Indian Affairs continues to eliminate or cut programs due to decreased funding.

Since Indian people are also citizens of the states in which they reside, local government agencies and entities have the responsibility to serve AI/AN populations that reside in their cities, counties, or states. In states that have federally or state recognized tribes, government-to-government relationships should be fostered in ways that promote the principle of tribal self-determination. In other states, efforts should be made to reach out to Urban Indian organizations or other community-based AI/AN organizations. Cities should seek partnerships and offer contracts to Urban Indian organizations. The National Indian Child Welfare Association is available to provide assistance to cities, counties, and states seeking to develop partnerships with AI/AN communities.

State Map (2000 U.S. Census)
### Demographics (2000 U.S. Census)

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total AI/AN population (alone or in any combination)</td>
<td>176,348</td>
</tr>
<tr>
<td>Total AI/AN population under age 19 (alone or in any combination)</td>
<td>58,951</td>
</tr>
<tr>
<td>Number of AI/AN on all NY reservations except Oil Spring and Oneida (AI/AN race alone or in combination with one or more races)</td>
<td>15,632</td>
</tr>
<tr>
<td>Urban Indian population in New York, Queens, Bronx, Richmond, Kings, and Nassau counties</td>
<td>43,401</td>
</tr>
<tr>
<td>Urban Indian population in Syracuse metropolitan service area (MSA)</td>
<td>9,715</td>
</tr>
<tr>
<td>Urban Indian population in Albany—Schenechcay—Troy, NY MSA</td>
<td>6,333</td>
</tr>
</tbody>
</table>

**Disclaimer** – Census data may have some inaccuracies related to the population on reservations. Contact tribe for the official tribal statistics.

### Contact Information for Tribes:

- **Cayuga Nation of Indians**
  - Vernon Isaac, Chief
  - P.O. Box 11, Versailles, NY 14168
  - Phone: (716) 532-4947
  - Fax: (716) 532-5417

- **Onondaga Nation**
  - Irving Powless, Jr., Chief
  - RR 1, Box 319-B, Nedrow, NY 13120
  - Phone: (315) 496-9950
  - [http://www.onondaganation.org/](http://www.onondaganation.org/)

- **Seneca Nation of Indians**
  - Rockey L. Armstrong, Sr. President
  - PO Box 231, Salamanca, NY 14779
  - Phone: (716) 945-1790
  - Fax: (716) 945-1565
  - [http://www.eni.org/](http://www.eni.org/)

- **Tuscarora Nation**
  - Leo R. Henry, Chief
  - 2006 Mt. Hope Road, Lewiston, NY 14092
  - Phone: (716) 622-7361
  - Fax: (716) 297-7355

- **Kim M. Thomas, Native American Affairs Specialist NY**
  - State Offices of Children and Family Services (OCFS)
  - Native American Services
  - 295 Main Street, Suite 545, Buffalo, New York 14203
  - Phone: (716) 847-3123 Fax: (716) 847-3812
  - Email: Kim.Thomas@OCFS.STATE.NY.US
  - [http://www.ocfs.state.ny.us/marnnns/](http://www.ocfs.state.ny.us/marnnns/)

- **Shinnecock Tribe (state-recognized tribe)**
  - Randy King, Chairman
  - Shinnecock Indian Reservation
  - PO Box 5006, Southampton, New York, 11969
  - Phone: (631) 283-6143 Fax: (631) 283-0751
  - [http://www.shinnecocknation.com](http://www.shinnecocknation.com)

- **Tonawanda Band of Seneca**
  - Emerson Webster, Chief
  - 7027 Meadville Road, Besom, NY 14013
  - Phone: (716) 542-4244
  - Fax: (716) 542-4244

- **Tuscarora Nation**
  - Leo R. Henry, Chief
  - 2006 Mt. Hope Road, Lewiston, NY 14092
  - Phone: (716) 622-7361
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For more information, contact the National Indian Child Welfare Association at (503) 222-4044 or visit our website at [www.nicwa.org](http://www.nicwa.org).

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3. Level of Need Funded Study by the LNF Work Group Report I, December 1999 Indian Health Service.
CULTURAL CONTACT AGREEMENT
Makah Tribe
And
(Adoptive/Foster Parent(s))

THIS AGREEMENT is entered into this _____ day of __________, 20____ by and between (Adoptive/Foster Parent(s)) and the Makah Tribe, regarding the adoption/placement of (child), minor child.

RECITALS

1. It is in the child's best interest to establish and maintain contact with extended Makah family members and cultural heritage. Continued family, cultural and tribal ties are within the spirit of the Indian Child Welfare Act.

2. The Makah Tribe has also determined that the best interests of the child require long-term, stable placement.

3. Based on this agreement to maintain the child's family, cultural and tribal contacts, as set forth below, the Makah Tribe will consent to the adoption/placement of (child) by (Adoptive/Foster Parent(s)).

AGREEMENT

THEREFORE, in mutual consideration of the agreement set forth herein, (Adoptive/Foster Parent(s)), and the Makah Tribe hereby agree as follows:

1. Makah Family Services agrees to pursue the enrollment of (child) as a member of the Makah Tribe in accordance with the tribe's usual enrollment procedures.

2. (Adoptive/Foster Parent(s)) agrees to assist and encourage (child) in learning about Makah family, culture and heritage. Specifically, (Adoptive/Foster Parent(s)) agrees to facilitate and encourage the child's participation, through the child's 18th birthday, in tribal events and family visitations.

3. (Adoptive/Foster Parent(s)) is encouraged to consult with the designated tribal representative in an informal and on-going fashion to keep apprised of family and cultural events. (Adoptive/Foster Parent(s)) (and siblings) are welcome to accompany (child) on visitations to the tribe and extended family in Neah Bay, Washington.

4. The tribal representative and (Adoptive/Foster Parent(s)) will communicate and resolve questions concerning the logistics, financing, and the date of events or meetings in which the tribal representative seeks the child's participation. The tribal representative and (Adoptive/Foster Parent(s)) shall openly communicate concerning a particular event or meeting a minimum of 30 days in advance. Events with shorter notice (such as funerals, etc.) shall be considered for attendance, but unavailability at such short notice is understandable.

5. The Makah Days Celebration takes place each year at the end of August. If at all possible, (child) is to attend this weekend celebration in Neah Bay, Washington.
6. Should (Adoptive/Foster Parent(s)) relocate a significant distance from Washington State, restricting ability to transport (child) to scheduled events and visitations, this Cultural Contact Agreement shall be followed to the extent possible. This includes exposing (child) to Makah culture through videotapes, books, etc. This also involves keeping contact with (child’s) Makah family through telephone calls, letters, etc.

7. The tribal representative is hereby designated as (Relative (child’s relationship)). In the event that (Relative) is unable to serve as tribal representative, another tribal representative shall be designated, in accordance with tribal and family tradition. (Adoptive/Foster Parent(s)) shall be informed of any re-designations of the tribal representative.

8. Should (Adoptive/Foster Parent(s)) or the tribal representative’s mailing address and/or phone number change; they are to keep the other party and Makah Family Services updated as such.

**RELATIVE VISITATION**

(Adoptive/Foster Parent(s)) will consult with tribal representative and Makah Family Services regarding relative visitation. Relatives are encouraged to visit with (child). They should keep regular contact by phone or letters so they remain known. Visitation may have to be phased-in if little contact has been made. They must be alcohol/drug free. They cannot make negative remarks about each other or the adoptive family. They should pre-arrange visitation.

1. Visitation language with family and siblings will be developed. If (Child) has future siblings, regular visitation would be encouraged. (Adoptive/Foster Parent(s)) and (Biological Parent(s)) shall consult with Makah Family Services to arrange such visitations. All parties must be alcohol/drug free and respectful to the family.

2. (Adoptive/Foster Parent(s)), Makah Family Services and the tribal representative shall each have the right to enforce this agreement in a court of competent jurisdiction.

By signing below all parties concur to abide by this Agreement.

Makah Family Services Caseworker: ________________ Phone: ________________
PO Box
Neah Bay, WA.

Adoptive/Foster Parent(s): ________________ Phone: ________________

Mailing Address

Tribal representative: ________________ Phone: ________________

Mailing Address
The Ladder of Inference

Reflective Loop
Check beliefs ensure broad data selection the next time.

I take Actions based on my beliefs

I adopt Beliefs about the work

I draw Conclusions

I make Assumptions based on the meanings I added

I add Meanings (cultural and personal)

I select "Data" from what I observe

Observable "data" and experiences (as a videotape recorder might capture it)

Key for Genogram

Basic components

□ – Males are designated by a square
○ – Females are designated by a circle
△ - unborn children are designated by a triangle
◊ - pets are designated by a diamond shape

□ ○ - marriage is designated by a solid line between the male and female, with the male located on the left. The date may be written on the line: M 4/20/1989

\| - divorce is indicated by slashes through the line with the date of divorce written on the line: d. 9/23/2003

Children are suspended under the line and are represented by squares for males, circles for females, and triangles for unborn, or unknown gender.

□ ○ ○ △ × ○
Twins Miscarriage (female) Pregnancy Abortion Stillbirth (female)

Foster children are connected to the line above by a broken line: \| and/or an F

Adopted children are designated by a double connecting line and/or an A: ||

Death is indicated by putting an × over the symbol representing that person, and the date they died.

Emotional connections

\|| - Close relationships are indicated by double lines between the individuals, with \> arrows indicating the direction of the affection

- Enmeshment is indicated with a triple line, and conflict by slashes on the line between the individuals.