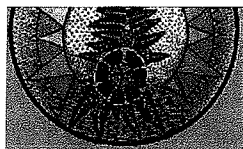


08 - 0733



NETWORK FOR NATIVE FUTURES

P.O. Box 741

Cass Lake, MN 56633

Tel: 218/766-6718

E-mail: skanon@hotmail.com

YEAR ONE OF TWO FINAL REPORT TO THE:

LEECH LAKE BAND OF OJIBWE TRIBAL COUNCIL

AND

**GREATER LEECH LAKE ADOLESCENT TREATMENT PROJECT STEERING
COMMITTEE**

Prepared By: Mike Myers, Consultant

September 25, 2008

TABLE OF CONTENTS

| | |
|---|----|
| Overview..... | 1 |
| I. Developing a Leech Lake Anishinabe System of Care..... | 5 |
| 1. System Development..... | 5 |
| 2. Cultural Foundations..... | 9 |
| 3. System Dynamics..... | 11 |
| II. Enhance Family & Children Well-Being & Wellness..... | 15 |
| 1. Family & Youth Empowerment..... | 15 |
| 2. Family Empowerment Centers..... | 16 |
| 3. Transition Homes..... | 18 |
| 4. Adolescent Group Foster Homes..... | 18 |
| 5. Strengths Based Development..... | 21 |
| III. Developing a Leech Lake Foster Care Network..... | 23 |
| IV. Continuous Improvement..... | 24 |
| 1. Infrastructure Change..... | 25 |
| 2. Outputs..... | 26 |
| 3. Outcomes..... | 26 |
| 4. Performance Assessment & Data | |
| a. Date Collection & Performance Measures..... | 29 |
| b. Evaluation..... | 29 |
| c. Performance Assessment..... | 30 |
| Concluding Thoughts..... | 32 |
| Literature/Resource Citations..... | 33 |
| Additional Resources..... | 35 |

OVERVIEW

The Leech Lake Band of Ojibwe is located in upper north-central Minnesota about 160 miles south of the Canadian border. The reservation land base encompasses an area of 1,050 square miles that intersects with Cass, Itasca, Hubbard and Beltrami counties. It is a land of forests, rivers, streams and lakes the two largest being Cass and Leech Lakes. The land and water are central to life at Leech Lake, providing food, livelihood and spiritual connection and meaning.

The Leech Lake Band is part of the greater Ojibwe or Anishinabe Nation which is the second largest in North America after the Navajo Nation. There is still retention of the original language, ceremonies, customs and beliefs while at the same time dealing with modern issues. While stubborn historical inter-generational poverty, high unemployment and other factors have birthed extraordinary adverse conditions there remains an underlying optimism and resilience that clearly arises from the cultural strengths people and families cling to.

Historically, the clan or extended family has been the primary social/ economic/cultural institution and foundation of the Anishinabe way-of-life. More than 200 years of disastrous federal policies and decisions has systematically undermined this all-important institution. Thus our vision and work needs to be geared to the re-empowerment of the Anishinabe extended family to its proper role and place within the life of the Tribe.

The evolution of Tribal social services began in the 1960's with the down-sizing of the Bureau of Indian Affairs. (B.I.A.) and subsequent transfer of many Bureau programs and services to Tribally operated ones. The model of a 60's social services program was quite different from what it is today yet the basic model remains pretty much unchanged. This model consists of three major components:

Protection/Intervention: Social service's intervention into a family's life begins with a need for child protection. This invariably means the involvement of Tribal Police and Child Protection Workers.

Investigation/Assessment: After the first step has been taken it is then up to the Tribal Police and social services to conduct investigations and assessments of the situation with the principle of "a child's best interest" as the primary focus of attention. Once these steps are completed they are then brought forward to Tribal Court or screened out with no case opened.

Case Management: Based on a Tribal Court Order the third component is activated where a "case" is created and managed over a period of time. The primary goal of this phase is "family re-unification" and if that is not possible then permanency planning must be undertaken to ensure both the "best interests" and "best future" for the child or children involved.

What has been missing from this dynamic are the realms of "Prevention" and "Family Well-Being and Wellness", these are the realms that will be the focus as we undertake a

planning/development process to re-think what we do as a Tribe, as programs and services, what we can be doing, and what we need to have in place to become more culturally congruent.

Our work going forward will be focused in four Strategic Directions:

- Develop a Leech Lake Anishinabe System of Care
- Enhance Family & Children Well-Being and Wellness
- Develop an Leech Lake Foster Care Network
- Continuous Improvement

Each of these Strategic Directions can be designed to utilize the billing opportunities that come from our participation within a State/Tribal Title IV-E Agreement, the American Indian Child Welfare Initiative, Child-Welfare Targeted Management (CW-TCM), Mental Health Targeted Case Management (MH-TCM) and other opportunities.

We have been diligently gathering data to better understand the challenges we face in the course of our work. To date we have found the following factors that directly impact the families and children we serve:

Leech Lake's population has been growing at an annual average rate of 1.6%; enrollment in 2006 was 8,928 which is projected to grow to over 9,000 in five years. It is currently estimated that 51% (4,553) of the population resides on reservation and that approximately 32% (1,457) live in poverty.

There is another trend that is particularly disturbing that shows that approximately 61% (1,290) of youth under 18 are residing with either grand or great-grand parents. This has been a dramatic shift that has occurred over the past 5-6 years and holds considerable implications for the future.

State-wide Native American children are 2% of Minnesota's child population but 12.2% of children in foster care are Native ("Time for Reform: A Matter of Justice for American Indian and Alaska Native Children, NICWA/Pew Charitable Trusts, 2007). In 2006, 21.2% of Native American children re-entered the foster care system – the second highest in the state (Kids Count). These levels are totally out of proportion to our overall numbers.

In 2006, Leech Lake had a youth (under 18) population of 2,116 of which 21% (444) had received mental health services as reported by the Indian Health Service. A comparable 2006 state-wide survey conducted by MNDHS found that 17% of Native American youth with reported mental health issues. The important thing to remember here is the term "reported", we firmly believe that these issues are widely under reported and under diagnosed.

In November 2007, it was widely reported that Beltrami County had the highest rate of suicides per 100,000 for people under 35, with a rate 2 ½ times that of Hennepin and Ramsey counties where Minneapolis and St. Paul are located. More than 30% of this statistic is based on Native American youth.

These demographics represent the “starting point” for initiating change. They are our base line against which we will measure our successes or setbacks as we move forward with the development of a Leech Lake Anishinabe System of Care.

There are infrastructure gaps that exist within Leech Lake’s social service and health systems as well as the systems in the surrounding area. While Leech Lake’s specific place in the world – rural north-central Minnesota – is a contributing factor to these gaps, it is believed this can be overcome and will constitute the focus of work through this proposed strategy. In addition to physical place there are economic, social, cultural and political factors that underlie the sources of the systemic gaps.

In an Institute for Research on Poverty Discussion (IRP) Paper No. 1327-07 by Holzer, Whitemore-Schenzenbach, Duncan and Ludwig, one of the findings the authors gleaned from their research was, *“Family economic conditions seem to impact children because they affect the material and social resources available to children and family psychological processes, such as parental emotional well-being and parenting styles.”*

In her paper “Here Nature Knows Us”, Rebecca Adamson, President of First Nations Development Institute addresses this condition, *“Reasons for reservation poverty are multiple and complex, but one factor is fundamental: tribal people have not been allowed to control their own resources or to craft their own developmental strategies within the values of their culture. For the most part, Native knowledge systems have been under attack for being ‘backward’, ‘a hindrance to modernization’.”*

It should be abundantly clear that externally designed programming that does not have a cultural foundation does not work. The piecemeal approach of working with individuals in exclusive settings doesn’t work. And the strategies that do not address the whole and extended family do not work. The observations of Myrna Wyse and Karen Thomasson shed some insight into the challenges we are working with.

*“Studies of combat-related post traumatic stress disorder among second-generation Holocaust survivors suggest that the Holocaust trauma has been transmitted from survivors to their children in ways not yet fully understood (Solomon, Kotler, & Mikulincer, 1988; Krell, 1990; Moskowitz & Krell, 1990). Duran and Duran (1975) refer time and again to the “soul wound” sustained by Native people cross-generationally in their book Native American Postcolonial Psychology. In her article “Every Time History Repeats Itself, The Price Goes Up: The Social Reenactment of Trauma” Sandra Bloom (1996) suggests that **whole nations become organized around traumatic experiences**. Until the deleterious influences of alcoholism, unemployment, poverty and socio/cultural disintegration loosen their hold, it cannot be known whether the dynamics of sexual offending in the Native population are similar to the ones documented in the dominant culture. In the meantime, working, collaborative, community-based task forces can be formed that include as many sectors of the community as possible. Public health and community organizations may be helpful as a mental-health treatment team. In this intervention model, assessments would be formulated and services linked, thus ensuring*

offenders and their families access to agencies and caretakers that will be most effective in meeting their needs. Whole communities and clans are welcomed in this process that seeks to tap the wisdom of all who participate (emphasis added). (Cultural Diversity In Sexual Abuser Treatment, Alvin D. Lewis, 1999, Safer Society Press)

The unifying factor underlying all of these conditions is the challenge of cultural disintegration and disruption. This is the exact starting point of the inter-generational issues faced by Indigenous communities and families in general and Leech Lake specifically.

It must recognize that Indigenous peoples are in the process of recovering from the horrific impacts that have been experienced since the Western invasion. This experience has been inter-generational, and as such, its impacts have been internalized and passed from one generation to the next. This is not the inter-connectedness, inter-dependence, and inter-relatedness of Anishinabe Original Teachings. The systemic maintenance of these negative conditions over the decades has produced a new and diminished vision of Our Way of Thinking, Our Way of Seeing, Our Way of Being and Our Way of Relating.

The good news is that Indigenous peoples are recovering. Despite all the efforts of the missionaries and government Indigenous peoples are experiencing a wide-spread revitalization of their languages, ceremonies, and Ways of Life. In all this effort, success has come from looking for and identifying the valuable elements of beliefs, values, principles and teachings that make Indigenous people unique in the universe. In developing this plan, we have identified an Ojibwe word that best describes this process - Wiizokeatatiwin, the way to seek what is cherished, but hidden. This is the essence of the proposed development efforts - to continuously seek that which is cherished and honored as a distinct Tribe and people and bringing that back into full bloom.

What is being undertaken will be an on-going process of education, reflection, learning and continuous improvement, but so necessary as pointed out by Raven Sinclair,

"Aboriginal social work education has evolved out of a critical need for training of helpers, both Aboriginal and non-Aboriginal, who will have the skills and abilities to meet the needs of Aboriginal peoples...Aboriginal social work education is not cross-cultural social work where the assumption is that benevolence is extended to the less fortunate minority or disenfranchised group member of which the educator or practitioner is usually not a member. Rather, it is premised on Indigenous knowledge and encompasses Aboriginal philosophical and healing methods that can be incorporated into contemporary social work approaches to wellness...As Aboriginal social work pedagogy develops in order to continue the task of redressing the effects of colonization and neo-colonialism, the commitment to a decolonizing pedagogy is a daunting and challenging, but necessary task. Our duty to the seventh generation demands it." (First Peoples Child & Family Review, Vol. 1 No. 1, September 2004)

I. DEVELOPING A LEECH LAKE ANISHINABE SYSTEM OF CARE

1. SYSTEM DEVELOPMENT

The priority for this effort is to take the necessary steps to prepare both the communities and Tribal programs for implementation of a Leech Lake Anishinabe System of Care approach. The challenge for many culture-based developments is to achieve cultural congruency by modeling their basic beliefs, principles and Teachings in a modern institutional/programmatic context.

At all times, such a System seeks to assist each participant in the positive development of their Mind, Heart, Body, Spirit, Environment, Society and Fundamental Relations. To achieve this, the System is guided by four Ojibwe concepts:

Gakina-awiiya – We are all related (Facilitate personal and family development)

Gikinoo'amaadiwin – The way to continuing knowledge (Improve academic development)

Bimaadiziwin – Our Way of Life (Promote cultural/ethnic identity)

Gwayakochigewin – Doing the right thing, doing the thing right (Improve resiliency and resistance)

Ultimately, the success of any programming **must** be based on pursuing and creating strategies and opportunities that encourage whole family development. Without this kind of approach efforts are left to working in a piecemeal fashion with individuals devoid of their familial, cultural, and community contexts where their real lives occur.

What is being designed is a unique, culturally based approach to the creation, development and operating of a Leech Lake Anishinabe System of Care that encompasses and embraces the family, the child, the community and the Tribe.

As this effort moves forward with developing this strategic change there are both challenges and opportunities for the creation of a culturally-founded system that will best serve the needs and aspirations of the families and children of Leech Lake. The following are all areas encompassed within a Title IV-E program that need to be reviewed, understood and integrated into this effort.

| BRASS CODE | ACTIVITY | CHALLENGE | OPPORTUNITY |
|-----------------------------------|------------------------|---|---|
| Assessment/ Prevention | | <i>Current Conditions</i> | <i>Future Conditions</i> |
| 101 | Information & Referral | Dissemination of information is left with all staff, no one focus point for generating and giving out info. | To hire/train person to fulfill this function. Develop a resource database for referrals and resources. Develop basic info packets. |
| 102 | Community | No focused effort in | To design and implement |

| | | | |
|---------------------------------|--|--|---|
| | Education & Prevention | either realm. Education is done one-on-one through current staff. Prevention done on <i>whenever we can</i> basis. | both community ed. and prevention strategies on an annual basis. Hire ed./prevention workers and integrate their work with other entities, ie. Schools. |
| 104 | Child Protection Assessment/ Investigation | All of this activity is carried out by the Intake and Protection Workers. Do not have full staffing capacity. | To re-design the agency's work in this realm, identify needed personnel and perfect our system in all aspects. |
| 106 | Parent Support Outreach Assessment | We currently do not have the capacity to do this, but is a critical component of our <i>Desired System</i> . | To design and implement this aspect of our work from a fresh start. Define the positions we need, qualifications, and focus of their work. |
| 107 | Child Welfare Assessment | | |
| 108 | Family Assessment Response | | |
| 109 | Concurrent Planning Assessment | | |
| Facilitative/ Supportive | | | |
| 116 | Transportation | Only one agency vehicle. | To lease/purchase two cars and a mini-van. |
| 118 | Health-Related Services | This is a major gap in our provision of services. | To determine how much of this we want to bring <i>in-house</i> and who do we partner with in a wraparound process for the provision of these services. |
| 119 | Court-Related Services & Activities | Current staff carry out most of these responsibilities. | To develop a closer working relationship with the court, especially in the area of mediation. |
| 124 | Home-Based Support Services | As described, this entails a lot of medical support such CHRs and the provision of life skills development. | To determine how much of this we want to bring <i>in-house</i> and who do we partner with in a wraparound process for the provision of these services. |
| 125 | Homemaking | Non-existent | To design a program that |

| | | | |
|----------------------------|--|--|---|
| | Services | | could be delivered through the satellite office(s) and in collaboration with partners. |
| 141 | Adaptive Aids, Supplies, Special Equipment | | To determine how much of this we want to bring <i>in-house</i> and who do we partner with in a wrap-around process for the provision of these services. |
| 144 | Housing Services | | Coordination and liaison with Leech Lake Housing |
| 145 | Social & Recreational | | Coordination and liaison with Youth Division, etc. |
| 146 | Adolescent Life Skills Training | Non-existent, delivered thru Evergreen program. | To design a program based on " <i>American Indian Life Skills Development Curriculum</i> " and develop a minimum of 2 trainers. |
| Family Preservation | | | |
| 155 | Individual Counseling | Non-existent in-house. A critical capacity that needs to be developed. | To determine how much of this we want to bring <i>in-house</i> and who do we partner with in a wraparound process for the provision of these services. |
| 156 | Group Counseling | Non-existent in-house. A critical capacity that needs to be developed. | To determine how much of this we want to bring <i>in-house</i> and who do we partner with in a wraparound process for the provision of these services. |
| 161 | Family-Based Crisis Services | | |
| 162 | Family-Based Counseling Services | Non-existent in-house. A critical capacity that needs to be developed. | |
| 163 | Family-Based Life Management Skills | | |
| 164 | Family Assessment Response Services | | |
| 165 | Services for | | |

| | | | |
|----------------------------------|--|--|--|
| | Concurrent Permanency Planning | | |
| 166 | Family Group Decision Making | | |
| 167 | Parent Support Outreach | | |
| Out-of-Home Placement | | | |
| 171 | Child Shelter | | |
| 180 | Treatment Foster Care | | |
| 181 | Child Family Foster Care | | |
| 183 | Children's Group Residential Home | | |

To implement this strategy Leech Lake needs to:

1. Create a "system" environment in which all partners, their staff people and most importantly the communities understand the strategies and initiatives being undertaken.
2. Create systemic coordination through which all partners actively participate in achieving:
 - a. Policy/Procedure integration.
 - b. Implementation of Advisory Committees and Working Groups with clear mandates and responsibilities for their role within system development.
3. Provide training for all staff in understanding and being pro-actively involved in system development.
4. Conduct bi-annual evaluation/assessment of the changes and adapt accordingly.

2. CULTURAL FOUNDATIONS

The theoretical/philosophical foundation of the System is based on four concepts arising from Anishinabe culture:

O-gii-chi-tii-bako-nii-gay-win (The way in which all Life is bound together)

This concepts flows from the Anishinabe Creation Story. When First Man and First Woman were created they were given what we call “the original instructions” of how humans will conduct themselves during their time in this Physical Existence. All Life is bound together by three sets of “laws” - the Laws of the Creator, the Laws of the Land and the Laws of the People. The humans were instructed that as their numbers grew they would have to make laws to govern themselves, but their laws must always be predicated on the first two. This Teaching creates the cosmological and philosophical foundations of Anishinabe justice and processes of maintaining well-being and balance.

These Teachings form the epistemological basis of a culturally-based strategy and approach to system development.

Wii-zoke-a-tat-ti-win (The way to seek what is cherished, but hidden)

As was foretold, the number of humans increased dramatically. With this increase came an increase in stress, conflicts and disputes amongst the humans, and, between the humans and the Natural World. Anishinabe Teachings view the rise of stress, conflict and dispute as distortions of human behavior. One example is in the Windigo stories - the stories about the “cannibal” spirit. In the stories some sort of traumatic event has happened to an individual, and for whatever reason that person never obtained a resolution or healing from that event. The longer they went without healing and resolution the more distorted and destructive their behavior became. Finally they became an outcast, living in the forest on their own. Their distortion became so large that they became the worst manifestation of negative human behavior - a cannibal.

Traditional Teachings describes how each person journeys from the Spirit Realm to Physical Realm endowed with “gifts” from our ancestors to be contributed to Life in the Physical Realm. As we grow and develop it is the responsibility of the older persons to see and encourage the “gifts” each of us has. These “gifts” can become “lost” when a person experiences a traumatic event in their life and doesn’t successfully heal from that event and resume their rightful place in the world. When this occurs it is then incumbent on the relatives of the person to do whatever they can to “uncover” what has been hidden as part of a process of personal restoration and healing.

This Teaching establishes the sociological and axiological foundations of our existence and behaviors within the context of family, clan, village, nation, and the greater world.

Da-wii-nun-gii-miikana (Clearing One's Path of Obstacles)

Disputes, conflicts and turmoil are perceived as impediments to one being able to successfully travel their Life Path to achieve their fullest potential and promise. It is also connected to the belief in active personal responsibility. As adults we must be concerned with the potential "obstacles" that are brought onto a child's Life Path as they develop.

The Anishinabe view of Human Development sees each person developing within seven-year cycles beginning at birth. At the end of each seven-year cycle is an opportunity to look back and assess our personal growth. The first major time this occurs in our life is at the time of puberty - the transformation from child to adult. Within many traditions we would normally take one year to assist a young person through this major transition. During this year they would be assisted in reviewing and assessing everything that has occurred in their life up to that point and deciding what they would carry onto their Adult Path from their Childhood Path, and, what they would discard.

Pazaga'owin (Taking Flight)

This Teaching speaks to the capacity and capability to become a self-sufficient, self-reliant person within the context of the Way of Life and People one has been born into. What is important to take note of is the example that birds are born with the inherent capacity and capability to fly, but, must learn to fly. So it is with Humans, each of us born with inherent capacities and capabilities that must be identified, nurtured, taught, and given example until we reach that point when we are fully functioning Anishinabe.

These Teachings provide us with the framework for an "*Indigenous Healing Path*" that is part of an overall, on-going process of personal improvement, continuous growth, and positive development. It is an integral part of achieving a positive sustainability of the human spirit and its potential from birth to the time of leaving.

The current reality for Indigenous people, families and communities is that they are struggling to address complicated, long-term issues that have beset their lives for several generations. In many Indigenous cultures there is an understanding that in order for healing to occur when one has gone through a traumatic experience there are four steps that the individual must take:

- A. They must be able to **See** the situation they are in.
- B. They must be able to **Understand** how this situation came about and the impacts of this situation on themselves and others.
- C. They must **Decide** that they want to live another way other than the current situation.
- D. They must be prepared to **Reconcile and Redefine** their place and role in the situation.

What is being designed is not really new, but rather a modern version of what has always been the Anishinabe Way of Caring. What we are doing needs to be seen as a *revitalization*

of ancient practices; an *incorporation* of traditional knowledge and experience; and a *reassertion* of our fundamental rights and responsibilities as Anishinabe People.

As we learn and grow in our understanding of the phenomenon of “*historic trauma*” it’s important that we make a clear distinction between what can be classified as *internally caused* and *externally caused* factors.

Robert Antone’s “Haudenosaunee Relational Knowledge and Impact on Cultural Revitalization Seven Spans Paradigm” addresses the need for a period of cultural revitalization after major traumatic events and that such a period consists of five stages. These stages include:

1. **Steady State** – the population is able to and has the resources to satisfy needs and when there is stress systems are in place to tolerate limits.
2. **Period of Prolonged Collective/Individual Stress** – this happens over a number of years when a group experiences prolonged periods of stress that existing techniques are decreasing in essential effectiveness to address.
3. **Period of Cultural Distortion** – the prolonged stress plus failure of need satisfaction plus anxiety over changing behavior patterns plus experimental belief changes, results in regressive responses, alcoholism, extreme passivity and indolence, highly ambivalent dependence relationships, inter-group violence, disregard of kinship and sexual mores, corrupt public officials (government), state of depression and self-reproach, variety of mental health conditions and disorders. Regressive actions or behaviors can become new cultural patterns.
4. **Period of Revitalization** – is in most cases a religious or spiritual based effort from within the society or group. The more successful ones have been able to make significant recovery or advancement when performing the following six tasks:
 - a. Worldview reformation
 - b. Communication
 - c. Organization
 - d. Adaptation
 - e. Cultural transformation
 - f. Becoming a routine
5. **New Steady State** – the society will be aware of its changes and growth in a new cultural system that is viable and problem-solving with positive patterns and traits representative of the overall culture and society.

The efforts that we are engaged in are in the realm between Cultural Distortion and Revitalization. The long-term goal is the creation of a New Steady State.

3. SYSTEM DYNAMICS

In modern terms, we are creating a system in which the fundamental dynamics are those of a *Wraparound Process*. Drawing upon the work of the National Wraparound Initiative we have studied “The Ten Principles of the Wraparound Process” and affirm those principles, and see that they will integrate easily with our cultural foundations and Teachings. From our point-of-view we see the process as a dynamic way of re-affirming the principles held in the Teaching of Ogiichitiibakoniigaywin, of balance being achieved in the following manner:

WRAPAROUND PROCESS

1. **Family voice and choice.** Family and youth/child perspectives are intentionally elicited and prioritized during all phases of the wraparound process. Planning is grounded in family members' perspectives, and the team strives to provide options and choices such that the plan reflects family values and preferences.
2. **Team based.** The wraparound team consists of individuals agreed upon by the family and committed to them through informal, formal, and community support and service relationships.
3. **Natural supports.** The team actively seeks out and encourages the full participation of team members drawn from family members' network of interpersonal and community relationships. The wraparound plan reflects activities and interventions that draw on sources of natural support.
4. **Collaboration.** Team members work cooperatively and share responsibility for developing, implementing, monitoring, and evaluating a single wraparound plan. The plan reflects a blending of team members' perspectives, mandates and resources. The plan guides and coordinates each team members' work towards meeting the team's goals.
5. **Community-based.** The wraparound team implements service and support strategies that take place in the most inclusive, most responsive, most accessible, and least restrictive settings possible; and that safely promotes child and family integration into home and community life.
6. **Culturally competent.** The wraparound process demonstrates respect for and builds on the values, preferences, beliefs, culture, and identity of the child/youth and family, and their community.

ANISHINABE VALUES

Choice is sacred. Each of us is endowed with the capacity and capability of determination as one of our original gifts. Choice is tied to future and the power to create future for ourselves and others. Our goal is make powerful choices that create a powerful future.

Respect for the freedom and autonomy of ones self and others. Each individual is a gift, and as such it our responsibility to see the promise and potential they have arrived with, and to assist them in accessing and actualizing these capacities.

Respect for the integrity of the individual. Each person is always striving to do the best they can with what they know and have access to at the time. The opportunity always exists to improve access.

Respect for the integrity of the collective whole. We are all born into a specific reality. Within that reality we have a place, roles, rights and responsibilities that can contribute to the future of that reality.

Caring and regard for the dignity of all life. Anishinabe is the weakest of all Beings on the Earth, absolutely dependent on the care and contributions of all other Life for our continued existence. Communal existence insures individual existence.

Honesty in inter-relating. A successful Life depends on three elements – Peace, Friendship, and Consideration that rest on a foundation of Honesty.

- | | |
|---|--|
| <p>7. Individualized. To achieve the goals laid out in the wraparound plan, the team develops and implements a customized set of strategies, supports and services.</p> | <p>Insuring fairness in all of our ways of relating and being. This is a dynamic, never-ending process that is acutely aware of power, integrity, balance, capacity, capability, and achievement as critical components of an environment of fairness.</p> |
| <p>8. Strengths based. The wraparound process and the wraparound plan identify, build on, and enhance the capabilities, knowledge, skills and assets of the child/youth and family, their community, and other team members.</p> | <p>A desire for harmony in inter-personal relations. The ultimate outcome is the achievement of harmony, which includes: security of place, affirmation of presence, recognition of contribution, and the achievement of love and joy.</p> |
| <p>9. Persistence. Despite challenges, the team persists in working toward the goals included in the wraparound plan until the team reaches agreement that a formal wraparound process is no longer required.</p> | <p>Life is a process of unfolding. The journey is as cherished as the destination. In this context time takes on a different dynamic, Learning Time never ends but we can set expected times for achieving goals. We can achieve healing, but our wellness is on a continuum.</p> |
| <p>10. Outcome based. The team ties the goals and strategies of the wraparound plan to observable or measurable indicators of success, monitors progress in terms of these indicators, and revises the plan accordingly.</p> | <p>Change must be holistic. The positive changes we strive for in our ways of seeing, relating, thinking and being produce fun, fulfillment, love and a joyous expression of our true self.</p> |

The success of the Wraparound Process depends on the degrees of partnership and collaboration that are achieved amongst all of the various entities that will have a role and contribution to make to the process.

Typically, the Process would need the following service and supports actively engaged and participating in the Process:

- **Family support and sustenance:** providing emergency assistance for the child(ren) and family, paying for utilities, paying for car repairs, telephone, etc.
- **Therapeutic services:** providing evaluation/assessment services, individual/family/group counseling, substance abuse services, in and out patient treatment programming, in or out of home services, therapeutic foster or group homes, etc.
- **School-related services:** providing school consultation, liaison, utilizing behavioral aides, tutors, assistance in acquiring supplies, etc.
- **Medical services:** providing needed medical evaluations, providing medical or dental care, sex education, teaching birth control, medication management, etc.
- **Legal services:** integrating the involvement of police and courts, providing attorneys and legal advice, providing legal education, etc.

- **Independent living services:** helping to locate and rent an apartment, teaching money management, budgeting, parenting skills, housekeeping, etc.
- **Crisis services:** provide crisis support, teaching crisis management skills, insuring knowledge of and access to crisis assistance services, developing a crisis plan, etc.
- **Vocational services:** providing job training, teaching good work skills, providing a job coach, finding and apprenticeship, conducting a vocational skills assessment, etc.
- **Interpersonal and recreational skills development:** teaching social skills, problem solving, accessing alternative recreational opportunities, Boys & Girls Club membership, etc.

All of the above are a part of the process of Da-wii-nun-gii-miikana – clearing one's Path of Obstacles. It is important to see this as the primary function of providing services and assistance because the ultimate goal is a self-reliant, self-sufficient, competent individual and family.

II. ENHANCE FAMILY & CHILDREN WELL-BEING & WELLNESS

1. FAMILY & YOUTH EMPOWERMENT

The central Anishinabe cultural institution is the Clan or Extended Family. The following is an example for pursuing Extended Family Development and serves as a model for the kind of development being undertaken with Leech Lake families and youth.

A. Family Empowerment

VISION:

The extended family has always been the central institution of Indigenous societies. The 20th Century brought about the nuclearization of Indigenous families. This nuclearization has wrought tremendous hardship on each individual family, which ultimately impacts the extended family as a whole.

We are most familiar with extended family dynamics, our lineage memory recalls the strength that the extended family provides to all of its members. It is reasonable to assume that the future strength of our nations and societies is rooted in re-developing the extended family as the central economic, social, political, educational, cultural, and spiritual institution of our Ways of Life.

MISSION:

The Mission of “*Extended Family & Youth Empowerment*” is to provide the maximum nurturance, security, stability, and power to the individual members, the elders, the wives and husbands, and the children of the extended family.

The re-vitalization of the extended family is predicated on the re-establishment of the historical cultural roles and responsibilities of the males and females, the children, the adults and the elders. It is further predicated in the re-vitalization, or, development of appropriate systems that empower, enhance, and enrich the extended family and its members.

Each person is free to pursue their dreams, develop their talents, and express their gifts within the context of a future centered on the extended family as a dynamic, vital force for national and cultural reclamation.

B. Youth Empowerment

The principle of *Youth Guided* means: “*that youth have the right to be empowered, educated and actualizing a decision-making role in the care of their own lives as well as the policies and procedures governing youth in the community and nation. This includes ensuring that youth have a sustainable voice, safe environment, and clearly defined place in accordance with their culture and beliefs.*”

VISION: Youth empowerment and engagement is not a program, it is the natural course of interaction, growth, education and development within the Anishinabe culture and way-of-life. Youth Empowerment envisions a time when the Anishinabe rights of a child are reality for all of our children, those rights being:

- A right to a name.
- A right to a clan.
- A right to a place in the family, community, nation, world and universe.
- A right to achieving and fulfilling the purpose(s) they have been endowed with by our ancestors.

MISSION: The mission is to provide community-based, culturally-founded programs and services that help children and youth to grow up safe, healthy, and spiritually strong. It is also the mission to ensure that children and youth are free of abuse, neglect, sexual exploitation and the damaging effects of substance abuse.

2. FAMILY EMPOWERMENT CENTERS

To actualize these concepts we have established the goal of developing Family Empowerment Centers in each of the five communities (Cass Lake, Onigum, Bena, Ball Club, and Inger) which will serve as the “hubs” for working with the smaller outlying communities. These facilities will be designed and developed in collaboration with community planning committees composed of families and youth in each community.

This strategy is guided by the following:

Mission: To be a place where families and children can come together in a positive and affirmative environment to learn, grow, strengthen their ties and create positive outcomes.

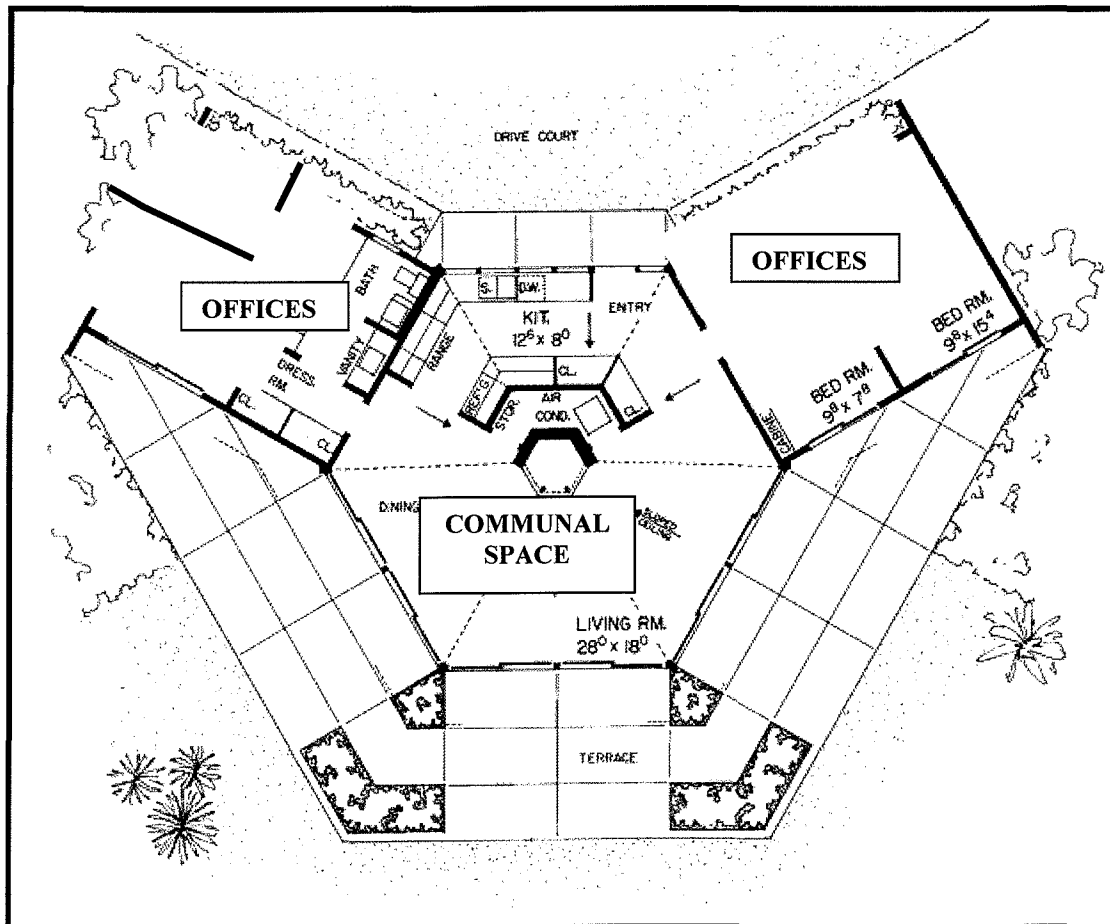
Goals:

- A. Strengthen community relations through direct involvement in support of community and/or family/youth directed projects and activities through conducting of 16 communities meetings per year.
- B. Align programmatic and service goals and objectives with community and/or family-driven and youth guided development strategies through internal review and analysis on a quarterly basis.
- C. Achieve decentralization of programs and services through collaboration with community groups and planning the establishment of Family Empowerment Centers..
- D. Improve Department ability to respond to and address emerging issues and trends within the communities.

Objectives: 1. Provide community-based programming and services as identified and defined by the communities.

2. Provide on-going learning and training through workshops and learning efforts specifically designed for family and youth involvement through parenting and family classes four times a year.
3. Act as a catalyst and organizing center for developing community and/or family/youth inspired projects and activities.
4. Provide technical assistance and expertise in support of community and/or family/youth projects and activities a minimum of four times per year in collaboration with other Tribal programs and services.
5. Provide in-community office and program establishment of Family Empowerment Centers, a minimum of three Centers in three years.

Design: The following concept drawing depicts one vision of what a Family Empowerment Center could look like. Such a facility would have a total of 4,400 square feet of space. Each facility would have two office “wings” providing space for 4 offices, each consisting of 160 square feet. Each facility would be equipped with a “community kitchen” capable of providing for diet and nutrition classes, classes and workshops, and events for families.



| | |
|-------------------------|--|
| Projected Costs: | Construction – 4400SF @ \$90/SF = \$396,000.00 (<i>Mid-west commercial construction rates</i>) |
| | Equipment/furnishings - \$ 50,000.00 |
| | Sub-total: \$446,000.00 |
| | Projected O&M (\$35,200.00) \$ 35,200.00 |
| | Total costs: \$487,200.00 |
| | Five facilities: \$2,406,000.00 |

Programs/Services: Each facility would be designed for multi-use by Tribal programs and services. Those programs/services wishing to de-centralize and have office space in the outlying communities would rent an office in the facility.
Each Center would maintain two offices – one for a Family Empowerment Coordinator and one for a Center staff person, both of whom would be responsible for implementing Center programs and activities.

Staffing: Each facility would be overseen by a Family Empowerment Coordinator whose role it would be to work in close relationship with the families and youth, and, to:

1. Ensure program/service coordination.
2. Coordinate family events, workshops, classes, etc.
3. Carry out Center programs focused on Prevention, Family Counseling, Youth Counseling, Cultural events, etc.

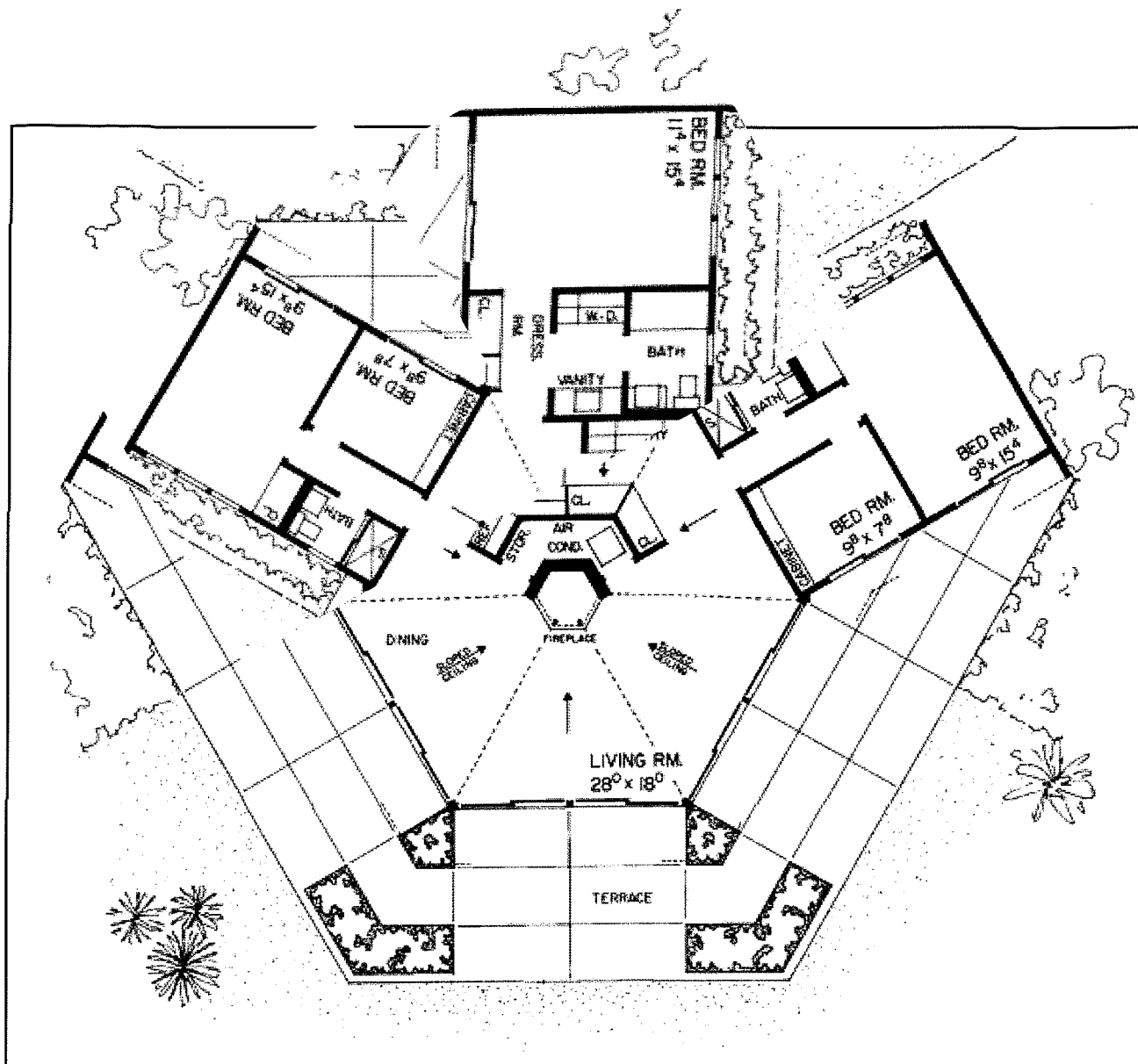
3. TRANSITION HOMES

The second development that needs to be planned for is the establishment of two Transition Homes for youth returning from treatment or incarceration. At present there is no such facility that can exist to help the client through a focused and clear transition back to their family and into the community. Leech Lake is currently in on-going discussion with White Earth and Red Lake about the future development of White Earth's Oshki Manidoo Juvenile Residential Treatment facility and program. It is anticipated that many, if not most, of Leech Lake's juveniles needing residential treatment will participate in this program.

4. ADOLESCENT GROUP FOSTER HOMES

A third development that needs to be planned for is the establishment of two Youth Group Foster Homes. At present there are no such facilities and these are critical to our long-term plans for strengthening and expanding a Leech Lake Foster Care Network. The homes will be for adolescent males and females who otherwise have no home.

By taking the above design for a Family Empowerment Center and modifying it with one additional wing, and each wing having two bedrooms the construction of both types of facilities could house up to 12 youth.



(Rough concept)

During the period 2006-07 there were 111 Leech Lake youth (under the age of 18) who went to residential treatment. This averages out to 9.3 youth per month.

There is a second need for such facilities and that is the provision of a place for children and youth placed on a 72-Hour Hold. Tribal police report that it takes an average of 2 -3 hours to find a place to take children. With two facilities – one located in Cass Lake and another located in Ball Club – Tribal police will be able to immediately take a child to the closest facility.

Mission: The mission of the Leech Lake Transition and Group Homes is to provide a safe, therapeutic and supportive environment for the reintegration and reunification of our children and youth returning from out-of-home placement, residential

treatment, incarceration or needing the safety of a secure place during a 72-Hour Hold.

- Goals:**
- A. Provide for the therapeutic needs of children and youth.
 - B. Provide family therapy and support during a period of reunification and reintegration.
 - C. Work with and support the child or youth in their transition back into the community – addressing family, educational, housing, and other support needs.
 - D. Providing a permanent home for those adolescents in need of housing and support.

- Objectives:**
- 1. Safe, stable housing during a period of transition.
 - 2. Cultural and identity programming.
 - 3. Provision of evaluations and assessments as part of a continuum of care.
 - 4. Coordination with Family Empowerment Centers and other Tribal and non-Tribal programs and services.

Construction costs for these facilities would increase by 25% or \$495,000.00 each for a total of \$1,980,000.00. The projected O & M for each would be relatively the same as the F.E.C.s.

Total Projected Costs: Construction \$4.4 million 1 Year O&M: \$320,000.00

An initial financial assessment for the Transition Homes indicates that if they operated at 80% of capacity for an average of 9.6 children and youth per day, and charged a per diem rate of \$225.00 per day that it could sustain itself.

| Income: | Daily | Weekly | Annual |
|------------------------|---------------------|---------------|---------------|
| Per Diem | \$ 225.00 | \$15,120.00 | \$786,240.00 |
| 12 Residents | \$2,250.00 | | |
| Personnel: | | | |
| Program Director | \$30,000.00 | | |
| House Manager (2) | \$56,000.00 | | |
| (4) Counselors | \$104,000.00 | | |
| Residential Staff (8) | \$168,000.00 | | |
| Sub-total: | \$360,250.00 | | |
| Fringe @ 29% | \$104,472.50 | | |
| Sub-total: | \$272,472.50 | | |
| O & M @ 30% | \$235,872.00 | | |
| Total Expenses: | \$508,344.50 | | |
| Profit/(Loss) | \$277,895.50 | | |

The more detailed planning of all of the above will be the focus for the second year of this development effort.

5. STRENGTHS BASED DEVELOPMENT

For all of this to be successful it absolutely requires a holistic, integrated approach that involves more than just one agency. Success relies on the support of the Tribal Council as well as focused and improved partnerships and collaboration with other Tribal and non-Tribal agencies, programs and services. As we go forward we are meeting with each of our current partners so that they will be informed on our strategies and objectives, and as needed develop and document integrated plans so that everyone is clear on the roles and functions they will be performing within this overall process. We will also be identifying new partners and collaborators to bring into this process of change.

A critical aspect of system development and implementation is ensuring that it is carried out from a strengths-based, culturally relevant and responsible approach. For decades all aspects of Indigenous life and development has been measured through a deficit-based analysis. That point-of-view produces a negative picture that can be daunting and overwhelming.

“Historically, Native American children and families were viewed by the United States government as a problem that needed to be re-educated and/or destroyed. Native American children were sent to federal boarding schools to be re-educated and were required to attend Christian churches and/or missions. They had to learn a new set of laws, policies, and behaviors; were forced to relocate to new lands and acquire new views about property; and were taken away from their families and their cultures by involuntary adoption with non-Indians. Native Americans have been through tremendous suffering, pain, change, and recovery.” (Duran, Duran, & Yellow Horse Brave Heart, 1998).

However, over the last century, Native Americans have gone through a remarkable change—from being the victims of the United States government to developing into strong, growing, and vital populations. This change is reflected in increased tribal sovereignty, increased population growth, treaties being recognized more often than not, an increased economic base, and land rights being returned. As stated in the American Indian Lawyer Training Program (1988):

Indian tribes today raise some of the most profound contradictions in present society. Long relegated by many to the past tense, Indians have survived generations of attempts to assimilate their culture and their natural resources into the larger society. Proud yesterdays are a valued possession, but progressive todays and tomorrows are the focus of modern tribal leaders ... This [trend] has led to legislation and court decisions supporting Indian control over such vital issues as child custody, environmental regulation, hunting and fishing, water rights and mineral development. (p. ix)

In the journal, *Focal Point*, Janet Walker comments on the elimination of working from a deficit model, i.e., what the families and youth are unable to do. This is usually based on a medical model of assessment which leads to a diagnosis that can be Atreated@ with medication, talk therapy, or a combination of both. She continues as she defines the concept

of Afidelity@Bthe extent to which their practice follows the expectations of the model.(being pursued).@ In her succinct manner, she explains the role of an Anishinabe System of Care:

1. Provide direct support services
2. Become a family partner
3. Use an Early Childhood Mental Health consultant
4. Able to work within well defined structures and expectations
5. Focus on families= and children=s daily lives and contexts
6. Partnering with families and youth and be able to provide a flexible response
7. Teaming with colleagues
8. Building on strengths and solutions as defined by the family

(Focal Point, Winter 2008, vol. 22. #1, pages 3-4)

In a ground breaking study done by Dr. Charlotte Goodluck (Navajo) of Northern University Arizona and published by Casey Family Programs/Indian Child Welfare Program entitled: “Native American Children and Youth Well-Being Indicators: A Strengths Perspective”. Dr. Goodluck grouped these strengths into 10 categories:

Power of the Group
Importance of Spirituality
Our Values
Environment
Relevance of Identity

How Do We Do It?
The Next Generation
Our Voice
Political Relationships
Education

The five Goals of this strategy are:

1. Familial Healing, Well Being and Life Skills;
2. Connecting to Identity and Cultural Ways;
3. Achieving Spiritual Healing and Well-Being;
4. Family Empowerment; and
5. Family Capacity Building and Making Choices.

The goal of all of this is healing. By “healing” we mean:

“The elimination of the control and dominance of the feelings and ideations given birth through trauma that results in the re-mergence of the “true self” that brings about a healthy and joyful identity, and empowered sense of purpose, future, and place within the world.”

With the active help of our partners in this process we believe we have the collective resources, talents, experience and education to address any number of situations and conditions.

III. DEVELOP A LEECH LAKE FOSTER CARE NETWORK

The American Indian Child Welfare Initiative is a valuable and critical step forward in the development of a Leech Lake Anishinabe System of Care. One of the long-term issues that will be addressed through this effort is the work of envisioning, planning and implementing a Leech Lake Foster Care Network.

The development of the Network is an important area in which the Tribe and the State can continue to refine and improve their relations, partnering, and collaborations. We believe that this work needs to be guided by the principles and direction established in the joint National Indian Child Welfare Association (NICWA) and First Nations Child & Family Caring Society of Canada (FNCFCS) document: Reconciliation in Child Welfare: Touchstones of Hope for Indigenous Children, Youth, and Families. In particular we want to present and affirm the principles set forth in this document, which includes:

- ❖ Acknowledge the mistakes of the past, and establish a child welfare profession based on non-discriminatory values, social justice, and fundamental human rights.
- ❖ Set a foundation of open communication that affirms and supports Indigenous families and communities as the best caregivers for Indigenous children and youth.
- ❖ Respect the intrinsic right of Indigenous children, youth and families to define their own cultural identity.
- ❖ Improve the quality of, and access to, services for all children, youth and families to free the potential of each person.
- ❖ Build a united and mutually respectful system of child welfare capable of responding to the needs of all children and youth.
- ❖ Strengthen the ability of the child welfare profession to learn, ensuring past mistakes do not become tomorrow's destiny.

We present this point here as a matter of clarification that the work of *system development* includes a number of components. And while this current effort began as addressing a need for adolescent residential treatment it needs to be mutually understood by everyone that what has evolved is in fact a more holistic, long-term and effective approach.

Going forward, this is an important area of system development where we see continued Tribal – State interaction and partnership.

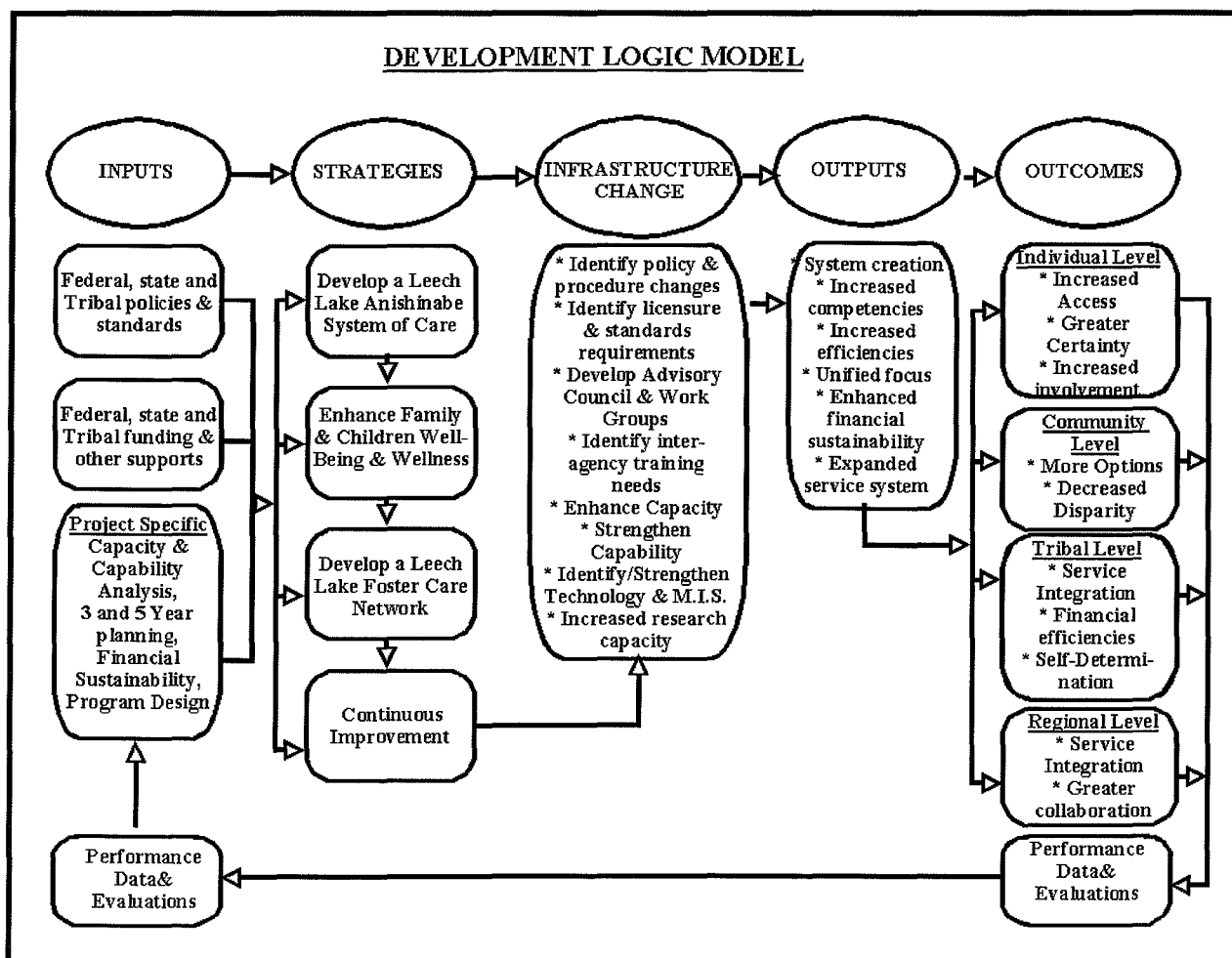
IV. CONTINUOUS IMPROVEMENT

Our elders have told us that you never stop learning. Every day will provide you with a new learning. This is the best principle to apply to understand *Continuous Improvement*. At this point we can look back and say to ourselves, "*Wow, look at all we have done.*" But it's not over. We have set something into motion and whatever that is it has a life of its own now.

What we have set into motion emanates outward touching everything in its path. Each entity that it touches responds in some way and form. That response goes into motion and comes back to us - *What goes around, comes around*. This provides us with the opportunity for further growth and improvement.

One of the greatest enemies to change is *inflexibility* or *rigidity*. When we do not strive to continuously improve we risk the danger of becoming rigid or inflexible. Hand-in-hand with these are the conditions of paranoia, bitterness, anger, and the loss of spontaneity and joy. The Ways of Life we are born into hold forth the limitless potential of having a joyful, productive, and dynamic life - if we choose so.

The following Logic Model provides a "map" of how we see this overall development progressing.



1. INFRASTRUCTURE CHANGE

This overall strategy will provide the opportunity to move towards achieving greater cultural congruency through the deliberate evolution of our current state of organization and focus to one that is based on:

- A. Rooting our work in our Anishinabe theoretical/philosophical foundations;
- B. Institutionalizing the Wraparound Process as our way of working;
- C. Actualizing the development of the Family Empowerment Centers, Transitional Homes, and Foster Care Network
- D. Basing our program and service delivery on the Strengths Based approach and the principles of Family and Youth Empowerment.

We've identified seven initial Infrastructure Changes that need to be accomplished at the front end of this undertaking that will ensure we are creating an *environment* that is conducive to our efforts, these are:

- Identify policy and procedure changes – this assessment and review needs to occur within the Tribe as well as between the Tribe and state.
- Identify licensure and standards requirements – the Tribe will review all of its current licensing and standards for anyone working with children, youth and families and update or revise to meet the needs of the new system.
- Develop Advisory Council and Work Groups – these are needed to actualize the collaborations and partnerships needed to bring all of this effort to fruition. Each will be formally authorized and mandated by the Reservation Tribal Council through resolution.
- Identify inter-agency training needs – this too is an area where work will be done within the Tribe to achieve greater integration and efficiencies amongst divisions and programs as well as with our non-Tribal partners.
- Enhance Capacity – “*capacity*” is defined as the facilities, technologies, equipments and tools needed to achieve the goals and objectives that we've established.
- Strengthen Capability – “*capability*” is defined as the human qualities, education, experience and expertise needed to achieve the goals and objectives that we've established.
- Identify/Strengthen Technology & M.I.S. – while this is a part of capacity there are specific technological and M.I.S. needs in terms of software, LAN and other networking needs, report generation and sharing, confidentiality, etc.
- Increased research capacity – at present there is no research capacity specifically focused on Native Americans in general and specifically Anishinabe that is being conducted by and for Anishinabe. This is an area where we will be partnering with Leech Lake Tribal College and other colleges and universities.

We fully anticipate that this list will grow, change and modify as the effort progresses and we identify other areas of Infrastructure Change.

2. OUTPUTS

The Outputs that we've identified will occur as a result of progress and accomplishment in the areas of Inputs, Strategies and Infrastructure Change. We've identified what we consider five core outputs that must be accomplished if we're to be successful. Within each there other factors and measurements that will be detailed and focused on through the workings of the Advisory Council and Work Groups.

- System creation – this is the “*bottom line*”. Within 1 year we need to see the emergence of the new system based on new programming and service approaches; infrastructural change; adoption and implementation of policies, procedures, standards and requirements; staff training and development; and emerging sustainability.
- Increased competencies – this will be measured through employee reviews, consumer surveys, community consultation, evaluation of training curriculum, and external evaluation.
- Increased efficiencies – this will be measured through consumer surveys, organizational effectiveness assessment, financial comparisons, and time studies.
- Enhanced financial sustainability – we estimate that over \$3 million dollars are spent addressing our people's issues and needs and that the vast majority of those dollars are not spent or captured within Leech Lake. One critical measurement will be as to how successful we are at capturing those dollars through 3rd Party Billing, reimbursements and other revenue generating activities.
- Expanded service system – as with the Initiative we know there are other services areas that the Tribe can be expanding in and taking a more active role, i.e. foster care and especially addressing the need for Therapeutic Foster Homes that address mental health and other developmental issues and needs.

3. OUTCOMES

Achieving the Outcomes we've set for ourselves is the area where the most detailed attention will be paid to what and how we are impacting the Individual, Community, Tribe and Region. This is the area where we need to be conscious of historical factors and how they impact/influence our efforts of today.

Historically, the first role of social services has been Intervention and it is recognized that this role will stay in place for the foreseeable future. Improvement and change here includes:

1. Changing the community's perception and understanding of the role and work of our Child Protection Workers.
2. Promoting the idea of our staff people as *resource* and *support* people.
3. Create an “*open door*” environment that invites people to approach us when they need help.

This role will be expanded to include Prevention as a critical component. Because this is such an important area we will be putting extra effort into envisioning, researching, planning

and designing programming and services that provide us with models of best practices and cultural modeling that can be implemented throughout the whole system and especially through the Family Empowerment Centers.

Of particular concern is the positive potential of “*return on investment*” that can be achieved through solid, well designed and effective prevention efforts. One important area is the potential of Parent Education. One of the fallouts from Historic Trauma and the Boarding Schools Era has been the disruption we’ve experienced in the area of parenting.

In a study conducted by the National Committee to prevent Child Abuse in 1999, they found: “Nationally 12 in 1,000 children are abused annually. If children are abused, placement of children in foster care is needed, which costs approximately \$23.75 per child per day (Honig & Morin, 1996). If children are abused, they are more likely to turn to illegal acts. Incarceration of a young adult varies from state to state. The cost in North Carolina is approximately \$62.43 per inmate per day.

Applying national child abuse figures to local programming may work out as such: An outreach program similar to that which reduces abuse in parents serving parents of 300 children in a given year. This intense program statistically may have deterred 4.2 children from being abused. The cost savings would be calculated as such:

4.2 children X \$23.75 (foster care) = \$99.75 per day. Given that the average stay in foster care is 730 days, this would yield a foster care cost savings of \$72,818.00”

Our research has identified the following regarding Out-of-Home Placement Costs. These costs for the period 2003-05, involving Leech Lake children/youth in Cass, Itasca and Beltrami counties were:

| <u>Year:</u> | <u>Total Cost:</u> | <u>Leech Lake Portion</u> |
|-----------------------|------------------------------|------------------------------|
| 2003 | \$2,622,902.00 | \$1,783,574.00 |
| 2004 | \$2,312,762.00 | \$1,572,678.00 |
| 2005 | \$2,346,637.00 | \$1,595,714.00 |
| <u>Totals:</u> | <u>\$7,282,301.00</u> | <u>\$4,951,966.00</u> |

At an annual average of \$1.6 million it is clear that there are adequate dollars that can be tapped and re-focused into the development of a *Leech Lake Foster Care Network*, as a first step. These numbers also give us a starting pointing for measuring our successes at reducing these costs incrementally over 3, 5 and 10 year periods.

The second role has been that of *Case Management* and *Promoting Change* that includes direct work with the families through our Case Management, Home Base, and Foster Care. One of the biggest challenges we face is the attitude that “the sub-normal is normal” that arises from the prolonged state of dysfunction. Again, this is a “starting point” for working with families to envision a better future and instituting personal changes in their lives.

The third emerging role is that of *Enhance Family & Children Well-Being & Wellness*. The challenge here is to envision, design and implement a program committed to strengthening

families by intervention and prevention through therapeutic treatment for children ages birth to 18 years who are experiencing emotional or behavioral problems. The services that would need to be available would include outpatient, individual, group, and family therapy; therapeutic visitation; home-based services; and psychiatric evaluation/assessment.

One of the most important capacities that we will need to have in place is access to evaluation and assessment for Fetal Alcohol Spectrum Disorder (FASD). Fetal Alcohol Spectrum Disorder (FASD) is an umbrella term describing the range of effects that can occur in an individual whose mother drank alcohol during pregnancy. These effects may include physical, mental, behavioral and/or learning disabilities with possible lifelong implications.

In Minnesota it is estimated that over 49,000 individuals are suspected of being affected with FASD. Unfortunately, national and state statistics show that Native Americans have been affected in greater numbers than any other people. The current Native American population in north-central Minnesota hovers around 31,000 and 68% (21,080) of this population is under 18. According to a 2001 Centers for Disease Control (CDC) study it's estimated at 21% of Native American children are affected by FASD, in this region that means approximately 4,400 children would be affected. But a 2003 Indian Health Service (I.H.S.) study places that estimate higher at 30% which would change the projection to over 6,300 children.

Regardless of the percentages, it is known that Native Americans are impacted at a rate roughly 8 times higher than all other peoples. So of the approximately 49,000 affected people in Minnesota, Native Americans would constitute either 8% or 12% of those numbers just in this region. While the numbers are based on children, the fact remains that FASD is an inter-generational issue directly linked to high incidences of alcoholism in Indian Country. At this time there is no clinic or regional program that can work with the Tribes in addressing this issue in north-central Minnesota.

The sad part of all of this is the fact that FASD is a completely preventable ailment, but once it occurs there is no cure. The numbers we've cited above are a compelling reason for the establishment of a clinic and prevention program in this region.

In this overall context, the planning that we undertake during the next year becomes an opportunity for us to re-think, re-visualize, re-evaluate, and re-conceptualize what we want to do from the starting point of addressing *Cultural Congruency* vs. *Cultural Appropriateness*. This is also an opportunity to plan for our own liberation from the effects of anomie and ethno-stress, de-colonize ourselves and our institutions, and re-assert our presence as one of the original nations of this continent.

Our primary partners in this process are Tribal and non-Tribal entities serving Leech Lake including, but not limited to: Tribal Court, Leech Lake Tribal Divisions, Leech Lake Tribal College, Cass Lake-Bena School District, Indian Health Service, Bemidji State University, University of Minnesota, and MN/DHS.

Each has a valuable role to play in the envisioning and actualizing of the system. As our primary partners, these are the entities with whom we need to develop the mechanisms,

infrastructure, policies, procedures and processes that enable integration of programming and service delivery.

Our secondary partners are federal, state, other Tribal and private sector entities who we can call upon for technical assistance, guidance, support and expertise. These include entities such as SAMHSA, ACF (Region 5), I.H.S. Area Office, B.I.A. Area Office, National Children's Alliance, Native American Children's Alliance, Casey Family Programs, Minnesota Organization of Fetal Alcohol Syndrome Northern Office and National Indian Child Welfare Association.

4. PERFORMANCE ASSESSMENT & DATA

A. Data Collection and Performance Measurement

The Leech Lake Anishinabe System of Care is, at this time, a work in progress. The next year will be the time of intense planning. The planning will then become the process for the entire project. Our ultimate goal is to develop the solid foundation that will support the growth and strength of this entirely new way of perceiving, doing, and developing a strong, committed community of families, youth, and providers.

The following list of performance measures will include, but not be limited to: mental illness symptomology; levels of employment and/or education; any involvement in criminal activities or the Tribal court system; level of stability in housing; access to this process, i.e. number of persons served by age, gender, community of residence on the Reservation, make up of the wrap-around team; number of institution admissions and type; social supports and social connectedness; and family & youth perception of services provided; and success of final outcomes.

The above data will be collected at acceptance into the project to develop a base-line of information. We will then collect additional data every six months to develop a longitudinal study that will be ready to disseminate to other Tribal entities who wish to develop their own System of Care.

Developing and analyzing the "long picture" is extremely important to our overall efforts. Without this information we will not know how successful we've been; draw upon our "lessons learned"; conduct a S.W.O.T. Analysis of our efforts; or be able to report to our people, other governments or funders on our successes.

B. Evaluation

This evaluation process will be conducted to assess the effectiveness of the Leech Lake Anishinabe System of Care. We believe that it must include a longitudinal study of the outcomes of the service provided. Within this process will be a semi-annual formative study to determine if we are on the right track. This process will allow us to Atweak@ the outcomes and/or the methodology to ensure that we are developing the validity and reliability that is necessary to accurately understand the data.

We are currently researching the literature and are in discussions other Tribal social service programs to look at the tools that they have developed and/or are using that reflects the reality within their communities. We are collaborating with our local I.H.S. service region and will add their current data on those Leech Lake families and youth that are assessed and then referred off Reservation to other facilities for evaluation and the results of this effort.

We have begun to discover some of the barriers that are currently present in our inter-agency collaboration process. However, as we build the Advisory Council, we will become much closer to discovering the gaps that currently exist, so that we can work together to strengthen the services provided for the families and youth involved in this process.

We believe that the family, youth, and community perceptions will be a guiding force in developing this project. Historically, the Leech Lake social service program has used a Western model of working with families, and the success rate is very low proportionally to the number of families that we work with. This process has been based on the notion that the service provider knows best what the family needs to do to either have their children come home on a permanent basis or what the adults need to do to ensure the level of safety for their children. What has been missing is asking the parent(s) the key question of what has to change for things to be better?

We believe that a Leech Lake Anishinabe System of Care will ask that question first, and the family and youths involved will be able to answer the question for themselves. This ownership of the change process will create much more success when that family is not overwhelmed with solutions that they may have no perception that they can do the work, or that there is no need, since they have tried in the past, and all of it has failed. When we present the family-driven, youth guided process of the SOC model, we feel confident that families will be much more willing to work on the needed changes, since they have identified what those might be. It will be a service provider's responsibility to discover those agencies that can work with the family to ensure their success.

C. Performance Assessment

Our main objective is that we develop a community effort to become the research team that will be able to understand, develop, and strengthen the work that families and youth will undertake in this project. The ultimate goal becomes a notion that this effort will increase the ability of decision-making by using a thorough and careful collection of facts and data that pertain to the Leech Lake community as a whole. This effort will encourage community members to become aware of the nature, scope and causes and outcomes of the current lack of traditional healing and restorative efforts to re-align the balance, and as a result, the harmony in all lives. This performance assessment will become a report on progress achieved or not, and using the collected data, the changes in the process or the data collected will strengthen the entire project.

The current parameters of risk that we will assess are: who is in the home; any drug or alcohol use/abuse; current family support system; work history; prior involvement with other service providers on the Reservation; history and severity of any prior abuse/neglect; mental

status of alleged abuser. As the Working Groups for this project are established and begin their work, there will be direct discussion and evaluation of these risks to determine if any changes/additions are needed.

There are two very important aspects of the performance assessment that we believe are necessary to understand and as a result become comfortable with the ramifications, i.e. the definitions of the concepts of validity and reliability. Gibbs, (2002) gives the following definition: "*Predictive validity* *Relative to the binary risk-assessment, those that are judged high risk shall later exhibit the risk behavior and those judged low risk shall not*".

Included in this process that we shall use is to develop the Positive Predictive value (PPV) which is defined as *Athe proportion of cases predicted to abuse who in fact do abuse later*. Included is the definition of Negative Predictive Value (NPV) *B A proportion of cases predicted to abuse who do not later abuse*. These types of validity will ensure that our data collected corresponds to the reality for our families and that the possibility of rumor control is in place.

The second term that we must understand is the notion of Reliability (consistency). This factor shows the importance of being consistent with the facts and gives a fair and consistent treatment process when needed. This process, if collected accurately, will help us avoid hindsight bias, avoidance of the *A Hawthorn Effect*, and confusing sensitivity with positive predictive values.

As a result we will be able to report as accurately, consistently and reliability on the progress achieved, the barriers encountered and the efforts to overcome the barriers in a performance assessment process. This assessment then can be reported to the grantors in a manner that is accurate and believable.

The outcome research will be based solely on the *A indices of life* measurement that we will develop with the Advisory Council. The community=s involvement will be crucial to this development and measurement.

The following is a beginning for the thought process to develop the complete questions that must be asked: What is the effect on the participant families?; What program/contextual factors are associated with the outcomes?; What individual factors are associated with the outcomes?; and How durable are these effects?. We want to define the relationship between the Leech Lake Anishinabe System of Care philosophy and the actual practice. Which could lead to the following questions: what is the success rate of our goal planning method?; what level of importance do the case managers play in the intervention/outcome?; can families act as their own case-manager, should they?; how will the families define a process that is strengths based/solution focused within a cultural relevant and responsible philosophy?

Most importantly, we must include questions that deal with the family=s perceptions that their confidentiality has not been breached and that they believe that their privileged communications have not been disclosed in a harmful manner. These statements must be made at the very beginning of this process, so that the family understands that they are the

only ones who can decide who knows what, and when. This will eliminate the possibility of a conflict of interest or a serious compromise to the working relationship between the family and the service provider.

Conducting our evaluations over the life of the program will focus on answering five key questions that will assist in focusing the Advisory Board's attention on the overall effectiveness of the program:

1. What do we currently measure? There's no need to reinvent the wheel, all of our partner organizations collect data that can form the basis of ongoing measurement.
2. What or who is driving the need for measurement? While grant requirements are often the number one source for why measurements need to be done, to be successful, we need to develop a culture of evaluation and assessment that is driven by our own needs to know as part of our continuous improvement.
3. Are we measuring "process" or "outcomes" or both? Proper evaluation will look at all three aspects, we need to know how well we're doing what we do, what difference we're making, and, what are the ramifications of the synergy created by process and outcome.
4. Is the information we're collecting mission critical? We are addressing complex, deep rooted issues about which there is a consensus on the need for change. Therefore, we're going to need to be able to reflect on, assess and analyze all that we're doing without getting lost in the minutia of data
5. Can we attribute our outcomes to our work? This question needs to be answered on two simultaneous levels – are we achieving our long-term goals, and, are we achieving our short-term goals? From these answers we need to extrapolate "lessons learned", needed adjustments, and maintaining relevancy.

CONCLUDING THOUGHTS

"As we revive our collective mechanisms for healing – our various rituals, ceremonies, dances and songs – we have to be deeply aware of the stories they tell so that we don't perpetuate a post-traumatic culture in to future generations. Anything that makes us feel 'less than' or 'better than' others, anything that either disempowers us or falsely entitles us, has to go. Anything that makes gross generalizations, that includes 'always', 'never', 'everything' and/or 'nothing' statements, anything that is blaming has got to go. In their place, we must revive those narratives and practices that help us release our pain and give us perspective; that instill hope, optimism, and a sense that life can be good and abundant; that embraces the notions that people can be tested, then trusted, and that we are whole. Regardless of life's trials. Life-enhancing cultural renewal requires a willingness to weed out those elements of post-traumatic sub-culture that no longer serve us and keep us stuck. When we retrieve practices and norms from the past and innovate new ones in the present, we need to be discerning, also, of what we are bringing in." (Cultural Healing: When Cultural Renewal is Reparative and When It Is Toxic, Dr. Sousan Abadian, Healing Our Spirits Worldwide Conference, August 7, 2006)

LITERATURE/RESOURCE CITATIONS

Abadian, Sousan, Cultural Healing: When Cultural Renewal is Reparative and When It Is Toxic, Healing Our Spirits Worldwide Conference, August 7, 2006

Adamson, Rebecca, Here Nature Knows Us, First Nations Development Institute, 2001

Antone, Robert, Haudenosaunee Relational Knowledge and Impact on Cultural Revitalization Seven Spans Paradigm, Tribal sovereignty Associates, 2007

Aos, S., Lieb, R., Mayfield, M., & Pennucci, A. (2004 July) Benefits and costs of prevention and early intervention programs for youth. Olympia: Washington State Institute for Public Policy

Blackstock, Cindy, et al, Reconciliation in Child Welfare: Touchstones of Hope for Indigenous Children, youth and Families, National Indian Child Welfare Association, October 2005

Boyd-Ball, Allison J., A Culturally Responsive, Family-Enhanced Intervention Model, Alcoholism: Clinical and Experiential Research, Vol. 27, No. 8, August 2003

Cohen, M.A. (1998) The monetary value of saving a high-risk youth. Journal of Quantitative Criminology, 14(1), 5-33.

Cooperrider, David, The Child as Agent of Inquiry, Practitioner, Pgs. 1-4, 2000

Cross, Terry L. "Relational World View" NICWA , 1986 Printed in Pathways Practice Digest, vol.12, #'s 5-6 June/October, 1997

Dewey, Jennifer and Carolyn Lichtenstein, "*The Role of Evaluation*", Comprehensive Community Mental Health Services Program for Children and their Families, December 2007

Gibbs, Leonard, *Assessing Risk in Social Work Practice: Essential Elements*--found in Roberts, et.al, 2002

Goodluck, Charlotte, PhD., Native American Children and Youth Well Being Indicators: A Strengths Perspective, National Indian Child Welfare Association, December 2002

Hand, Carol A., An Ojibwe Perspective on the Welfare of Children: Lessons of the Past and Visions for the Future, Science Direct, March 2005

Holzer, Whitmore, Schenzenbach, Dunace and Ludwig, The Economic Costs of Poverty in the U.S.: Subsequent Effects on Children Growing Up Poor, Institute for Research on Poverty, Discussion Paper No. 1327-07

Honig, A., & Morin, C. (1996). Cost-effective prevention of child abuse and neglect by teen mothers. Self-Help Magazine, April 2003.

Karls, James M. & Wandrei, Anna Person-in-Environment System: Its Essence & Applications. NASW, 1994

Kellerman, Teresa, Children With FASD and Behavior Issues: Getting Inside Their Heads, Fasstar Enterprises, November 2003

.LaFromboise, Teresa D., American Indian Life Skills Development Curriculum, University of Wisconsin Press, 1996

Lang, Jeannette, Ten Brain Domains: A Proposal for Functional Central Nervous System Parameters for Fetal Alcohol Spectrum Disorder Diagnosis and Follow-up, JFAS International, June 2006

Merit, Darren, After-School Tiqua Program Yields Results, El Paso Times, November 2007

NICWA (National Indian Child Welfare Association), *Culturally Based Options in Project Evaluation*, Pathways Practice Digest, Fall, 2007

O'Conner, Mary Katherine *Using Qualitative Research in Practice Based Evaluation*, found in Roberts, et.al., 2002

Perreira, KM and Luke Smith, "*A Cultural Ecological Model of Migration & Development in The Prevention Researcher* Vol.14, #4, Nov. 2007

Rosen, Aaron & Enola K. Procter, *Standards for Evidence-Based Practice*, found in Roberts, et.al, 2002

Sanchez-Way, Ruth, and Johnson, Sandie, Cultural Practices in American Indian Prevention Programs, Juvenile Justice Journal, Vol. VII, No. 2, 2000

Sinclair, Raven, Aboriginal Social Work Education in Canada: De-colonizing Pedagogy for the Seventh Generation, First People's Child & Family Review, Vol. 1, No. 1, September 2004

Teicher, Martin. (2002): Scars That Won't Heal: The Neurobiology of Child Abuse, Scientific American, 68-75

Wasserman, Eidell B., PhD., Multidisciplinary Teams and Child Protection Teams, Wasserman, Leviton, & Hodder Consultants, 1998

Wyse, Myrna and Thomasson, Karen, Cultural Diversity in Sexual Abuser Treatment, Pgs. 83-107, Safer Society Press, Brandon, VT, 19999

ADDITIONAL RESOURCES

Canadian Collaborative Mental Health Initiative, Pathways to Healing: A Mental Health Toolkit for First Nations People, February 2006

National Indian Child Welfare Association, Time For Reform: A Matter of Justice for American Indian and Alaska Native Children, October 2007

National Indian Child Welfare Association, Reconciliation in Child Welfare: Touchstones of Hope for Indigenous Children, Youth, and Families. March 2006

Pew Charitable Trusts, Kid Are Waiting: Fix Foster Care Now, 2007

South Dakota Division of Alcohol and Drug Abuse, Native American Cultural Assessment Project, August 2003