National Training and Development Curriculum
FOR FOSTER AND ADOPTIVE PARENTS

**Literature & Resource Review
Characteristics of Successful Foster, Adoptive
and/or Kinship Caregivers of American Indian,
Alaska Native, First Nations and Native Hawaiian
(AIAN/FN/NH) Children and
Suggested Training Themes for these Parents**

June 2018

Spaulding for Children   NACAC North American Council on Adoptable Children   National Council For Adoption   C.A.S.E.   Child Trauma academy   UNIVERSITY of WASHINGTON

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Child Trauma Academy

The Center for Adoption Support and Education

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National Council for Adoption University of

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The Administration on Children, Youth & Families, Children's Bureau funded the development of a national training initiative to prepare foster and adoptive parents to effectively parent children exposed to trauma and to provide these families with ongoing skill development needed to understand and promote healthy child development. At the end of the grant period, states, counties, tribes, territories, and private agencies will have access to a free, comprehensive curriculum that has been thoroughly evaluated, which can be used to prepare, train, and develop foster and adoptive parents. The National Training and Development Curriculum for Foster/Adoptive Parents (NTDC) will be designed for families who are fostering and/or adopting children through the public child welfare system as well as those adopting through an intercountry or private domestic process.

The NTDC curriculum will be comprised of three components:

- **Self-assessment**
- **Classroom-based training**
- **Right-time training**

The curriculum will be piloted and rigorously evaluated in six to eight sites (state, county, territory, or tribe) that will be selected based on a non-biased, multi-step process. It is anticipated that the final curriculum will be disseminated across the United States in 2022.

To inform the development of this national training initiative, a needs assessment was conducted. The needs assessment included interviews with stakeholders, systematic literature reviews, information gathered from interviews with professionals in the field and a survey of states. The systematic review of the literature represents one component of the needs assessment. There were three literature reviews conducted for the needs assessment including a literature review specific to relative and non-relative foster/adoptive parents, a literature review specific to Native American foster/adoptive parents and a literature review specific to families who adopt via the intercountry or private domestic process.

This literature review was conducted to help identify characteristics of a successful foster, adoptive and/or kinship caregivers of AIAN/FN/NH youth as well as suggested training themes for these parents. Included studies were retrieved from peer reviewed journal articles, books, government reports, training curriculum, training materials and other sources identified in the gray literature, dated between 1972 and 2018, through web-based searches on Google, Google Scholar, University of Washington Libraries, Washington State University Libraries, Northeastern State University Libraries as well as personal correspondence with AIAN social service leaders, reviews of annotated bibliographies and reference lists. The initial search identified 1017 documents of potential relevance. After excluding documents due to duplication, availability/access, setting aside training curriculum and materials, and eliminating articles that were not AIAN specific, 150 documents were selected for in-depth review. Of these documents, 57 were original research studies (14 quantitative, 29 qualitative, 14 mixed methods), 44 were theoretical papers, 15 were government/policy reports, 21 were agency reports, factsheets, newsletter articles, and 13 books.

Studies were included if the sample met the inclusion criteria of having a high percentage of AIAN foster, adoptive or kinship caretakers or exclusively discussed this population, relevance relating to the search term, and had a focus on permanency and the experience of children in out of home care and their caregivers.

Emphasis was placed on the unique challenges faced by AIAN children who are not placed with AIAN caregivers as well as the challenges faced by caregivers, particularly grand-parents, who care for these children. Studies were excluded if the report was redundant with other studies, or if after initial review, the study was determined not to meet the inclusion criteria.

Key search terms for the web-based searches were provided to the research team from a panel of national experts who informed the development of the study. Key terms/phrases included: grandparents as parents, foster parents, customary adoption, competencies, characteristics and skillsets of successful foster, adoptive parenting, strengths of successful foster, adoptive parents, safety nets and support systems of successful foster, adoptive parenting, barriers to successful foster, adoptive parenting, training programs for foster, adoptive parents, evaluation of training for foster, adoptive parents, characteristics and skillsets for foster, adoptive parents who have children who have experienced abuse and/or trauma, characteristics of children with fetal alcohol syndrome, characteristics, competencies and skillsets of foster, adoptive parents of children with fetal alcohol syndrome. We searched each topic using the additional terms of American Indian, Native American, Alaska Native, First Nations, Native Hawaiian, aboriginal and Indigenous.

This search resulted in the analysis of 179 peer reviewed articles, government reports, and other grey literature, resulted in the identification of 18 specific characteristics and 13 suggested training themes that Native American parents who want to foster/adopt, need to have exposure to best prepare them for their caretaking roles. The characteristics and suggested training themes, and their associated reference material, are outlined in this report.

Based on the review, **Table 1** provides a list with definitions of the **characteristics** of a successful foster, adoptive and/or kinship caregivers of AIAN/FN/NH youth and the resources that either explicitly or implicitly could be associated with that characteristic. We defined characteristics as *inherent qualities or personal attributes that are critical to successful foster/adoptive parents*. We identified 18 characteristics. **Table 2** is a list of **suggested training themes** for successful foster, adoptive and/or kinship caregivers of AIAN/FN/NH youth. Since our search was preparation to determine the proficiencies, or meaningful sets of knowledge, skills, and attitudes that are important to the role of a foster/adoptive parent of an AIAN/FN/NH youth , we searched for training recommendations that would support this process. We found 13 main topics of suggested training themes for training parents of AIAN/FN/NH children. It may be noteworthy that we did not search separately for characteristics and training theme between foster/adoptive parents who were or were not themselves AIAN/FN/NH.

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National Training and Development Curriculum
FOR FOSTER AND ADOPTIVE PARENTS

TABLE 1: **Characteristics** of a successful foster, adoptive and/or kinship caregiver of AIAN/FN/HN youth

CHARACTERISTIC:	Strong Cultural Identity, Ability &/or Sensitivity
DEFINITION:	*Exposed to and/or comprehends the importance of tribal identity, connectedness, history, places, songs, dances, traditions, protocols, and ceremonies; Is comfortable and knowledgeable when seeking connections to tribal community members and cultural leaders; Understands the complexity and diversity within Native communities and respects tribal rules, customs and sovereignty; Participates in tribal community and activities.*

Bahr, K.S. (1994). The strengths of Apache grandmothers: Observations on commitment, culture, and caretaking. *Journal of Comparative Family Studies, 25*, 233-248.

Bigfoot, D.S. & Funderburk, B.W. (2011). Honoring Children, Making Relatives: The Cultural Translation of Parent-Child Interaction Therapy for American Indian and Alaska Native Families. *Journal of Psychoactive Drugs, 43* (4). 309-318.

Brown, J., George, N., St. Arnault, D., & Sintzel, J. (2011). Cultural worldviews of foster parents. *Journal of Family Social Work, 14*(1), 21-42.

Brown, J., Sintzel, J., George, N., & St. Arnault, D. (2010). Benefits of transcultural fostering. *Child & Family Social Work, 15*(3), 276-285.

Coakley, T., & Orme, J. (2006). A psychometric evaluation of the cultural receptivity in fostering scale. *Research on Social Work Practice, 16*(5), 520-533.

Cross, S., Day, A., & Byers, L. (2010). American Indian grand families: A qualitative study of twenty-nine grandmothers and two grandfathers who provide sole care for their grandchildren. *Journal of Cross- Cultural Gerontology*, 25. 371-383.

Cross, S.L., Day, A.G., & Farrell, P. (2011). American Indian/Alaskan Native Grand families: The impact on child development. In Spicer, S., Farrell, P., Sarche, M., & Fitzgerald, H. (eds.). *American Indian Child Psychology and Mental Health, Development, Context, Prevention & Treatment*. A book in a series entitled: Child Psychology and Mental Health: Cultural and Ethno-Racial Perspectives. Santa Barbara, CA: Praeger & ABC CLIO, Inc.

Garrett, M.T., Parrish, M., Williams, C., Grayshield, L., Portman, T.A.A., Rivera, E.T., & Maynard, E. (2014). Invited Commentary: Fostering Resilience Among Native American Youth Through Therapeutic Intervention. *Journal of Youth & Adolescence,* 43 (3). 470-490.

Gonzalez-Santin, E., & Perry, T. A. (Eds.). (2003). *Understanding the Cultural Context, Working with American Indian Children and Families.* Arizona State University, School of Social Work, Office of American Indian Projects.

Halverson, K., Puig, M. E., & Byers, S. R. (2002). Culture Loss: American Indian Family Disruption, Urbanization and the Indian Child Welfare Act. *Child Welfare*, 81(2).

Hill, D. L. (2006). Sense of belonging as connectedness, American Indian worldview, and mental health. *Archives of Psychiatric Nursing*, 20(5), 210-216.

Kulis, S., Ayers, S., & Baker, T., (2016). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. *Journal of Primary Prevention*, 36(1), 65-70.

LaFromboise, T. D., & Lewis, H. A. (2008). The Zuni life skills development program: A school/community-based suicide prevention intervention. *Suicide and Life-Threatening Behavior, 38*(3), 343-353.

CHARACTERISTIC:	Strong Cultural Identity, Ability &/or Sensitivity, Continued

LaFromboise, T., Coleman, H. L., & Gerton, J. (1993). Psychological impact of biculturalism: evidence and theory. *Psychological Bulletin, 114*(3), 395.

Mooridian, J.K., Cross, S.L., Stutsky, G.R. (2007). Across Generations: Culture, History, and Policy in the Social Ecology of American Indian Grandparents Parenting Their Grandchildren. *Journal of Family Social Work*, 10 (4). 81-101.

NRC4 (n.d.). *Recruiting Families for Native American Children.*

Ortega, D.M. (2000). Parenting efficacy, aggressive parenting and cultural connections. *Child and Family Social Work*, 6, 47-57.

Simon, R. J., & Hernandez, S. (2008). *Native American transracial adoptees tell their stories*. Lexington Books.

Sindelar, R., & Ignacio, E. (2004). *Negotiating Indian Identity: Native Americans and Transracial Adoption*, ProQuest Dissertations and Theses.

Stiffman, A.R., Brown, E., Freedenthal, S., House, L., Ostmann, E., & Yu, M.S. (2007). American Indian Youth: Personal, Familial, and Environmental Strengths. *Journal of Child and Family Studies*, 16. p. 331.

Wexler, L. (2014). Looking across three generations of Alaska Natives to explore how culture fosters indigenous resilience. *Transcultural Psychiatry*, 51(1), 73-92.

Wolsko, C., Lardon, C., Mohatt, G. V., & Orr, E. (2007). Stress, coping, and well-being among the Yupik of the Yukon-Kuskokwim Delta: the role of enculturation and acculturation. *International journal of circumpolar health*, 66(1), 51-61.

CHARACTERISTIC:	Willingness to Access Tribal Help & Resources
DEFINITION:	*Comfortable reaching out to the tribe of origin of the child as well as other tribes that may be able to provide guidance, cultural opportunities and services if applicable.*

Bahr, K.S. (1994). The strengths of Apache grandmothers: Observations on commitment, culture, and caretaking. *Journal of Comparative Family Studies*, 25, 233-248.

Byers, L., Bragg, J.E., & Munoz, R.T. (2017). American Indian Grand-Families: Trauma and Services. *Journal of Ethnic and Cultural Diversity in Social Work*, 26 (3). 204-216.

Cross, S., Day, A., & Byers, L. (2010). American Indian grand families: A qualitative study of twenty-nine grandmothers and two grandfathers who provide sole care for their grandchildren. *Journal of Cross- Cultural Gerontology*, 25. 371-383.

Cross, S.L., Day, A.G., & Farrell, P. (2011). American Indian/Alaskan Native Grand families: The impact on child development. In Spicer, S., Farrell, P., Sarche, M., & Fitzgerald, H. (eds.). *American Indian Child Psychology and Mental Health, Development, Context, Prevention & Treatment*. A book in a series entitled: Child Psychology and Mental Health: Cultural and Ethno-Racial Perspectives. Santa Barbara, CA: Praeger & ABC CLIO, Inc.

Gonzalez-Santin, E., & Perry, T. A. (Eds.). (2003). *Understanding the Cultural Context, Working with American Indian Children and Families*. Arizona State University, School of Social Work, Office of American Indian Projects.

Martin, D., & Yurkovich, E. (2014). "Close-knit" defines a healthy Native American Indian family. *Journal of Family Nursing*, 20(1), 51-72.

Simon, R. J., & Hernandez, S. (2008). *Native American Transracial Adoptees Tell Their Stories*. Lexington Books.

CHARACTERISTIC:	Willingness to Access Tribal Help & Resources, Continued

Sindelar, R., & Ignacio, E. (2004). *Negotiating Indian Identity: Native Americans and Transracial Adoption*, ProQuest Dissertations and Theses.

Walton, E., Roby, J., Frandsen, A., & Davidson, R. (2004). Strengthening at-Risk families by involving the extended family. *Journal of Family Social Work*, 7(4), 1-21.

CHARACTERISTIC:	Resilient, Adaptive to Change
DEFINITION:	*Resourceful and able to problem solve; Flexible; Understands their own strengths and weaknesses and seeks assistance when needed; Able to control one's temper and to de-escalate difficult situations; Ability to handle stress and tolerate risk; Capacity to work through challenges and difficult times; Ability to accept change and uncertainty; Adept at self-care and utilizes stress reduction strategies.*

Brown, J. D., Rodgers, J., Ivanova, V., Mehta, N., & Skrodzki, D. (2014). Mental needs of aboriginal foster parents. *Child and Adolescent Social Work Journal*, 31(6), 539-557.

Carter, V. B. (2011). Urban American Indian/Alaskan Natives compared to non-Indians in out-of-home care. *Child welfare*, 90(1), 43.

Dennis, M.K. & Brewer, J.P. (2016). Rearing Generations: Lakota Grandparents' Commitment to Family and Community. *Journal of Cross Cultural Gerontology*, 32 (1). 95-113.

Garrett, M.T., Parrish, M., Williams, C., Grayshield, L., Portman, T.A.A., Rivera, E.T., & Maynard, E. (2014). Invited Commentary: Fostering Resilience Among Native American Youth Through Therapeutic Intervention. *Journal of Youth & Adolescence*, 43 (3). 470-490.

Gone, J. P. (2013). A community-based treatment for Native American historical trauma: Prospects for evidence-based practice. *Spirituality in Clinical Practice*, 1(S), 78-94.

Huntinghawk, L. (2012). *Their stories: The experiences of non-Native adoptive parents who adopted Native children during the 1960s through the 1980s*. University of Manitoba: Master's Thesis.

Ortega, D.M. (2000). Parenting efficacy, aggressive parenting and cultural connections. *Child and Family Social Work*, 6, 47-57.

Pember, M. A. (2016). *Intergenerational Trauma: Understanding Natives' Inherited Pain*. Indian Country Today Media Network.

CHARACTERISTIC:	Willingness to Access Kin/Family as a Resource
DEFINITION:	*Understands the need for familial connection and continuity, particularly from a tribal, cultural perspective; Understand the history and context of the child's development and health; Sees the value in learning from elders as well as role modeling and cultural mentorship.*

Herzberg, L. (2013). Shared decision-making: a voice for the Lakota people. *Child & Family Social Work*, 18(4), 477-486.
LaFromboise, T. D., & Lewis, H. A. (2008). The Zuni life skills development program: A school/community-based suicide prevention intervention. *Suicide and Life-threatening Behavior*, 38(3), 343-353.

NRC4 - *Recruiting Families for Native American Children.*

Simon, R. J., & Hernandez, S. (2008). *Native American transracial adoptees tell their stories*. Lexington Books.

Sindelar, R., & Ignacio, E. (2004). *Negotiating Indian Identity: Native Americans and Transracial Adoption*, ProQuest Dissertations and Theses.

CHARACTERISTIC:	**Willingness to Access Kin/Family as a Resource**

Smokowski, P.R., Evans, C.B.R., Cotter, K.L., & Webber, K.C. (2014). Ethnic identity and mental health in American Indian youth. Journal Youth Adolescence, 43, 345-355.

Walton, E., Roby, J., Frandsen, A., & Davidson, R. (2004). Strengthening at-Risk families by involving the extended family. *Journal of Family Social Work*, 7(4), 1-21.

CHARACTERISTIC:	**Willingness to Keep Siblings Together**
DEFINITION:	*Advocates for keeping siblings together in the same home, making appropriate accommodations necessary to meet the requirements of multiple child placement. Understands the benefits and importance for the health and wellness of the children.*

Cromer, L. D., Gray, M. E., Vasquez, L., & Freyd, J. J. (2018). The Relationship of Acculturation to Historical Loss Awareness, Institutional Betrayal, and the Intergenerational Transmission of Trauma in the American Indian Experience. *Journal of Cross-Cultural Psychology*, 49(1), 99-114.

Cross, S., Day, A., & Byers, L. (2010). American Indian grand families: A qualitative study of twenty-nine grandmothers and two grandfathers who provide sole care for their grandchildren. *Journal of Cross- Cultural Gerontology*, 25. 371-383.

Cross, S.L., Day, A.G., & Farrell, P. (2011). American Indian/Alaskan Native Grand families: The impact on child development. In Spicer, S., Farrell, P., Sarche, M., & Fitzgerald, H. (eds.). *American Indian Child Psychology and Mental Health, Development, Context, Prevention & Treatment*. A book in a series entitled: Child Psychology and Mental Health: Cultural and Ethno-Racial Perspectives. Santa Barbara, CA: Praeger & ABC CLIO, Inc.

Simon, R. J., & Hernandez, S. (2008). *Native American transracial adoptees tell their stories*. Lexington Books.

Sindelar, R., & Ignacio, E. (2004). *Negotiating Indian Identity: Native Americans and Transracial Adoption*, ProQuest Dissertations and Theses.

CHARACTERISTIC:	**Appreciation for Diversity & Other World Views & Exhibits Tolerance**
DEFINITION:	*Comprehends that there are different perspectives and opinions about the world, politically, economically, culturally, spiritually and that each have value and merit; Ability to learn, be open-minded and embrace diversity; Ability to reflect on their own world view and understand where those views derive from; Willingness to allow the existence of opinions and behaviors that one does not necessarily agree with and/or are different from one's own; Comfortable and embracing of new and different ideas and experiences.*

Brown, J., Sintzel, J., George, N., & St. Arnault, D. (2010). Benefits of transcultural fostering. *Child & Family Social Work*, 15(3), 276-285.

Garroutte, E.M., Anderson, H.O., Henderson-Nex, P., Croy, C., Beals, J., Henderson, J.A., Thomas, J. & Manson, S. (2014). Religio-spiritual participation in two American Indian populations. *Journal for the Scientific Study of Religion*, 53(1), 17-37.

Gone, J. P. (2013). A community-based treatment for Native American historical trauma: Prospects for evidence-based practice. *Spirituality in Clinical Practice*, 1(S), 78-94.

Simon, R. J., & Hernandez, S. (2008). *Native American transracial adoptees tell their stories*. Lexington Books.

CHARACTERISTIC:	**Respectful**
DEFINITION:	*Comprehends, appreciates and complies with cultural protocols; Shows deference to tribal elders and leaders; Shows humility and practices equity and tolerance.*

Cross, T., Simmons, D., Earle, K., (2000). Child Abuse and Neglect in Indian Country: Policy Issues. *Families in Society: The Journal of Contemporary Social Services*: 2000, Vol. 81, No. 1, pp. 49-58.

Dennis, M.K. & Brewer, J.P. (2016). Rearing Generations: Lakota Grandparents' Commitment to Family and Community. *Journal of Cross Cultural Gerontology*, 32 (1). 95-113.

Garroutte, E.M., Anderson, H.O., Henderson-Nex, P., Croy, C., Beals, J., Henderson, J.A., Thomas, J. & Manson, S. (2014). Religio-spiritual participation in two American Indian populations. *Journal for the Scientific Study of Religion,* 53(1), 17-37.

CHARACTERISTIC:	**Ability / Willingness to Parent Children with Disabilities**
DEFINITION:	*Exhibits patience, resilience and understand how to empower someone who faces physical, mental and/or emotional challenges; Has resources and ability to provide opportunities and access for a child with special needs.*

Garwick, A., & Auger, S. (2000). What do providers need to know about American Indian culture? Recommendations from urban Indian family caregivers. *Families, Systems, & Health*, 18(2), 177-189.

Joe, J. R. (1997). American Indian children with disabilities: The impact of culture on health and education services. *Families, Systems, & Health*, *15*(3), 251.

CHARACTERISTIC:	**Embraces Learning / Knowledge**
DEFINITION:	*Is inherently interested in learning new things and learn together with others, including children in their care. Does not assume they have all the answers all the time; Seeks out additional training, education and resources.*

Brown, J. D., Rodgers, J., Ivanova, V., Mehta, N., & Skrodzki, D. (2014). Mental needs of aboriginal foster parents. *Child and Adolescent Social Work Journal*, 31(6), 539-557.

Brown, J., Sintzel, J., George, N., & St. Arnault, D. (2010). Benefits of transcultural fostering. *Child & Family Social Work*, 15(3), 276-285.

CHARACTERISTIC:	**Generous**
DEFINITION:	*Is giving of their time and resources; Appreciates the process of reciprocity but does not base their giving on the expectation of the "return on investment"; Willing to support the child(ren) financially; Willing to spend time and effort to support the needs of the child (school activities, cultural activities, extracurricular activities such as sports, art, music, etc.)*

Bahr, K.S. (1994). The strengths of Apache grandmothers: Observations on commitment, culture, and caretaking. *Journal of Comparative Family Studies*, 25, 233-248.

Dennis, M.K. & Brewer, J.P. (2016). Rearing Generations: Lakota Grandparents' Commitment to Family and Community. *Journal of Cross Cultural Gerontology*, 32 (1). 95-113.

CHARACTERISTIC:	**Patience**
DEFINITION:	*The capacity to accept or tolerate delay, trouble, or suffering without getting angry or upset; Ability to focus on long term goals and outcomes rather than be reactive to immediate situations especially in relation to the emotions of a child who has experienced trauma and/or is in the process of healing.*

Brown, J. D., Rodgers, J., Ivanova, V., Mehta, N., & Skrodzki, D. (2014). Mental needs of aboriginal foster parents. *Child and Adolescent Social Work Journal*, 31(6), 539-557.

Cross, T., Simmons, D., Earle, K., (2000). Child Abuse and Neglect in Indian Country: Policy Issues. *Families in Society: The Journal of Contemporary Social Services: 2000*, Vol. 81, No. 1, pp. 49-58.

CHARACTERISTIC:	**Positive Attitude & View of Parenting**
DEFINITION:	*Finds joy and fulfillment in the role of parenting, is comfortable with the process of learning and developing and is able to focus on the long-term benefits and rewards to get beyond short-term struggles and barriers.*

Brown, J. D., Rodgers, J., Ivanova, V., Mehta, N., & Skrodzki, D. (2014). Mental needs of aboriginal foster parents. *Child and Adolescent Social Work Journal*, 31(6), 539-557.

Huntinghawk, L. (2012). *Their stories: The experiences of non-Native adoptive parents who adopted Native children during the 1960s through the 1980s*. University of Manitoba: Master's Thesis.

CHARACTERISTIC:	**Self-Reflective**
DEFINITION:	*Has the capacity to think about one's own thoughts, actions, character, and motives; Ability to identify their own lens and recognize that others may have a different viewpoint; Ability to analyze one's feelings, triggers and opinions in context and make adjustments if applicable.*

Brown, J., Sintzel, J., George, N., & St. Arnault, D. (2010). Benefits of transcultural fostering. *Child & Family Social Work, 15*(3), 276-285.

Gone, J. P. (2013). A community-based treatment for Native American historical trauma: Prospects for evidence- based practice. *Spirituality in Clinical Practice, 1*(S), 78-94.

CHARACTERISTIC:	**Trustworthy**
DEFINITION:	*Reliable; Honest; Follows through with commitments; Shows consistency in basic behaviors and attitudes; Consistently provides a stable, safe, secure environment.*

Dennis, M.K. & Brewer, J.P. (2016). Rearing Generations: Lakota Grandparents' Commitment to Family and Community. *Journal of Cross Cultural Gerontology*, 32 (1). 95-113.

Limb, G., Hodge, D., & Panos, P. (2008). Social Work with Native People: Orienting Child Welfare Workers to the Beliefs, Values, and Practices of Native American Families and Children. *Journal of Public Child Welfare*, 2(3). 383-397.

CHARACTERISTIC:	**Creative**
DEFINITION:	*Imaginative, able to think outside the box, able to formulate new ideas, also artistic, musical, etc.; Willing to take child(ren) to concerts, theater, recitals, and dance and singing groups; Willingness to support the development of the child(ren) in art, music, dance, theatre, etc.*

Dufrene, P. (1991). Utilizing the arts for healing from a Native American perspective: Implications for creative arts therapies. Editor of *Canadian Journal of Native Studies*.

CHARACTERISTIC:	**Friendly & Good Listener**
DEFINITION:	*Is kind and affectionate; Is open and approachable; Able to provide attention and time, to allow the child to share and communicate, to hear what another person is saying and delay feedback or response until the other person has fully been given the time to talk.*

Herrera-White, M., & Lam, Brian. (2008). *American Indian Perceptions of U.S. Foster Care*, ProQuest Dissertations and Theses.

CHARACTERISTIC:	**Good Sense of Humor**
DEFINITION:	*Able to laugh and see humor in all things; Not easily offended and does not take things too seriously;* *Is able to laugh at themselves and others appropriately; Understands sarcasm and the value of humor as a tool to understand people and the world.*
	Garrett, M.T., Parrish, M., Williams, C., Grayshield, L., Portman, T.A.A., Rivera, E.T., & Maynard, E. (2014). Invited Commentary: Fostering Resilience Among Native American Youth Through Therapeutic *Intervention. Journal of Youth & Adolescence*, 43 (3). 470-490.
CHARACTERISTIC:	**Unconditional Love**
DEFINITION:	*Ability to love without limitations or expectations; Does not withhold affection or care in times of anger or disappointment, particularly with a child; Ability to separate a person from their acts or situations that might challenge one's feelings towards them; Wanting the best for the other person even if it is not what you want or would choose.*
	Brown, J. D., Rodgers, J., Ivanova, V., Mehta, N., & Skrodzki, D. (2014). Mental needs of aboriginal foster parents. *Child and Adolescent Social Work Journal*, 31(6), 539-557.

TABLE 2: Suggested Training Themes for successful foster, adaptive and/or kinship caregivers of AIAN/FN/NH youth

CONTENT TOPIC:	**History, Law & Policy**
DEFINITION:	*Understands the impact of settler-colonialism on AIAN/FN/HN peoples; Recognizes the concepts of collective trauma, intergenerational trauma, and historical trauma; Acknowledges the exposure to racism, warfare, genocide, violence and catastrophic disease and their relationship to laws and policies; Recognizes the tensions and implications of the ICWA and other policy regarding AIAN/FN/HN populations that have a direct relationship to the situation of the youth in care, their family and tribal community.*

Archuleta, M., Child, B. J., & Lomawaima, K. T. (2000). *Away from home: American Indian boarding school experiences, 1879-2000*. University of Minnesota & The Heard Museum.

Atwood, B. A. (2008). Wells Conference on Adoption Law: Achieving permanency for American Indian and Alaska Native Children - Lessons from Tribal Traditions. *Capital University Law Review*, 37, 239-1201.

Austin, L. (2009). Serving Native American children in foster care. CASA, *The Connection Newsletter*, Winter, 6-10.

Bennion, M. K. (2012). *Captivity, Adoption, Marriage and Identity: Native American Children in Mormon Homes, 1847-1900*. Master's Thesis, University of Nevada, Las Vegas.

Bigfoot, D., Willmon-Haque, S. & Braden, J. (2008). *Trauma Exposure in American Indian/Alaska Native Children*. Indian Country Child Trauma Center.

Bjorum, E. (2014). "Those Are Our People and That's Our Family": Wabanaki Perspectives on Child Welfare Practice in Their Communities. *Journal of Public Child Welfare*, 8(3), 279-303.

Boxer, E. (2015). "The Lamanites Shall Blossom as the Rose": The Indian Student Placement Program, Mormon Whiteness, and Indigenous Identity. *Journal of Mormon History*, 41(4), 132-176.

Busbee, P., & DeMeyer, Trace A. (2012). *Two worlds: Lost children of the Indian adoption projects*. Greenfield, MA: Blue Hand Books.

Byers, L., Bragg, J.E., & Munoz, R.T. (2017). American Indian Grand-Families: Trauma and Services. *Journal of Ethnic and Cultural Diversity in Social Work*, 26 (3). 204-216.

Carriere, J. (2007). Promising practice for maintaining identities in First Nation adoption. First Peoples Child & Family Review, 3(1), 46-64.

Carter, V. B. (2011). Urban American Indian/Alaskan Natives compared to non-Indians in out-of-home care. *Child Welfare*, 90(1), 43.

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CONTENT TOPIC:	Health & Wellness from an AIAN/FN/NH Perspective
DEFINITION:	*Understands the roles of different family members/relatives, community elders/leaders, and healers in approaches to AIAN/FN/HN health and wellness; Able to participate in wrap-around services with multiple stakeholders in the care of the child; Comprehends the balanced relationship between the physical, mental and/or spiritual aspects of health and wellness; Understands the need for traditional, tribal specific foods and medicines; Knowledge of the tribal resources and how to access them such as Indian Health Services; Knowledgeable regarding the impact of poverty, risk factors and trauma on health and wellness; Understands that AIAN/FN/HN health and wellness is about the whole community and environment, not just about the individual.*

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CONTENT TOPIC:	**Cultural Competency, Humility & Respect**
DEFINITION:	*Understands the historical facts from an AIAN/FN/NH perspective and acknowledges the gap in current education regarding AIAN/FN/NH peoples; Recognizes the diversity of perspectives and experiences including acknowledging complexity of biracial identities; Is aware of the misrepresentations and stereotypes of AIAN/FN/HN people; Committed to addressing and eliminating discrimination against AIAN/FN/HN people; Recognizes and supports tribal sovereignty; Comprehends that there are culturally specific protocols (such as acknowledging elders, acknowledging the ancestors of the place you are visiting, opening space with a blessing, etc.) and respects and follows them accordingly; Practices respect and humility; Empowers the community member's rights to process cultural knowledge; Understands their place in any given cultural context and willing to ask for appropriate clarification and assistance; Able to facilitate cultural continuity for the child in their care including activities such as dancing, singing, drumming, pow wows, potlach, canoe journeys, beading, weaving, sweat lodges, food & medicine harvesting, cooking, etc.*

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CONTENT TOPIC:	AIAN/FN/NH Family, Kinship & Community Structures
DEFINITION:	*Comprehends that family, kinship & community are different for AIAN/FN/NH populations and are tribally specific; Understands and respects the need for continuity and connectedness with the community and extended family, particularly aunts/uncles and grandparents (who transfer cultural knowledge) and siblings which may include cousins; Recognizes and appreciates the value of community elders who are responsible for multigenerational transferring of culture and traditions; Appreciates that AIAN/FN/NH families may not follow the western, nuclear model including accepting that plants, animals and other environmental materials are considered relatives.*

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CONTENT TOPIC:	**AIAN/FN/NH Family, Kinship & Community Structures, Continued**

Yellow Horse Brave Heart, M., Chase, J., Elkins, J., & Altschul, D. B. (2011). Historical trauma among indigenous peoples of the Americas: Concepts, research, and clinical considerations. *Journal of psychoactive drugs*, 43(4), 282-290.

CONTENT TOPIC:	**AIAN/FN/NH Learning Styles, Pedagogies, Cosmologies & Methodologies**
DEFINITION:	*Understands that there are different learning and communication styles; Appreciation for storytelling as a teaching modality; Comprehends the diversity of motivations to learning; Understands holistic teaching approaches; Comfortable with the concepts of the medicine wheel and other indigenous pedagogies; Awareness and appreciation of traditional knowledge and science; Willingness to utilize experiential, hands-on and artistic methods and modalities; Recognition of the historical context of education and federal policies toward AIAN/FN/NH populations that have resulted in distrust and disengagement.*

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Herring, R. D. (1992). Seeking a new paradigm: Counseling Native Americans. *Journal of Multicultural Counseling and Development*, 20(1), 35-43.

Hill, D. L. (2006). Sense of belonging as connectedness, American Indian worldview, and mental health. *Archives of Psychiatric Nursing*, 20(5), 210-216.

CONTENT TOPIC:	AIAN/FN/NH Learning Styles, Pedagogies, Cosmologies & Methodologies, Continued

Hodge, D. R., Limb, G. E., & Cross, T. L. (2009). Moving from colonization toward balance and harmony: A Native American perspective on wellness. *Social Work*, 54(3), 211-219.

Limb, G. E., & Hodge, D. R. (2010). Helping child welfare workers improve cultural competence by utilizing spiritual genograms with Native American families and children. *Children and Youth Services Review*, 32(2), 239-245.

Limb, G., Hodge, D., & Panos, P. (2008). Social Work with Native People: Orienting Child Welfare Workers to the Beliefs, Values, and Practices of Native American Families and Children. *Journal of Public Child Welfare*, 2(3). 383-397.

Limb, G.E., & Hodge, D.R. (2009). Utilizing spiritual ecograms with Native American families and children to promote cultural competence in family therapy. *Journal of Marital and Family Therapy*, 37(1), 81-94.

Lomawaima, K., & McCarty, T. L. (2006). *"To remain an Indian": Lessons in democracy from a century of Native American education*. (Multicultural education series (New York, N.Y.)). New York: Teachers College Press.

McGregor, D. P. I., Morelli, P., Matsuoka, J., & Minerbi, L. (2003). An ecological model of well-being. *The international handbook of social impact assessment: Conceptual and methodological advances*, 109-126.

Ragoonaden, K. (2017). Culturally responsive pedagogy: Indigenizing curriculum. *Canadian Journal of Higher Education*, 47(2), 22-46.

Red Horse, J. (1997). Traditional American Indian family systems. Families, Systems, & Health, 15(3), 243.

Sullivan, A. (2015). *Native American Learning Styles*. Doctoral Dissertation, University of Minnesota-Duluth

Trimble, J. E. (2010). The virtues of cultural resonance, competence, and relational collaboration with Native American Indian communities: A synthesis of the counseling and psychotherapy literature. *The Counseling Psychologist*, 38(2), 243-256.

Weaver, H. (1997). Training culturally competent social workers: What students should know about native people. *Journal of Teaching in Social Work*, 15(1/2), 97-112.

CONTENT TOPIC:	**Child-rearing Practices, Development & Behavior Management**
DEFINITION:	*Exhibits patience, resilience and understands how to empower someone who faces physical, mental and/or emotional challenges. Has resources and ability to provide opportunities and access for a child with special needs.*

Bigfoot, D.S. & Funderburk, B.W. (2011). Honoring Children, Making Relatives: The Cultural Translation of Parent-Child Interaction Therapy for American Indian and Alaska Native Families. *Journal of Psychoactive Drugs*, 43 (4). 309-318.

Blanchard, E. L., & Barsh, R. L. (1980). What is best for tribal children? A response to Fischler. *Social Work*, 25(5), 350-357.

Brown, J. D., Rodgers, J., Ivanova, V., Mehta, N., & Skrodzki, D. (2014). Mental needs of aboriginal foster parents. *Child and Adolescent Social Work Journal*, 31(6), 539-557.

Campbell, C. D., & Evans-Campbell, T. (2011). Historical trauma and Native American child development and mental health: An overview. *American Indian and Alaska Native children and mental health: Development, context prevention, and treatment*, 1-26.

Cross, S.L., Day, A.G., & Farrell, P. (2011). American Indian/Alaskan Native Grand families: The impact on child development. In Spicer, S., Farrell, P., Sarche, M., & Fitzgerald, H. (eds.). *American Indian Child Psychology and Mental Health, Development, Context, Prevention & Treatment.* A book in a series entitled: Child Psychology and Mental Health: Cultural and Ethno-Racial Perspectives. Santa Barbara, CA: Praeger & ABC CLIO, Inc.

CONTENT TOPIC:	Child-rearing Practices, Development & Behavior Management, Continued

Cross, T., Simmons, D., Earle, K., (2000). Child Abuse and Neglect in Indian Country: Policy Issues. *Families in Society: The Journal of Contemporary Social Services*: 2000, Vol. 81, No. 1, pp. 49-58.

Cross, Terry, Simmons, D., Chase, J., (2000). *Development and Implementation of Tribal Foster Care Standards*. Manual from the National Indian Child Welfare Association.

Dufrene, P. (1991). *Utilizing the arts for healing from a Native American perspective: Implications for creative arts therapies*. Editor of Canadian Journal of Native Studies.

Dunlap-Ballew, M. (2005). *The Role of Cultural and Social Variables in Parenting Stress and Acceptability of Parent-training with Native American Parents*, ProQuest Dissertations and Theses.

Erikson, E. (1945). Childhood and Tradition in Two American Indian Tribes. *The Psychoanalytic Study of the Child*, 1(1), 319-350.

Feinstein, S., Driving-Hawk, C., & Bartman, J. (2009). Resiliency and Native American teenagers. *Reclaiming Children and Youth*, 18(2), 12-17.

Ortega, D.M. (2000). Parenting efficacy, aggressive parenting and cultural connections. *Child and Family Social Work*, 6, 47-57.

Fox, K. A. (2003). Collecting data on the abuse and neglect of American Indian children. *Child Welfare*, 82(6).

Fuller-Thompson, E. & Minkler, M. (2005). American Indian/Alaskan Native Grandparents Raising Grandchildren: Findings from the Census 2000 Supplementary Survey. *Social Work,* 50 (2). 131–139.

Haskell, L., & Randall, M. (2009). Disrupted attachments: A social context complex trauma framework and the lives of Aboriginal peoples in Canada. *Journal de la santé autochtone*, Novembre 2009.

Jackson, K. F., & Hodge, D. R. (2010). Native American youth and culturally sensitive interventions: A systematic review. *Research on Social Work Practice*, 20(3), 260-270.

Kulis, S., Ayers, S., & Baker, T., (2016). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. *J.Prim. Prev.*, 36(1), 65-70.

CONTENT TOPIC:	Education / Life Skills
DEFINITION:	*Supports the educational and life skills development needs of the child in their care; Understands the challenge of "walking in two worlds" and dealing with pressures of assimilation and acculturation; Able to facilitate and assist in the school learning plan; Able and willing to advocate on behalf of the child in the educational systems; Understands the relationship to mentoring and modeling of positive learning behaviors; Able to organize and facilitate learning activities.*

Bigfoot, D.S. & Funderburk, B.W. (2011). Honoring Children, Making Relatives: The Cultural Translation of Parent-Child Interaction Therapy for American Indian and Alaska Native Families. *Journal of Psychoactive Drugs,* 43 (4). 309-318.

Byers, L., Bragg, J.E., & Munoz, R.T. (2017). American Indian Grand-Families: Trauma and Services. *Journal of Ethnic and Cultural Diversity in Social Work*, 26 (3). 204-216.

Castellano, M. B. (2002, November). *Aboriginal family trends: Extended families, nuclear families, families of the heart*. Vanier Institute of the Family.

CONTENT TOPIC:	**Education / Life Skills, Continued**

Cross, S.L., Day, A.G., & Farrell, P. (2011). American Indian/Alaskan Native Grand families: The impact on child development. Chap. 3 in Spicer, S., Farrell, P., Sarche, M., & Fitzgerald, H. (eds.). *American Indian Child Psychology and Mental Health, Development, Context, Prevention & Treatment.* A book in a series entitled: Child Psychology and Mental Health: Cultural and Ethno-Racial Perspectives. Santa Barbara, CA: Praeger & ABC CLIO, Inc.

Johansen, B. E. (2000). Education-The Nightmare and The Dream: A Shared National Tragedy, A Shared National Disgrace. *Native Americas*, 17(42), 10.

LaFromboise, T. D., & Lewis, H. A. (2008). The Zuni life skills development program: A school/community-based suicide prevention intervention. *Suicide and Life-threatening Behavior*, 38(3), 343-353.

LaFromboise, T., & Howard-Pitney, B. (1995). The Zuni life skills development curriculum: Description and evaluation of a suicide prevention program. *Journal of Counseling Psychology*, 42(4), 479.

Long, C., Downs, A.C., Gillette, B., Kills-in-Sight, L., & Konen, E. (2006). Assessing cultural life skills of American Indian youth. *Child Welfare Forum*, 35, 289-304.

O'Brien, K., Pecora, P., Echohawk, L., Evans-Campbell, T., Palmanteer-Holder, N., & White, C. R. (2010). Educational and employment achievements of American Indian/Alaska Native alumni of foster care. *Families in Society: The Journal of Contemporary Social Services*, 91(2), 149-157.

Ortega, D.M. (2000). Parenting efficacy, aggressive parenting and cultural connections. *Child and Family Social Work*, 6, 47-57.

Pember, M. A. (2016). *Intergenerational Trauma: Understanding Natives' Inherited Pain*. Indian Country Today Media Network.

CONTENT TOPIC:	**Economy of Generosity & Reciprocity**
DEFINITION:	*Understands the difference between "gifting" economies of generosity and reciprocity and capitalist economies; Comprehends the concept of moral and responsible stewardship of resources, particularly the environment; Recognizes and appreciates the difference between "we" and "I" cultural structures; Understands and respects the 7th generation philosophy.*

Bahr, K.S. (1994). The strengths of Apache grandmothers: Observations on commitment, culture, and caretaking. *Journal of Comparative Family Studies*, 25, 233-248.

Dennis, M.K. & Brewer, J.P. (2016). Rearing Generations: Lakota Grandparents' Commitment to Family and Community. *Journal of Cross Cultural Gerontology*, 32 (1). 95-113.

Garrett, M.T., Parrish, M., Williams, C., Grayshield, L., Portman, T.A.A., Rivera, E.T., & Maynard, E. (2014). Invited Commentary: Fostering Resilience Among Native American Youth Through Therapeutic Intervention. *Journal of Youth & Adolescence*, 43 (3). 470-490.

Garroutte, E.M., Anderson, H.O., Henderson-Nex, P., Croy, C., Beals, J., Henderson, J.A., Thomas, J. & Manson, S. (2014). Religio-spiritual participation in two American Indian populations. *Journal for the Scientific Study of Religion*, 53(1), 17-37

Hazel, K. L., & Mohatt, G. V. (2001). Cultural and spiritual coping in sobriety: Informing substance abuse prevention for Alaska Native communities. *Journal of Community Psychology*, 29(5), 541-562.

McGregor, D. P. I., Morelli, P., Matsuoka, J., & Minerbi, L. (2003). An ecological model of well-being. *The international handbook of social impact assessment: Conceptual and methodological advances*, 109-126.

Mooridian, J.K., Cross, S.L., Stutsky, G.R. (2007). Across Generations: Culture, History, and Policy in the Social Ecology of American Indian Grandparents Parenting Their Grandchildren. *Journal of Family Social Work*, 10 (4). 81-101.

CONTENT TOPIC:	**Economy of Generosity & Reciprocity, Continued**

Red Horse, J. (1997). Traditional American Indian family systems. *Families, Systems, & Health*, 15(3), 243. Shomaker,

D. J. (1989). Transfer of children and the importance of grandmothers among Navajo Indians. *Journal of Cross-Cultural Gerontology*, 4, 1–18.

CONTENT TOPIC:	**Alternative / Diverse Discipline Strategies**
DEFINITION:	*Understands that there are cross-cultural differences in child rearing practices; Familiar with AIAN/FN/NH child rearing philosophies; Respects the autonomy of the child; Utilizes positive reinforcement & non-harsh discipline methods; Understands pro-active versus re-active strategies for parent/child interactions; Close monitoring of child and peer associations.*

Cross, S.L., Day, A.G., & Farrell, P. (2011). American Indian/Alaskan Native Grand families: The impact on child development. In Spicer, S., Farrell, P., Sarche, M., & Fitzgerald, H. (eds.). *American Indian Child Psychology and Mental Health, Development, Context, Prevention & Treatment.* A book in a series entitled: Child Psychology and Mental Health: Cultural and Ethno-Racial Perspectives. Santa Barbara, CA: Praeger & ABC CLIO, Inc.

Cross, T., Earle, K., Echo-Hawk Solie, H., & Manness, K. (2000). Cultural strengths and challenges in implementing a system of care model in American Indian communities. Systems of Care: Promising Practices in Children's Mental Health, 2000 Series, Volume I. Washington, DC: Center for Effective Collaboration and Practice, American Institutes for Research.

Cross, T., Simmons, D., Earle, K., (2000). Child Abuse and Neglect in Indian Country: Policy Issues. *Families in Society: The Journal of Contemporary Social Services: 2000*, Vol. 81, No. 1, pp. 49-58.

Cross, Terry, Simmons, D., Chase, J., (2000). Development and Implementation of Tribal Foster Care Standards. Manual from the National Indian Child Welfare Association.

Feinstein, S., Driving-Hawk, C., & Bartman, J. (2009). Resiliency and Native American teenagers. *Reclaiming Children and Youth*, 18(2), 12-17.

Kulis, S., Ayers, S., & Baker, T., (2016). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. *J.Prim. Prev.*, 36(1), 65-70.

Lawler, M. J., LaPlante, K. D., Giger, J. T., & Norris, D. S. (2012). Overrepresentation of Native American children in foster care: An independent construct? *Journal of Ethnic and Cultural Diversity in Social Work*, 21(2), 95-110.

Ortega, D.M. (2000). Parenting efficacy, aggressive parenting and cultural connections. Child and Family Social Work, 6, 47-57.

CONTENT TOPIC:	**AIAN/FN/NH Communication Styles**
DEFINITION:	*Understands and respects that communication in Native culture is quiet and at times formal, with deference to elders and/or cultural specialists; Comprehends the importance of silence and listening; Competent with non-verbal communication and indirect eye contact in certain contexts and with certain individuals, particularly elders; Comfortable with circular and creative communication, often expressing knowledge and teachings through storytelling, music, performance and art.*

Cross, T., Simmons, D., Earle, K., (2000). Child Abuse and Neglect in Indian Country: Policy Issues. *Families in Society: The Journal of Contemporary Social Services*: 2000, Vol. 81, No. 1, pp. 49-58.

Cross, Terry, Simmons, D., Chase, J., (2000). *Development and Implementation of Tribal Foster Care Standards*. Manual from the National Indian Child Welfare Association.

Garwick, A., & Auger, S. (2000). What do providers need to know about American Indian culture? Recommendations from urban Indian family caregivers. *Families, Systems, & Health*, 18(2), 177-189.

CONTENT TOPIC:	**AIAN/FN/NH Communication Styles, Continued**

Gone, J. P. (2013). A community-based treatment for Native American historical trauma: Prospects for evidence-based practice. *Spirituality in Clinical Practice*, 1(S), 78-94.

Haskell, L., & Randall, M. (2009). Disrupted attachments: A social context complex trauma framework and the lives of Aboriginal peoples in Canada. *Journal de la santé autochtone*, Novembre 2009.

Herzberg, L. (2013). Shared decision-making: a voice for the Lakota people. *Child & Family Social Work*, 18(4), 477-486.

Weaver, H. (1997). Training culturally competent social workers: What students should know about Native people. *Journal of Teaching in Social Work*, 15(1/2), 97-112.

CONTENT TOPIC:	**Parent / Child Relationship Building & Bonding**
DEFINITION:	*Understands the importance of play; Adept in open communication; Able to create and implement a long-term plan to address attachment issues; Competent expressing emotions & empathy; Understands the potential for conflicting feelings regarding labels, such as "mom"/"dad", especially when reunification may be the end goal; Ability to navigate the bio-parent/family relationship.*

Haskell, L., & Randall, M. (2009). Disrupted attachments: A social context complex trauma framework and the lives of Aboriginal peoples in Canada. *Journal de la santé autochtone*, Novembre 2009.

Huntinghawk, L. (2012). *Their stories: The experiences of non-Native adoptive parents who adopted Native children during the 1960s through the 1980s*. University of Manitoba: Master's Thesis.

Kulis, S., Ayers, S., & Baker, T., (2016). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. *J.Prim. Prev.*, 36(1), 65-70.

National Indian Child Welfare Association (2016). *Attachment and bonding in Indian child welfare.* National Indian Child Welfare Association.

Ortega, D.M. (2000). Parenting efficacy, aggressive parenting and cultural connections. *Child and Family Social Work,* 6, 47-57.

Sindelar, R., & Ignacio, E. (2004). *Negotiating Indian Identity: Native Americans and Transracial Adoption*, ProQuest Dissertations and Theses.

CONTENT TOPIC:	**Language Skills in the Language of Origin &/Or Tribal Languages**
DEFINITION:	*Aware of the tribal language of the child in their care; Speaks the language of origin and/or tribal language of the child and/or is able to access assistance and resources to assist the child with retaining and/or regaining their Native language.*

Brown, J., George, N., St. Arnault, D., & Sintzel, J. (2011). Cultural worldviews of foster parents. *Journal of Family Social Work*, 14(1), 21-42.

Coakley, T., & Orme, J. (2006). A psychometric evaluation of the cultural receptivity in fostering scale. *Research on Social Work Practice*, 16(5), 520-533.

Haskell, L., & Randall, M. (2009). Disrupted attachments: A social context complex trauma framework and the lives of Aboriginal peoples in Canada. *Journal de la santé autochtone*, Novembre 2009.

Mooridian, J.K., Cross, S.L., Stutsky, G.R. (2007). Across Generations: Culture, History, and Policy in the Social Ecology of American Indian Grandparents Parenting Their Grandchildren. *Journal of Family Social Work*, 10 (4). 81-101.

CONTENT TOPIC:	**Self-Care, Stress Coping & Support Systems**
DEFINITION:	Understands the need for and has a strategy for self-care; has evaluated their own strengths and weaknesses; Has identified resources and support systems; Has developed excellent problem-solving techniques.

Dufrene, P. (1991). Utilizing the arts for healing from a Native American perspective: Implications for creative arts therapies. *Editor of Canadian Journal of Native Studies*.

Dunlap-Ballew, M. (2005). *The Role of Cultural and Social Variables in Parenting Stress and Acceptability of Parent-training with Native American Parents*, ProQuest Dissertations and Theses.

Letiecq, B.L., Baily, S.J., Kurtz, M.A. (2007). Depression Among Rural Native American and European American Grandparents Rearing Their Grandchildren. *Journal of Family Issues*, 29 (3). 334-356.

Ortega, D.M. (2000). Parenting efficacy, aggressive parenting and cultural connections. *Child and Family Social Work*, 6, 47-57.

TABLE 3: Training Programs, Curriculum, Evaluation & Resource Materials

ARTICLES / EVALUATIONS:

Caufield, C. (2017). Parent training sponsored by Northern Cheyenne Human Services, *Big Horn County News*.

Dunlap-Ballew, M. (2005). *The Role of Cultural and Social Variables in Parenting Stress and Acceptability of Parent-training with Native American Parents*, ProQuest Dissertations and Theses.

Kulis, S., Ayers, S., & Baker, T., (2016). Parenting in 2 Worlds: Pilot results from a culturally adapted parenting program for urban American Indians. *J.Prim. Prev*., 36(1), 65-70.

LaFromboise, T. (1996). *American Indian Life Skills Development Curriculum*. Retrieved from http://psycnet.apa.org/rec ord/1996-98067-000

Love, S.M. (2000). *Fond du Lac on-reservation foster care program evaluation*. University of Minnesota-Duluth.

Ragoonaden, K. (2017). Culturally responsive pedagogy: Indigenizing curriculum. *Canadian Journal of Higher Education*, 47(2), 22-46.

Tiller, V. E. V. (1996). *Tiller's guide to Indian Country. Economic profiles of American Indian Reservations*. Bow Arrow Publishing, Albuquerque.

Tribal Evaluation Workgroup, (2013). *"A Roadmap for Collaborative and Effective Evaluation in Tribal Communities."* Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services. September.

Trope, J.K., & O'Loughlin, S.K. (2014). *A survey and analysis of select Title IV-E tribal state agreements including template of promising practices.* Association of American Indian Affair/Casey Family Programs, 1-123.

FILM, JOURNALISM & OTHER RESOURCE MATERIALS:

CDROM / Video: *Western and Pacific Welfare Implementation Center Presents The Alaska Child Welfare Disproportionality Reduction Project: Strategies for Success, 2012*. Can be located online at: http://centervideo.forest.usf.edu/wpic/documentary/index.html.

Richie, Chip, (2008). Documentary Film: *"Our Spirits Don't Speak English"* Indian Boarding Schools. Online at: https://www.richheape.com/boarding-school.htm.

Frankenstein, E., (1997). Documentary Film (with Study Guide): *"Carved from the Heart: A Portrait of Grief, Healing & Community"*. New Day Films. Online at: https://www.kanopy.com/product/carved-heart-portrait-grief-healing-and-co.

Trench, Tom & Trench, Bob, (2015). Documentary Film: *"Dodging Bullets"*. Tom & Bob Trench, 2015. Online at: http://myfilmnorth.org/fiscally-sponsored-projects/dodging-bullets

Ernst, Marcella, (2007). Documentary Film: *"Reclaiming Our Children: a Story of the Indian Child Welfare Act"*. Native Voices at UW. Online at: https://www.youtube.com/watch?v=pMH4VvrURcM.

Gibbons, R. & Thomas, D. (2002). Documentary Film: *"A Century of Genocide: The Residential School Experience"*. Native Voices at The University of Washington. Located online at: https://vimeo.com/36847324.

Native Foster Care: Lost Children, Shattered Families, (2011). National Public Radio Series. Can be accessed/downloaded from: https://www.npr.org/2011/10/25/141672992/native-foster-care-lost-children-shattered-families.

OTHER TRIBAL PROGRAMS & RESOURCES:

American Indian Life Skills (AILS). Suicide Resource Center. Online at: *https://www.sprc.org/resources-programs/american-indian-life-skills-developmentzuni-life-skills-development*

DSS South Dakota, (ND.) Pride and Unity Training. Retrieved from: https://dss.sd.gov/childprotection/fostercare/pride.aspx

Extending our Families through Unity: Native American Foster Parent Training. Native American Training Institute. Online at: http://www.nativeinstitute.org/training.htm

Family Spirit Training. John Hopkins, Bloomberg School of Public Health. Online at: https://www.jhsph.edu/research/affiliated-programs/family-spirit/index.html

Healthy Native Families Curriculum. Alaska Native Epidemiology Center & Alaska Native Tribal Health Consortium. Online at: http://anthctoday.org/epicenter/healthyfamilies.html

Heritage & Helping Modules. Nat'l Indian Child Welfare Association. Online at: *https://nicwa.myshopify.com/collections/curriculum*

Knowing Who You Are: A State and Tribal Partnership in Alaska. Office of Children's Services. Retrieved from: http://dhss.alaska.gov/ocs/Pages/icwa/default.aspx

Making Relatives, Supporting Families: A Tribal Customary Adoption Curriculum. Nat'l Indian Child Welfare Association. Online at: https://nicwa.myshopify.com/products/making-relatives-supporting-families-a-tribal-customary-adoption-curriculum

Positive Indian Parenting (PIP). National Indian Child Welfare Association. Online at: http://www.tribaljustice.org/program-profiles/nicwa-positive-indian-parenting

Preserving Connections. Casey Family Programs. Available Online at: https://www.casey.org/preserving-connections

Shawnee Area Native American Child Protection, *Circle of Keepers Training*. (Via their Fb Page: https://www.facebook.com/SANACPT).

Tribal STAR (ND*). Tips for cross-cultural training. San Diego State University School of Social Work*: Tribal STAR. Can be retrieved at: https://theacademy.sdsu.edu/programs/tribal-star/tribal-star-training

Tribal STAR (2005). *Tips for following protocol when working with tribal communities*: Tribal STAR. Can be retrieved at: https://theacademy.sdsu.edu/programs/tribal-star/tribal-star-training

Tribal STAR (ND*). Recommendations for Developing and Maintaining Tribal Relationships*: Tribal STAR. Can be retrieved at: https://theacademy.sdsu.edu/programs/tribal-star/tribal-star-training

Tribal STAR (ND). *Book List: Tribal STAR*. Can be retrieved at: https://theacademy.sdsu.edu/programs/tribal-star/tribal-star-training

Wisdom Warriors Program for CDSMP. Nat'l Council on Aging. Online at: https://www.ncoa.org/resources/wisdom-warriors-program-description