RECOMMENDATIONS FOR INITIAL SOCIAL SERVICES PROGRAMS FOR
CHER-AE HEIGHTS INDIAN COMMUNITY OF THE TRINIDAD RANCHERIA

By

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Abstract

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The purpose of this project was to develop the goals and objectives for the Children’s Bureau’s Title IV-B 5-year Children and Family Services Plan (CFSP) for the Cher-Ae Heights Indian Community of the Trinidad Rancheria by drawing from the results of the needs assessment that was recently conducted with the community. The needs assessment was developed to inform and spearhead the development of the Social Services Department that will assist in meeting the needs of the Cher-Ae Heights Indian Community of the Trinidad Rancheria. The goals and objectives are guided by documented best practices in indigenous communities.

The Cher-Ae Heights Indian Community of the Trinidad Rancheria has identified development of these program objectives and the subsequent submission of a 5-year CFSP as one of the first steps in developing a foundation for their social services program. Their social services program is in the initial stage of development and there is vast need for services in this community to heal from trauma related to the historical trauma that indigenous people suffered in this country.
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Introduction

The purpose of this project was to develop the goals and objectives of the Children’s Bureau’s Title IV-B 5-year Children and Family Services Plan (CFSP) for the Cher-Ae Heights Indian Community of the Trinidad Rancheria by drawing from the results of the needs assessment that was recently conducted with the community. The needs assessment was developed to inform and spearhead the development of the social services department that will assist in meeting the needs of the Cher-Ae Heights Indian Community of the Trinidad Rancheria (Cobbs, 2015). The goals and objectives are guided by documented best practices in indigenous communities.

Title IV-B Program

Stephanie Tubbs Jones Child Welfare Services: Title IV-B, Subpart 1 of the Social Security Act is a program that provides a small amount of funding to States and Indian tribes for programs directed toward the goal of keeping families together. These funds are a small but integral part of State social service systems for families who need assistance in order to stay together (Children’s Bureau, 2012). These funds, often combined with State and local government, as well as private funds, are directed to assist in the protection and promotion of welfare of all children; prevent neglect, abuse or exploitation of children; and support at-risk families to remain together when appropriate or return to their families in a timely manner (Children’s Bureau, 2012).
“In order to receive federal funding under title IV-B, a state or tribal agency requesting title IV-B funds must submit a 5-year Child and Family Services Plans (CFSP) and Annual Progress and Services Reports (APSRs). The CFSP is a strategic plan that sets forth a state’s or tribe’s vision and goals to strengthen its child welfare system. It outlines initiatives and activities that the state or tribe will carry out over the next 5 years to administer and integrate programs and services to promote the safety, permanency, and well-being of children and families” (ACF, 2015, p. 2).

The goals and objectives of the CFSP must address improved outcomes in the areas of permanency for children, well-being of children and their families, and the nature, scope and adequacy of existing child and family and related social services (Children’s Bureau, 2015). The Cher-Ae Heights Indian Community of the Trinidad Rancheria has identified development of these program objectives and the subsequent submission of a Title IV-B plan as one of the first steps in developing a foundation for their social services program (Cobbs, 2015). Their social services program is in the initial stage of development and there is vast need for services in this community to heal from trauma related to the historical trauma that indigenous people suffered in this country.

**Community of Knowledge**

The current California Tribes that have Title IV-B plans are the Karuk Tribe, Smith River Rancheria, Tule River Tribal Council, and the Yurok Tribe (AFC, 2015).
The Yurok Tribe is the largest Tribe in California and been operating their IV-B plan since as early as 2005 in which the Tribe’s goal was to offer culturally relevant services as they pertain to the culture and traditions of Yurok People in an effort to insure the safety and healthy development of children and families (Yurok Tribe Five-Year Child and Family Services Plan Federal Fiscal Years 2010-2014). In more recent years the plan has been able to support the development of their Title IV-E plan and the development of their Tribal Court to assume direct control and jurisdiction over Yurok families (Yurok Tribe Five-Year Child and Family Services Plan Federal Fiscal Years 2010-2014). The Yurok Tribe has a significant larger enrollment base than the Trinidad Rancheria therefore will be able access funds and services through the federal government that the Trinidad Rancheria will likely not be feasible and financially attainable for the Trinidad Rancheria.

Smith River Rancheria also has been operating their IV-B plan for many years. Smith River Rancheria is more reasonably comparable to enrollment size to the Trinidad Rancheria however; Smith River Rancheria still has a greater number of enrolled members and will have an easier time accessing funding opportunities. Smith River Rancheria has focused on creating a plan to assume direct control and jurisdiction over an increased number of Tribal families, promote safe and stable families by initiating and implementing a process by which families are more easily able to access supportive and preventive services; and develop external funding streams to support Tribal families (Smith River Rancheria, 2015).
Personal Significance

This project and community has personal and professional significance to me as I am not only the Social Services Manager of the Cher-Ae Heights Indian Community of the Trinidad Rancheria, but I am also an enrolled Tribal Member. My grandmother was one of the 15 original assignees of the Trinidad Rancheria and was the Chairperson for decades. I was born and raised in this community and have relationships with each of its members, so building a social services department that will meet the special needs of my community is not just important to me, it is essential for the health and wellness of the community.

Having been born and raised in this community as well as working as the Social Services Manager, I have seen first hand the devastating effects that historical trauma has created in my community. From the sexual abuse, domestic violence, and child abuse to the addiction issues, these are the issues prevalent in this community. These issues have touched every family at the Rancheria and the need for intervention and resolution in the community is great.

The health and wellness of my community is vital to me because the children in the generation succeeding me are those that will be the leaders in the community and in turn, making decisions about my future as an elder. The foundation that will be laid in the newly developed Social Services Department will set the tone in how the Tribe will be caring and investing into the future of its members and community.
Trinidad Rancheria Background

The Cher-Ae Heights Indian Community of the Trinidad Rancheria (Trinidad Rancheria) is a federally recognized tribe, with ancestral ties to the Yurok, Wiyot, and Tolowa peoples. While they share similar cultural and historical traditions, each tribal group has a distinct heritage. The Trinidad Rancheria is located within the aboriginal territory of the Yurok peoples and is located in an area of great cultural significance to the Trinidad Rancheria and other local Tribal entities. The core land holdings of the Rancheria are located on a coastal bluff west of U.S. Highway 101 just south of the town of Trinidad (Trinidad Rancheria, 2012).

The Trinidad Rancheria was established in 1906 by an act of the U.S. Congress that authorized the purchase of small tracts of land for “homeless Indians” (Trinidad Rancheria, 2012). In 1908, 60 acres of land were purchased on Trinidad Bay to accommodate the Tribe (Trinidad Rancheria, 2012). The Department of the Interior in 1917 granted the Tribe’s federal recognition and between 1950 and 1961 the Trinidad Rancheria approved home assignments on the reservation and enacted their original Articles of Association. In 2008 the tribe passed a new constitution that replaced the original Articles of Association and has increased their Enrolled Membership to 231 (Trinidad Rancheria Articles of Association, 2008). The Trinidad Rancheria is now comprised of three separate parcels – the original parcel, which includes Tribal Housing, businesses and Tribal Offices; a housing area directly across the 101 highway; and a housing area in McKinleyville that total 83 acres (Trinidad Rancheria Articles of Association, 2008).
Tribe/Government Relations

Currently there is a lack of research documented between the difference in approaches for tribally operated social services programs state operated programs. In understanding tribal social services programs it is important to start with understanding the relationship with the federal government of the United States has with federally recognized tribes, including the Indian Child Welfare Act (ICWA) and the reasons for it’s existence. The Cher-Ae Heights Indian Community of the Trinidad Rancheria is a federally recognized tribe and with that federal recognition comes a nationhood status as well as inherent powers of self-government, or tribal sovereignty (BIA, 2015).

In the United States, a federally recognized tribe is recognized as having a government-to-government relationship with responsibilities, powers, limitations, and obligations accompanying that designation. Furthermore, when a tribe’s status is designated as “federally recognized” they are entitled receive certain federal benefits, services and protections, including the right to receive the same federal funding that a state receives (i.e., Title IV-B, Subpart 1 of the Social Security Act), because of their special relationship with the United States (BIA, 2015).

A tribe being a sovereign nation with inherent powers of tribal self-governance means that tribes possess the right to form their own governments; to make and enforce laws, both civil and criminal; to tax; to establish and determine membership; to license and regulate activities within their jurisdiction; to zone; and to exclude persons from tribal lands (BIA, 2015). The United States Congress passed the Indian Self-Determination and Education Assistance Act of 1975 and the Tribal Self-Governance Act
of 1994 that accorded tribal governments the authority to administer themselves, the program, and services usually administered by the BIA for their tribal members, which allowed tribes to have greater say over the development and implementation of federal programs and policies that directly impacted tribes and their members.

Tribes also have a government-to-government relationship with states however; Congress enacted Public Law 280 in certain states, which included California. Public Law 280 grants certain states “criminal jurisdiction over American Indians on reservations and to allow civil litigation that had come under tribal or federal court jurisdiction to be handled by state courts” (BIA, 2015, pg. 3). That being said, Public Law 280 allows the State of California to investigate child abuse and remove American Indian children from their homes regardless if they are dwelling on a Reservation or Rancheria.

**Historical Background**

North American Indians experienced massive loss of lives, land, and culture from European contact and colonization, resulting in a long legacy of chronic trauma and unresolved grief across generations. The concept of historical trauma is an outgrowth of the fact that American Indian people have long been known to experience racism and oppression as a result of colonization and its accompanying genocidal practices (Brave Heart & DeBruyn, 1998). Dr. Maria Yellow Horse Brave Heart, PhD. goes on to define Historical Trauma as “a cumulative emotional and psychological wounding over the
lifespan and across generations, emanating from massive group trauma” (Brave Heart & Chase, 2014, p. 30).

The historical legacy of trauma and unresolved grief experienced by Native American people through the numerous governmental policies, Indian boarding schools, and broken treaties has become an unfortunate foundation of the American Indian experience (Limmerick, 1987). This legacy contributes to the current social pathology of high rates of suicide, domestic violence, child abuse and neglect, sexual abuse, alcoholism, drug addiction, obesity, diabetes, depression, and other social problems affecting our local Indian communities (Limmerick, 1987). The unique historical legacy of forced assimilation coupled with the intensity of contemporary threats to the physical, social, and economic vitality of indigenous communities, form the backdrop for these various forms of high-risk health behaviors. Many of these personality and culturally related disorders appear to be derived from a sense of overwhelming despair and grief. The loss of life, land, spirituality and identity are casualties of the European philosophies of “Manifest Destiny,” the “Doctrine of Discovery,” and subsequent policies of termination (Limmerick, 1987).

Tribal members of the Trinidad Rancheria, like many other Tribal people of Northwestern California are in a period of recovery from the devastating effects of colonization and the loss of land, resources, and culture. This has resulted in unresolved grief and intergenerational trauma, contributing to a range of social issues including high rates of substance abuse, high incidences of domestic violence and sexual assault - many of which goes unreported, high poverty rates, high unemployment, low educational
achievement, homelessness, and disproportionate child welfare involvement as seen in the results of the 2105 Needs Assessment of the Cher-Ae Heights Indian Community of the Trinidad Rancheria results (Cobbs, 2015).

The core value systems for Indigenous people have shifted over time and generations to be able to cope with the impact of European colonization. In many instances, this adaptation has been both a necessary survival mechanism as well as a process of adapting to the unhealthy legacy of intergenerational trauma, oppression, and subsequent acculturation (Brave Heart & DeBruyn, 1998). Because different people and families have experienced, coped with, and adapted to these value shifts to varying degrees, different people and families have held onto their Native culture, traditional value sets, and cultural identity to varying degrees as well (Brave Heart & DeBruyn, 1998). While the effects of our histories have manifested themselves in all people differently, the Cher-Ae Heights Indian Community of the Trinidad Rancheria are all still an oppressed people who have struggled and continue to struggle across the generations to be culturally traditional people.

Traditionally, members of the Trinidad Rancheria, and how I was taught, believe that wealth, good fortune, and difficulties are directly related to one’s actions, attitude, and spiritual path, so incentive to behave respectfully was built into daily life and spiritual teaching. Genocide and the taking of the land and children have significantly disrupted and impacted the health and culture of the Trinidad Rancheria people (Native Vision Project, 2012). Native children were forcibly removed from their family and community to boarding schools, non-Indian foster and adoptive homes, and other
institutions that harmed them with the goal of assimilation (Brave Heart & DeBruyn, 1998). The families here at the Trinidad Rancheria experienced devastating and traumatic pasts through government sponsored genocide and assimilation practices (Native Vision Project Report, 2012). As a result of repeated traumatic events, devastating impacts on health and wellness of our families occurred and continue to impact Trinidad Rancheria families (Native Vision Project Report, 2012). The effects of unresolved trauma are passed through generations resulting in unresolved grief and multigenerational trauma (Brave Heart & DeBruyn, 1998). Over time, these experiences become normalized and resulted in unresolved grief and normalization of trauma coping mechanisms. Although many traditional practices and lands were lost, thankfully many traditions and core values are still alive (Nebelkopf & Phillips, 2004).

A lack of support systems and culturally responsive services for young parents and children, especially those suffering from mental illness, substance abuse, and violence, feeds the cycle of oppression and furthers intergenerational trauma (Nebelkopf & Phillips, 2004). It is imperative that Trinidad Rancheria children are taught traditional core values in order to be successful in both worlds and protect Trinidad Rancheria’s existence. The children are the key to stopping the cycle of intergenerational trauma and must be cared for in the most sacred and protective manner.

Disproportionality/ICWA

In the mid 1970’s studies by the Association on American Indian Affairs (AAIA) testified to Congress that, due to abusive child welfare practices, Native American and
Alaska Native children were being placed into foster homes, adoptive homes or institutions at rates ranging from 2.4 to 22.4 times the rate of non-Indians (Trope). They also testified that 25-35% of American Indian children had been removed from their homes and 90% of the Native American children placed for adoption were in non-Indian homes (Trope). In California, Indian children were eight times as likely as non-Indian children to be placed in adoptive homes and 1 out of every 124 Indian children in California was in a foster care home, compared to a rate of 1 in 367 for non-Indian children (CILS, 2012). In 1978 Congress responded to this crisis by enacting the Indian Child Welfare Act (ICWA). The intent of Congress under ICWA was to "protect the best interests of Indian children and to promote the stability and security of Indian tribes and families" (CILS, 2012. p. 8).

As of 2008, one percent of the total child population in the United States is Native American/Alaska Native, yet make up 2% of the children in foster care (Child Welfare Information Gateway, 2011). The Child Welfare Information Gateway also indicates that disproportionality can indicate the disparate outcomes, services, and treatment that children and families of color experience while interacting with the child welfare system. Indian children are victims of maltreatment at approximately the same rate as other children nationally; however, they are substantiated as maltreatment twice as often as white children and experience placement three times as often (Cross, 2008).

Other disparities include Native American youth suicide rates as three times the national average; alcohol related deaths among Native Americans ages 15-24 are seventeen times higher than the national average; and American Indian youth are
represented at 2.4 times the rate of whites in state and federal juvenile justice system and in secure confinement (Cross, 2008). Cross also noted that incarcerated Indian youth are much more likely to be subjected to the harshest treatment in the most restrictive environments including pepper spray, restraint, isolation and death while in confinement appear to grossly and disproportionately applied to Indian youth. It should also be noted that there is a severe shortage of trained mental health providers trained to provide culturally responsive mental health treatment (Native Vision Project Report, 2012).

Summary

Research shows that there is a disproportionate representation of Native Americans in the foster care system. The issue is complex due to many contributing factors, including Historical Trauma and institutional racism. Even though agencies and systems have good intent to address the disparities among American Indians, the issue does not seem to be improving. According to the standards of the National Association of Social Workers (NASW), cultural competence refers to “the process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, and other diversity factors in a matter that recognizes, affirms, and values the worth of individuals, families, and communities and protects and preserves the dignity of each” (NASW, 2007). There is no better way to be culturally competent/responsive than to allow a sovereign nation create their own solutions to social issues affecting themselves.
The Cher-Ae Heights Indian Community of the Trinidad Rancheria have shared their knowledge of the needs and solutions to issues in the community through the Needs Assessment conducted in 2014. The information provided by the community and guided by the leaders of the Cher-Ae Heights Indian Community of the Trinidad Rancheria will form the goals and objective of the Title IV-B plan for the Social Services Department.
Literature Review

Carbon-dated evidence suggests that indigenous peoples have lived on these lands for over 10,500 years, therefore, raising over 525 generations of children before child welfare and social work were founded (Muckle, 1998). Indigenous people’s emotional, physical, cognitive, and spiritual ways of knowing and being guided and developed generations of indigenous children who were healthy, proud, contributing members of society all while living safely at home and in their communities (Blackstock, 2005). Euro-western based social work views indigenous traditional child rearing practices as subordinate to western culture. Throughout history Euro-western based social work has assembled statutes, funding systems, and social policies that perpetuate racism, acculturation and marginalization which directly regulates and shapes the way in which indigenous peoples (and Tribal Social Services agencies) can care for their children (Blackstock, 2005). Finlay, Hardy, Morris, & Nagy (2009) suggest that there in an inseparable link between youth suicide and poverty, intergenerational trauma, residential schools, and colonialism.

Reconciliation

Blackstock, Cross, George, Brown, & Formsma (2006) found that despite the child welfare system disregarding the fact that indigenous communities successfully used traditional systems of care to ensure safety and well-being of their children and have continued to remove children from their families at disproportionate rates which has
cause negative outcomes for children and families, we can critically examine the values and practices of the child welfare profession and move forward in a new way through reconciliation. There are four phases of reconciliation that include Truth Telling; Acknowledging; Restoring; and Relating. Truth telling is telling the story of child welfare as it has affected indigenous children, youth, and families. Acknowledging is taking responsibility and learning from the past, upholding the traditional child welfare practices of indigenous people, respecting the intrinsic right of indigenous peoples to define their own cultural identity, seeing one another with new understanding, and recognizing the need to move forward in a new way with mutual respect. Restoring is doing what we can to redress the harm and making changes to ensure it does not happen again. Relating is working respectfully together to design, implement, and monitor the new child welfare system.

Blackstock, Cross, George, Brown, & Formsma (2006) also identified key values that are essential to success of a renewed child welfare system that include Self-Determination; Culture and Language; Holistic Approach; Structural Interventions; and Non Discrimination. Self-determination says that indigenous peoples are in the best position to make decisions that affect indigenous children, youth, families, and communities; the best position to lead the development of child welfare laws, policies, research, and practice that affects their communities; and only adequate and sustained resources will enable indigenous communities to implement self-determination in child welfare.
Resiliency

There are roughly 2 million Native Americans in the United States and their survival in the face of annihilating diseases and destructive U.S. policies speaks to the resilience of indigenous cultures and peoples, yet they are greatly over represented in the child welfare system, are among the poorest people in the United States, and suffer disproportionately from a variety of health problem (Weaver, 1999). As a social worker working in indigenous communities Weaver (1999), found that one should be grounded in their own culture and spirituality, show humility, be respectful and open-minded, and call for social justice, which includes decolonization, and an active acknowledgement of oppression and the unique status of Native Americans. Weaver (1999) goes on to explain that “Decolonization involves recognizing, then shedding, the mindset associated with colonial processes by which one culture subjugates another and defines it as inferior” (Weaver, 1999, p. 222). Furthermore, “Decolonization is a process that Indigenous Peoples go through to reverse the effects of colonial expansion, genocide, and forced cultural assimilation. Through the process they rediscover, reclaim, and engage in ancestral traditions, values, beliefs, and lifestyles that are aimed at healing, restoring balance, and reaffirming the genius of their ancestors” (Yellow Bird, 2005).

Blackstock, Cross, George, Brown, & Formsma (2006) found that child welfare policy and practice are most effective when they reflect and reinforce the intrinsic and distinct aspects of indigenous culture. They also found that child welfare approaches that reflect the reality of the whole child preserve the continuity of relationships and recognize the child is shaped by her/his culture (including spirituality, traditions, and
social customs), environment, social relationships, and specific abilities and traits. Resilient indigenous communities provide the best chance for resilient, safe and well children, youth and families (Blackstock, 2005).

Trinidad Rancheria is a resilient community that has, in the past, been instrumental in helping revitalize their traditional ceremonies, customs and traditions, but not built the infrastructure of a social services department. Due to the fact that Trinidad Rancheria is in its infancy stages in the development of their Social Services department, the department has been focusing efforts in gathering data from the community on what the community sees as the most prevalent social issues and what services the community would like to see the Social Services Department offer. In the 2014 Community Needs assessment that was completed with the Cher-Ae Heights Indian Community of the Trinidad Rancheria, it was determined that there are four areas of interest that the community would like to see offered through the Social Services program. Those areas included Substance Abuse Treatment, Alcohol and Other Drug Education, Aftercare and Recovery; Youth Activities, Youth Center, and Youth Programming; Cultural Activities; and Community (Cobbs, 2015). A key component to the development of these services will be to incorporate traditional values and customs in a holistic approach.
Methodology

Indigenous communities and people in North America are among the most studied people in the world. Most research that has been done has been “to” the community, not “with” the community. The people do not ask for the research and it doesn’t have any relevance for the community being studied. Most often times the outcomes of the research are never shared with the people being researched and portray a negative view of the Indigenous community (Wilson, 2008). In recent years there has been more of an effort to bring Indigenous communities into the research process, which includes Indigenous beliefs, values and customs, and language, and makes the research useful and beneficial to the community (Wilson, 2008).

The first step of this project was to review existing recommendations from the Cher-Ae Heights Indian Community of the Trinidad Rancheria 2014 needs assessment that was competed by a former MSW student. The 2014 needs assessment conducted used a Community-Based Participatory Research (CBPR) approach with appreciative inquiry (Cobbs, 2015). Community-Based Participatory Research (CBPR) is a collaborative approach to research with a community that includes community leaders. The CBPR approach has a foundational approach of trust and respectful relationships that emphasizes the process of sharing expertise, decision-making, and ownership through equal involvement of partners throughout the research process (Ritchie, 2013). Cobbs used a CBPR approach specifically because of the culturally responsive, collaborative,
multi-method research approach that sought to target the community as an equal partner in all phases of her research (Cobbs, 2015, pg. 8).

The second step of the project was to review the Children’s Bureau’s Title IV-B 5-year Children and Family Services Plan (CFSP) purpose and guidelines, review existing needs assessments and completed grant applications from other organizations, review published materials on best practices in Indigenous communities, and review documented program models.

The third step of the project was to compare existing completed Title IV-B 5-year CFSP applications from other organizations to get a framework on how to construct the grant application.

The fourth step of the project was to developed the goals and objective for the Cher-Ae Heights Community of the Trinidad Rancheria’s Title IV-B 5-year CFS as I drew from best practices in Indigenous communities as documented in published materials and documented program models. The project outcomes and recommendations were evaluated and approved by the Director of Tribal Programs as well as the Tribal Council of the Cher-Ae Heights Indian Community of the Trinidad Rancheria.

Framework

The framework that helped define the project goals and inform my program development recommendations was the Relational Worldview framework. At the core of the relational worldview is balance and harmony in relationships between multiple variables, including spiritual forces. Cross (2008) talks about how in life every event is
understood in relation to all other events regardless of time, space, or physical existence
and where health only exists when things are in balance or harmony. In a relational
worldview, helpers and healers are taught to understand problems through the balances
and imbalances in the person’s relational world. Interventions don’t need to be directed
to a particular symptom or cause, rather, focused on bringing the person or community
back into balance. Due to the fact that nothing in a person’s reality can change without
all other things changing as well, an effective helper is one who gains understanding of
the complex interdependence of life and learns how to use physical, psychological,
contextual, and spiritual forces to promote harmony (Cross, 2008).
Results

As stated above, the Child and Family Services Plan (CFSP) is a 5-year strategic plan that sets forth the vision and goals to be accomplished to advance the tribe’s overall child welfare system. The primary purpose of the plan is to strengthen the programs that serve children and families (ACF, 2015). The goals and objectives were developed within the guidelines of the Title IV-B program and the input from the 2014 community needs assessment so that the Trinidad Rancheria will be able to submit a CFSP in June of 2016.

Child and Family Services Plan Goal 1

The first goal of the CFSP is to develop full spectrum Trinidad Rancheria Social Services policies and procedures that include family preservation, time limited reunification, and permanency. There are three primary components to this goal which are to develop internal and external Indian Child Welfare Act (ICWA) protocol, develop family preservation policy and procedures, develop working agreement with Humboldt County DHHS for diligent recruitment efforts of ICWA foster homes.

The key component in developing an ICWA protocol that is informed by the Relational World View Theory (Cross, 2008), is that the goal of ICWA is to redress past history and restore balance by protecting future generations of Trinidad Rancheria members from abuse and neglect as well as keeping them connected to their family, culture, and community. In keeping children connected to their culture children are able
to learn traditional values and customs to decolonize (Yellow Bird, 2005) and heal from historical trauma (Brave .Heart & DeBruyn, 1998). It will also help build infrastructure in the Social Services Department and Trinidad Rancheria is in the best position to lead the development of child welfare laws, policies, research, and practice that affects their communities.

The key component in developing family preservation policy and procedures will not only help Trinidad Rancheria build infrastructure in a newly developing department, but also ensure that tribal traditions and customs will be incorporated throughout the policies governing the services offered to tribal families/members. Family preservation refers to “comprehensive, short-term, intensive services for families delivered primarily in the home and designed to prevent the unnecessary out-of-home placement of children or to promote family reunification (CWLA, p. 1). They are preventative and early intervention services designed to help families that are at risk or in crisis (CWLA). These services may include cultural activities and other ways of cultural learning and healing of trauma in order to decolonize (Yellow Bird, 2005) and get back to a balanced life.

The key component in developing a working agreement with Humboldt County DHHS for diligent recruitment efforts of ICWA foster homes will allow for children to be placed with a family that will know the customs and traditions of the tribe. In doing so, kids can remain connected and supported in their cultural identity as well as instilling traditional child rearing practices that can be passed on from generation to generation, consequently breaking the cycle of abuse and decolonizing (Yellow Bird, 2005).
Child and Family Services Plan Goal 2

The second goal of the CFSP is to promote safe and stable families by initiating and implementing a process by which families can easily access supportive and preventative services. There are four primary components to this goal that include:

- Provide culturally appropriate case management services to children and families that focus on their safety, permanency, and emotional needs by assisting three families annually that have been referred from having their children involuntarily removed with the goal to return safely to their families in a timely manner. These services may include, but are not limited to basic needs such as food, clothing, shelter, household goods, parenting classes, anger management classes, and counseling or mental health services.

- Provide culturally appropriate case management services to children and families that focus on their safety, permanency, and emotional needs by assisting five families annually that voluntarily seek assistance from having their children involuntarily removed with the goal to remain safely with their families. These services may include, but are not limited to basic needs such as food, clothing, shelter, household goods, parenting classes, anger management classes, and counseling or mental health services.

- Provide family preservation services to 100 tribal members annually to prevent neglect, abuse, or exploitation of children.

- Provide access to training and professional development for staff to ensure a well-qualified child welfare workforce that will be able to provide culturally relevant case management and advocacy services.

Culturally appropriate services can take on many different forms, but generally will include a holistic approach that will include traditional ways of being. For example, a parenting class could be a Positive Indian Parents class or, mental health services could
include a holistic approach of healing mentally, spiritually, and physically that includes gathering materials and basket weaving while gaining cultural knowledge and learning about historical trauma (Brave Heart & DeBruyn, 1998) and the effects it has on one’s being. Culturally appropriate case management should include a social worker being grounded in their own culture and spirituality, show humility, be respectful and open-minded, and call for social justice, which includes decolonization (Yellow Bird, 2005), and an active acknowledgement of oppression and the unique status of Native Americans (Blackstock, Cross, George, Brown, & Formsma, 2006).

The key component in providing culturally appropriate case management services to children and families that have been referred from having their children involuntarily removed, that is grounded in the Relational World View Theory (Cross, 2008), is that it will help reunite children and families as they address and heal from trauma in a holistic manner. Services could include substance abuse treatment, aftercare and recovery, youth activities, and cultural activities, which have all been identified as needs in the 2014 community assessment (Cobbs, 2015).

The key component in providing culturally appropriate case management services to children and families that voluntarily seek assistance from having their children involuntarily removed will allow the tribe to provide services to families to prevent children from entering into foster care and being removed from their family, culture, and community. Services could include substance abuse treatment, aftercare and recovery, youth activities, and cultural activities, which have all been identified as needs in the 2014 Community Needs Assessment (Cobbs, 2015).
The key component in providing family preservation services to 100 tribal members annually is to prevent neglect, abuse, or exploitation of children. Services can take on many different cultural activities, including youth programming and can also be community events to bring people together, which are areas identified in the 2014 Community Needs Assessment (Cobbs, 2015).

The key component in providing access to training and professional development for staff to ensure a well-qualified child welfare workforce that will be able to provide culturally relevant case management and advocacy services will be vital to connecting and effective with children and families of the Trinidad Rancheria. Again, as a social worker working in indigenous communities one should be grounded in their own culture and spirituality, show humility, be respectful and open-minded, and call for social justice (Blackstock, Cross, George, Brown, & Formsma, 2006), which includes decolonization (Yellow Bird, 2005), and an active acknowledgement of oppression, historical trauma (Brave Heart & DeBruyn, 1998) , and tribal sovereignty.

**Child and Family Services Plan Goal 3**

The third goal of the CFSP is to develop programs to increase availability of culturally appropriate intervention and services. There are three primary components to this goal that are; build partnerships with outside agencies to streamline referral-based services; increase staff by one in order to protect and promote the welfare of all children, to support at-risk families, and assist in providing time-limited family reunification services; and to identify two options for ways to develop a Tribal Youth Program that
will protect and promote the welfare of all children, prevent the neglect, abuse, or exploitation of children, and support family preservation.

The key component in building partnerships with outside agencies to streamline referral-based services will allow the Trinidad Rancheria community to get critical services at the time they need it. To build partnerships with outside agencies it will need to follow the four phases of reconciliation that includes truth telling, acknowledging, restoring, and relating in moving forward in a new way with mutual respect (Blackstock, Cross, George, Brown, & Formsma, 2006). The agencies relating and working respectfully together will help ensure to not make the same mistakes of the past.

The key component in increasing staff by one will help to protect and promote the welfare of all children, to support at-risk families, and assist in providing time-limited family reunification services. An extra helper who gains understanding of the complex interdependence of life and learns how to use physical, psychological, contextual, and spiritual forces to promote harmony will be essential in delivering services and supporting families.

The key component in identifying two options for ways to develop a Tribal Youth Program will protect and promote the welfare of all children, prevent the neglect, abuse, or exploitation of children, and support family preservation. Not only is this an identified area in the 2014 Community Needs Assessment (Cobbs, 2015), it was one of the most popular need identified. It is also important to note that, in line with the Relational World View Theory (Cross, 2008), interventions don’t need to be directed to a particular symptom or cause, rather, focused on bringing the person or community back into
balance. In developing a youth center, the Tribe would be able to offer an array of cultural interventions and activities for the youth to experience and absorb to create a healthy identity.
Conclusion

Discussion

In the 2014 Needs Assessment of the Cher-Ae Heights Indian Community of the Trinidad Rancheria, the areas of need identified were Substance Abuse Treatment, Alcohol and Other Drug Education, Aftercare and Recovery; Youth Activities, Youth Center, and Youth Programming; Cultural Activities; and Community (Cobbs, 2015). The goals and objectives of the Five-Year Plan were specifically broad enough to encompass the identified needs of the community as well as meet the needs of a newly developing social services program. If the Trinidad Rancheria is funded through Title IV-B, it will make it possible for the Social Services Department to build their program and to accomplish the identified goals and objectives and adequately meet the needs of the Cher-Ae Heights Indian Community of the Trinidad Rancheria. This funding along with other funding sources will play an integral role in the delivery of direct services for the people of the Trinidad Rancheria.

Limitations

The greatest limitation to this project is the lack of documented resources and data on the development of Tribal Social Services Departments that has been published. It is important to the Trinidad Rancheria that their Social Services Department is not just another replication of a western colonized Social Services Department that is ineffective with meeting the needs of its members. Even though there are other California Tribes
that have functional IV-B CFSP, each Tribe is unique in customs, tradition, location, size, and need.

Another limitation is the limited assessment and feedback from the community. The goals and objectives that were identified were highly reliant on the feedback that was gathered from only one needs assessment, and that assessment did not include the youth voice. It is likely, that due to the lack of community feedback, there is a community need not addressed or covered in the recommended goals and objectives.

**Sustainability**

This project stems from the 2014 Cher-Ae Heights Indian Community of the Trinidad Rancheria Needs Assessment project conducted by Porscha Cobbs (Cobbs, 2015). Sustainability has always been at the forefront due to the infancy stages of the Social Services Department and the magnitude of needs in the community. If the IV-B Child and Family Services Plan is funded it will not only provide the Trinidad Rancheria with support, but it will also allow the Trinidad Rancheria access to more funding and opportunities including Title IV-E. However, with or without the IV-B Child and Family Services Plan funded, there will be opportunity for other Humboldt State MSW students to partner with the Trinidad Rancheria Social Services Department to continue to develop the program. Specifically, it is recommended that another internship or project be focused on research and development of a plan for a culturally relevant youth center.
Recommendations

The recommendations are that Trinidad Rancheria Social Services Department completes the process of submitting the Five-Year Child and Family Services IV-B plan to the Children’s Bureau in June of 2016 with the recommended goals and objectives. It is also a recommendation that the Trinidad Rancheria continue to receive ongoing community feedback throughout the development of the Social Services Program to ensure that the needs of the community are being met. The 2014 Needs Assessment that was conducted with the Cher-Ae Heights Indian Community of the Trinidad Rancheria did not include a youth voice, which is an integral part of the community, therefore, it is also a recommendation that special attention be made to include the youth of the Trinidad Rancheria.
References


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Appendix

Cher-Ae Heights Indian Community of the Trinidad Rancheria Five-Year Child and Family Services Plan

**Goal 1**

Develop full spectrum Trinidad Rancheria Social Services policies and procedures that include family preservation, time limited reunification, and permanency.

*Objectives*

- Develop internal and external Indian Child Welfare Act (ICWA) protocol.
- Develop family preservation policy and procedures.
- Develop working agreement with Humboldt County DHHS for diligent recruitment efforts of ICWA foster homes.

**Goal 2**

Promote safe and stable families by initiating and implementing a process by which families can easily access supportive and preventative services.

*Objectives*

- Provide culturally appropriate case management services that focuses on safety, permanency, and emotional needs and development by assisting 3 families annually that have been referred from having their children involuntarily removed. These services may include, but are not limited to basic needs such as food, clothing, shelter, household goods, parenting classes, anger management classes, and counseling or mental health services.
- Provide culturally appropriate case management services that focuses on safety, permanency, and emotional needs and development by assisting 5 families annually that voluntarily seek assistance from having their
children involuntarily removed. These services may include, but are not limited to basic needs such as food, clothing, shelter, household goods, parenting classes, anger management classes, and counseling or mental health services.

- Provide family preservation services to 100 tribal members annually.
- Provide access to training and professional development for staff to ensure a well-qualified child welfare workforce that will be able to provide culturally relevant case management and advocacy services.

Goal 3

Develop programs to increase availability of culturally appropriate intervention and services.

Objectives

- Build partnerships with outside agencies to streamline referral based services.
- Increase staff by 1 in order to protect and promote the welfare of all children, to support at-risk families, and assist in providing time-limited family reunification services.
- Identify 2 options for ways to develop a Tribal Youth Program that will protect and promote the welfare of all children, prevent the neglect, abuse, or exploitation of children, and support family preservation.