Reference Guide for Native American Family Preservation Programs

national healthy marriage resource center

Administration for Children and Families

This is a product of the National Healthy Marriage Resource Center, led by co-directors Mary Myrick, APR, and Jeanette Hercik, Ph.D., and project manager, Patrick Patterson, MSW, MPH.

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Blackfeet Tribe, *Siksika Healthy Marriage Project*
(website: http://www.blackfeetmanpower.org/program.php?id_pgm=10)

Keiki O Ka Aina Family Learning Centers, *Ho'Ohiki Pilina – To Maintain Commitment Project*
(website: http://www.keikiokaaina.org/programs/healthy_marriages.htm)

Lummi Nation, *Healthy Marriages for Healthy Families Project* (Project description available at: http://www.healthymarriageinfo.org/programs/washington.cfm)

Shiprock Home for Women and Children, *Navajo Healthy Marriage Opportunities Project* (Project description available at: http://www.healthymarriageinfo.org/programs/newmexico.cfm)

The Greater Minneapolis Council of Churches, *Healthy Native Fathers Project* (Project description available at: http://www.acf.hhs.gov/programs/ana/relevant/grantawardsarchive/2005/2005_nahmi_details.html)

National Indian Council on Aging, Inc., *Helping Grandparents Raise Grandchildren across Indian Country Project (*Project description available at*:* http://www.acf.hhs.gov/programs/ana/grants/anagrants.html)

The Native Pride Program in New Mexico—*The Good Road of Life: Responsible Fatherhood Project* (Project description available at: http://www.acf.hhs.gov/programs/ana/relevant/grantawardsarchive/2008/details/2008_ni_details.html)

The Riverside San Bernardino County Indian Health, Inc., *Native Challenge Healthy Marriage Initiative Project* (Project description available at: http://www.acf.hhs.gov/programs/ana/grants/anagrants.html)

Table of Contents

Introduction 1

Section I:
Lessons Learned for Implementing a Family Preservation Program 3

A. Setting the Stage 3
B. Through a Native American Lens 3
C. Resources 5
D. Tip Sheet Resource Links 7

Section II:
Delivering Family Strengthening and Marital/Premarital Education Services 9

A. Setting the Stage 9
B. Through a Native American Lens 9
C. Resources 12

Section III:
Financial Education for Couples 15

A. Setting the Stage 15
B. Through a Native American Lens 16
C. Resources 17

Section IV:
Challenges to Family Stability 21

A. Setting the Stage 21
B. Through a Native American Lens 21
C. Resources 25

Section V:
Parenting Styles and Roles in Native American Communities 33

A. Setting the Stage 33
B. Through a Native American Lens 33
C. Resources 36

Section VI:
Items to Consider in Implementing elements of Family Preservation Programs 43

APPENDIX: Collection of Tip Sheets

Tip Sheets Specific to Native American Communities

Cultural Adaptations for Family Preservation Programs Serving Native Americans 44
Effective Retention Strategies for Family Preservation Programs Serving Native Americans 46
Effective Marketing and Recruitment Strategies for Family Preservation Programs Serving Native Americans 48

Introduction

Since 2003, the Administration for Native Americans (ANA), within the Administration for Children and Families (ACF), has been providing funds for projects aimed at improving child well-being by promoting healthy relationships and families in Native American communities. The goals of ANA's Family Preservation Initiative are: to increase the percentage of Native American children raised in healthy family environments; to increase public awareness among Native Americans about the value of healthy relationships, marriages, and responsible fatherhood; to ensure that family preservation services are culturally appropriate; to encourage absentee parents to be more involved in their children's lives; and to increase the percentage of Native American homes that are free from domestic violence and child abuse.

Family Preservation program providers know that the families they serve face significant challenges that stem from a unique set of circumstances. Over the past hundreds of years, disease, warfare, broken land treaties, and forced relocation have left many Native American communities impoverished and dependent on government programs for survival. Government assimilation policies that restricted religious and cultural practices, the speaking of Native languages, and removed Native American children from their families to attend boarding schools have had a devastating impact on Native Americans' sense of self-efficacy—the effects of which are still apparent today. This "historical trauma" is evidenced by low self-esteem, cultural shame, domestic violence, alcoholism, drug addiction and internalized oppression. These factors have an inescapable impact on family and marital functioning.[1]

This Reference Guide is designed to assist Family Preservation program providers. It offers resources, strategies, and lessons learned on the predominant topics on which Family Preservation programs focus: 1) implementing family strengthening/relationship education programs; 2) delivering relationship education programming to married and unmarried adults as well as youth; 3) providing financial education to couples; 4) addressing challenges to family stability such as substance abuse, domestic violence, and gambling; and 5) offering parenting education, including guidance for fathers and grandparents.

In creating this document, the National Healthy Marriage Resource Center (NHMRC) gathered information from several Native American cultural experts as well as Family Preservation program providers. The Reference Guide includes resources in categories specific to serving Native American populations, as well as more generalized resources that a relationship skills instructor serving any population could find useful. It was created to serve as a repository of ideas, strategies, and techniques that Family Preservation program providers can adapt to fit their own community's needs.

As a final note, we recognize that Native American individuals are diverse. They number 4.3 million, represent over 560 different tribes and speak 292 different languages. Producing this Reference Guide posed the risk of describing a rich variety of tribal customs with one broad stroke, when in reality the history, politics, and culture that have shaped the Native American experience cannot be generalized. Furthermore, Native American communities continue to

[1] Duran, E., & Duran, B. (1995). Native American Postcolonial Psychology, State University of New York Press, Albany NY

change through intermarriage and interactions with other communities and cultures. We recognize that no single model for providing family strengthening services can address the needs of the diverse populations of Native Americans nor uniformly describe the dynamic nature of their communities. Family Preservation program providers are most closely acquainted with the needs of their specific communities, and we encourage them to make any necessary adaptations to tailor the resources in this Reference Guide to fit the morays and customs of the populations they serve.

The Reference Guide is organized into the following sections:

Section I: *Lessons Learned for Implementing a Family Preservation Program*: Addresses lessons learned from Native American cultural experts and program practitioners for developing and operating Family Preservation programs in Native American communities that are culturally relevant.

Section II: *Delivering Family Strengthening and Marital/Premarital Education Services*: Describes the concepts of marriage and family in Native American communities and offers examples of how Family Preservation programs are delivering services that are culturally relevant. This section also addresses the unique issues faced by Native American youth and strategies for delivering youth-focused relationship skill-building services.

Section III: *Financial Education for Couples*: Discusses opportunities for Family Preservation Programs to incorporate financial literacy into their instruction, with a special focus on connecting with institutions that offer Individual Development Accounts (IDAs), which are savings programs for low-income individuals and couples that provide matching funds to help them to plan for investments.

Section IV: *Challenges to Family Stability*: Provides information on the prevalence of domestic violence, substance abuse and gambling among the Native American population and offers resources for Family Preservation Programs to better understand how these problems affect families, as well as how to identify appropriate services to refer families in need of help.

Section V: *Parenting Styles and Roles in Native American Communities*: Offers data on the prevalence of single-parent homes and grandparents raising grandchildren in Native communities; discusses traditional Native views on family and parenting, and offers resources for Family Preservation programs on how to deliver parenting instruction that is culturally relevant.

Section VI: *Items to Consider in Implementing Elements of Family Preservation Programs:* Provides a checklist of items to consider in program implementation, staffing, making programs culturally relevant, and partnering with other organizations.

The **Appendix** contains "tip sheets" on a range of topics from program implementation, participant recruitment and retention, marketing, workshop facilitation and sustainability. Some of these tip sheets are applicable to relationship and marriage education programs in general, while others include specific tips from programs serving Native American communities.

Please note ACF does not support one organization or curriculum over another. This guide is not an all-inclusive list of all the resources that may be available on these topics.

I Lessons Learned For Implementing A Family Preservation Program

A. Setting the Stage

There are a number of issues that any Family Preservation program provider must address in designing and implementing a program. Determining your target population and its service needs, selecting (or developing) a curriculum, choosing organizational partners and defining their roles, hiring and training staff, marketing to and recruiting clients, ensuring that they complete the program, operating the program within budget, monitoring program performance, and evaluating program activities and outcomes are among the major tasks to be undertaken.

Since 2002 the federal government has invested millions of dollars in launching healthy marriage demonstration programs across the country. Along with these initiatives, it has also funded a number of evaluations to understand what it takes to effectively design and implement a program, and has provided technical assistance (both individual and group assistance through conferences and written materials) to help programs address the array of challenges they face in getting their programs up and running. The resources provided in this section are drawn largely from these sources.

B. Through a Native American Lens

The following are lessons learned from Native American cultural experts and program practitioners for developing and operating Family Preservation programs in Native American communities that are culturally relevant.

Programs should be developed by the tribal community

Cultural experts believe that for institutions, policies, and programs to improve the lives of Native American children and families, they must have *legitimacy*, and in order to have legitimacy, they must reflect the individual cultural practices of Native American communities. Therefore, successful programs are those "conceived of, implemented by, and generally, in part, funded by tribal communities."[2]

A 2004 report on Native American families released by the Annie E. Casey Foundation found that because definitions of family are culturally specific, it is even more important that Native communities decide for themselves what strategies to employ when creating meaningful family strengthening programs. Similarly, definitions of marriage are culturally specific, and strategies to strengthen marriage in the Native American population should accommodate each tribe's definition of marriage.

[2] The Harvard Project on Native American Economic Development for the Annie E. Casey Foundation. (2004, August). The context and meaning of family strengthening in Indian America. From the Annie E. Casey Foundation Web site: http://www.aecf.org/upload/PublicationFiles/fs_indian_america.pdf

Programs should garner the support of tribal leaders

A number of Family Preservation Program providers note that it is beneficial—for marketing and recruitment purposes as well as ultimate program sustainability—to gain the support of tribal leaders for your program. Tribal leaders control the tribe's budget and can connect programs with partnering organizations that can provide a pool of participants. One cautionary note: in many tribes a chain of command among the leaders must be respected. Program providers must learn who they must first interact with in order to get the ear of tribal leaders.

Acknowledge historical trauma

Native Americans have experienced significant historical traumas including land theft, forced relocation, and cultural subjugation laws. Experts emphasize that the historical trauma experienced by Native Americans have had a destructive impact on families and its effect on family functioning must be acknowledged and addressed in Family Preservation programs. Creating an atmosphere of awareness by identifying the impact of multigenerational trauma on the individual, family and community can offer a healing experience.[3] Dr. Maria Yellow Horse Brave Heart, in her research with the Lakota tribe, found that education about historical trauma leads to an increased awareness about trauma. In addition, she suggests that practicing "sharing and mourning" helps the healing process. Dr. Yellow Horse Brave Heart has developed a Historical Trauma and Unresolved Grief intervention, several of the components of which she has inserted into parenting programs. The possibilities for featuring this practice in marital interventions programs are promising.

Incorporate cultural concepts and practices

Effective ways to counteract the historical trauma and cultural degradation that has impacted Native American communities is to emphasize strength-based concepts such as cultural sovereignty, native language, spirituality and other practices. Over the past few decades many tribes have resumed important cultural practices to instill a sense of identity and pride among their people. Native American practitioners concur that traditional ceremonies and other practices of spirituality should be incorporated into family strengthening programs to make them more relevant to participants.[4] One report by the American Indian Policy Institute suggests that while differences among tribes exist, Native American values and beliefs can still be effectively incorporated into programs through universal Native American practices such as "oral teachings" and "learning by observing and through experience."[5]

Acknowledge cultural differences

Intermarriage is commonplace among Native Americans, with about 56 percent of their marriages involving individuals from other racial or ethnic groups.[6] Interracial and inter-tribal marriages are complex in that they often incorporate differing views of child-rearing and family relations. It is important for interracial and inter-tribal couples to explicitly acknowledge these differences, and for practitioners to do so within the context of their family strengthening or marriage education program. Conflicts occur when those differences have not been effectively communicated, acknowledged and addressed.

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[3] Witko, T., (Ed) (2006). Mental Health Care for Urban Indians: Clinical Insights from Native Practitioners, American Psychological Association, Washington D.C.

[4] The Harvard Project on Native American Economic Development for the Annie E. Casey Foundation. (2004, August). The Context and Meaning of Family Strengthening in Indian America. From the Annie E. Casey Foundation Web site: http://www.aecf.org/upload/PublicationFiles/fs_indian_america.pdf

[5] American Indian Policy Institute. (n.d.). Reflections on Traditional American Indian ways. From the American Indian Policy Center website: http://airpi.org/research/reflect.html

[6] U.S. Census Bureau (2003). Table 1: Hispanic Origin and Race of Wife and Husband in Married-Couple Households for the United States: 2000. Retrieved July 13, 2009, from http://www.census.gov/population/www/cen2000/briefs/phc-t19/tables/tab01.pdf

C. Resources

Exhibit 1 includes a description of useful resources to assist in program implementation.

Exhibit 1

Please note ACF does not support one organization or curriculum over another. This guide is not an all-inclusive list of all the resources that may be available on these topics.

Resource	Description	Website
Program Implementation Resources		
Healthy Marriage and Relationship Programs: Promising Practices in Serving Low-Income and Culturally Diverse Populations. (2009) National Healthy Marriage Resource Center.	Produced by the National Healthy Marriage Resource Center, this Guide highlights promising practices in the design, implementation, staffing, and delivery of services in Healthy Marriage programs.	http://healthymarriageinfo.org/docs/PromisingPracticesGuide.pdf
National Healthy Marriage Resource Center Program website, "Program Implementation" webpage.	Contains a range of information on designing, launching, implementing and evaluating Healthy Marriage programs.	http://healthymarriageinfo.org/implement/index.cfm
A Comprehensive Framework for Marriage Education. (2004) Administration for Children and Families, DHHS.	This report offers a framework that helps marriage educators think more systematically about opportunities to strengthen marriage. It addresses the elements of content, intensity, method, timing, setting, target, and delivery, and their implications for marriage education.	http://www.acf.hhs.gov/programs/opre/strengthen/compreh_frmwk/reports/comp_frmwk/comp_framework.pdf
Building Bridges between Healthy Marriage, Responsible Fatherhood, and Domestic Violence Programs. (2006) Center for Law and Social Policy, National Conference of State Legislatures.	This policy brief explores how the healthy marriage, responsible fatherhood, and domestic violence communities can work together to promote the well-being of families and children. It explains some of the barriers to building bridges between the three communities and offers strategies to ensure successful collaboration.	http://www.clasp.org/admin/site/publications_archive/files/0207.pdf
Adapting Healthy Marriage Programs for Disadvantaged and Culturally Diverse Populations: What are the Issues? (2007) Center for Law and Social Policy.	This policy brief describes the types of adaptations underway—identifying key issues and challenges—in adapting Healthy Marriage programs (originally developed for middle class population of European descent) for disadvantaged and culturally diverse populations.	http://www.clasp.org/admin/site/publications_archive/files/0211.pdf
Evaluation Toolkit and Logic Model Builder; Child Welfare Information Gateway.	This is a tool for building a logic model for child welfare and family strengthening programs. The Logic Model Builder helps programs identify anticipated outcomes, indicators of success, and evaluation instruments that may be appropriate to measure success. The logic model will help programs build a strong program and sound evaluation plan.	http://www.childwelfare.gov/preventing/developing/toolkit/

Exhibit 1

Resource	Description	Website
Program Implementation Resources		
Effective Marketing and Recruitment Strategies for Relationship Education Programs Serving Native Americans: NHMRC webinar: 8/18/09	This webinar addressed recruitment, retention, and marketing issues faced by family preservation and other programs delivering relationship and marriage education skills to Native Americans. The presenters discussed successful strategies for publicizing programs, bringing in participants, and keeping them engaged throughout the program.	http://healthymarriageinfo.org/ABOUT/WEBINAR.CFM#Aug09
Developing Culturally Relevant Relationship and Marriage Education Curricula for Native American Populations: NHMRC Webinar: 3/18/09	This webinar addressed how Native American family preservation programs can develop or adapt marriage/relationship curricula to make them culturally relevant. Speakers also discussed specific additions/revisions/adaptations they have made to existing curricula that make use of Native American cultural strengths to teach about healthy relationships.	http://healthymarriageinfo.org/ABOUT/WEBINAR.CFM#Mar09ANA
A Guide to Low-Cost Curricula and Resources for Marriage and Relationship, Fatherhood and Parenting, and Financial Education	The guide offers an alphabetized list of free or low-cost curricula and resources in three areas: (1) Marriage and Relationship skills, (2) Fatherhood and Parenting, and (3) Financial Education	http://www.acf.hhs.gov/healthymarriage/pdf/curricula_resources_guide_2009.pdf
Service Delivery and Evaluation Design Options for Strengthening and Promoting Healthy Marriages. (2005) Administration for Children and Families, DHHS	This report explores service delivery settings and evaluation design options to strengthen and promote healthy marriages.	http://www.acf.hhs.gov/programs/opre/strengthen/serv_delivery/reports/service_delivery/ser_title.html
The Coalition for Marriage, Family, and Couples Education	This organization serves as a clearinghouse to help couples find marriage and relationship education information, classes, DVDs, and books; to help marriage counselors, clergy, mentor couples, and lay educators find marriage education training programs and/or teach-out-of-the-box programs; to connect those interested in the continuing development of the field; and to support community marriage education initiatives, legislation, and research	http://www.smartmarriages.com/index.html
Administration for Children and Families	The Administration for Children and Families (ACF), within the Department of Health and Human Services (HHS) is responsible for federal programs that promote the economic and social well-being of families, children, individuals, and communities. The website contains useful information and resources on initiatives geared at improving the lives of families and children.	http://www.acf.hhs.gov/index.html

Exhibit 1

Resource	Description	Website
Program Implementation Resources		
Operational Issues for Marriage Education Programs (NHMRC)	This tip sheet offers a list of items to consider in running Healthy Marriage and Relationship (HMR) programs, including choice of location, scheduling, child care, transportation, and the physical appearance and comfort of the instructional space.	http://healthymarriageinfo.org/docs/opissuesmedprog.pdf
Preventing Staff Turnover (NHMRC)	This tip sheet offers strategies for hiring and retaining qualified HMR program staff, including matching the right candidate to the job, as well as advice for motivating and supervising staff.	http://healthymarriageinfo.org/docs/preventingstaffturnover.pdf
Using Volunteers Effectively in Delivering Marriage Education Workshops (NHMRC)	This tip sheet offers advice on how to effectively recruit, select and manage volunteers to staff HMR programs.	http://healthymarriageinfo.org/docs/usingvolunteerseffectively.pdf
Characteristics of Successful Marriage Educators (NHMRC)	This tip sheet discusses key characteristics HMR program directors should look for in hiring marriage educators.	http://healthymarriageinfo.org/docs/successfulme1.pdf
Effective Facilitation: Tips for Improving Skills and Engaging Audiences (NHMRC)	This tip sheet offers advice and strategies for HMR program facilitators on how to maximize their performance and make participants feel comfortable and engaged in the instruction.	http://healthymarriageinfo.org/docs/effectivefacilitation1.pdf
Referral Partner Organizations: How to Approach and Engage Them (NHMRC)	This tip sheet offers guidance on what HMR program staff should know before approaching potential partner referral organizations, including how to pique their interest and what to communicate to them about their HMR program.	http://healthymarriageinfo.org/docs/referralpartnerorganizations.pdf
Selecting Partner Referral Organizations (NHMRC)	This tip sheet offers guidance on 1) what a partner referral organization is, 2) why partner referral organizations are important, and 3) what HMR program staff should look for in selecting partner referral organizations.	http://healthymarriageinfo.org/docs/reforgtip.pdf
Preparing for the Future: Ensuring Program Sustainability (NHMRC)	This tip sheet provides guidance on how HMR programs can position themselves to carry on beyond the life of their grant.	http://healthymarriageinfo.org/docs/ensuringprogramsustainability.pdf

II

Delivering Family Strengthening And Marital/Premarital Education Services

A. Setting the Stage

Marriage and relationship education are viewed by many today as an important tool for maintaining strong families, providing a stable environment for children, and promoting thriving communities. Healthy marriages are associated with better child social, emotional, and academic outcomes, reduced rates of substance abuse among parents and teens, and higher earnings among fathers.[7]

In the Native American community, marriage education is often called Family Preservation education, since the Native American community views marriage in the larger context of family and community. When it comes to providing relationship education skills for married couples and youth, most Family Preservation programs use existing marriage education curricula and face the challenge of modifying curricula lessons, anecdotes, and exercises to be culturally relevant for their Native American clients. Few relationship skills curricula have been developed specifically for a Native American population. This next section describes the concepts of marriage and family in Native American communities and offers examples of how Family Preservation program providers are delivering programming that is culturally relevant. This section also addresses the unique issues faced by Native American youth and strategies for delivering youth-focused relationship skill-building services.

B. Through a Native American Lens

Marriage in Native American Communities

According to the 2007 American Community Survey published by the U.S. Census Bureau,[8] approximately 39 percent of the American Indian/Alaska Native population is married. The same percentage has never been married, and approximately 13 percent are divorced. Native Americans have a higher divorce rate than Whites, African Americans, and Hispanics. In 2005, about 63 percent of births to American Indian or Alaskan Native women occurred outside of marriage, compared to 25 percent for White women, 48 percent for Hispanic women, and 70 percent for African American women.[9] In addition, intermarriage is commonplace among Native Americans, with about 56 percent of their marriages involving individuals from other racial or ethnic groups[10].

In general, traditional Native American culture does not place barriers between married couples and their extended family or others in the community. The Native American system of care

[7] Institute for American Values (2005). Why Marriage Matters, Second Edition: Twenty-Six Conclusions from the Social Sciences. New York, NY

[8] U.S. Census Bureau (2007). American Community Survey S1201 Marital Status. Retrieved April 6, 2009 from: http://factfinder.census.gov/servlet/STTable?_bm=y&-geo_id=01000US&-qr_name=ACS_2007_3YR_G00_S1201&ds_name=ACS_2007_3YR_G00_

[9] Child Trends Data Bank, Percentage of Births to Unmarried Women, available at http://www.childtrendsdatabank.org/indicators/75UnmarriedBirths.cfm

[10] U.S. Census Bureau (2003). Table 1: Hispanic Origin and Race of Wife and Husband in Married-Couple Households for the United States: 2000. Retrieved July 13, 2009, from http://www.census.gov/population/www/cen2000/briefs/phc-t19/tables/tab01.pdf

defines a range of key people that are involved in a couple's marital life. They can include friends, teachers, grandparents, elders, siblings, traditional healers, and professional providers. Practitioners working with a Native American couple should be aware of who in the pair's life comprises this extended system of care, what type of influence they have in the couple's life, and ways in which they may need to be incorporated into the program. For instance, programs may want to encourage the participation of extended family members in class sessions.

Relationship Education Curricula Adaptations and Marketing for Native American Communities

Pam James**,** Project Director for the Native Wellness Institute's "Leading the Next Generations" project (funded by ANA from 2005 to 2008), developed a "Healthy Relationship Curriculum" based on the book "Coming Together in a Good Way" written by she and her husband, Gordon James. It is one of the few relationship skills curricula tailored for a Native American population. After two decades of experience, she found that the themes that resonate most with participants are discussions of historical trauma, and gender differences, and having clients reconnect to cultural values and practices that celebrate marriage and family. The Native Wellness Institute's curriculum employs a "trauma web" that depicts the history of land theft, forced relocation, and cultural subjugation laws that have led to destructive behaviors among families. According to James, acknowledging the trauma and its effect is the first step towards changing behavior.

As mentioned previously, very few curricula have been developed specifically for Native American communities. As such, other programs have adapted existing relationship education curricula by incorporating Native American cultural values and practices. For instance, a program operating in the Lummi Nation in Washington State uses tribal elders as guest speakers to talk about how their boarding school experiences have affected their sense of cultural pride and parenting practices. For more on cultural adaptations to curricula, refer to the tip sheet "*Cultural Adaptations for Family Preservation Programs Serving Native Americans*" in the **Appendix.**

In addition to adapting curricula, other strategies for making relationship education classes for Native Americans welcoming and culturally relevant include incorporating the tribal language into instruction. The Chickasaw Nation's approach to Family Preservation is to incorporate their native language into the instruction. Marketing relationship classes as "date nights", where a candlelit meal and child care is provided, also enhances the attractiveness of the program. For a discussion of additional strategies for marketing and delivering relationship skills classes, refer to the tip sheet "*Effective Marketing and Recruitment Strategies for Family Preservation Programs Serving Native Americans*" in the **Appendix.**

Relationship Skill-Building for Youth

A number of Family Preservation programs are focusing their efforts upstream and offering healthy relationship skills programs to youth. Native American youth face significant environmental challenges, often times living in families with disproportionately high rates of absentee parents, domestic violence, child abuse and poverty. Nearly one in three American Indian children lives in a poor household, almost twice the rate of their non-Indian peers. Cultural experts note that today's youth are still being impacted by the intergenerational transmission of historical trauma and are exposed to the anger, shame, and self-destructive behaviors that the trauma conveys. Native American youth engage in more risky and delinquent behavior than non-Native Americans[11]. They also experience mental health and substance abuse problems at higher rates than the general U.S. youth population.[12] Teen pregnancy rates are also high. Between 2005 and 2007, the birth rate among Native teens increased 12 percent—more than twice the increase of any other racial/ethnic group. About 21 percent of Native teen girls will become a mother before turning 20, compared to 16 percent of girls nationwide.[13] As a result of these complexities, it is believed that Native American youth may face greater challenges to adopting healthy romantic relationships than other racial and ethnic groups.

The Riverside San Bernardino County Indian Health Inc. program in California provides relationship skill training to youth. Program staff members note that in providing instruction, their top three goals are to: 1) warn about dating violence and teach characteristics of a healthy relationship; 2) impart communication and decision-making skills to build youths' sense of self-efficacy; and 3) address teen pregnancy prevention. Similar to other healthy marriage programs for youth, the program uses role-playing and assigns exercises to be conducted with parents. Additionally, the program infuses Native American culture into its style of teaching. For instance, facilitators conduct some sessions using a traditional talking circle format and invite bird singers to perform traditional love songs and discuss the historical strengths of Native American marriages. They also incorporate lessons on how to make traditional gourds and flutes and woven baskets to provide a sense of cultural identity. Finally, they invite elders who have had long, successful marriages to offer testimonies on how they have made their relationships healthy and enduring.

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[11] The Harvard Project on Native American Economic Development for the Annie E. Casey Foundation. (2004, August). The context and meaning of family strengthening in Indian America. From the Annie E. Casey Foundation Web site: http://www.aecf.org/upload/PublicationFiles/fs_indian_america.pdf

[12] Borowsky, I.W., Resnick, M. D., Ireland, M., Blum, R. W. (1999) Suicide attempts among American Indian and Alaska Native Youth. Archives of Pediatric and Adolescent Medicine, 153, 573-580.

[13] Putting What Works to Work, August, 2009, National Campaign to Prevent Teen and Unintended Pregnancy. Available at http://www.thenationalcampaign.org/resources/pdf/SS/SS39_NativeAmericans.pdf

C. Resources

Exhibit 2 includes a description of useful family strengthening, premarital/marital education, and youth-oriented resources.

Exhibit 2

Please note ACF does not support one organization or curriculum over another. This guide is not an all-inclusive list of all the resources that may be available on these topics.

Resource	Description	Website
Family Strengthening and Premarital/Marital Education Resources		
ANA Family Preservation Resource Directory	This is a "one-stop-shop" for information related to family preservation initiatives and marital programming within Native American communities. It contains resources within the following categories: • Family Preservation Funding Opportunities • Family Preservation Services • Family Preservation Training • Fatherhood Program Funding Opportunities • Fatherhood Services • Fatherhood Training • Healthy Marriage Funding Opportunities • Healthy Marriage Services • Healthy Marriage Training	http://www.ackco.com/familypreservation/(mg0coc55ro13kw55cals-dg45)/default.aspx?panel=search
A Guide to Low-Cost Curricula and Resources for Marriage and Relationship, Fatherhood and Parenting, and Financial Education	The guide offers an alphabetized list of free or low-cost curricula and resources in three areas: (1) Marriage and Relationship skills, (2) Fatherhood and Parenting, and (3) Financial Education.	http://www.acf.hhs.gov/healthymarriage/pdf/curricula_resources_guide_2009.pdf
Native Wellness Institute Healthy Relationships Curriculum	Describes the 8-part curriculum and offers information on how to get trained.	http://www.nativewellness.com/programs/relationships.html

Resource	Description	Website
Youth Resources		
Native American Youth Family Center	This organization provides family and youth services, including summer camps and school nightly events, to the Native American community in the Portland, OR area.	http://www.nayapdx.org/
United American Indian Involvement	This organization provides family and group therapy sessions, youth enhancement programs, and other such services to the Native American community in the Los Angeles area.	http://www.uaii.org/uaiiinc_005.htm
Native American Children's Alliance	The Alliance is an inter-tribal membership organization whose mission is to promote excellence in child abuse prevention and intervention in Native American and Alaska Native communities through training, mentoring and information. They provide guidelines for Child Advocacy Centers and for forensic investigators of child sexual abuse cases in Indian country.	http://www.nativechildalliance.org/

Resource	Description	Website
Youth Resources		
National Urban Indian Family Coalition (NUIFC)	The NUIFC has partnered with other groups to create an Indian Child Welfare toolkit to provide essential knowledge, information, strategies, tools and resources pertaining to Indian Child Welfare programs and services in urban Indian communities.	http://www.nuifc.org/
Native Youth Magazine	This online magazine focuses on the talents and lifestyles of Native youth in the US. It features articles on accomplished youth, links to scholarships, and other information aimed at building the self-esteem and life achievements of Native youth.	http://www.nativeyouthmagazine.com/
American Indian Youth Running Strong	This organization works with Native communities across the country to run youth programs with activities that promote healthy lifestyles and cultural pride.	http://www.indianyouth.org/
Gedakina, Inc.	This organization conducts presentations at educational institutions, ranging from elementary schools to undergraduate colleges, about Eastern Native American cultures, dispels myths and stereotypes, and provides the opportunity for people to ask questions in an open forum. Gedakina also offers quarterly retreats for girls, mothers, and grandmothers in the New England area.	http://www.gedakina.org/
Native American Fitness Council	This organization offers on-site athletic training programs for youth, as well as youth leadership fitness seminars.	http://www.nativeamericanfitness-council.com/youth.html
Office of Juvenile Justice and Delinquency Prevention (OJJDP) administers the Tribal Youth Program (TYP)	This organization supports tribal efforts to prevent and control delinquency and improve tribal juvenile justice systems for American Indian/Alaska Native youth. TYP is part of the Indian Country Law Enforcement Initiative, a joint initiative of the U.S. Departments of Justice and Interior to improve law enforcement and juvenile justice in Indian Country.	http://ojjdp.ncjrs.org/typ/
The Ginew/Golden Eagle Program	Based in Minneapolis, this organization aims to help American Indian youth strengthen and develop life skills which will give them the knowledge to make healthy choices. The program follows a 23-unit, culturally-specific curriculum designed to enhance the resiliency of American Indian youth.	http://www.maicnet.org/GoldenEagles/index.html

Resource	Description	Website
Youth Resources		
Native American Children and Youth Well-Being Indicators: A Strengths Perspective. (2002) National Indian Child Welfare Association.	This report uses both qualitative and quantitative approaches to expand the research literature on Native American children and youth from a strength-based perspective. The report provides recommendations for research, policy, and practice.	http://www.casey.org/Resources/Publications/Archive/NativeAmericanChildrenWellBeing.htm
Native American Kids 2003: Indian Children's Well-Being Indicators Data Book for 14 States. (2005) National Indian Child Welfare Association.	This report presents a literature review of 10 well-being indicators for American Indian/Alaska Native children that focuses on national, regional, and state empirical studies. It also produces the American Indian/Alaska Native rates and percentages for 10 well-being indicators nationally and for 14 selected states (Alaska, Arizona, California, Michigan, Minnesota, Montana, New Mexico, North Carolina, North Dakota, Oklahoma, South Dakota, Texas, Washington, and Wisconsin).	http://www.nicwa.org/policy/research/2005/WellBeing.pdf
Healthy Relationship Skills Curriculum for Youth; National Indian Women's Health Resource Center	This Healthy Relationship Skills curriculum is available to train youth in developing healthy choices and other skills that they need in making good life decisions for a successful future.	http://www.niwhrc.org/services.aspx
American Indian and Alaska Native Suicide Prevention Website; Indian Health Service	This website provides a range of culturally relevant suicide prevention resources for youth, including information on screening, referrals, prevention training, and prevention education.	http://www.ihs.gov/NonMedicalPrograms/nspn/index.cfm?page=LinksAndDocs.cfm&type=Youth
United National Indian Tribal Youth, Inc. (UNITY)	The Unity website describes the activities of the national network organization that promotes personal development, citizenship, and leadership among Native American youth. With more than 200 affiliated youth councils in 34 states, UNITY offers leadership training seminars and sports clinics.	http://www.unityinc.org/
Urban Native Youth Association (UNYA)	The UNYA website describes the activities of Vancouver's only Native youth program-providing organization, which works to empower youth through 21 programs including education & training, personal support, residential programs and sports and recreation.	http://www.unya.bc.ca/
Improving Self-Esteem and Future for American Indian Youth Postcards	This site offers free e-cards with inspirational messages for Indian Youth.	http://www.indianyouth.org/component/option,com_rwcards/Itemid,787/
Planet Youth	Planet Youth connects Native American youth to people and cultural resources using the internet. The site offers access to a base of knowledge about American Indian history, facts and culture. It is sponsored by the US Department of Housing and Urban Development.	http://fhasecure.gov/offices/pih/ih/codetalk/planet/learn_college.html

III

Financial Education for Couples

A. Setting the Stage

A couple's financial status can affect their quality of life and determine the kinds of stresses they face in the marriage and family. Financial difficulties are associated with lower levels of happiness in relationships and increased amounts of projected hostility toward partners, which could result in relationships ending. One study found that of married couples, 11 percent of husbands and 8 percent of wives indicated that financial stress was the main cause of their marital problems.[14] Marriage educators note that financial disagreements are among the strongest predictors of eventual divorce.[15] Consequently, lower-income couples face the greatest risk to their marriages due to financial hardships. These risks are significant for Native Americans, given their fragile economic standing. Many Native families cannot provide economic security for themselves, their children, and their communities because of a lack of job opportunities, lack of access to financial and other services, and a longstanding exclusion from the economic mainstream. Years of economic disenfranchisement have yielded communities with low levels of business activity, low home ownership rates, and families inexperienced with sound money management practices.[16] According to a 2004 report on Native American families by the Harvard Project on Native American Economic Development, Native Americans are twice as likely as all other race/ethnic groups to live in poverty. In fact, the median household income of Native Americans is 70 percent that of all other race/ethnic groups in the U.S.[17] The absolute poorest communities documented in the 2000 U.S. Census are Native American reservations, and certain reservations report that more than 90 percent of all dollars circulating in the community originate from federal support programs of one sort or another.[18]

This section on financial education discusses opportunities for Family Preservation Programs to incorporate financial literacy into their instruction, with a special focus on connecting with institutions that offer Individual Development Accounts (IDAs), which is a federally sponsored program for low-income individuals and couples that provides matching savings accounts and helps them to plan for investments (e.g., education, small business development, home-ownership). IDAs have been an important tool for promoting saving in many low-income communities.

[14] Amato, P.R., & Preveti, D. (2003). People's Reasons for Divorcing: Gender, Social Class, the Life Course, and Adjustment. Journal of Family Issues, 24, 602-626.
[15] National Healthy Marriage Resource Center, FAQ on "Finances and Marriage" http://www.healthymarriageinfo.org/docs/faqfinances.pdf
[16] First Nations Development Institute (2004). Family Economic Success in Native Communities: Adapting the Annie E. Casey Family Economic Success Framework to Rural and Reservation-based Native Communities.
[17] The Harvard Project on Native American Economic Development for the Annie E. Casey Foundation. (2004, August). The Context and Meaning of Family Strengthening in Indian America. From the Annie E. Casey Foundation Web site: http://www.aecf.org/upload/PublicationFiles/fs_indian_america.pdf
[18] Ibid

B. Through a Native American Lens

Given the relationship strains caused by economic hardship, many Family Preservation programs are including financial education as a component in their programs. The high incidence of predatory lending in Native communities adds to the importance of this topic. A 2007 survey conducted by the National Indian Housing Council found that 73 percent of Council members viewed predatory lending as a significant problem in their communities. Predatory loans carry excessively high interest rates or fees or terms and conditions that trap borrowers; often, these conditions are not explained beforehand. Borrowers often cannot afford to repay the loans, and end up in foreclosure, bankruptcy, or facing other financial hardships. Predatory lending often comes in the form of loans against tax refunds, payday loans, pawn shop transactions, car title loans, and mortgage loans with unreasonable fees or interest rates. According to the Council survey, the top reasons for Native Americans taking these loans are to access cash and pay bills.[19]

While the need for financial education for Family Preservation program clients is apparent, money and finances are often uncomfortable issues for Native Americans to discuss. In general, money and wealth are valued differently in Native American communities than in the general American culture. Sarah Dewees, Research Director for the First Nation's Development Institute, a nonprofit group that has developed a financial literacy curriculum used by 50 tribes across the country, notes that there is a Native tradition of sharing wealth and using resources collectively. Individual wealth is not often seen in a positive light, and discussions about finances between family members or others are not commonplace. Dewees believes that these values make it difficult to engage families in thinking about how to build personal wealth. Family Preservation program providers addressing financial literacy need to be sensitive to these factors as well as connect clients to economic assistance programs such as those that offer job training and IDAs (described below).

Strategies for Delivering Financial Education Services

Family Preservation programs are using a variety of ways to provide financial education in a culturally relevant manner. For instance, the First Nation's Development Institute curriculum addresses the concept of saving by recounting how tribes historically stored surpluses of crops for use during nonplanting seasons. In illustrating resource management, it notes that many tribes often produced surpluses of crops or other goods to trade for items they could not produce on their own. In addressing the common practice of sharing resources with extended family members, the curriculum advises to first ensure economic stability for the nuclear family before giving to others.

Individual Development Accounts represent another strategy that Family Preservation programs can incorporate into their financial education programming. IDAs are savings accounts that are matched by government funds, specifically for low-income individuals. These programs help individuals plan for three types of large investments: education, starting a small business, or buying a home. The program is also supplemented with educational classes that teach people about savings and investment. As of 2007, there were 22 IDA programs in Native communities, a number that is expected to increase. As stated earlier, poverty is a significant issue in many

[19] First Nations Development Institute (2008). Borrowing Trouble: Predatory Lending in Native American Communities. Longmont, CO: First Nations Development Institute. Available at http://www.aecf.org/~/media/Pubs/Topics/Special%20Interest%20Areas/Other/BorrowingTroublePredatoryLendinginNativeAmeri/borrowing%20trouble.pdf

Native American communities. Because nearly 20 percent of Native American homes lack in-house plumbing, home repair is frequently as much a need as home ownership. As a result, some IDA programs allow individuals to use the matched funds for home repair.[20]

While the use of IDAs is increasing in Native American communities, many Native IDA programs face impediments to program implementation, including lack of funding to continue and expand programs, and difficulty finding staff with the right skills and knowledge set to administer IDAs. In addition, it is often hard to find organizational sponsors for IDAs in tribal communities—86 percent of Native communities lack a financial institution within their borders.[21]

Family Preservation program providers interested in introducing their clients to IDAs should consider consulting with tribal leaders to find out which financial institutions may be interested in providing IDAs. Housing organizations, both on and off the reservation, are often receptive to hosting IDA programs, since homeownership is a goal for which the government provides matching funds.

C. Resources

Exhibit 3 includes a description of useful resources for learning about financial education programs and IDAs, and how to incorporate them into Family Preservation programming.

Exhibit 3

Please note ACF does not support one organization or curriculum over another. This guide is not an all-inclusive list of all the resources that may be available on these topics.

Resource	Description	Website
Financial Education Resources		
Building Native Communities: Saving for the Future, and IDAs for Native Families. (2005) First Nation's Development Institute (FNDI).	This interactive workbook explains how IDAs can be used to promote savings and helps the user decide what type of IDA to invest in.	http://www.firstnations.org/publications/BNCcurriculum_final.pdf
Building Native Communities: Financial Skills for Families. (2000) FNDI.	This Instructor's Guide provides information to facilitate group discussions and promote learning about the following personal financial skills topics: • Building a healthy economy • Developing a spending plan • Working with checking and savings accounts • Understanding credit and your credit report • Accessing credit	http://www.firstnations.org/Publications/BNCNative_Instructor_Guide.pdf
Building Native Communities: Investing for the Future. (2006) FNDI.	This workbook provides guidance for those interested in learning basic financial investment skills, including comfort level with risk, how money market accounts operate, the meaning of compounding interest, and how to invest in stocks, bonds, and mutual funds.	http://www.firstnations.org/publications-/InvestEdWorkbook_FIN2019F8.pdf

[20] Clancy, M, Grinstein-Weiss, M, and Schreiner, M. (2001). Working Papers. "Financial Education and Savings Outcomes in Individual Development Accounts." Center for Social Development at Washington University at St. Louis.
[21] First Nations Development Institute, (2007). Integrated Asset-Building Strategies for Reservation-Based Communities: A 27-year retrospective of First Nations Development Institute.

Resource	Description	Website
Financial Education Resources		
Individual Development Account Handbook and Tribal IDA Program Profiles: A Guide to IDA programs in Native Communities. (2003) FNDI.	This handbook is written for tribal governments interested in administering IDA programs for their residents. It explains tribal program administration rules for IDA programs, describes partnering organizations at the federal, state, local, and tribal level, and profiles IDA programs run by tribes or Native non-profit groups in nine states.	http://www.firstnations.org/publications/ATNIHandbook.pdf
Sovereign Individuals, Sovereign Nations: Promising Practices for IDA Programs in Indian Country. (2002) FNDI.	This paper reviews recent research on Native IDA programs, presents a conceptual framework for understanding the opportunities and challenges facing Native IDA programs, and discusses promising practices.	http://www.firstnations.org/Publications/IDASISN.pdf
Asset Building in Native Communities: An Asset Building Framework. (2004) FNDI.	Native communities are today faced with new opportunities to control, create, retain, leverage, utilize, or increase their assets. The paper illustrates a number of successful examples of tribally led asset-based development.	http://www.firstnations.org/publications/AssetBuildinginNativeCommunitiesJanuary262004.pdf
National Healthy Marriage Resource Center's FAQ on Finances and Marriage	This FAQ answers some common questions about the impact of finances on marriages using findings from scientifically based research.	http://www.healthymarriageinfo.org/docs/faqfinances.pdf
Building Native Communities: A Guide to Claiming the Earned Income Tax Credit (EITC) 2003 tax year) FNDI	This workbook is designed to help eligible Native people access the Earned Income Tax Credit (EITC). It addresses eligibility requirements, how to file, how to get rapid refund, and how to use the refund to improve family finances.	http://www.aecf.org/upload/publicationfiles/building%20native%20communities.pdf
Deepening our Understanding of the Financial Education of Native Youth Fact Sheet. (2008) First Nations Oweesta Corporation.	This report, drawn from a survey of Native students in Montana, New Mexico and South Dakota, documents the low financial literacy levels of Native youth, and offers strategies for change.	http://www.oweesta.org/sites/oweesta.org/files/Oweesta%20JumpStart%202008%20Research%20Report%20FINAL.pdf

Resource	Description	Website
Financial Education Resources		
Native Financial Education Coalition Policy Brief. (2006) Native Financial Education Coalition.	This policy brief highlights five priority areas for increasing the prosperity of Native Americans: Individual Development Accounts; Earned Income Tax Credit, Predatory Lending education; financial education; and youth financial education.	http://www.nfec.info/files/policybrief2006.pdf
Borrowing Trouble: Predatory Lending in the Native American Community. (2008) The Annie E. Casey Foundation and FNDI.	This report describes the prevalence of predatory lending practices targeted toward Native Americans using quantitative data sources. It also presents five case studies of promising practices and concludes by offering suggestions about the steps Native nations can take to curb the impact of predatory lending.	http://www.aecf.org/~/media/Pubs/Topics/Special%20Interest%20Areas/Other/BorrowingTroublePredatoryLendinginNativeAmeri/borrowing%20trouble.pdf
Family Economic Success in Native Communities: Adapting the Annie E. Casey Framework to Rural and Reservation-based Native Communities. (2004) FNDI.	This paper identifies challenges related to family economic success in Native communities, discusses unique issues related to Native communities, and outlines a framework for economic success that reflects the unique opportunities and challenges in these communities.	http://www.aecf.org/upload/publicationfiles/sw3622h1145.pdf
The State of the Native Nations: Conditions Under U.S. Policies of Self-Determination. (2007) Harvard Project on American Indian Economic Development.	This book explores the political, economic, social, and cultural realities of contemporary Indian Country and includes topics such as tribal governance, natural resources, economic and social development, arts and culture, and urban populations.	Oxford University Press: Customer Service: 1.800.451.7556. Abstract available at http://www.hks.harvard.edu/hpaied/pubs/pub_004.htm
Building Native Communities Financial Education Curriculum. First Nations Oweesta Corporation	This FAQ describes how to order the curriculum and also offers downloadable curriculum workbooks. Curriculum training opportunities are also listed.	http://www.oweesta.org/faq/education

IV Challenges To Family Stability

A. Setting the Stage

While Native American communities have long histories of strong families based on shared culture and spirituality, many families today face a host of challenges to maintaining healthy, intact families. The following sections discuss challenges common to Native American families today: domestic and other violence, child abuse and neglect, alcohol and substance abuse, and gambling. While Family Preservation programs may not directly provide treatment for these problems as part of their programming, they must take into account the impact of these problems on family functioning and make appropriate referrals to other service systems. This section provides information on the prevalence of these problems among the Native American population, and offers resources for Family Preservation Program providers on how to better understand how these problems affect families, as well as how to identify appropriate services to refer families in need of help.

B. Through a Native American Lens

Domestic Violence

While there are variations in the reported amount of intimate partner violence (IPV) in Native American communities, the incidence of IPV in American Indian/Alaska Native communities is disproportionately high. Population-based surveys indicate that lifetime prevalence of any type of IPV directed toward American Indian/Alaskan Native women ranges from 46 to 91 percent. This number ranges from 7 – 51 percent for non-Native women. Furthermore, Native American women are three times as likely to be killed and twice as likely to be raped by an intimate partner when compared to Hispanics or Whites.[22] Nearly 39 percent of Native American children are from homes where violence was present.[23]

Intimate partner violence comes in various forms, such as psychological, emotional, and physical violence. The consequences of experiencing intimate partner violence are significant, varying from compromised physical and mental health to lower rates of employment. Native American communities are addressing this issue in a variety of ways. Certain tribal laws on IPV are more severe than American common law rulings. Many tribal communities have resources to help individuals who have experienced intimate partner violence. While men are not the only perpetrators of violence, various Native American communities provide perpetrator rehabilitation services for men. Fundamental to many IPV programs is the use of re-education programs for perpetrators that employ retreats and a classroom format. Other models encourage a hybrid method of IPV intervention services, where both Western and Native American treatments are provided. For example, both traditional healers and psychotherapists can be used to address mental health needs in an IPV program.

[22] Oetzel, J., & Duran, B. (2004). Intimate Partner Violence in American Indian and or Alaska Native Communities: A Social Ecological Framework of Determinants and Interventions. Journal of the Center for American Indian and Alaska Native Mental Health Research, 11(4), 49-68.

[23] Probst, J.C., Wang, J, Martin, A.B., Moore, C.G., Paul, B.M., Samuels, M.E. (2008). Potentially Violent Disagreements and Parenting Stress Among American Indian/Alaska Native Families: Analysis across Seven States. Journal of Maternal Child Health (12) S, 91 - 102.

From the perspective of Family Preservation programs, it is essential to have a protocol in place that identifies IPV, clearly outlines processes to address reports of IPV, and describes available resources in the community.

Child Abuse and Neglect

The data on child abuse and neglect in Native American communities is sobering. The victimization rate for American Indian and Alaska Native children is 20.1 victims per 1000 children, compared to a rate of 10.6 for White children, according to Federal 2001 data. There is about 1 substantiated report of a child victim of abuse or neglect for every 30 American Indian/Alaska Native children age 14 or younger, a rate about double the national rate.[24] High rates of substance abuse and conditions associated with poverty contribute to this rate. In light of these statistics, there has been public discourse on the possible "over labeling" of child neglect among Native families. A number of studies have found that when social workers assess Native families, they may not account for the strong extended family bonds (aunts, uncles, grandparents) that are present and contribute to the child's support and safety system.[25] Further, distrust among parents of child welfare and social workers, stemming from previous boarding school and foster care placement practices that forcibly separated Native American families, may contribute to social workers' perceptions of parental competency when parents are uncommunicative or avoid attempts by social workers to contact them.

As listed below, there are numerous resources that provide protocols for identifying, reporting, and investigating cases of potential child abuse and neglect among Native children. Overall, tribes have sovereignty over addressing cases of child abuse and neglect. Family Preservation program providers should educate themselves to the warning signs of child abuse and neglect, and identify the Native American service organizations that assist families in these situations.

Alcohol and Substance Abuse

According to the Indian Health Service, alcohol and substance abuse is the most significant health problem in American Indian communities.[26] The National Survey on Drug Use and Health found that between 2002-2005, 10.7 percent of American Indians and Alaska Natives had abused alcohol in the past year, a higher percentage than any other racial group.[27] Furthermore, it is widely believed that few Indian families remain unaffected, either directly or indirectly, by alcohol abuse. The chart below provides statistics of past year alcohol use among Native Americans and other racial groups. [28]

[24] Earle, K. and Cross, A. (2001). Child Abuse and Neglect Among Native American/Alaska Native Children: An Analysis of Existing Data. National Indian Child Welfare Association and Casey Family Programs. Available at http://muskie.usm.maine.edu/helpkids/rcpdfs/B060041.pdf.

[25] Ibid

[26] Hawkins, E. Blume, Arthur (2002). Loss of Sacredness: Historical Context of Health policies for Indigenous People in the United States. In Alcohol Use Among American Indians and Alaska Natives: Multiple perspectives on a complex problem. Research Monograph 37. US Department of Health and Human Services.

[27] SAMHSA, US Department of Health and Human Services. The NSDUH report. Report Brief (2008). Available at http://www.oas.samhsa.gov/2k9/165/SuicideHTML.pdf

[28] Hawkins, E. Blume, Arthur (2002). Loss of Sacredness: Historical Context of Health policies for Indigenous People in the United States. In Alcohol Use Among American Indians and Alaska Natives: Multiple perspectives on a complex problem. Research Monograph 37. US Department of Health and Human Services.

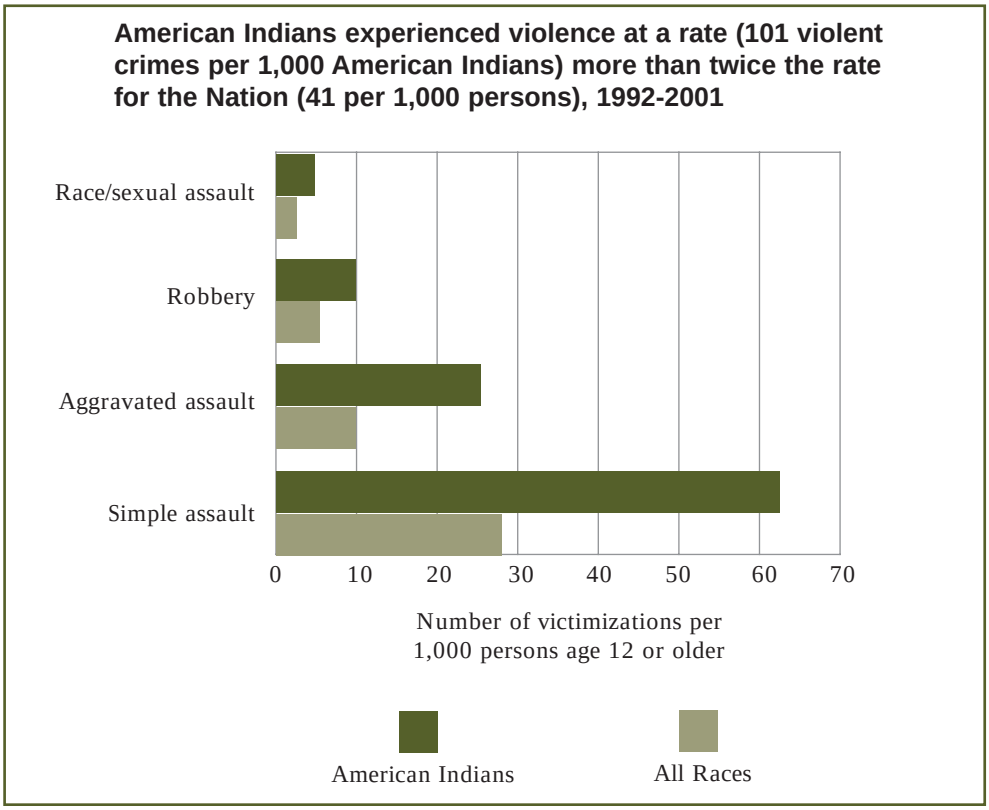
Table 1: Percentages of Persons Aged 12 or Older Reporting Past Year Alcohol Use and Alcohol Use Disorder, by Racial Group and Demographic Caracteristics, 2002-2005

	Past Year Alcohol Use		Past Year Alcohol Use Disorder	
	American Indians and Alaska Natives	Members of Other Racial Groups	American Indians and Alaska Natives	Members of Other Racial Groups
Gender				
Male	65.5	70.2	13.6	10.5
Female	56.4	61.6	7.9	4.9
Age Group				
12 to 17	35.2	34.0	8.5	5.8
18 to 25	72.9	78.1	20.8	17.4
26 or Older	62.8	68.0	9.1	6.1
Total	60.8	65.8	10.7	7.6

Source: SAMHSA, 2002-2005 NSDUHs

Violence

According to the U.S. Department of Justice, the rate of violent crimes for Native Americans is more than twice the national average: 10.1 percent of Native Americans experienced a violent crime between 1992-2001, compared with 4.1 percent for the general population. Violent crimes are defined by the Justice Department as rape/sexual assault, robbery, aggravated assault, and simple assault.[29] Furthermore, the disparity in the rates of violence for Native Americans exists across age groups, housing location, and gender. The chart below highlights the discrepancy between violence rates for "All races" and "American Indians."



Source: Bureau of Justice Statistics

The high rates of violence within Native American communities have obvious consequences for family wellness and child outcomes. For example, youth gang activity in Native communities has become prevalent in recent years. In a 2002 survey of youth gang activity, 23 percent of the Native communities taking part in the survey reported an active gang problem.

Family Preservation program providers should be prepared to address the toll that violence and incarceration has taken on some of the families they serve and be aware of anger management and family support services in their communities that they can offer as referrals for families in need.

[29] Perry, S.W. (2004). American Indians and crime. (BJS Statistical Profile 1992-2002). Washington, DC: US Department of Justice. http://www.ojp.usdoj.gov/bjs/pub/pdf/aic02.pdf

Gambling

The ramifications of gambling can be severe. Breaking the trust of family members through irresponsible spending and compromising family economic stability through debt and bad credit can have long-lasting effects on family relations. Research indicates that the lifetime rate of gambling among Native Americans is 7.1 percent compared to 2.5 percent among the non-Native population. This prevalence rate varies by region, gender, and veteran status.[30] Oftentimes, compulsive gambling correlates to other risky behaviors such as substance and alcohol abuse as well as intimate partner violence. Depending on the study, nearly a quarter to one-half of spouses and 10 – 17 percent of children are reportedly abused by compulsive gamblers. Furthermore, maternal gambling can result in higher rates of child behavior problems.[31] Many Native American communities offer social supports to help individuals, couples, and families overcome hardships due to gambling addiction.

Family Preservation program providers incorporating financial education into their instruction should address gambling as part of this component. All program providers should be aware of community-based resources for problem gamblers that they can use as referrals for families in need.

C. Resources

Exhibit 4 includes a description of useful resources on domestic violence, substance abuse, anger management/violence, mental health and related issues, and gambling.

Exhibit 4

Please note ACF does not support one organization or curriculum over another. This guide is not an all-inclusive list of all the resources that may be available on these topics.

Resource	Description	Website
Domestic Violence Resources		
American Indians Against Abuse Coalition	Part of the Wisconsin Coalition against Domestic Violence, this group provides a wide range of resources from teen dating violence to elder violence.	http://store.wcadv.org/merchant.mvc?Screen=CTGY&Store_Code=WCADV&Category_Code=PUBL-COMP
Tapping the Past to Protect the Future: Oglala Sioux Model Approach to Domestic violence; Cangleska Inc.	This innovative program is offered to people of the Oglala Sioux tribe in South Dakota. It offers a counseling program for offenders, a shelter for battered women and children, and legal services for victims. This program can be replicated in other parts of the country.	http://www.cangleska.org/LGAward.html
Ki Wicasa Program "Return to Manhood" Cangleska, Inc	The program has three priority areas: 1) Healthy marriage, 2) Parenting; and, 3) Economic Stability. Ki Wicasa staff is located at the Oglala Sioux Tribe's Correctional facility and offers daily programming to inmates, male and female. Participation is voluntary.	http://www.cangleska.org/KiWicasa.html

[30] Westermeyer, J., Canive, J., Gerrard, J., Thuras, P., and Thompson, J. (2005). Lifetime Prevalence of Pathological Gambling Among American Indian and Hispanic American Veterans. American Journal of Public Health 95(5), 860-866.
[31] Momper, S.L. and Jackson, A.P, (2007) Maternal Gambling, Parenting, and Child Behavioral Functioning in Native American Families, Social Work Research, 31(4), 199 - 209.

Resource	Description	Website
Domestic Violence Resources		
Men's Re-education Program; Cangleska Inc	The program works with court-ordered domestic violence offenders of the Oglala Sioux tribe in South Dakota.	http://www.cangleska.org/Mens%20program.htm
Beauty for Ashes Conference ; Family Wellness Warriors Initiative	Beauty for Ashes is a faith-based conference designed to educate and train individuals on how to interact with, work with and respond to those whose lives have been impacted by domestic violence, abuse and neglect. It is offered, for a fee, in various locations throughout Alaska. (A Federal grantee must abide by the faith-based rules and regulations; 45 CFR, Part 87)	http://www.fwwi.org/bfa.cfm
Teen Dating Violence; Family Wellness Warriors Initiative	This fact sheet describes early warning signs of dating violence and how to protect against such situations.	http://www.fwwi.org/files/Domestic%20Violence/Teen%20Dating.pdf
Domestic Violence and Safety Tips; Family Wellness Warriors Initiative	Geared towards those who serve Alaskan Natives, this fact sheet describes how to detect domestic violence, lists common characteristics of abusers, and how to help victims in these situations.	http://www.fwwi.org/files/Domestic%20Violence/Tips/Domestic%20Violence%20Safety%20Tips.pdf
Domestic Violence Reporting Laws; Family Wellness Warriors Initiative	This report is a compilation of Alaska laws that describe crimes committed (or attempted) by one household member against another.	http://www.fwwi.org/files/Domestic%20Violence/Domestic%20Violence%20Laws.pdf
What is Sexual Harassment? Family Wellness Warriors Initiative	This fact sheet defines sexual harassment in the workplace, the circumstances under which it can occur, and how employees should handle such situations.	http://www.fwwi.org/files/Sexual%20Abuse/Sexual%20Harassment.pdf
Child Abuse Reporting Laws; Family Wellness Warriors Initiative	This paper explains child abuse reporting laws under Alaskan law, and describes some of the behavioral and emotional warning signs of child abuse.	http://www.fwwi.org/files/Sexual%20Abuse/Sexual%20Abuse%20laws/Child%20Abuse%20Laws.pdf
Sharing Our Stories of Survival: Native Women Surviving Violence. (2007)	Tribal Law & Policy Institute. This book explores the causes and consequences of violence and rape against Native women. The stories and case studies are presented with honesty and emotion.	http://www.altamirapress.com/Catalog/SingleBook.shtml?command=Search&db=^DB/CATALOG.db&eqSKUdatarq=0759111243
Tribal Legal Code Resource: Sexual Violence and Stalking Laws: Guide for Drafting or Revising Victim-Centered Tribal Laws Against Sexual Assault and Stalking. (2008)Tribal Law and Policy Institute.	This is a guide for drafting or revising victim-centered tribal laws against sexual assault and stalking so that they reflect tribal values. It contains sample language and discussion questions to help tribal community members decide on the best laws for their community.	http://www.tribal-institute.org/download/Tribal_Lega_%20Code_Resource_Sexual_Assault_Stalking_Laws.pdf

Resource	Description	Website
Domestic Violence Resources		
Child Abuse Protocol Development Guide. (2003) Tribal Law & Policy Institute.	This guide and workbook are designed to provide direction and information to local Child Protection Teams or Multi-disciplinary Teams toward developing protocols to address their system's response to child abuse and child sexual abuse.	http://www.tribal-institute.org/download/Completed%20Protocol%20Guide%202003.pdf
Domestic Violence Resources; National Healthy Marriage Resource Center (NHMRC)	This section of the NHMRC website contains information, written for Relationship Education program providers, on understanding and responding to DV, developing DV protocols for Relationship Education Programs, screening for DV, and developing partnerships between Relationship Education programs and local DV organizations.	http://healthymarriageinfo.org/about/domesticviolence.cfm
Listen to the Grandmothers Video Guide and Resources: Incorporating Tradition into Contemporary Responses to Violence Against Native Women. (2004) Tribal Law and Policy Institute.	The *Listen to the Grandmothers* Video Guide and Resource was developed to provide a tool for tribal communities viewing the *Listen to the Grandmothers* video for further discussion and a resource for assisting communities that want to incorporate cultural traditions in responding to violence against Native women. In addition to providing a video transcript, this resource highlights several contemporary programs that incorporate traditions.	http://www.tribal-institute.org/download/Listen_to_Grandmothers_Video_Guide_%20June08.pdf
Passports for Native Children: A Best Practice Approach for Tribal Advocates working with Native Children who have Suffered Abuse. (2006) Tribal Law and Policy Institute.	This article suggests an approach to evaluating the needs of children who enter the child protection system and suggests a context for the evaluation that is culturally consistent with most tribal child-rearing philosophies	http://www.tribal-institute.org/download/Passports_for_Native_Children.pdf
Duluth Model; Domestic Abuse Intervention Programs	This website describes the Duluth Model, a public intervention strategy that includes several key elements. It must protect victims of ongoing abuse, hold perpetrators and intervening practitioners accountable for victim safety, offer offenders an opportunity to change (including punishment if it enhances victim safety) and ensure due process for offenders through the intervention process. The website also offers a schedule of training seminars in the Duluth Model	http://www.theduluthmodel.org/mendingsacredhoop.php
Sacred Circle: National Resource Center to End Violence Against Native Women	This website offers low-cost educational materials and training resources for providers working to end violence against Native women	http://www.sacred-circle.com/2008SacredCircleHistory.html

Resource	Description	Website
Domestic Violence Resources		
Violence Against Women in Indian Country; The National Congress of American Indians	This fact sheet describes the jurisdictional and law enforcement problems involving the prosecution of violent offenders of Native women.	http://ncai.org/ncai/advocacy/hr/docs/dv-fact_sheet.pdf
Tribal Legal Code Resource: Domestic Violence Laws: Guide for Drafting or Revising Victim-Centered Tribal Laws Against Domestic Violence (2008) Tribal Law and Policy Institute	This resource guide provides a starting point for drafting or revising tribal laws on domestic violence so that they reflect tribal values. In addition, writing a tribal law usually requires careful consideration of how state and/or federal laws might apply in the community. This resource guide includes examples from a variety of tribal codes and discussion questions which are designed to help tribal community members determine the best laws for your community.	http://www.tribal-institute.org/download/Tribal_Legal_Code_Resource_Domestic_Violence_Laws.pdf
Domestic Violence Resources; Office of Minority Health, DHHS	A listing of programs in the Great Plains area that address domestic violence among Native Americans.	http://www.omhrc.gov/templates/content.aspx?ID=4630
Coalition to Stop Violence Against Native Women	The Coalition to Stop Violence Against Native Women (CSVANW) was organized in 1996 to bring together Native advocates working in Indian communities in New Mexico to provide assistance and support to Native women who have been battered or sexually assaulted. The coalition provides a forum for support, organizing, sharing resources and networking.	http://www.csvanw.org/

Resource	Description	Website
Substance Abuse		
"Frequently Asked Questions About Alcohol and Marriage" National Healthy Marriage Resource Center	Includes data on alcohol abuse and marriage, and addresses topics such as communication conflicts and risks for marital violence.	http://healthymarriageinfo.org/docs/faqalcoholabuse.pdf
"Alcohol Problems in Intimate Relationships: Identification and Intervention"; National Institute on Alcohol Abuse and Alcoholism, DHHS	Guide for marriage and family therapists to learn about alcohol abuse and how to treat alcoholism in the family context.	http://pubs.niaaa.nih.gov/publications/niaaa-guide/NIAAA_AAMF_%20Final.pdf
"Join the Voices for Recovery: Together we Learn, Together we Heal." Substance Abuse and Mental Health Services Administration; DHHS	This toolkit contains information on the following: building community coalitions, planning partners, Recovery Month resource brochure, and single state agency directory. It may be used to implement a typical recovery awareness program in any community.	http://www.recoverymonth.gov/2008/kit/pdf/Entirepercent20Recovery%20Month%20Kit.pdf
Fact Sheet on "Fetal Alcohol Spectrum Disorders (FASD) Among Native Americans" Substance Abuse and Mental Health Services Administration; DHHS	This fact sheet discusses issues such as the scope of FASD among Native Americans and what is being done to address this problem.	http://download.ncadi.samhsa.gov/Prevline/pdfs/SMA06-4245.pdf
"Children's Program Kit (with DVD) Native American Version." Substance Abuse and Mental Health Services Administration; DHHS	This free kit is designed to provide materials for substance abuse programs to work with the children of clients in substance abuse treatment. The program will teach children skills such as solving problems, coping, social competence, autonomy, and a sense of purpose and future, and has activities for children in elementary, middle school and high school. It contains information for therapists to distribute to their clients to help parents understand the needs of their children, and training materials including posters and DVDs for substance abuse treatment staff that plan to offer support groups for children.	http://ncadistore.samhsa.gov/catalog/productDetails.aspx?ProductID=17286
Poster "Don't Guess…Ask" (about drugs and alcohol) Substance Abuse and Mental Health Services Administration; DHHS	A poster that may be used as a sample for a media campaign.	http://ncadistore.samhsa.gov/catalog/ProductDetails.aspx?ProductID=16723
"The National Survey on Drug Use and Health: Statistics on Native Americans and Alaskan Natives" Substance Abuse and Mental Health Services Administration; DHHS	Contains statistics on drug use by Native American and Alaskan Natives.	http://www.oas.samhsa.gov/2k7/AmIndians/AmIndians.htm

Resource	Description	Website
Substance Abuse		
"Health Characteristics of American Indian and Alaska Native Population, United States 1999-2003" Centers for Disease Control and Prevention, DHHS	Includes statistics on alcohol consumption among Native Americans, along with more general health status information.	http://www.cdc.gov/nchs/data/ad/ad356.pdf
Fact Sheet: "Indian Alcohol and Substance Abuse Program" U.S. Department of Justice	The Fact Sheet includes information on the history of the Indian Alcohol and Substance Abuse Program (IASAP) as well as past accomplishments and strategies for addressing substance abuse in the Native American population.	http://www.ojp.usdoj.gov/BJA/grant/IASAP_Fact_Sheet_08.pdf
HHS Statement of Assistant Surgeon General. Director, Indian Health Service	Report discusses health problems focusing on Native American Youth.	http://www.ihs.gov/adminmngrre-sources/legislativeaffairs/docu-ments/1995-03-07Trujillo.pdf
Partners to Recovery Partners for Recovery program	SAMHSA Provides technical resources to those who deliver services for the preven-tion and treatment of substance use and mental health disorders and seeks to improve services and systems of care.	http://pfr.samhsa.gov/
Knowledge Application Program (KAP)	SAMHSA Provides e-learning and best practice guidelines for substance abuse professionals, including issues dealing with children and family.	http://www.kap.samhsa.gov/
One Sky Cente	Aims to improve prevention and treatment of mental health and substance abuse prob-lems and services among Native people.	www.oneskycenter.org
The National Center for Substance Abuse and Child Welfare (NCSACW): Products page	Contains examples of states' products in the field, including policy tools and proto-cols. It includes a section on tribal child welfare.	http://www.ncsacw.samhsa.gov/resources/resources-tribal.aspx
Takoja Niwiciyape: Giving Life to the Grandchildren	This alcohol prevention program was designed to provide youth (ages 8-10 years old), parents, and the extended family with skills, tools, and resources to prevent the onset of alcohol abuse. The program includes learning and applying Lakota val-ues, understanding cultural/tribal history, exploring the meaning of *wicozani - A Good Way of Life* - and gaining an appreciation for the strengths and resources available from family and community "relatives." Youth and parents learn about appropriate forms of help-seeking, dealing with anger and discrimination, forgiveness, problem solving, positive friendships, and refusal skills.	http://instituteresearch.com/docs/DetailedDFWLOverview.pdf

Resource	Description	Website
Violence/Anger Management		
"The Angry Couple: Conflict-Focused Treatment" (Manual and Video); Susan Heitler, Ph.D.	This video recreates key moments in the six-month course of counseling by psychotherapist Dr. Susan Heitler with a distressed couple whose marriage is threatened by a cycle of anger and silent withdrawal. Dr. Heitler reins in their anger, cuts through the impasses that have prolonged their conflict, and uncovers the core issues that have blocked intimacy from flourishing.	Ordering information at http://www.psychotherapy.net/video/Angry_Couple
Anger Management for Substance Abuse and Mental Health Clients: A Cognitive Behavioral Therapy Manual. (2002) Substance Abuse and Mental Health Services Administration (SAMHSA)	This manual was designed for use by qualified substance abuse and mental health clinicians who work with substance abuse and mental health clients with concurrent anger problems. The manual describes a 12-week cognitive behavioral anger management group treatment.	http://download.ncadi.samhsa.gov/Prevline/pdfs/BKD444.pdf
Anger Management Online Resources; Department of Juvenile Justice and Delinquency Prevention, U.S. Department of Justice	This list contains links to 20 websites that provide information and help for anger management.	http://www.ncdjjdp.org/cpsv/pdf_files/anger_management.PDF
"Controlling Anger Before it Controls You" Fact Sheet; American Psychological Association	This fact sheet defines anger and anger management, and provides strategies to keep anger at bay.	http://www.apa.org/topics/controlanger.html
"Staying Cool Even When You're Hot Mad" Tip Sheet; Office of Women's Health, DHHS	This tip sheet, geared towards girls, provides tips for dealing with anger.	http://www.girlshealth.gov/factsheets/anger_management.pdf
The Dance of Anger: A Woman's Guide to Changing the Patterns of Intimate Relationships (1985) Harriet Goldhor Lerner	This book is designed to help women move away from styles of managing anger that do not work for them in the long run and begin to use anger to clarify a new position in significant relationships. (*proprietary, available from Harper Collins)*	http://basis.caliber.com/cwig/ws/library/docs/marriage/ResultSet?w=NATIVE%28%27TITLE+ph+is+%27%27The+Dance+of+Anger%27%27%27%29&upp=0&rpp=-10&order=native%28%27year%2FDescend%27%29&r=1

Resource	Description	Website
Mental Health and Related Issues		
National Center for American Indian and Alaska Native Mental Health Research (NCAIANMHR)	Contains information on mental health topics pertaining to American Indian and Alaska Native populations. Has a link to the NCAIANMHR Journal.	http://aianp.uchsc.edu/ncaianmhr/journal_home.htm
SAMHSA Center for Substance Abuse and Treatment	Includes links to 16 programs aimed towards treating substance abuse and promoting awareness of the issue.	http://csat.samhsa.gov/programs.aspx
The National Center for American Indian and Alaska Native Mental Health Research	Sponsored by the National Institute of Mental Health. This is the only program in the country focusing specifically on the mental health needs of American Indian and Alaska Native populations.	http://aianp.uchsc.edu/ncaianmhr/ncaianmhr_overview.htm

Resource	Description	Website
Gambling Resources		
FAQ on Gambling and Marriage; National Healthy Marriage Resource Center	This fact sheet contains research-based answers to questions of how gambling affects marital stability.	http://www.healthymarriageinfo.org/docs/faqgambling.pdf
Gambling and Domestic Violence Info Sheet; National Council on Problem Gambling	Provides statistics on the overlap between gambling and domestic violence	http://www.ncpgambling.org/files/public/GamblingDomesticViolence.pdf
Youth Gambling Info Sheet ; National Council on Problem Gambling	Provides information on signs and types of teen gambling, as well as an 800 help number.	http://www.ncpgambling.org/files/public/FSYouth2007.pdf
Older Adults and Gambling Info Sheet ; National Council on Problem Gambling	Provides information and statistics on gambling habits among older adults, as well as an 800 help number.	http://www.ncpgambling.org/files/public/FSOlderAdults.pdf
Family Issues Info Sheet; National Council on Problem Gambling	Provides information on the impact of gambling on family stability and well-being, as well as an 800 help number.	http://www.ncpgambling.org/files/public/FSFamilyIssues.pdf
Problem Gamblers and their Finances: A Guide for Treatment Professionals; National Council on Problem Gambling	The guide addresses such issues as financial warning signs of a gambling problem and ways to identify sources of income and assets that can feed the gambler's habit. It illustrates how to establish a workable household budget, remove household finances and assets from the gambler's control, and set up a realistic repayment schedule for gambling and other debts. A list of financial resources is included at the end of the guide.	http://www.ncpgambling.org/files/public/problem_gamblers_finances.pdf
Help by State: Problem Gamblers; National Council on Problem Gambling	Provides an interactive map to view problem gambling resources in each state.	http://www.ncpgambling.org/i4a/pages/index.cfm?pageid=3311

V

Parenting Styles And Roles in Native American Communities

A. Setting the Stage

Good parenting is about providing a loving and stable home life, teaching your child the rules of life (e.g. how to share, respecting others, etc.) and nurturing their sense of self-efficacy. For decades government policies have invested in a variety of strategies to promote effective parenting, given its important determinant of positive child well-being and outcomes.

B. Through a Native American Lens

Native American Concepts of Family and Parenting

Due to the diversity among Native American tribes, there is no one uniform parenting style used by all Native Americans.[32] Yet there are certain universal cultural values that permeate much of Native culture and therefore influence parenting behavior. These include harmony with nature, creation stories, focus on humility, respect for elders and cultural customs, centrality of family and tribal life, and sharing of wealth and resources.[33] The time that family and community members spend caring for, playing with, and admiring children is cherished and highly valued. Children are often afforded as much respect as adults, with their extended family viewing them as key pieces to the family unit.

Traditional Native American parenting styles also advocate that adults avoid hitting or shouting at children. Autonomy is highly valued, and children are expected to make their own decisions and to operate semi-independently at an early age.[34]

Grandparents, aunts, uncles and cousins are often just as emotionally close to children as are their parents and siblings. In fact, at some time in their lives many Native American children live in the same household with grandparents, aunts, uncles and cousins. Roles and relationships among tribal members can also be interchangeable. For example, it is common to describe some family members as parents even if they are older sisters or aunts by marriage. [35] Family Preservation program instructors must keep these cultural norms in mind when delivering relationship education. In fact, a number of programs invite other family members who serve as surrogate parents into their classes.

Native American parenting curricula use a variety of strategies to make their instruction culturally relevant. A parenting curriculum developed by the National Indian Child Welfare Association, titled *Positive Indian Parenting*, encourages tribes to use storytelling about past

[32] Mosier, Joan M. (2001). Parenting styles: A Cross Cultural Perspective. (Training outline for the Pennsylvania Child Welfare Training Program). Pittsburgh, PA: University of Pittsburgh, School of Social Work.
[33] Forehand, R. & Kotchick, B.A. (1996). Cultural Diversity: a Wake-up Call for Parent Training. Behavior Therapy, 27, 187-206.
[34] Mosier, Joan M. (2001). Parenting styles: A Cross Cultural Perspective . (Training outline for the Pennsylvania Child Welfare Training Program). Pittsburgh, PA: University of Pittsburgh, School of Social Work.
[35] Clarke, Jennifer (1991). A Gathering of Wisdoms: Tribal Mental Heath, A Cultural Perspective, Swinomish Indian Tribal Community, Washington 98257 ISBN 9-631016-0-9 Library of Congress 91-066121

childrearing practices that involved keeping children close and protecting them from harm. It also taps into the importance of spirituality by suggesting that parents of troubled or needy children hold a spiritual ceremony for the child in accordance with tribal culture. The ceremony highlights the importance of the family coming together to support the child and openly expressing their concerns and hopes for the child.

Responsible Fatherhood

Research supports the finding that a loving and nurturing father improves outcomes for children, families and communities. Studies find that fathers who live with their children are more likely to have a close, enduring relationship with their children. Additionally, the children of involved and loving fathers are significantly more likely to exceed academically, exhibit empathy and pro-social behavior, and avoid damaging behaviors including drug use, truancy, and criminal activity. [36] In many Native American tribes, fathering is not the sole responsibility of a biological father. Other male family members—grandfathers and uncles— have explicit responsibilities in regards to childrearing. For example, in the Dakota culture, males on the paternal side, *tiyospaye*, take responsibility for their sisters' children. The biological fathers and the *tiyospaye* fathers have the responsibility of providing each child with guidance and emotional support.

Men who assume fatherhood responsibilities in the Native American community face a unique set of challenges in meeting their obligations. High poverty levels, the lingering effects of boarding schools that robbed many boys of the experience of being parented by their own fathers, and other historically traumatic events have contributed to a sense of economic and emotional powerlessness that may compromise their ability to parent well.

According to a number of Family Preservation Program providers, housing, legal issues, unemployment, substance abuse, and parenting are among the major issues that fathers in their programs confront. Therefore, programs typically partner with housing, employment and mental health agencies to connect fathers with helpful resources. Additionally, a number of programs incorporate cultural practices to promote good parenting and the sharing of challenges between fathers. For instance, the Greater Minneapolis Council of Churches program provides a weekly drumming group for fathers and their children. The program also offers bi-weekly sweat lodge opportunities where fathers can relax and communicate with each other. The Native Pride program in New Mexico encourages fathers to research the sacred rites of their tribe and determine how they can draw strength from them. During a three-day men's retreat, the program offers cultural activities such as learning Indian sign language, making arrowheads from flint, participating in talking circles and learning prayer songs.

Grandparents Raising Grandchildren

Overall, in 2000 about 6 percent of Native American and Alaska Native children were cared for by their grandparents, a rate comparable to that of African Americans, somewhat higher than that of Hispanics (4.1 percent), and significantly higher than that of Whites (1.3 percent).[37] Yet in some Native American tribes it is estimated that up to 60 percent of children under the age of 18 are being raised by their grandparents. [38] Historically, grandparents have been held in high esteem in Native American culture, respected for their wisdom and for being keepers and teachers of cultural tradition. In the past, grandparents in many tribes would care for grandchildren to allow mothers to gather food. Today, grandparents are increasingly playing a surrogate, and not a supplemental, childrearing role.

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[36] National Responsible Fatherhood Clearinghouse. "Frequently Asked Questions: The Importance of Fathers." Available at http://www.fatherhood.gov/faq/importance.cfm

[37] American Indian/Alaskan Native Grandparents Raising Grandchildren: Findings from the Census 2000 supplementary Survey. (2005) Available at http://www.accessmylibrary.com/article-1G1-132226488/american-indianalaskan-native-grandparents.html

[38] Administration for Native Americans: Family Preservation Initiative. http://www.acf.hhs.gov/programs/ana/programs/NAHMI/Index.html#primary

A number of factors account for this circumstance. Native American grandparents often feel responsible for keeping their grandchildren when they are in danger of being placed in the foster care system. [39] American Indian and Alaska Native children are overrepresented in the nation's foster care system at more than 1.6 times the expected level, according to a 2007 report by the National Indian Child Welfare Association.[40] In addition, higher morbidity and mortality rates among parents, high unemployment rates that drive parents off reservation to live and work and leave their children with on-reservation grandparents, and significantly high Native teen pregnancy rates (grandparents often care for the baby so the teen can finish school) all contribute to high surrogate parenting rates among Native grandparents. However, in some cases, Native American grandparents actively seek out caretaking responsibilities to expose their grandchildren to traditional practices, habits, and thinking.[41]

Grandparents raising grandchildren has been an increasing trend across cultures in the U.S. Between 1970 and 1997, the number of children under age 18 living in grandparent-headed households in the U.S. increased by 76 percent.[42] However, according to the National Indian Council on Aging, Inc., the circumstances under which Native American grandparents raise grandchildren differ from those of the larger culture. Native American grandparents generally have fewer financial resources, face a larger age gap between themselves and their grandchildren, and often do not drive. Even among their non-care giving Native peers, Native American grandparents are more likely to live in poverty, to not speak English, to not access social service benefits to which they are entitled, and to be in poorer health. More than one in three Native grandparent caregivers have a functional limitation. While one-third live in poverty, only one-quarter access welfare benefits.[43]

As noted, Native American grandparents often have the explicit responsibility of teaching traditional cultural values and customs to their grandchildren.[44] Given the important role that they play in Native American families, Family Preservation programs can use a myriad of strategies to involve grandparents in their programs, such as by offering storytelling opportunities for grandparents during classes to teach about tribal history, traditions, and customs. Programs can also stage activities in which grandparents teach children basket weaving, beading, drumming and other traditional Native American activities, engage children in tribal dances, and offer time for them to teach the tribal language. Along with maximizing the benefits that grandparents bring to their grandchildren, Family Preservation program providers should be aware of the health status and financial circumstances of their grandparent clients. At least one study on Native grandparenting found that due to high poverty rates, grandparents were finding it difficult to feed their grandchildren.[45] Program providers should take the time to identify important community resources to which they can refer grandparents, such as food pantries, the local welfare office, and free clinics run by the Indian Health Service, and identify transportation services that can connect grandparents with needed services.

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[39] Mooradian, J.K., Cross, S. L., & Stutzky, G.R. (2006). Across Generations: Culture, History, and Policy in the Social Ecology of American Indian Grandparents Parenting their Grandchildren. Journal of Family and Social Work, 10(4), 81-101.
[40] National Indian Child Welfare Association (2007). Time for Reform: A Matter of Justice for American Indian and Alaskan Native Children. Available at http://www.pewtrusts.org/uploadedFiles/wwwpewtrustsorg/Reports/Foster_care_reform/NICWAReport.pdf
[41] American Indian/Alaskan Native Grandparents Raising Grandchildren: Findings from the Census 2000 supplementary Survey. (2005) Available at http://www.accessmylibrary.com/article-1G1-132226488/american-indianalaskan-native-grandparents.html
[42] Ibid
[43] Ibid
[44] Administration for Native Americans: Family Preservation Initiative.
[45] American Indian/Alaskan Native Grandparents Raising Grandchildren: Findings from the Census 2000 supplementary Survey. (2005) Available at http://www.accessmylibrary.com/article-1G1-132226488/american-indianalaskan-native-grandparents.html

C. Resources

Exhibit 5 contains resources on parenting, with a specific focus on involving fathers and grandparents.

Exhibit 5

Please note ACF does not support one organization or curriculum over another. This guide is not an all-inclusive list of all the resources that may be available on these topics.

Resource	Description	Website
Responsible Fatherhood		
Consumer Guidelines to Selecting Curriculum for Use in Fatherhood Programs; National Responsible Fatherhood Clearinghouse (NRFC)	This is a guide on how to select a fatherhood curriculum.	http://www.fatherhood.gov/documents/curriculumguide.pdf
Native Pride – The Good Road of Life: Responsible Fatherhood Curriculum	Funded by the Administration for Native Americans, this is a culturally competent fatherhood curriculum.	For a copy of the curriculum contact Clayton Small, 505-897-7968
Working With Native American Fathers	This fact sheet describes a Head Start fatherhood initiative operating on the Red Cliff Reservation in Northwest Wisconsin	http://eclkc.ohs.acf.hhs.gov/hslc/For%20Parents/Everyday%20Parenting/Fatherhood/edudev_art_00111_072305.html
Fatherhood/ Motherhood is Sacred Curriculum; Native American Fatherhood and Families Association	This curriculum was developed by a Native American father to enable parents to strengthen character and integrity by building upon proven and motivating principles of Native American heritage. Participants gain a deeper understanding of how to strengthen and unite families through responsible fatherhood and motherhood. The program creates a link between past and present generations.	Call 480-833-5007 for curriculum pricing and certification. More information available at http://nativeamericanfathers.org
White Bison Website	This website describes the services and resources offered by White Bison, Inc., a nonprofit group that offers sobriety, recovery, addictions prevention, and wellness learning resources to the Native American community nationwide. The group conducts parenting, fatherhood, and motherhood training.	http://whitebison.org/welbriety-training-programs/families.htm
"What Works" in Fatherhood Programs? Ten Lessons from Evidence-Based Practice. NRFC	This document examines promising practices gleaned from evaluations of successful Responsible Fatherhood programs.	http://www.fira.ca/news-release.php?id=47
Elements of Promising Practices for Fatherhood Programs: Evidence-Based Research Findings on Programs for Fathers. (2007) NRFC.	This report summarizes only those fatherhood programs that have been subjected to rigorous evaluation research. Programs summarized offer some early answers about what has worked, and what has not worked, across diverse groups of fathers in varied communities.	http://basis.caliber.com/cwig/ws/library/docs/fatherhd/Blob/64589.pdf?w=NATIVE%28%27BASIC+ph+is+%27%27Promising+Practice+Reports%27%27+AND+AUTHORS+ph+like+%27%27National+Responsible+Fatherhood+Clearinghouse%27%27%27%29&upp=0&rpp=-10&

Resource	Description	Website
Responsible Fatherhood		
Ten Key Findings from Responsible Fatherhood Initiatives. (2008) The Urban Institute.	This brief discusses key findings from five major demonstration programs that focused on improving employment and earnings, child support payments, and parental involvement among low-income noncustodial fathers.	http://www.fatherhood.gov/documents/fatherhoodluncheskeyfindings.pdf
A Father's Laughter: Sharing the Fun and Joy of Childhood. (2008) NRFC.	This tip sheet discusses the benefits of being able to laugh with your family—how it can open lines of communication between fathers and their children. Children will be more comfortable sharing their thoughts and feelings—even admitting mistakes—which can be the starting point for important conversations about conduct and character.	http://www.fatherhood.gov/documents/fatherslaughter.pdf
Unbreakable Bond: Strength of a Father's Love. (2008) NRFC.	This tip sheet addresses the tasks of being a loving father: spending time with one's children, building listening and communication skills, learning about the different stages of child development, becoming familiar with the strengths, weaknesses, and personalities, and specific needs of one's children.	http://www.fatherhood.gov/documents/unbreakablebond.pdf

Resource	Description	Website
Absentee Parent Involvement		
Couple Relationship Quality and Father Involvement; NRFC	This document examines the relationship between the mother and the father and how it impacts the father's involvement.	http://basis.caliber.com/cwig/ws/library/docs/fatherhd/Blob/64934.pdf?w=NATIVE%28%27TI+ph+is+%27%27Responsible+Fatherhood+Spotlight%27%27%27%29&upp=0&rpp=10&order=native%28%27year%2FDescend%27%29&r=1&m=2
Couple Relationship Quality and Co-parenting; NRFC	This document explores the relationship between the mother and the father and factors that affect co-parenting.	http://basis.caliber.com/cwig/ws/library/docs/fatherhd/Blob/66166.pdf?w=NATIVE%28%27BASIC+ph+is+%27%27NRFC+Spotlights%27%27+AND+TI+ph+is+%27%27Couple+Relationship+Quality+and+Coparenting%27%27+AND+AUTHORS+ph+like+%27%27National+Responsible+Fatherhood+Clearinghouse%27%27%27%29&upp=0&rpp=-10&order=native%28%27year%2FDescend%27%29&r=1&m=1

Resource	Description	Website
Absentee Parent Involvement		
Employment, Economic Stability & Father Involvement; NRFC	This tip sheet describes how financial strain and economic instability impacts father involvement	http://basis.caliber.com/cwig/ws/library/docs/fatherhd/Blob/59212.pdf?w=NATIVE%28%27TI+ph+is+%27%27Responsible+Fatherhood+Spotlight%27%27%27%29&upp=0&rpp=10&order=native%28%27year%2FDescend%27%29&r=1&m=8
Getting Non-custodial Dads involved in the lives of Foster Children; The Urban Institute	This fact sheet discusses how to get non-custodial fathers involved in the lives of foster children	http://www.urban.org/UploadedPDF/310944_caring_for_children_3.pdf
Having the Poor Nonresident Dads Do More; The Urban Institute	This fact sheet discusses how to involve non-resident low-income fathers	http://www.urban.org/UploadedPDF/ShortTakes_3.pdf
Obligating Dads: Helping Low-income Noncustodial Fathers do more for their Children. (1999) The Urban Institute.	This paper discusses a number of federal policies that could be used to help fathers meet their child support obligations, including welfare to work programs, and using TANF (federal welfare reform) dollars for non-custodial fathers.	http://www.urban.org/UploadedPDF/sf_2.pdf
Family Structure, Father Closeness, & Drug Abuse; National Fatherhood Initiative	This report examines drug abuse by the father and how it affects the family unit.	http://www.fatherhood.org/downloadable_files/DrugAbuse.pdf

Resource	Description	Website
Parenting Skills		
Positive Indian Parenting: Honoring our Children by Honoring our Traditions; National Indian Child Welfare Association	This curriculum offers lessons and exercises on childrearing, storytelling, how to offer praise, and traditional Native behavior management	http://www.nicwa.org/resources/curriculum/?p=Curriculum_12
Praise with Purpose: Encouraging Children to Succeed. (2008) NRFC	This tip sheet discusses how fathers can communicate using positive and encouraging language with their children.	http://www.fatherhood.gov/documents/praisewpurpose.pdf
Positive Indian Parenting Guide; Association of American Indian Physicians	This guide is designed to help Indian parents and families in applying traditional values and skills into their own family culture and into the task of raising children.	http://www.aaip.org/?page=WELLNESS
The Courage to Fail: Dealing with Life's Lessons. (2008) NRFC.	This tip sheet helps fathers teach their children how to handle failures so they are not defeated by them but learn from them.	http://www.fatherhood.gov/documents/couragetofail.pdf

Resource	Description	Website
Parenting Skills		
Healthy Relationships: Letting go of the Past. (2009) NRFC.	This tip sheet addresses how by understanding how early circumstances have had an impact on your life, you can begin to overcome negative habits and thinking that can affect your relationships now and in the future.	http://www.fatherhood.gov/documents/healthyrelationships.pdf
5 Needs of Daughters. (2007) National Center for Fathering.	This tip sheet describes five crucial elements fathers can provide for their daughters: comfort, guidance, encouragement, vision, protection.	http://www.fathers.com/content/index.php?option=com_content&task=view&id=259&Itemid=63
5 Needs of Sons. (2007) National Center for Fathering.	This tip sheet describes five crucial elements fathers can provide for their sons: a plan, an example, a monitor, moral and spiritual benchmarks, and love.	http://www.fathers.com/content/index.php?option=com_content&task=view&id=273&Itemid=63
4parents.gov	This Web site helps parents talk with their pre-teens or teens to discuss ways to handle situations such as: 1) waiting to have sex, 2) dealing with risky behaviors and other challenges, and 3) sexual development and reproduction.	http://4parents.gov/
Indian Child Welfare Law Center (ICWLC)	This non-profit, legal services organization provides legal representation to parents, family members, Indian custodians and children who are involved in legal matters governed by the Indian Child Welfare Act.	http://www.icwlc.org/

Resource	Description	Website
Grandparents Raising Grandchildren		
National Society for American Indian Elderly	This website describes the goals and activities of the Society, which was established to improve the quality of life for underserved, rural, and on-reservation American Indian senior citizens by supporting a network of tribally established and administered services, such as nutritious home delivered and group meals, and personal in-home services so that American Indian elderly can stay in their homes	http://www.nsaie.org/
National Indian Council on Aging (NICOA) Website	This website describes the services and activities of NICOA, a national organization that advocates for improved health and social services for Native elderly persons. It provides a clearinghouse for information on issues affecting Native American and Alaska Native elderly.	http://www.nicoa.org/

Resource	Description	Website
Grandparents Raising Grandchildren		
Grandparents Raising Grandchildren: A Call to Action; Administration for Children and Families, Region IV, DHHS	The focus of this paper is to describe the incidence of grandparents raising grandchildren in ACF Region IV; illustrate the collaborative efforts occurring among federal, state and local agencies in the Atlanta community that may serve as a model for other localities; and suggest federal options to address ongoing/ future challenges for grandparent-headed families within the region. (Region IV includes Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, and Tennessee).	http://www.acf.hhs.gov/opa/doc/grandparents.pdf
American Indian/Alaskan Native Grandparents Raising Children: Findings from the Census 2000 Supplementary Survey (2005)	This article presents some historical context and contemporary sociocultural and other factors that help explain the higher rates of grandparent care giving in AI/AN communities. Study methods and findings including the prevalence of grandparent care giving among the AI/AN population age 45 and older are presented along with a profile comparing AI/AN grandparent caregivers in this age group with their non-care giving AI/AN peers.	This article can be viewed for free at http://www.accessmylibrary.com/article-1G1-132226488/american-indianalaskan-native-grandparents.html
Tip Sheets for Parents and Caregivers, Raising Your Grandchildren; Child Welfare Information Gateway	Tip sheet on how to raise your grandchildren.	http://www.childwelfare.gov/pubs/res_guide_2009/ch_six_raise.cfm
Grandparents Raising Grandchildren (six- part series) University of Florida Extension	These publications address understanding grandchildren's behavior, understanding the grandparent/grandchild relationship; accessing community resources; and understanding legal issues related to custody.	http://edis.ifas.ufl.edu/topic_book_grandparents_raising_grandchildren
Extreme Grand parenting by Tim and Darcy Kimmel (2007)	This book, available for purchase, discusses the differences between traditional grandparents and the new generation of grandparents and offers principles and recommendations for grand parenting in the 21st century. It explores the characteristics of current grandparents, the assets grandparents bring to their grandchildren, the roles of grandparents in family life, and opportunities for grandparents to help their families dealing with a variety of circumstances, including divorce.	http://www.amazon.com/Extreme-Grandparenting-Tim-Kimmel/dp/1589974603

Resource	Description	Website
Grandparents Raising Grandchildren		
From Dads to Grandparents to Parents in Recover: States' Experiences Supporting Diverse Populations. (2004) Circle of Parents	This resource profiles the experiences of efforts in nine states to provide self-help parent support groups to: fathers; grandparents raising grandchildren; incarcerated parents; parents raising children with special needs; parents in recovery; and rural parents.	http://www.circleofparents.org/downloads/CircleofParents_Recovery.pdf
National Center on Grandparents Raising Grandchildren; Georgia State University	Website includes information on grandparent programs by state, reports, resources page with related website, etc.	http://chhs.gsu.edu/nationalcenter/
Grandparents Raising Grandchildren: Legal and Policy Challenges.	Grandparents Raising Grandchildren: Legal and Policy Challenges. University of Wisconsin-Extension and Purdue Extension. This is a three-session, video-based program consisting of a videotape and a CD ROM that contains background information for the facilitator, detailed plans for the educational sessions, handouts and additional materials. The program is designed for grandparents who are raising grandchildren, relatives who are raising kin, the professionals and paraprofessionals who work with them, and interested community members.	http://www.brookdalefoundation.org/RAPP/RAPPresources.html (available for $35.00)

VI

Items To Consider In Implementing Elements Of Family Preservation Programs

Section VI: Items to Consider in Implementing elements of Family Preservation Programs

This section includes a checklist of items to consider in program implementation, staffing, making programs culturally relevant, and partnering with other organizations.

_____*Staff Training:* Do staff keep abreast of the most prevalent family strengthening issues? Do they know the most recent statistics? Are they trained properly on how to incorporate these issues into their programs?

_____*Cultural Relevancy:* Does the program take into account the unique challenges that Native American families and communities often face concerning family strengthening issues? What tactics does the program use to incorporate culturally relevant practices?

_____*Relevancy to Local Community:* Does the program take into account what family strengthening issues exist in the local community? Does the program consistently devise strategies to incorporate these issues into the program?

_____*Partner Organizations:* Does the program partner with organizations involved in family strengthening issues? How does the program ensure that their family preservation program is seen as an important forum for addressing these issues?

_____*Referral Resources:* Does the program provide adequate referral resources to participants so they can access other community programs that address family strengthening issues? Do they make these resources available on their website and at their classes?

_____*Recruitment:* Does the program perform outreach to populations that are facing family strengthening issues? Does the program perform this outreach at the appropriate places? For example, does it visit senior centers to reach out to grandparents raising grandchildren, or substance abuse treatment centers to reach out to potential participants in this population?

_____*Class Structure:* Do the class lessons address family strengthening issues in a sensitive and constructive manner? Are the lessons spaced out so there is time to absorb the necessary information? Are the classes scheduled at times and in locations that are convenient to the target participant group?

APPENDIX:

TIP SHEETS SPECIFIC TO NATIVE AMERICAN COMMUNITIES

Tip Sheet: Cultural Adaptations for Family Preservation Programs Serving Native Americans

1. How can programs adapt curricula to be utilized in their community?

- Conduct assessments of the target audience to determine the type of curricula needed. For example, if your target audience is youth you would want to choose a curriculum that covers topics that are important to youth such as self-esteem, life skills, dating violence, etc. Curriculum with topics such as parenting is more appropriate for adults.
- Pilot the chosen curriculum in a focus group to determine any adaptations that will need to be made in order to ensure it is culturally and community appropriate.
- Consider forming an advisory group to help review any adaptations suggested by the focus group.
- Make the following adaptations to curricula:
  - Include additional topics more specific to the community's beliefs and culture. This could also include incorporating knowledge of culture, tradition and teachings into lesson plans.
  - Revise presentation and learning techniques to include storytelling, traditional arts, language, and talking circles which can explain lessons in a more culturally appropriate way.
  - Include cultural activities such as drumming, sweat lodges, traditional crafts, and language to teach relationship skills as well as allow participants to better identify with their culture and community.
  - Recognize historical trauma in the lessons and how those trauma impact families today.
  - Change length of workshops and activities to account for seasonal events as well as subsistence activities.

2. What are some strategies communities have utilized to include culture in program activities?

Below are some strategies current ANA grantees recommend based on their experiences:

- Include historical information on familial roles throughout the community's history. For example, in the Navajo Tribe, the paternal uncles have traditionally had the duty of identifying potential mates for their nieces. In selecting a mate, the uncles examine how the potential relationship would benefit the community.
- Ensure activities relate to local relationship views. Shiprock Home for Women and Children states it is critical not to promote a stereotypical view of romance. In the Navajo community, marriage is based on commitment and making the community a good place to live. In Hawaii, Keiki O Ka Aina Family Learning Center encourages couples to look toward each other and their children to find happiness, instead of to the outside world. This emphasis on finding happiness within your family is a central component of Native Hawaiian culture.

- Incorporate Native games, music, traditional foods, and the Native language as a way to incorporate cultural traditions. In California, the Riverside San Bernardino County Indian Health, Inc. program invites bird singers to perform for the youth to demonstrate traditional love songs and explain how relationships developed and flourished amongst people in the past.
- Incorporate elders in activities as mentors and storytellers. Elders have immense knowledge and wisdom on the traditions, values, and beliefs of the community. Elders can be utilized to mentor youth in an intergenerational group setting.
- Utilize traditional healers to provide traditional services to community members.
- Include traditional gatherings like Pow Wows, harvest festivals, gathering feasts, traditional ceremonies, etc. as a way to bring families together.

Tip Sheet:
Effective Retention Strategies for Family Preservation Programs Serving Native Americans

1. How can program staff determine the type of activities that will help retain participants?

Program staff should conduct a community assessment prior to project implementation or early in the project to determine the community's interest in participating in the project and any barriers that could reduce participation. An effective assessment tool is a community survey. Your survey can include the following:

- Checklist of services that may be offered by the program. This will allow the program staff to determine the pressing needs of the community. This can include family violence services, substance abuse services, pre-marital education, relationship skills education, parenting education, etc.
- Questions about interest level in the type of activities you may offer, such as workshops, weekend retreats, family nights, etc. Ask about which workshop schedules work best for them. For example, would they prefer two hours once a week for twelve weeks or three eight-hour workshops on different weekends? Ask if couples or parents want to participate in activities with or without their children. Remember it is important that couples and parents have quality time together (without children) as this is crucial towards maintaining strong relationships.
- Questions that allow you to determine barriers to participation in program activities. For example, would transportation need to be provided in order for an individual to participate? Would they require childcare? Would at-home classes work better?
- Questions to determine if cultural activities should be included in project activities. If so, which activities would individuals prefer? Drumming, storytelling, beading, language learning, etc.

2. What are some specific strategies to retain participants?

- **Convenience:** Choose locations and times that are convenient for participants. For example, if your community has many working individuals, ensure workshops and activities occur after working hours. If the program is located in a rural area and there are transportation challenges, choose class locations that are in a central place with ample parking and safe facilities. Shiprock Home for Women and Children conducts activities on weekday evenings as a convenience to participants. Many of these participants drive long distances to town for work during the week. To ask the participants to commute on the weekend as well would have been a burden.

- **Set the Mood:** Treat participants with respect from first contact. Staff should always be positive, enthusiastic and offer supportive comments and encouraging words. Remind participants that they are in a safe place that does not tolerate statements of criticism or blame. It is also important to set ground rules and expectations for class activities.
- **Expectations:** Hold orientation sessions at the beginning of a multi-week session in order to clearly explain ground rules, introduce the program mission, discuss project benefits and allow individuals the opportunity to continue or back out. If a person backs out during the orientation, the program manager can then fill the vacant spot before workshops begin.
- **Benefits and Incentives:** Class sessions should have a male and female facilitator to ensure that men and women feel equally represented in program activities, which in turn will help with participant retention. Provide participants quality time together without children or distraction. This time is highly valued by participants. If funding allows, offer transportation, childcare and food in order to reduce barriers to participation. One idea is to provide participants with a plant at the beginning of the workshop series. This plant can symbolize the relationship and couples can take them home, nurture and care for it and bring it back at the end of the workshop series. This not only teaches the couples how to nurture their relationship but also represents the couple's effort in growing the relationship.
- **Fun and educational activities:** Provide families the opportunity to spend quality time together while learning new relationship skills. Family nights, weekend retreats, date nights, youth camps, candlelit dinners, and other themed activities which have companion lessons are recommended.

Tip Sheet:
Effective Marketing and Recruitment Strategies for Family Preservation Programs Serving Native Americans

1. What are some marketing strategies that have worked for communities?

- **Program Flyers and Brochures:** Flyers and brochures can be very useful. Ensure they include important information about the program (program name, contact phone number, logo, and any other information you think will grab your audience). Wording should be informational and direct. Consider including a brief listing of class topics in the flyer so the audience knows what to expect.
- **Radio and Television:** Target specific stations with a high Native following and make commercials enticing yet straight to the point. Talk with the stations and they may be willing to provide free or reduced cost advertising. For television, early morning or evening spots work best as those are the times that most parents are watching television.
- **Know Your Audience:** Know who you are talking to and what they like. For example, Keiki O Ka Aina Family Learning Center in Hawaii recognizes that, in terms of program offerings and ambience, men tend to like food and women like romance and child care. So they developed a program that included a candlelit dinner (food for the men and romance for the women) before each session and also provided child care to allow the participants quality time alone. Child care helped the program recruit and retain participants.
- **Partnerships:** Take the time to develop partnerships in your community with other agencies and non-profit organizations because these partnerships can be used as referral agencies and may help to recruit participants to your program. Make sure to develop partnerships with those that you know support your organization's mission and serve the same target audience.

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