

NICWA NEWS

Quarterly Newsletter • Summer/Fall 2021

The **LATEST**
INSIDE

Leading the Way





National Indian Child Welfare Association
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The National Indian Child Welfare Association (NICWA) is a nonprofit, membership-based organization dedicated to the well-being of American Indian and Alaska Native children and families. Headquartered in Portland, Oregon, NICWA serves tribes, individuals, and private organizations throughout the United States and Canada by serving as the most comprehensive source of information on American Indian child welfare and acting as the only national Native organization focused on building tribal capacity to prevent child abuse and neglect.

Our Mission

The National Indian Child Welfare Association is dedicated to the well-being of American Indian and Alaska Native children and families.

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NICWA News is the quarterly newsletter for members and donors of the National Indian Child Welfare Association. Membership is available in multiple levels starting at \$35. For reprint requests, additional copies, or other information, contact us at info@nicwa.org



Contents

4 Policy

5 Inside NICWA

6 Native Youth Leading the Way: Generational Joy

8 Programs

10 Trainings and Events

11 Membership

Message from the Executive Director

Dear NICWA Members, Sponsors, Donors, and Friends,

Welcome to the Summer/Fall double issue of *NICWA News*. This issue embraces the theme “Leading the Way.” Messages of colonization—“the colonial lie,” as NICWA founder Terry Cross calls it—tell us that our communities and cultures are primitive, backwards, and “less than” mainstream, White, European cultures. However, we know that Native communities and our historical practices are full of wisdom and values that the world needs today. In fact, Native communities and our ways of life frequently lead the way in many areas where the global community is searching for answers and a way forward.

While our peoples and communities were among the hardest hit by the COVID-19 pandemic, we also have the highest vaccination rates in the U.S. and led the way in sharing vaccines with our non-Native neighbors on our lands and with neighboring towns and counties. While we experienced high rates of isolation, profound unmet basic needs, and faced the trauma of staggering losses of family and community members, we adapted our ways of being together virtually, the practice of caring for one another and prioritizing the well-being of our elders, and how we grieve and heal together.

Long before this pandemic, indeed long before the establishment of this country, Native peoples led the way in our sophisticated understanding of our environment and how to live. Our science, math, architecture, and botany were advanced. Our cultures and values dictated our methods of governance, and our understanding of the interdependence of our community members and of our people with our natural environment evolved a complex stewardship. Today, more than ever, the world can learn from us and our values of interdependence, community-mindedness, balance, reciprocity, and stewardship, applying these principles to address contemporary problems in new ways.

This issue of *NICWA News* highlights several concrete examples of Native people and communities leading the way—from Native foster care alumni advocating to change the foster care system, to tribal nations across the country participating in NICWA regional child welfare redesign listening sessions to describe their needs for policy, financing, and workforce training reform.

As you engage with this issue, we’d love to hear your thoughts and reflections about how tribal communities and Native people lead in significant ways. Please post on social media, tag us @NativeChildren for Facebook or Twitter or @nicwa1983 on Instagram, or email me directly at skastelic@nicwa.org about your ideas and response to our theme.

With gratitude for your leadership in service to the well-being of Native children and families,

Sarah F. Kastelic

Sarah Kastelic, PhD
(Alutiiq)



Tribal Defendants and Federal Government Ask United States Supreme Court to Review ICWA Case

On September 3, 2021, multiple petitions were filed with the United States Supreme Court seeking review of the Fifth Circuit Court of Appeals en banc decision in *Brackeen v. Haaland*. The federal government, tribal defendants (Quinault Nation, Morongo Band of Mission Indians, Oneida Nation of Wisconsin, and Cherokee Nation), State of Texas, and private parties to the case (foster and adoptive families) all filed petitions with the United States Supreme Court asking for review of the case. You can find copies of the petitions [here](#). While the issues that the parties are asking the court to review are similar, the way they are framed for the court and the positions being taken are different between the federal government and tribal defendants, and the State of Texas and private parties. Next steps could include the filing of amicus briefs by supporters of the different parties in the case, which would be due in early October. Amicus briefs allow other entities who have a stake in the litigation to provide information to the court on particular issues they believe are important to the case. The United States Supreme Court is expected to render a decision about whether they will take the case under review sometime near the end of October. NICWA and the

other Protect ICWA Campaign partners (Native American Rights Fund, Association on American Indian Affairs, and National Congress of American Indians) will work to support the federal government and tribal defendants' litigation strategy, engage and support tribal nations, and implement a comprehensive media and communications strategy.

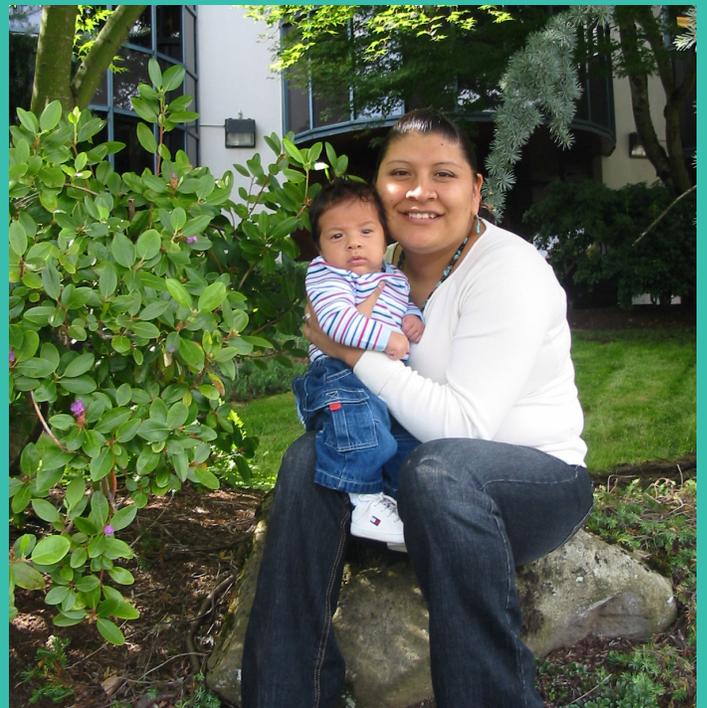
Want to keep in touch with our policy efforts?

Visit www.nicwa.org/policy-update for the latest on child and family policy-related news.

Contact NICWA's Government Affairs and Advocacy Director, David Simmons
Email: desimmons@nicwa.org

NICWA Submits Comments on Process for Review of Evidence-Based Prevention Services

On July 15, 2021, the Administration for Children and Families published a request for public comment on their Title IV-E Prevention Services Clearinghouse Handbook of Standards and Procedures. The handbook outlines the process that the Clearinghouse uses to review applications for approval of evidence-based prevention programs and services. Under the Family First Prevention Services Act (P.L. 115-123), states and tribes that operate the Title IV-E program may receive partial reimbursement for eligible prevention services that they provide to certain children and caregivers who are involved in the child welfare system. The Clearinghouse was established in 2018 and has been reviewing applications for evidence-based prevention programs and services since then. Several Indian child welfare advocates have raised concerns regarding the review process being used by the Clearinghouse to review culturally based prevention programs and services. None of the Clearinghouse's currently approved prevention programs or services are American Indian or Alaska Native (AI/AN) based. NICWA's comments focused on the challenges to fair and accurate review of culturally based programs and services within the mainstream review process being used by the Clearinghouse and the lack of



Native Clearinghouse staff to ensure bias did not enter into the review process. NICWA also noted the inequity in federally funded support for AI/AN evidence-based research studies and lack of prioritization of AI/AN topics in research grant priorities established by ACF. These two issues have contributed to a general lack of AI/AN evidence-based studies. You can find a copy of NICWA's comments [here](#).

Welcoming Rose Domnick, NICWA's Newest Board Member



In spring 2021, Rose Domnick (*Orutsararmiut Native Council*) was elected to a three-year term on the NICWA Board of Directors. Rose is the director of preventative services, behavioral health, for the Yukon Kuskokwim Health Corporation in Bethel, Alaska. She has primary responsibility for establishing traditional Yup'ik healing and promotion of healthy living as well as integrating this cultural approach into the mainstream behavioral health services. Programs are focused on healing from impacts of historical and lifetime trauma along with cultural activities to revitalize and strengthen traditional healthy living skills. Rose has been instrumental in developing these activities addressing root causes of social issues in the Yukon Kuskokwim delta for the past eight years. Her efforts have also included the development of guides and manuals to ensure that these can be grown and established in any of the communities throughout the region. Rose retired from the Alaska Department of Corrections in 2004 from her position as the superintendent of the Yukon Kuskokwim Correctional Center. Rose holds a double bachelor's degree in criminal justice and Yup'ik Eskimo and lives in Bethel with her husband, two daughters, and two grandchildren.

From Cultural Values to Online Meetings: Responding to COVID-19

Like NICWA, nonprofit organizations throughout the country and the world have orchestrated a massive shift in service delivery to keep “the work” going. Looking back to March 2020, when the news of the COVID-19 pandemic spread throughout the world, we came together as a staff for a blessing. Within 24 hours, we had made the decision to transition all of our staff to fully remote work, and our staff had access to the appropriate technology to ensure our work in service to tribal communities continued. Though there were many uncertainties, we relied on our guiding principles and values and our commitment to the well-being of Native children and families to inform our decisions.

Nonprofit organizations often meet needs that are not adequately addressed by state or federal government. We know that our Native communities were among the hardest hit by the pandemic. The collective resiliency and nimbleness of nonprofits serving Indian Country led the way to creative solutions to new challenges and new ways to gather and support each other virtually. On page 12, you can read about how NICWA pivoted in-person trainings to meet the needs of social workers for virtual training by debuting our Working with Substance-Abusing Families Online Course, and creatively updating trainings such as Positive Indian Parenting, Enhancing Basic Skills for Tribal/First Nations Child Welfare Workers, Qualified Expert Witness, and Understanding ICWA to increase participant engagement on a virtual platform. We continue to hold virtual spaces to facilitate dialogues between tribes, federal partners, nonprofits, and legal professionals as well as to “help our helpers” through our peer support monthly Mental Health Providers' Coffee Break.

NICWA's mission of being dedicated to the well-being of American Indian and Alaska Native children and families sharpened our focus as the pandemic brought additional stressors to families and communities. This reality had us look internally at our own families and well-being as individuals. Over the past year, our staff have worked together to build and maintain relationships in the virtual environment. Whether

it's a virtual baby shower, making construction paper Alutiig masks together on Zoom, sharing our own Intentional Resiliency Plans, or sharing cultural recipes on our Teams channel, we have prioritized caring for one another during such a challenging time. As we now enter the fall of 2021 and we prepare to return to the office, we acknowledge that the “normal” we are returning to may not be so normal at all. So how do we, as nonprofit organizations, support the work of our missions and our staff, acknowledging the changing circumstances moving forward? How can we return to being together in person in a good way? For NICWA, that means we will continue to stand behind our belief that our culture is our strongest resource for helping families—virtually or in person. We will continue to respect the wisdom and applicability of traditional teachings in modern practice. We will support tribal services that are child-centered and focus on building family strengths.

We know that we will eventually be together in person, and we will implement the lessons we have learned as an organization, new technology tools, and renewed commitment to our mission. It is an honor to serve with you and to allow our values to lead the way.



Native Youth Leading the Way

Last spring, NICWA had the opportunity to hear Veronica Krupnick's testimony along with other Native youth from across Indian Country during a virtual townhall with then-Representative Deb Haaland, days before her confirmation as secretary of the U.S. Department of the Interior, hosted by the National Foster Youth Initiative. We heard directly from Native youth impacted by the foster care system. Each youth shared testimony and asked questions of Representative Haaland. They shared about the importance of their heritage and culture in their lives, the challenges they were experiencing during the pandemic, and the importance of redesigning the child welfare system and what they envision in a new and improved system. As NICWA advocates for improved policies and funding supports for tribal and urban Native programs serving Native children, youth, and families, we will continue to listen to and uplift the voices of Native youth and young adults like Veronica.



Generational Joy

By Veronica Krupnick

"Who are you?" I had a therapist, as a teenager, who asked me this question over and over again for about an hour. "I'm a daughter. I'm a sister. I'm a student..." I rattled off a list, trying to appease this therapist. My frustration only grew because each time I answered, my therapist would nod, and then once again calmly ask me, "Who are you?" I did not know it at the time, but it would take over a decade of failures, successes, healing, and learning before I would even come close to having an answer to this question, and even still that answer is evolving.

As an advocate within the child welfare system, I have dedicated much of my time and energy to speaking on generational and historical trauma; addressing systemic failures, racism, and bias; and advocating for historically excluded, under-resourced, and underestimated populations. With each one of these difficult conversations, I am reminded of the accumulated familial pain and trauma that resulted in my entry into the foster care system. I recently realized that I spend less time speaking on something that is just as important, which is what my family refers to as *generational joy*.

I reconnected with my biological grandparents when I was 22 years old; the last time that I had seen them was when I was about four or five. As odd as it sounds, I was nervous about reconnecting. I had a fear of my grandparents not being able to recognize me, and there were about a million

other things racing through my mind that day. All of those concerns and fears washed away the minute I felt my grandfather's warm embrace. Standing in the middle of a restaurant crying and holding onto each other, no words were needed. This is what I mean by generational joy: that there is this light or a vibrancy within my heart that wakes up. Throughout my life, whenever I have gotten the chance to be in Indigenous spaces, to be around my Native family, to return to my great-grandmother's home, to visit the reservation I knew as home once, I reconnect to that feeling of generational joy. Maybe another way to describe generational joy would be a strong, undeniable sense of belonging or home.

I spent my adolescence running away from the hard and obvious facts: I was in foster care, I was adopted, and I was Native American. Growing up as an Indigenous youth in a predominantly White culture distanced the few Native peers I had in school, because I "didn't really know" or understand them. As a child, a teen, and even a young adult, I was often referred to by my peers as being "White-washed," "Westernized," "an Apple," and "not Native enough." Due to my upbringing and distance from my culture, I experienced lateral violence and cultural isolation, resulting in always feeling that there was a piece of myself that was missing. As an adult, I discovered that piece was that feeling of generational joy. Against all my fears, I accepted a position working with a local Indigenous women-led nonprofit.

I facilitated space with Native youth in the local pueblos where I was part of conversations about relationships, respect, body sovereignty, and much more. What was eye-opening for me were the cultural connections and teachings that had been woven through the curriculum. The more I facilitated, and the more I was in these spaces with these young people, the more I felt like I was truly embracing my full self and my generational joy.

I believe this connection back to that feeling of generational joy led me to my purpose. After all of these years, I finally have an answer to that question: “Who are you?” I am a thriving, unapologetic, heart-led Indigenous leader who supports the holistic well-being and healing journey of Indigenous people and those who have been impacted by the foster care system. I know that I would not be the leader, advocate, and voice that I am without this connection back to my roots and community. My hope is that other young people who have been placed outside of their culture are able to maintain their connections to their heritage and communities and are reminded that they too have generational joy.



Donors like you make this work possible.

Renew your support or make your first gift now to help Native children and their families thrive at [NICWA.org/donate-online](https://www.nicwa.org/donate-online).

Veronica is an enrolled member of the Hopi Tribe of Arizona and also has Jemez Pueblo and Navajo heritage. Veronica graduated from Fort Lewis College with a bachelor of arts in public health in 2017 and will be attending New Mexico Highlands University in the fall, pursuing a master of social work degree. She has spent the last two and a half years following her passion for supporting and working with youth, as well as establishing herself as a local, state, and national young leader within child welfare. Currently, Veronica is the foster youth advocacy program coordinator for Court-Appointed Special Advocates (CASA), where she is able to provide support and education for CASA volunteers, and where she serves as an advocate and peer mentor for transitional aged youth in foster care between 14 to 18 years old. As a foster alumna, she is able to use her personal experience with foster care and adoption to connect and relate to the young people she works with, and to provide authentic insight and lived experience perspective to service providers in the community. She is also a community facilitator for youth programming with Tewa Women United. This past year, she served as a member of New Mexico's House Joint Memorial 10 Task Force, a member of the National Foster Youth and Alumni Policy Council, a member of the Youth Engagement Team for the Administration for Children and Families, a consultant for Casey Family Programs, and joined Leadership Santa Fe's Class of 2021. Veronica was previously recognized by FosterClub as an Outstanding Young Leader in 2019. She aspires to be a role model as well as a supportive and positive adult for other children, youth, and young adults in the child welfare system and communities of color.

Indian Boarding Schools Gain Attention

The discovery of 215 children's bodies buried in unmarked graves at the site of the Kamloops Indian Residential School in British Columbia, Canada, in May 2021 shocked, horrified and outraged people from around the world. However, the tragic discovery was not a surprise to many Indigenous peoples because they had been told about the child deaths and graves by Indian residential school survivors, most recently documented in Canada's Truth and Reconciliation Commission. This was but one more example of how Indigenous peoples and communities in the U.S. and Canada still suffer from individual and collective unresolved grief and trauma related to the long history of parallel assimilationist policies in our countries, the commonplace practice for over 110 years of voluntary or forced removal of Native children from their families and placement in government-funded, church-run boarding/residential schools hundreds or thousands of miles away.

But the Kamloops discovery was only the beginning, and by mid-July, remains of 1,269 children were identified on four boarding/residential school campuses in Canada of boarding/residential school campuses.

According to NICWA partner the National Native Boarding School Healing Coalition (NABS), there were about 150,000 children who attended about 150 government-funded, church-run Indian residential schools in Canada compared to at least 367 known Indian boarding schools in the U.S., where in 1926, nearly 83% of school-age children were in boarding schools. Canada has a better grasp than the U.S. of the number and locations of schools, records of children who attended specific schools, records detailing the policies and treatment of children who attended those schools, and, profoundly, first-person accounts of the survivors of Indian boarding schools because of their recent efforts to uncover this sordid history.

In 2007, the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history, began to be implemented. One element of the agreement was the establishment of a Truth and Reconciliation Commission of Canada (TRC). The Canadian Government spent about \$72 million from 2007–2015 to support the TRC's work, including six years of travel across Canada to gather testimony from more than 6,500 witnesses and seven national events to educate the Canadian public about the history and legacy of the residential school system, and share and honor the experiences of former students and their families. The historical record of the Indian residential school system includes more than five million provided by the Government of Canada, now housed at the National Centre for Truth and Reconciliation at the University of Manitoba. In December 2015, the TRC published its six-volume final report, including 94 "calls to action" (or recommendations) to further reconciliation between Canadians and Indigenous

peoples. At the five-year anniversary of the release of the TRC final report, many of these calls to action remain unimplemented.

In the U.S., NABS has been working for over a decade to pursue "understanding and addressing the ongoing trauma created by the U.S. Indian boarding school policy." In late 2020, NABS and partner organizations were able to work with then-U.S. Representative Deb Haaland (D-NM) and U.S. Senator Elizabeth Warren (D-MA) to introduce a bill to establish the Truth and Healing Commission on Indian Boarding School Policy in the United States. The legislation defines "Indian Boarding School Policy" as the "policy of the Federal Government under which more than 100,000 American Indian and Alaska Native children were forcibly removed from their family homes and placed in any of 460 Bureau of Indian Affairs-operated schools, including 367 Indian boarding schools, at which assimilation and 'civilization' practices were inflicted on those children as part of the assimilation efforts of the Federal Government, advancing eradication of indigenous peoples' cultures in the United States." The purpose of the legislation was to enhance the public's awareness of U.S. Indian boarding school policy, acknowledge the cultural genocide perpetuated by the federal boarding school system, and provide a path for repairing the intergenerational harms that the policy produced. The bill did not move forward.

The discoveries of graves at Kamloops and other Indian residential schools prompted action in the U.S. In early June, now-Secretary of the Interior Deb Haaland [shared her own family's experience](#) with Indian boarding schools in a *New York Times* opinion piece. Just over a week later, she [announced the formation of the Federal Indian Boarding School Initiative](#), a comprehensive review of the troubled legacy of federal boarding school policies.

"The Interior Department will address the inter-generational impact of Indian boarding schools to shed light on the unspoken traumas of the past, no matter how hard it will be," said Secretary Haaland in the June 22 press release. "I know that this process will be long and difficult. I know that this process will be painful. It won't undo the heartbreak and loss we feel. But only by acknowledging the past can we work toward a future that we're all proud to embrace."

To be supervised by Principal Deputy Assistant Secretary for Indian Affairs Bryan Newland, the work will proceed in several phases and include collecting records and information related to the Department of Interior's own oversight and implementation of the Indian boarding school program; formal consultation with tribal nations to clarify the processes and procedures for protecting identified burial sites and associated information; and the submission of a final written report on the investigation to the secretary by April 1, 2022.

Indian Country Leading the Way: Child Welfare Redesign



Over the past year, NICWA provided a forum for tribes and Indian Country advocates through national and regional listening sessions focused on redesigning child welfare services in the United States. These sessions inform our work regarding what policies, tools, and resources are needed, and they steer our advocacy to ensure that broader, national child welfare redesign efforts are inclusive of American Indian and Alaska Native perspectives and solutions. As part of our systems change work, we are also developing four briefing papers addressing different aspects of child welfare redesign. These papers are intended for advocates, policymakers, and mainstream organizations, as well as tribes and urban Indian organizations, to assist in providing accurate and reliable information that supports effective participation and advocacy in federal, state, or tribal child welfare redesign efforts. Look for these briefing papers on the NICWA website in late October.

Getting the Most from Your Advocacy

Whether you're beginning to learn about a cause you care about or you're an expert in the field, here are some tips to help you get the most from your advocacy.

Learn about different kinds of policy. *Legislative policy* is considered by a tribal, federal, or state legislature where elected policymakers consider legislation or resolutions for enactment into law. *Administrative policy*, such as regulations or guidelines, guides the implementation of legislative policy enacted into law. *Program policy*, such as program instructions, lays out how an agency is going to carry out their work. All of these types of policy can benefit from the advocacy of people who care about the impacts on the well-being of children and families.

Develop a thorough understanding of the issue that you think needs change. Ask yourself: Who is impacted, and how? What has been done previously to address this issue? What was successful? What wasn't, and why?

Seek out different perspectives to help you answer these questions. Learn from the people the policy impacts. What are their experiences and perspectives on the issue? Seeking out others can help you identify additional people who support your advocacy and may want to work with you on a solution.

Next, determine what solutions are needed and what they might look like. You might discover that effectively addressing the issue might only require a simple policy change, such as securing funding or making the use of the funding more flexible.

Tips for effective advocacy. There isn't just one approach to advocacy. Depending on whether you are advocating as an individual or in a group, you may determine a formal presentation in a meeting is necessary, or you may focus on building relationships with more informal conversations.

While exploring ways to participate in public policy and the legislative process, remember to share your personal stories or include people who have lived experience with the issue you are trying to change. Policymakers can be more receptive and responsive to people who have personal experience with an issue. If you schedule a meeting, ensure your presentation is short and concise. Provide a brief description of the issue, how it impacts people, what has been done about it in the past, why that did or did not work, and what your policy solution is. You can use statistics, but don't overdo it. Tie in your personal connection. You may only have a few minutes to present your issue and solution, so remember to save time for questions and answers. Consider a concise document you can leave behind that succinctly reiterates the information you shared and be sure to include contact information on it. Lastly, make sure you follow up in a timely manner with any requests or information that come out of the meeting. This helps you establish your credibility as a dependable source of information and assistance.

Advocates help bring attention to issues that others may not understand or know how to solve. In child welfare, this is especially true. Go ahead and take that first step. You might be surprised at how much your advocacy can help.

Trainings and Events

Indian Child Welfare Trainings: Lessons Learned During COVID-19

At the start of the COVID-19 pandemic, NICWA transitioned the 38th annual Protecting Our Children conference, which typically gathers around 1,400 people in person, to a virtual event in just weeks. As the pandemic progressed, we saw service systems with the desperate need to ensure the safety of their communities also strive to meet the needs of children and families. The demand for continued NICWA trainings was high as we worked to transition in-person, culturally competent, and hands-on curriculum to a virtual platform. Starting in June 2020, all training institutes and community-based trainings became virtual with Zoom as the primary platform. Since then, NICWA has offered 11 training institutes and scheduled over two dozen community-based trainings.

What NICWA staff and trainers learned early on is that the need for virtual training extends beyond the pandemic. The “lockdown” in our communities and homes created opportunity for NICWA members and trainees because of trainings moving online. During this online transition, we trained on topics including Positive Indian Parenting, Enhancing Basic Skills for Tribal/First Nations Child Welfare Workers, Working with Substance-Abusing Families, and

Understanding ICWA. Virtual trainings are a cost-effective way for child welfare workers and others working in the field to access trainings without paying for flights and travel expenses. Additionally, virtual trainings are time saving and allow attendees to miss fewer meetings and time with parents and youth in their already full caseloads.

Of course, we also know that relationship-building and connection are a huge part of community for those working in tribal child welfare, so we will continue to balance our online offerings by reintroducing in-person trainings. We are looking forward to finally gathering next April for our 40th Annual Protecting Our Children Conference in Orlando, Florida, both in-person and virtually. We hope that this will be a grand reunion for those who can attend in person, and we will still offer a virtual platform for those who prefer to attend virtually.

This annual conference is one of the primary ways NICWA members and community partners find the most up-to-date resources and trainings pertinent to their work. We hope to see you at a training soon—visit NICWA’s website at www.nicwa.org/conference/ for more details.



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April 3-6, 2022



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Apply by October 29, 2021



Member Webinar Series with NICWA's Child Welfare Director

Joni Williams (Umatilla and Makah), NICWA's child welfare director, is joining NICWA members for a member webinar series entitled "My Journey in Tribal Child Welfare: What I Know, What I Knew, and What I Wish I Learned." In the two-part series, Joni shares her experience in tribal child welfare. She was born and raised on the Nez Perce Reservation and worked for the tribe in child welfare from 2013 to 2021.

Over the course of the two-part webinar, Joni highlights the importance of utilizing effective methods in mainstream social work while incorporating Indigenous ways of living and knowing.

The objectives of the webinars are:

1. Members will be able to share and discuss their experiences in tribal child welfare (i.e., what works and what does not).
2. Members will provide input on what resources and supports are needed to build capacity in tribal communities to decolonize child welfare.

As NICWA members, you have access to the live two-part series as well as the recordings. Make sure to access these resources through the [NICWA Members Only Portal](#).

Member Webinar Resources

One of the great perks of NICWA membership is the monthly member webinar series. From the excellent response we've received through our listening survey and member profile survey, we've worked hard to identify presenters who can provide the content that members request. You can access this content, dating back to 2016, on NICWA's Member Portal, which can be accessed [here](#). For this issue of *NICWA News*, we wanted to highlight a few member webinars which may serve you in your work:

Gentle Action Theory and Traditional Ways of Being in Serving Families

Presented by Dr. Corcoran (*Chippewa Cree*)

[Click here to watch](#)

Tools for Supporting Holistic Inclusive Adolescent Health

Presented by Northwest Portland Area Indian Health Board

[Click here to watch](#)

COVID-19: The Pandemic and the Changes it Brought

Presented by Sandy Whitehawk (*Sicangu Lakota*)

[Click here to watch](#)

Recognition of Long-Term Members— A Message from Jeremy Chase-Israel, NICWA's Member Relations Manager

The importance of NICWA members cannot be overstated. While my time at NICWA has been shaped by the isolation of the pandemic, I have learned so much from members despite physical limitations. These interactions have taken the form of chats on the phone, Zoom discussions during conference, and partnerships on webinars and listening sessions. The one element defining and binding these exchanges is passion, and the enthusiasm for NICWA's mission is best embodied by those who have long championed our work.

When I speak with a NICWA member, I love to be surprised by stories that span decades or anecdotes about working with current NICWA staff back when they first started. When I walk away from one of these conversations, I am often left in awe of how tirelessly our supporters work to protect the well-being of Native children and their families.

NICWA is a membership organization for a reason; we draw from the inspiration and knowledge of our constituency to facilitate and support our shared work. Without the support of those who recognized the potential of NICWA, we would not be where we are as an advocacy community and support network today.

To those of you who have been with us since the early days, we are honored by your commitment. And to the recent and new members: welcome to an incredible community!



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NICWA News

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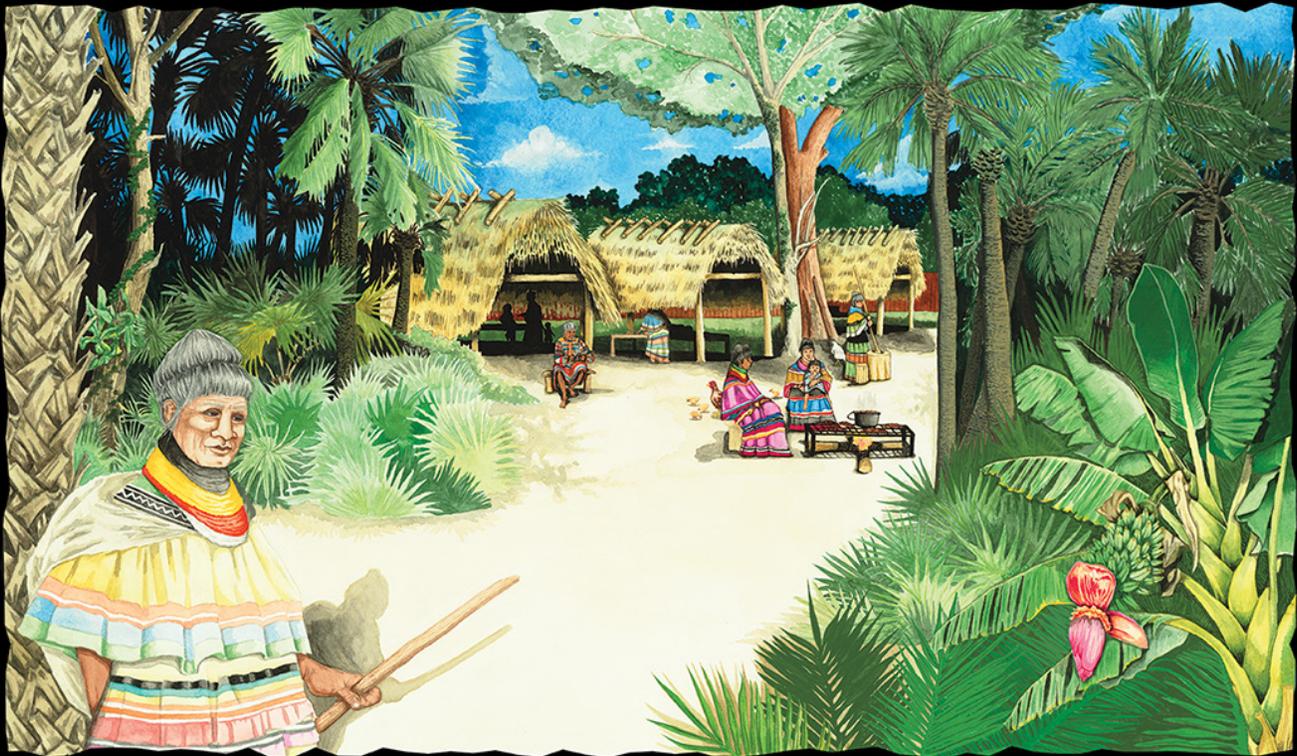
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