**Pre-Service Module:** **Engaging in Child Protective Services**

**Section 2: Engaging Families with WICWA**

**Section Learning Objectives**

By the end of Section 2: Engaging Families with WICWA, child welfare professionals will be able to:

* Understand the history and background leading up to the passage of ICWA and WICWA
* Review the requirements of WICWA
* Determine strategies to engage American Indian families
* Determine strategies to engage American Indian tribes

**Section Themes and Key Points**

Below is a summary of the themes and key points covered in this section. This summary is intended to remind learners of the key learning points addressed and assist supervisors/ coaches in understanding what was covered in order for them to guide and support the application of learning for new child welfare professionals related to this section.

1. This section introduces child welfare professionals to the federal Indian Child Welfare Act (ICWA) and the Wisconsin Indian Child Welfare Act (WICWA).  Understanding the history and requirements of ICWA and WICWA are beginning elements to engaging American Indian families and tribes.
2. This section emphasizes that it is the child welfare professional’s responsibility to ask whether the family believes they have American Indian heritage. This must be asked of each family member at every stage in the case process for each child. If there is reason to know that the child may be American Indian, all aspects of WICWA must be applied until it is determined otherwise on the court record. Only the tribe can determine who is a tribal member. Child welfare professionals identify the possibility of tribal membership and include that with the information that is reviewed with a supervisor.
3. This section identifies where to document the WICWA screening process. The form “Screening for a Child’s Status as Indian” is in eWiSACWIS and must be completed for every child, even if the child is not American Indian. This form has additional questions child welfare professionals can ask to identify American Indian children.

The “Screening for a Child’s Status as Indian” form can be found on the eWiSACWIS Knowledge Web/Template Mapping/Case Work/ICWA link: <https://dcf.wisconsin.gov/files/ewisacwis-knowledge-web/template-mapping/case-work/icwa/screening-for-childs-status-as-indian.doc>

**On-the-Job Application Activities**

Listed in this section are optional transfer of training activities to support the learner in applying the knowledge acquired during the Engaging in Child Protective Services: Engaging Families with WICWAPre-Service Module to their CPS roles and responsibilities.

These three activities are optional and are provided only to aid the child welfare professional and supervisor/coach in supporting transfer of learning from pre-service to the agency. The child welfare professional, with input from their supervisor/coach, may choose to complete all, some, or none of these activities or substitute in other activities.

Each of the three activities are described below, and a resource section to aid the post-activity supervisor/coach discussion with the child welfare professional follows the description of each activity.

**Option 1: Develop Engaging Questions to Screen for American Indian Heritage Activity**

* Develop engaging questions that you would ask to screen a family for American Indian heritage. Your questions should reflect and recognize that the family is expert in their culture and tribe. Remember to inquire about tribal laws or codes. Resources to assist:
* DCF: Wisconsin Indian Child Welfare Act Information: <https://dcf.wisconsin.gov/wicwa>
* WCWPDS: WICWA Online Resources for Caseworkers: <https://media.wcwpds.wisc.edu/foundation/WICWA_Online_Resource/>
* Review the questions you’ve developed with your supervisor or coach.

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| **Write down your questions here.** |

**Resource for Option 1: Develop Engaging Questions to Screen for American Indian Heritage Activity**

This resource section is provided to aid the post-activity supervisor/coach discussion with their child welfare professional after completion of Option 1 related to the Develop Engaging Questions to Screen for American Indian Heritage Activity.

Review the developed questions to identify whether they reflect the diversity of American Indian families that may or may not practice tribal traditions, customs, and values. Consider whether the developed questions:

* Engage the family in a discussion about their culture to gather information about what being American Indian means to them
* Keep in mind the history of forced removals of American Indian children and the impact this might have on how the family views the child welfare system in general
* Allow for a discussion about historical trauma and help the family better understand the role of CPS

**Option 2: Video “Wisconsin’s First Nations-Exemplar Profile: David O’Connor” Activity**

* Watch David O’Connor’s video, “Wisconsin’s First Nations-Exemplar Profile: David O’Connor”: <https://www.youtube.com/watch?v=aCF-pfV5i0g> (4:46)
* David O’Connor is the American Indian Studies Consultant at the Wisconsin Department of Public Instruction and in his role, connects with educators to provide support for their understanding of history, culture, and tribal sovereignty. His teaching is rooted in personal reflection and sharing stories.
* Answer the following questions and discuss with your supervisor or coach:

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| **What did you hear David say that will increase your commitment to serve the American Indian tribes and bands who reside within Wisconsin’s borders?** |
| **What information will you take away that will assist you in your engaging skills with American Indian tribes?** |

**Resource for Option 2: Video** **“Wisconsin’s First Nations-Exemplar Profile: David O’Connor” Activity**

This resource section is provided to aid the post-activity supervisor/coach discussion with their child welfare professional after completion of Option 2 related to the Video: “Wisconsin’s First Nations-Exemplar Profile: David O’Connor” Activity.

David O’Connor’s video, “Wisconsin’s First Nations-Exemplar Profile: David O’Connor” can be reviewed on the following link: https://www.youtube.com/watch?v=aCF-pfV5i0g.

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| **Background on David O’Connor and video synopsis**For David O’Connor, teaching and learning about Wisconsin’s First Nations and tribal communities is rooted in personal reflection and the sharing of stories.O’Connor says that “having an understanding of who [you are] and where you come from helps you understand how to teach about communities or cultures that may be different from your own.” His own story is one of being a father and husband, a son and grandson, a nephew and uncle, an educator, a member of the Bad River Band of Lake Superior Chippewa, and the [American Indian Studies Consultant at the Wisconsin Department of Public Instruction](https://dpi.wi.gov/amind) (<https://dpi.wi.gov/amind>).O’Connor is passionate about the opportunities he has to learn about and elevate the great work of Wisconsin administrators, teachers, librarians, and educators. This passion comes through as he shares the history, culture, and tribal sovereignty of First Nations and tribal communities of Wisconsin through conference presentations, professional development workshops, trainings, and building relationships with educators. When connecting with educators, he seeks to support their understanding of culture. This goal came through an important conversation O’Connor had with a tribal elder, in which she asked him to define culture. He called up every dictionary definition he could think of, feeling very uncertain of his response. Only later, after much reflection, did he come to realize that what she had been trying to communicate was that culture is not technical, nor is it just one thing.O’Connor reflected that “culture is everywhere … as a human being I have multiple cultures, not ​a ​culture.” He now defines culture “as relationship, or relationships, plus meaning,” and strives to make that definition relatable to those he shares it with.Starting with this foundation, O’Connor wants educators to think about how they can move from teaching about cultures to teaching culturally.He highlights three “I’s that mark the stages of this journey:*include*, *integrate*, and *infuse*. The starting stage, *include* is one in which educators introduce a resource or two, but are not yet comfortable with the content. As they build on their knowledge, they may move into the *integrat*e stage, plugging in more resources, before progressing into the *infuse* stage, where they can fluidly share information and resources throughout the whole year and learn along with their students.He recognizes that all of the stages are important, and he emphasizes that American Indian Studies should not be seen as an “elective,” but should be woven throughout the curriculum from the first day of the school year through the last.When asked about why teaching and learning about American Indian Studies is important, his response is that First Nations People of Wisconsin have always been here, are here today, and will be here in the future. Because of that historical and contemporary impact, there are so many stories to be told and heard.He shares his story with educators around the state in hopes that they will reflect, share their own stories, and learn about Wisconsin’s First Nations along with their students. |

**Option 3: “The Ways” Video Series Activity**

[*The Ways*](https://wisconsinfirstnations.org/the-ways/) is a series of stories from Native communities around the central Great Lakes. This resource explores connections between traditional ways and those of today.

* Choose 2-3 videos below that represent the tribes in your county or any of the other tribes that your county may encounter in your future practice. However, *we encourage you to view as many videos as possible to immerse yourself in the culture and history of each of the tribes. You may return to view the videos as a future resource as well.*
* **Munsee Band of Mohican:** “[Clan Mother: Healing the Community](https://wisconsinfirstnations.org/ways-clan-mother-healing-community/)”
* **Lac du Flambeau Band of Lake Superior Chippewa:** “[Hunting Deer: Sharing the Harvest](https://wisconsinfirstnations.org/ways-hunting-deer-sharing-harvest/)”
* **Oneida Nation:** “[Lady Thunderhawks: Leading the Way](https://wisconsinfirstnations.org/ways-lady-thunderhawks-leading-way/)”
* **Oneida Nation:** “[Powwow Trail: Keeping The Beat](https://wisconsinfirstnations.org/ways-powwow-trail-keeping-beat/)”
* **Red Cliff Band of Lake Superior Chippewa:** “[Lake Superior Whitefish: Carrying On A Family Tradition](https://wisconsinfirstnations.org/ways-lake-superior-whitefish-carrying-family-tradition/)”
* **Ho-Chunk:** “[Language Apprentice: Bringing Back the Ho-Chunk Language](https://wisconsinfirstnations.org/ways-language-apprentice-bringing-back-ho-chunk-language/)”
* **Menominee:** “[Living Language: Menominee Language Revitalization](https://wisconsinfirstnations.org/ways-living-language-menominee-language-revitalization/)”
* **Sokaogon Chippewa Community of Mole Lake:** “[Manoomin: Food That Grows On The Water](https://wisconsinfirstnations.org/ways-manoomin-food-grows-water/)”
* **Ojibwe:** “[Prayers in a Song: Learning Language through Hip-Hop](https://wisconsinfirstnations.org/ways-prayers-song-learning-language-hip-hop/)”
* **Ojibwe:** “[Waadookodaading: Ojibwe Language Immersion School](https://wisconsinfirstnations.org/ways-waadookodaading-ojibwe-language-immersion-school/)”
* **Lac Courte Oreilles Band of Lake Superior Ojibwe:** “[Spearfishing: A Living History](https://wisconsinfirstnations.org/ways-spearfishing-living-history/)”
* **Forest County Potawatomi:** “[Warriors Boxing: Fighting For Our People](https://wisconsinfirstnations.org/ways-warriors-boxing-fighting-people/)”
* Watch the videos and write down 2-3 points that you did not know prior to reviewing.

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| **Capture your notes here:** |

* Discuss the notes from your video review, along with the following questions with your supervisor or coach.

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| **How might this information impact your approach with American Indian families?** |
| **In what ways did the videos allow you to have a greater understanding and awareness of the issues surrounding American Indian families?** |

**Resource for Option 3: “The Ways” Video Series Activity**

This resource section is provided to aid the post-activity supervisor/coach discussion with their child welfare professional after completion of Option 3 related to “The Ways” Video Series activity. The entire series can be found at [https://theways.org/index.html#](https://theways.org/index.html)

[*The Ways*](https://wisconsinfirstnations.org/the-ways/) is a series of stories from Native communities around the central Great Lakes. This resource explores connections between traditional ways and those of today.

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| **A summary of the stories in this series:****Munsee Band of Mohican:** “[Clan Mother: Healing the Community](https://wisconsinfirstnations.org/ways-clan-mother-healing-community/)”Molly Miller of the Stockbridge-Munsee Band of Mohican shares her experience as a healer and explores the role of elders in her community. One of these roles is to bring back Native language and cultural healing practices. This can be a way to heal the historical trauma that resulted when children were taken from their families during the boarding school era. As a Clan Mother, Molly is a leader in the current grassroots efforts to help young people and bring the community together by restoring traditional culture.**Lac du Flambeau Band of Lake Superior Chippewa:** “[Hunting Deer: Sharing the Harvest](https://wisconsinfirstnations.org/ways-hunting-deer-sharing-harvest/)” Greg Johnson, a member of the Lac du Flambeau Band of Lake Superior Chippewa, is a hunter and traditional craftsman. In Hunting Deer, he shares how and why hunting is so important to his family and to his community’s health and way of life. He discusses how treaty rights for hunting allow his people to continue their traditional relationship with the natural world, including both respect for and dependence on the deer for food, crafts, and traditional art.**Oneida Nation:** “[Lady Thunderhawks: Leading the Way](https://wisconsinfirstnations.org/ways-lady-thunderhawks-leading-way/)”The Lady Thunderhawks is the Oneida Nation High School girls’ basketball team. Jessica House, a senior and captain of the team, considers how team membership affects her identity as a member of her community and the Oneida Nation. The story explores the role of the basketball team in the community and highlights the importance of language and culture in school.**Oneida Nation:** “[Powwow Trail: Keeping the Beat](https://wisconsinfirstnations.org/ways-powwow-trail-keeping-beat/)”Powwow Trail: Keeping the Beat is a glimpse inside the Oneida Nation Powwow through the eyes of Dylan Jennings, a UW-Madison student, traditional dancer, and singer with Midnite Express. Dylan explains the significance of the powwow in his life, and reflects on his multiple identities as college student, member of his tribe, youth mentor and dancer and singer on the powwow trail. The story also addresses the similarities and differences between Native tribes.**Red Cliff Band of Lake Superior Chippewa:** “[Lake Superior Whitefish: Carrying On A Family Tradition](https://wisconsinfirstnations.org/ways-lake-superior-whitefish-carrying-family-tradition/)” Lake Superior Whitefish: Carrying on A Family Tradition shares the story of the Petersons, a commercial fishing family in Hancock, Michigan. Pat Peterson explains how treaties made with the U.S. government protect her people’s right to hunt and fish in the ceded territories that once belonged to them. Though they initially faced opposition and prejudice when they moved to the area to fish, this family business is now an integral part of the community.**Ho-Chunk:** “[Language Apprentice: Bringing Back the Ho-Chunk Language](https://wisconsinfirstnations.org/ways-language-apprentice-bringing-back-ho-chunk-language/)” Arlene Blackdeer, a language apprentice for the Hoocak Waaziija Haci Language Division of the Ho-Chunk Nation, shares her experience in her community’s effort to bring back the Ho-Chunk language. The apprentice program pairs young people with elder native speakers to improve their language skills. These apprentices then go on to teach language classes in the schools and surrounding community. The story highlights the role of elders in the community in passing on cultural knowledge, and the language revitalization efforts currently under way.**Menominee:** “[Living Language: Menominee Language Revitalization](https://wisconsinfirstnations.org/ways-living-language-menominee-language-revitalization/)”Living Language shares Ron Corn Jr.’s attempt to teach his daughter, Mimikwaeh, to be a first language speaker of the Menominee language. This story explores the relationship between culture and language. Language revitalization is a struggle for the Menominee because most families speak English as a first language and are no longer able to pass their native language on to their children. Ron and Mimkwaeh’s language journey may be one the last chances to keep the Menominee language alive.**Sokaogon Chippewa Community of Mole Lake:** “[Manoomin: Food That Grows on The Water](https://wisconsinfirstnations.org/ways-manoomin-food-grows-water/)”Manoomin: Food That Grows on the Water follows Fred Ackley Jr. from the Sokaogon Chippewa Community of Mole Lake as he harvests and processes manoomin, or wild rice. He explores the importance of prayer and tradition for cultural survival.**Ojibwe:** “[Prayers in a Song: Learning Language through Hip-Hop](https://wisconsinfirstnations.org/ways-prayers-song-learning-language-hip-hop/)”In Prayers in a Song, Tall Paul explores the connections between language, identity, and landscape. He raps about how language shapes identity and about his own sense of disconnection from the lands and traditions of his ancestors. His original hip-hop brings together the modern and the traditional, illustrating some of the struggles of the urban Native experience.**Ojibwe:** “[Waadookodaading: Ojibwe Language Immersion School](https://wisconsinfirstnations.org/ways-waadookodaading-ojibwe-language-immersion-school/)”Waadookodaading: Ojibwe Language Immersion School tells a story of resilience and revitalization. This video shows how an Ojibwe immersion school integrates the tradition of sugaring into their curriculum. Your students will hear children speaking the language of their ancestors, Ojibwemowin.**Lac Courte Oreilles Band of Lake Superior Ojibwe:** “[Spearfishing: A Living History](https://wisconsinfirstnations.org/ways-spearfishing-living-history/)”Spearfishing: A Living History explores the tradition and practice of spearfishing through the eyes of Jason Bisonette, a member of the Lac Courte Oreilles Band of Lake Superior Ojibwe. Jason wants to give his son, Samuel, an Ojibwe education so that he too can become a provider for his family and community. As Jason explains, “The Ojibwe education is something we have to have to survive as Ojibwe.” But despite their importance for cultural survival, the pressures of assimilation threaten traditions like spearfishing. Even though decades of legal decisions affirm Ojibwe spearfishing rights, opposition continues. Jason is fighting to keep the tradition alive so his children can also experience “tasting that fish…having that living history.”**Forest County Potawatomi:** “[Warriors Boxing: Fighting for Our People](https://wisconsinfirstnations.org/ways-warriors-boxing-fighting-people/)” Mark Daniels Jr. reflects on the strength and support he receives from the Forest County Potawatomi Warriors Club. He shares how lessons learned in the ring transfer to life as a father in his community, “It’s always about survival. It’s about being disciplined. Then you have to take those ways and bring them into your lifestyle too.” Mark Jr. and the boxing club fight to continue their warrior tradition and make the Forest County Potawatomi community proud. |