

2022



My Two Aunties

# Facilitator's Guide

for the Cultural Family Life Skills Discussion Guide



**My Two Aunties**



**Center for  
Native Child  
and Family Resilience**



**Children's  
Bureau**

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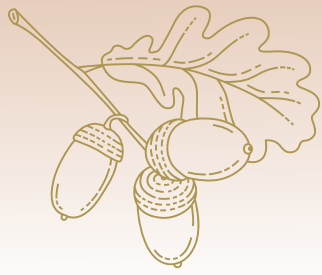
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# About This Guide

This Facilitator’s Guide for the Cultural Family Life Skills Discussion Guide provides information necessary for adapting and facilitating My Two Aunties (M2A), one of the Tribal child welfare programs developed and evaluated as part of the Center for Native Child and Family Resilience (the Center), a 5-year project of the Children’s Bureau originally founded as the National Quality Improvement Center for Preventive Services and Interventions in Indian Country.

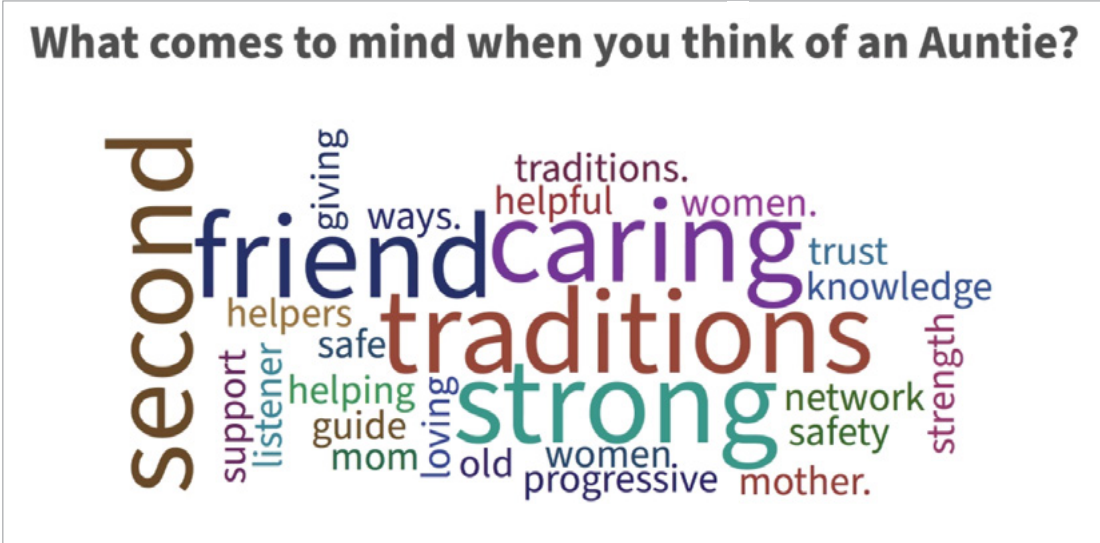
The Facilitator’s Guide will help organizations or Tribes that would like to adapt and implement M2A by providing the information necessary for adapting M2A lessons to their community and the type of training Aunties will need to practice in ways that are congruent with their culture, norms, rituals, and communities. The Facilitator’s Guide references and should be used in conjunction with the M2A Discussion Guide and the Implementation Guide.

## Vision and History

Tribal Family Services (TFS) is a department under the Indian Health Council, Inc. (IHC) and is the Tribal agent for Indian Child Welfare for the following seven Tribes: Inaja-Cosmit, La Jolla Band of Luiseño Indians, Mesa Grande Tribe, Los Coyotes Band of Cahuilla Indians, San Pasqual Tribe, Pauma Band of Luiseño Indians, and Rincon Band of Luiseño Indians.

Traditionally, “Aunties” remind their families of the proper or appropriate ways to function, live in balance, and heal. They provide mentorship as a part of their role and responsibility to family. The role of an Auntie builds upon the strengths of family legacies, patterns, and kinship traditions that have endured since time immemorial.

As part of this project, IHC sought to revitalize this role in families and communities to prevent child maltreatment and enhance overall family wellness. IHC is a firm believer in family strengths, strengths-based approaches to child welfare and family care, and the power of cultural traditions. Therefore, the innovative M2A model supports family strengthening, instills cultural family values, and addresses trauma and adverse childhood experiences. A core goal of M2A is to destigmatize and decolonize social services through a revitalization of traditional child-rearing practices. The M2A model brings together





American Indian and Alaska Native (AI/AN) cultural norms and standards of family safety with evidence-based home-visitation practices to prevent and reduce child maltreatment. M2A provides:

- In-home case management
- Trauma-informed care
- Parenting education
- Revitalization of traditional child rearing practices

TFS believes a movement toward cultural revitalization should involve the entire community, not only a specific segment of pre-defined high-risk families. As a result, the Aunties engage with all families, not just those identified “in need” of the intervention (e.g., identified as having a member of the family with substance use disorder) to ensure both the resiliency of the family and the family’s place in a Native community of wellness. As described by TFS staff, this method of “cultural maintenance” is imperative to ensuring families are healthy and free from child maltreatment.





# The My Two Aunties Program

## Program Description

The M2A model gets its name from a cornerstone of all AI/AN traditions: family. More specifically, “Aunties” provide mentorship as a part of their role in and responsibility to their families. It is the Aunties that help to impart a sense of safety, courage, discipline, and love within families and the community. In their stories, passed on and gifted from Elders, are the medicine that teaches listeners to be better people, family members, and parts of their communities. The M2A model uses local Indigenous ways and traditional child rearing practices, as imparted by the story of the three sisters, to engage parents in culturally grounded family strengthening practices. The M2A model shines a light on the fundamental importance of local Indigenous Ways of Knowing (IWOK) in preventing, healing, and intervening upon child maltreatment. The foundational concepts of M2A address:

- Family resilience
- Honor
- Respect for Elders
- Family as a part of community
- Children as gifts of responsibility

A cornerstone of IWOK as well as the M2A model is storytelling and the oral tradition, which carry the weight of wisdom passed on through countless generations. Storytelling is a critical part of the cultural fabric that deeply connects relations through time. In the traditional sense, storytelling imparts important lessons about how one should act in the world. Stories focus on how the world came to be within the community and relate human, animal, and inanimate roles and relations. Traditional stories reflect other important aspects of Native cosmologies or ways of knowing related to the seasons, nature, familial kinship relations, spirits or trickster figures, and important histories. Further, stories relay other important aspects of everyday life in communities and might center on involvement in

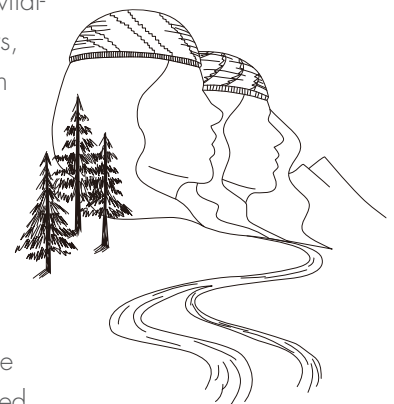


## THE STORY OF THE THREE SISTERS

The life of the river and three sisters. Three sisters were going through the forest, and as they walk, they hear the cries of babies. As they get closer to the river, they see babies floating down the river. Immediately, the first sister jumps in and starts saving all the babies she can, so they don't go down to treacherous waters. The second sister jumps in the middle of the stream and teaches the children how to float on their back and how to swim and doggy paddle to survive. The third sister goes upstream to find out why babies are falling in the river in the first place and prevent it.

powwows, sports, song, school, dance, hunting, fishing, and agriculture.

Karan Kolb, the director of the M2A program, has explained the interconnection of traditional lifeways and living in a good way to preventing and intervening upon child maltreatment. Throughout her work, she often describes life in the region before colonization and the toxic imposition of the state. Karan positions the M2A model as a way to revitalize traditional lifeways, fundamental to which are sacred responsibilities to family, environment, spirituality, and community. She often describes the vibrant and enduring health of the community before her ancestors experienced centuries of accumulated



## My Two Aunties



intergenerational trauma through exposure to racism, warfare, violence, forced removals, degradation of the land, and catastrophic disease. She highlighted the importance of understanding these traumas as a living history and ongoing experience among her people:

*What's going on in the community today is child abuse and substance abuse that are making people ill. Acorns aren't producing anymore because there are toxins in the river. The three sisters are all Aunties. The third sister finding out why all the babies are falling in the river represents all the services that TFS does around prevention (e.g., parent education and home visiting). The sister grabbing the babies represents the court involvement and trying to catch and help the families . . . . An Auntie is like another mother. She has a role to protect and to guide and to redirect. They don't even have to be a blood relative to be an Auntie (they can be in a workplace environment). She supports and holds someone accountable in a way that is not damaging and hurtful, but in a loving way. She takes care of an issue before it festers and gets to a different level (i.e., goes to the end of the river). Aunties strengthen families and communities in a nurturing way. An Auntie is a connection—another mom or resource . . . .*

## Core Components

The story of the three sisters is an allegory for the components of the M2A model. Below, we describe the three components of the M2A model, including the level of maltreatment prevention and a description of each model component and its connection to the story of the Three Sisters.

### 1. Cultural teachings and family ways within the M2A Cultural Family Life Skills Discussion Guide

Like the sister who saves the babies already in the water, the M2A model provides secondary prevention services (cultural teachings) for families with a high-risk focus, i.e., those that have one or more risk factors associated with child maltreatment, e.g., poverty, parental substance abuse, young parental age, parental mental health concerns, and parental or child disabilities.

Like the sister who teaches babies in the water how to float and swim, the M2A Cultural Family Life Skills Discussion Guide also serves as a secondary (or even primary) prevention resource for families who are not high-risk but are seeking to maintain or enhance family life skills.

The M2A Cultural Family Life Skills Discussion Guide is grounded in local stories and traditions, including traditional child rearing practices. The Discussion Guide is organized by gifts and lessons that correspond to the developmental phases of the great oak tree: Acorn Lessons, Roots of Tradition Lessons, Developing Tree Lessons, and Mighty Oak Lessons (this metaphoric framework is described in greater detail in the Discussion Guide). Each section has roughly 9–12 lessons and each lesson has associated traditional stories and ways that Aunties share with families. The Aunties facilitate the Discussion Guide lessons during virtual or in-person home visits. The duration of service delivery is contingent on family needs; however, Aunties work with families for a minimum of one year. M2A staff developed the lessons, Discussion Guide, Facilitator Guide, and training with support from the CNCFR team.

### 2. Tailored service navigation and holistic and culturally driven case management

Like the sister who teaches the babies to float, M2A offers tertiary prevention services (i.e., service navigation and case management) to reduce the negative consequences of the maltreatment and to prevent its recurrence. The Aunties facilitate tailored service navigation and holistic, culturally driven case management to support and strengthen families and enhance their ability to access existing services and promote positive interactions among family members. This work is guided in part by the interdepartmental case management team consisting of TFS staff and representatives of the behavioral health, medical, and public health departments. The team works to improve internal referral processes and streamline service navigation and delivery while reducing internal departmental silos. The team currently envisions the M2A model as bolstering all services offered through TFS. Referrals into the program come primarily from word of mouth, self-referral, and referrals from other IHC departments.





### 3. Advocacy and outreach to the community and educational in-reach to IHC departments led by the M2A team

Like the sister who goes upstream, the M2A model also attempts to stop maltreatment before it occurs, so that all members of the community have access to and benefit from these services. Advocacy and outreach involve raising awareness of the general public, service providers (internal and external to IHC), and decision-makers about the scope and problems associated with child maltreatment and the services offered by M2A. During the project period, the COVID-19 pandemic slowed in-person community outreach but social media outreach to the community continued. When safe to do so, Aunties continued in-person outreach. Raising awareness and advocating for integration of the M2A model internally across IHC departments was another type of outreach. For example, staff built relationships across departments at IHC and worked to reduce internal silos and integrate processes so service providers were aware of the M2A model and what it offers to families.

### Intended Outcomes

The goal of the M2A model is to prevent and intervene upon child maltreatment by strengthening families. Family strengthening involves teaching cultural family life skills, supporting increased access to social services through the guidance of two trained Aunties, and destigmatizing social services through the revitalization of traditional child-rearing

practices. Part of that work involves uniting organizational partners to provide an integrated, holistic, and culturally driven approach to care. IHC believes that the stigma surrounding social services in the community adds additional layers of challenge by shrouding problems in secrecy, resulting in un- and under-reported instances of child abuse and neglect as well as the conditions that exacerbate these tragedies (e.g., parental substance use disorder, unhealthy parent relationships). The vision of M2A is to restore the practice of parents and families in need asking for help from each other and from the Aunties.

The creation of the M2A model is the foundation from which IHC aims to restore traditional lifeways and in so doing intervene upon and prevent child maltreatment. The M2A model aims to improve the following outcomes among families:

- family functioning
- parenting skills
- life skills
- cultural resilience
- cultural identity/sense of belonging
- increasing coping skills
- ethnic pride
- connection with cultural resources and support (family, friends, community)
- cultural family life skills



# Creation of the M2A Cultural Family Life Skills Discussion Guide

The development of the M2A program was led by the Rincon Band of the Payómkawichum people with the desire to provide holistic, culturally relevant services to Native families and child welfare service agencies. This program promotes Indigenous worldviews and encourages guidance within Native families—the teachings of Tribal communities are brought together in promotion of cultural resilience and family strength. Inspired by the words of Rountree and Smith (2016)<sup>1</sup>, Indigenous worldviews require a description of child well-being that is based on strengths, “reflecting the web of connections among the child, family, and community; cultural and spiritual practices; and individual health and stability” (Rountree & Smith, 2016, p. 207).

The M2A program was officially launched in 2019 by the Family Services Department of the Indian Health Council to work with expectant families with various levels of intergenerational risk, resilience, and adverse childhood experiences. As a component of the M2A program, the M2A Cultural Family Life Skills Discussion Guide utilizes Tribal stories (including origin and creation stories) to support the oral tradition of storytelling. These stories build cultural strength by centering Indigenous Ways of Knowing that relate to everyday life. The lessons also use cultural activities, games, songs, dances, plant education, and more.

These lessons serve as a guide for family discussions, including how these teachings are described and discussed within the family. While there is no specific format provided for these lessons, it is important to note that the interpersonal dialogues themselves foster bidirectional learning resulting in strength and richness to the family experience. These lessons, which the knowledge bearers focus their sharing

of cultural family values upon, provide instruction and guidance throughout the process. It is important to understand that the discussions that occur while working through the lessons are very important and should be adhered to as traditions of the Tribal community and sources of strengths for the family. In this way, the M2A program becomes essential for community cultural knowledge and family resilience building, guiding families toward increased cultural knowledge and Tribal traditions exchange.

Discussion is designed to encourage continued dialogue between family members as they learn together. This family learning model will serve as a foundation toward participation of the family within their culture. It establishes a place for the family within the community, the community knowledge as a healthy family set, and the development of language and linguistic teachings within the community, to promote community and family wellness. The promotion of cultural values in community and family wellness serves to contraindicate substance use, domestic violence, and family altercation, building true connection with family cultural resilience.

All the lessons within the M2A Cultural Family Life Skills Discussion Guide are listed below according to the developmental phases of the oak tree (this metaphoric organization is described in detail in the Discussion Guide). Adopting communities may want to use these as is or modify/develop their own culturally appropriate concepts to apply. In the Discussion Guide, we have signposted specific lessons where adopting communities may want to locate culturally- and locally-specific stories to supplement and enhance the lesson. More on this is described in the next section below.

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<sup>1</sup> Rountree, J., & Smith, A. (2016). Strength-based well-being indicators for Indigenous children and families: A literature review of Indigenous communities' identified well-being indicators. *American Indian & Alaska Native Mental Health Research: The Journal of the National Center*, 23(3). <https://pubmed.ncbi.nlm.nih.gov/27383093/>



- Acorn Lessons:
  - » Building Loving Trust
  - » Connection to Security
  - » Sense of Belonging to a Cultural Group
  - » Cultural Identity/Resilience
  - » Observation Skills
  - » Secure Attachment/Reliability
  - » Secure Attachment/Positive Parenting
  - » Resilience
  - » Cultural Identity/Building Resilience to Stereotypes
  - » Cultural Identity/Indigenous Pride
  - » The Power of our Language
- Roots of Tradition Lessons:
  - » Mind/Exploring Curiosity
  - » Mind/Encouraging Critical Thinking
  - » Sensitivity
  - » Expressing and Receiving Love
  - » Loyalty
  - » Connection to Love
  - » Connection to Acceptance
  - » Practicing Patience
  - » Kinship
  - » Healthy Self-Confidence
  - » Emotional Balance
  - » Balance/Staying Grounded in Tradition
- Developing Tree Lessons:
  - » Forgiveness as Healing
  - » Balance/Establishing Family Routines
  - » Capacity to Express Feelings Openly and Respectfully
  - » Connection to Gifting
  - » Connection to Reciprocity
  - » Family Responsibilities
  - » Indigenous/Native Pride
  - » Traditional Foods
  - » Healthy Lifestyles/Activities
  - » Hope/Looking Forward/Optimism
  - » Balanced Diet and Access to Healthy Food
  - » Secure Attachment/Discipline
  - » Healthy Relationships
- Mighty Oak Lessons:
  - » Indigenous Wisdom/Acknowledgement of the World
  - » Indigenous Wisdom/Appreciation
  - » Generosity
  - » Intergenerational Respect
  - » Sharing Our Stories
  - » Hope/Looking Forward/Optimism II
  - » Elders
  - » Access to and Wisdom of Ancestral Medicines
  - » Spiritual Practice/Knowledge/Ceremony



# Adapting the Discussion Guide to Your Community

The M2A program is a journey of healing and programmatic transformation. It is as much about healing the past as it is about building for the future. Effectively, this program is a family resilience building process aimed at addressing the systemic issues of child maltreatment prevention. The M2A program has indications for a variety of family educational, social service, and other community-based services to promote modifications of services for Native communities.

The M2A program is a cultural collaboration of the community, including Elders, leaders, service managers, an array of service providers, and community members. It is a journey in the development of a culturally appropriate, safe, supportive, and nurturing community of care. It is intended to be adapted and implemented by a working collaborative of culturally engaged Tribal people with varying skills and expertise within the community. Ideally, the team would consist of someone who has organizational management training, family service providers, several members of the community itself, and the facilitator. It should involve a wide range of community members, perhaps extending out to the whole community to ensure the capacity necessary to sustain a community-wide effort intended to address and prevent a multitude of issues involving risk and resulting in family discord.

Just as no two communities are identical, no M2A planning and adaptation processes are the same. While there are elements within every M2A program that remain the same regardless of community, the prayers, stories, rituals, activities, and ceremonies accessed will be unique to each community. Storytelling is an important part of the development and transmission of knowledge in Native communities. Stories are the backbone of Native communities and can provide critical knowledge in addressing the issues that have resulted from colonization and cultural loss. This program seeks to support the storytelling process as a critical component in program adaptation.

Planning is key to a successful M2A program adaptation process and is critical to achieving the program goals. Ideally, planning should begin months prior to the date of the actual program. It is during this phase when communities begin to develop ownership of the culturally driven process of change. Establishing a workgroup or gathering of knowledge bearers to guide and develop the lessons specific to the local Tribal ways is critical in the formation of the culturally engaged lessons. Workgroup members should be committed to the following guiding principles throughout the adaptation of the M2A program:

- Providing a safe environment that nurtures and validates cultural family traditions of wellness.
- Promoting family dialogue in a free flowing and decolonizing way; centering around cultural teachings and family strengths.
- Ensuring that time is provided for effectively processing sensitive information. If issues arise that require expertise to address them, facilitators will be responsible for providing a viable referral.
- Using a community-based approach to effectively affirm and strengthen the cultural knowledge, skills, and abilities of Native families throughout the development of the M2A lessons.
- Making space for communities to recreate or rediscover healthy family engagement and healing, reinforcing and building upon fundamental cultural beliefs and norms.
- Using appropriate learning activities that emphasize experiential and storytelling experiences to enhance cultural knowledge, intuition, creativity, depth, and humor. Activities will be accommodated with a comfortable pace, flexibility, and respectful presentation of learning experiences.



- Ensuring the lessons incorporate stories, rituals, and ceremonies, as locally driven and respectful of culturally derived norms or family goals. The stories, rituals, and ceremonies used will be locally driven and respectful of the diversity of local AI/AN values, beliefs, and traditions.
- Ensuring that opportunities are available to build, expand, and mend service relationships within communities; create bonding through social commitment and cultural support (skill building and empathetic listening); and enhance traditional communication skills and customs.
- Using and incorporating laughter and humor appropriately as a component of the healing process throughout the lessons.
- Recognizing that familial growth and healing are achieved in multiple ways and that for many families cultural self-healing and learning grounded in teaching will build resilience from within.
- Engaging in a journey of healing, maintaining an introspective manner and modeling credible, accountable, and respectful behavior.

The key to good planning is effective communication. You will need to facilitate communication during planning to set the stage for the lesson adaptation process. The workgroup will identify knowledge exchange protocols and cultural family ways (e.g., how do we respectfully ask about/for stories in our community? How do we approach people for this? How do we ask permission for use?). In harvesting the knowledge of the Tribe and community, a gathering of knowledge bearers and Elders will need to occur for a vital exchange of life lessons, stories, and traditional wisdom. In these meetings, there is an opportunity to bring together consensus of traditional and cultural agreements for each of the topical lessons to be shared. This is the vital content that will serve to form the community knowledge base of the lesson adaptation.

When establishing the M2A workgroup, anticipate needing 4-6 months prior to planned program implementation to make program adaptations. Identify five to seven individuals representing different sectors of the community to participate. This could include but is not limited to the following:

- Tribal leaders
- Youth and youth leaders
- Spiritual leaders, cultural knowledge bearers
- Mental health or substance abuse treatment providers
- Teachers, school counselors, or school administrators

Maintain the workgroup until after adaptation of the M2A lessons and all follow up tasks are completed. This workgroup can additionally function as experts for improving or making changes throughout the implementation process.

The following are considerations when planning and bringing together a workgroup of community knowledge:

- Inform workgroup members that at least four meetings will need to be scheduled to adequately prepare for adapting the lessons for the M2A program (additional meetings may be needed).
- Monitor the meeting schedule and coordinate activities such as:
  - » Developing the agenda
  - » Organizing the meetings
  - » Notifying workgroup members
  - » Sending reminders on action items
- Focus the workgroup on the following tasks during and between meetings:
  - » Scheduling activities so as not to compete with other major Tribal events
  - » Determining location or facility space requirements
  - » Inviting the community
  - » Identifying representatives of different sectors in the community



- Adapting and preparing the M2A lessons for delivery in the community should include the following:
  - » Gathering traditional and local stories
  - » Identifying individuals for opening and closing prayers for each day
  - » Choosing a Family healing ceremony
  - » Choosing a Generosity closing commitment ceremony
  - » Deciding on evening community activities (optional)
  - » Identifying local helpers for crisis interventions
  - » Gathering and ordering materials
  - » Selecting and producing handouts





# Aunties

The M2A program is intended to function as the core of wrap-around services led by an Auntie who has a great deal of knowledge about working with families in the community, is regarded as a community educator, and understands Tribal ways. Additionally, Aunties should have a well-rounded knowledge of the resources available within that community and completed important training, including training on issues of domestic violence service, and navigation skills where issues of Indian child welfare services are required.

Ideally, Aunties deliver lessons to families once a week for 52 weeks and may shift in response to the needs of the family. Lessons can take place online, in the home, or in another agreed upon location. Prior to beginning any lesson, Aunties will perform a brief status check to determine what lesson might address any salient issues for the family and should be addressed that day. Because the Auntie is very familiar with the family and their current struggles and success, Aunties will style the questions to address the current family situation. Their level of engagement and informal knowledge of the family through initial check-ins allows for a tailored approach to the selection of both lessons and intervention focus. As opposed to formulaic teaching, this dynamic allows the Auntie to guide, teach, mentor, and increase cultural resilience together with the family.

## Qualifications

The M2A program is intended to be implemented by staff of varying experiences and demonstrated skills. More information and an example job posting can be found in the M2A Implementation Guide. Minimum considerations for these staff will likely include the following:

### Leadership

- Leadership will possess a combination of education and experiences equivalent to a four-year degree of higher education in a human services field.

- Cultural knowledge and participation in local cultural learning may also be an important qualifying consideration.

### Aunties

Aunties will likely possess the following knowledge, skills, and abilities:

- Cultural knowledge and participation in local cultural learning.
- Possess the equivalent of two years' experience or education equivalency of higher education in a human services or related field.
- Have a working familiarity with positive family education or parenting coaching concepts.
- Be a good communicator or teacher of acquired knowledge in the areas of family values, parenting skills, or storytelling.
- Preference for members of the local Native communities and Tribal members may be an important consideration.

## Training

It is important to bring to focus the educational and experiential knowledge that Aunties embody and their commitment to passing on cultural teachings and family life skills. Skills enhancement and clarification will be a necessary adjunct to learning the delivery and exchange of each individual lesson and teaching. Skills enhancements will be a part of the ongoing skills development of the Aunties in a supportive process of program development. Initially, training or skills enhancement will serve to augment specific skills of the Discussion Guide delivery and engagement process. In addition to training Aunties on the lessons, the following foundational skills should be delivered in staff training and include the following elements:

- Engagement and case management
  - » case management skills
  - » intake and brief family assessment



- » warm handover
- » guidelines for home visitation
- » safety protocols
- » organizational documentation
- » cultural humility
- » allied services of the community
- Cultural engagement
  - » local Tribal history and traditions
  - » important customs or cultural manners
  - » traditional roles of an Auntie or family coach
  - » protocols for sharing of cultural ways and stories
- Trauma Informed care
  - » dynamics of trauma response
  - » barriers to care access
  - » principles of intergenerational trauma transmission and experiences
  - » tenets of trauma-informed care
  - » resilience building in family care
- Resilience-informed care
- Motivational interviewing skills
  - » active listening
  - » using open-ended questions, affirmations, reflective listening, and summarizing
  - » rolling with resistance
  - » process of relationship building
  - » positive reframing

## Resources

The following resources can be used to gather and build the foundational skills Aunties will need to engage with families:

- Tribal Information Exchange <https://tribalinformationexchange.org/>
- Child Welfare Information Gateway <https://www.childwelfare.gov/>
- Capacity Building Center for Tribes <https://capacity.childwelfare.gov/tribes>
- National Child Welfare Workforce Institute <https://ncwwi.org/>
- National Indian Child Welfare Association <https://www.nicwa.org>
- Tribal STAR <https://theacademy.sdsu.edu/programs/tribal-star/>
- Rosengren, D. B. (2018). *Building motivational interviewing skills: A practitioner workbook* (Second edition). New York: Guilford Press.
- Tomlin, K., Walker, R. D., & Grover, J. (2014). *Trainer's Guide to Motivational Interviewing: Enhancing Motivation for Change—A Learner's Manual for the American Indian/Alaskan Native Counselor*. Portland, OR: One Sky Center. Available at: <http://www.oneskycenter.org/wp-content/uploads/2014/03/AmericanIndianTrainersGuidetoMotivationalInterviewing.pdf>

A sample agenda can be found in the Appendix. Additional training details can be found in the Policies and Procedures section of the M2A Implementation Guide.



# Appendix

## Sample Training Agenda From Rincon

**Intake/Case Management: March 8, 2021, at 9:00 AM – 1:00 PM PST**

TIME	DESCRIPTION
9:00 AM – 10:00 AM	<ul style="list-style-type: none"><li>• Community Agreements</li><li>• Welcome and Introductions</li><li>• Sharing a prayerful thought</li><li>• Prayer Ties Teaching</li></ul>
10:00 AM – 10:30 AM	<ul style="list-style-type: none"><li>• Intake</li></ul>
10:30 AM – 11:00 AM	<ul style="list-style-type: none"><li>• Mandated reporting</li></ul>
11:00 AM – 11:15 AM	<ul style="list-style-type: none"><li>• Break</li></ul>
11:15 AM – 12:15 PM	<ul style="list-style-type: none"><li>• Case Management</li><li>• Safety</li><li>• Case Consultation</li><li>• Progress Notes<ul style="list-style-type: none"><li>– SOAP Notes</li><li>– NexGen</li></ul></li><li>• Multidisciplinary Team Case Management</li><li>• Being Prepared</li><li>• How to be present and contribute</li><li>• Looking for the Referral</li><li>• Presenting the Case<ul style="list-style-type: none"><li>– Using Pronouns</li></ul></li></ul>
12:15 PM – 1:00 PM	<ul style="list-style-type: none"><li>• Closing/Brief reflection on today's teachings</li><li>• How we were meant to be</li></ul>



### **Principles of Family Engagement I: March 10, 2021, at 9:00 AM – 1:00 PM PST**

TIME	DESCRIPTION
9:00 AM – 9:15 AM	<ul style="list-style-type: none"> <li>• Welcome</li> <li>• Sharing a prayerful thought</li> <li>• Video of students (last day of Gathering of Natives)</li> </ul>
9:15 AM – 9:45 AM	<ul style="list-style-type: none"> <li>• Star Women Story</li> </ul>
9:45 AM – 10:00 AM	<ul style="list-style-type: none"> <li>• Activity: What do Aunties mean to me?</li> </ul>
10:00 AM – 10:30 AM	<ul style="list-style-type: none"> <li>• History of M2A Model (mind map, three sisters story)</li> </ul>
10:30 AM – 10:45 AM	<ul style="list-style-type: none"> <li>• Mindfulness Moment (transitioning from creating to listening/remembering/reflecting)</li> </ul>
10:45 AM – 12:15 PM	<ul style="list-style-type: none"> <li>• Historical Trauma and Generational Impacts on Southern California Native Families               <ul style="list-style-type: none"> <li>– What do people already know? How did you learn about this (like a story-driven knowledge check)?</li> <li>– Spanish Period and Mexican Period (leave off at the beginning of secularization)</li> <li>– Share family stories from each era from training participants</li> </ul> </li> </ul>
12:15 PM – 12:30 PM	<ul style="list-style-type: none"> <li>• Break</li> </ul>
12:30 AM – 1:00 PM	<ul style="list-style-type: none"> <li>• Guiding Principles for Engaging with Native Families (Distribute as handout)</li> </ul>
1:00 PM	<ul style="list-style-type: none"> <li>• Closing/Brief reflection on today's teachings</li> <li>• What did we hear/see/feel?</li> </ul>

### **Principles of Family Engagement II: March 12, 2021, at 9:00 AM – 1:00 PM PST**

TIME	DESCRIPTION
9:00 AM – 9:15 AM	<ul style="list-style-type: none"> <li>• Welcome</li> <li>• Sharing a prayerful thought</li> </ul>
9:15 AM – 10:45 AM	<ul style="list-style-type: none"> <li>• Historical Trauma and Generational Impacts on Southern California Native Families (revisit guiding principles for engaging with Native families from Monday)               <ul style="list-style-type: none"> <li>– What do people already know? How did you learn about this (like a story-driven knowledge check)?</li> <li>– Wrap up Spanish/Mexican</li> <li>– American Period</li> <li>– Share family stories from each era from training participants</li> </ul> </li> </ul>
10:45 AM – 11:00 AM	<ul style="list-style-type: none"> <li>• Break</li> </ul>
11:00 AM – 12:00 PM	<ul style="list-style-type: none"> <li>• Importance of Humility (need an exercise–active listening?)</li> </ul>
12:00 PM – 12:45 PM	<ul style="list-style-type: none"> <li>• Family Communication</li> </ul>
12:45 PM – 1:00 PM	<ul style="list-style-type: none"> <li>• Closing/Brief reflection on today's teachings</li> <li>• What did we hear/see/feel?</li> </ul>



### ***Lessons from the East and Lessons from the South: March 15, 2021, at 9:00 AM – 1:00 PM PST***

<b>TIME</b>	<b>DESCRIPTION</b>
9:00 AM – 9:15 AM	<ul style="list-style-type: none"><li>• Welcome</li><li>• Sharing a prayerful thought</li></ul>
9:15 AM – 10:45 AM	<ul style="list-style-type: none"><li>• Historical Trauma and Generational Impacts on Southern California Native Families<ul style="list-style-type: none"><li>– What do people already know? How did you learn about this (like a story-driven knowledge check)?</li><li>– 20<sup>th</sup> Century Policies and their impacts (Indian Child Welfare Act, other acts to respond to the issues of 20<sup>th</sup> Century policies)</li><li>– Share family stories from each era from training participants</li></ul></li></ul>
10:45 AM – 11:00 AM	<ul style="list-style-type: none"><li>• Break</li></ul>
11:00 AM – 12:00 PM	<ul style="list-style-type: none"><li>• Lessons from the East</li></ul>
12:00 PM – 1:00 PM	<ul style="list-style-type: none"><li>• Lessons from the South</li></ul>

### ***Lessons from the West and Lessons from the North: March 17, 2021, at 9:00 AM – 1:00 PM PST***

<b>TIME</b>	<b>DESCRIPTION</b>
9:00 AM – 9:15 AM	<ul style="list-style-type: none"><li>• Welcome</li><li>• Sharing a prayerful thought</li></ul>
9:15 AM – 10:45 AM	<ul style="list-style-type: none"><li>• Historical Trauma and Generational Impacts on Southern California Native Families<ul style="list-style-type: none"><li>– What do people already know? How did you learn about this (like a story-driven knowledge check)?</li><li>– 20<sup>th</sup> Century Policies and their impacts (Indian Child Welfare Act, other acts to respond to the issues of 20<sup>th</sup> Century policies)</li><li>– Share family stories from each era from training participants</li></ul></li></ul>
10:45 AM – 11:00 AM	<ul style="list-style-type: none"><li>• Break</li></ul>
11:00 AM – 12:00 PM	<ul style="list-style-type: none"><li>• Lessons from the West</li></ul>
12:00 PM – 1:00 PM	<ul style="list-style-type: none"><li>• Lessons from the North</li></ul>



**Evaluation: March 19, 2021, at 9:00 AM – 1:00 PM PST**

TIME	DESCRIPTION
9:00 AM – 9:15 AM	<ul style="list-style-type: none"><li>• Welcome</li><li>• Sharing a prayerful thought</li></ul>
9:15 AM – 10:15 AM	<ul style="list-style-type: none"><li>• Historical Trauma and Generational Impacts on Southern California Native Families</li><li>• Resistance/Resilience/Decolonization Efforts/What Are We Doing Now? (Tie back to Day 1 and revisit “How our families are meant to be”)</li></ul>
10:15 AM – 10:30 AM	<ul style="list-style-type: none"><li>• Break</li></ul>
10:30 AM – 12:15 PM	<ul style="list-style-type: none"><li>• Evaluation Training</li></ul>
12:15 PM – 1:00 PM	<ul style="list-style-type: none"><li>• Closing Ceremony</li></ul>



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*My Two Aunties*  
**Facilitator's Guide**  
for the Cultural Family Life Skills Discussion Guide  
2022