NASW
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OHIO CHAPTER MAGAZINE

INDIGENOUS PEOPLE HAVE ALWAYS LIVED IN OHIO

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NASW Mission- Founded in 1955, the National Association of Social Workers (NASW) is the largest membership organization of professional social workers in the world, with more than 118,000 members. NASW works to enhance the professional growth and development of its members, to create and maintain standards for the profession, and to advance sound social policies. NASW also contributes to the well-being of individuals, families, and communities through its work and advocacy.

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This issue of the NASW Ohio Chapter magazine focuses on the Indigenous communities in Ohio and across the country. For a glossary of terms and additional information visit naswoh.org/winter2022magazine

Language Matters

Tiffany Lombardo, MA, LISW-S, LICDC-CS (she/her)
NASW Ohio President

Language is so important. How we talk, refer to things, and the colloquiums that we choose to use make up our culture and how we interact with our world. My grandfather was a first generation Italian-American. His parents came from Italy when they were young and his first language was Italian because that is what was spoken in their home. My grandfather was a WWII Marine and loved being an American. He was an example of the "American Dream." From a young age, I knew that there were certain words and phrases that I was not to tolerate. That there were sayings and terms that were not appropriate and were a negative commentary on our Italian heritage. I am sure many of you can relate and can refer to your own ancestries that have demeaning names and sayings associated with them. However, while I was intimately aware of derogatory Italian words, I never looked at many of the sayings that seemed so common to me as wrong. How many times have I said: "Indian giver," "Indian Summer," "let's have a pow-wow," "lowest on the totem pole," "too many chiefs, not enough Indians," "beat to a different drum," "off the reservation," "circle the wagons," and "savage"? How many times have I cheered on sports teams with names like the "Indians" or the "Braves"? I live near the Great Miami River and near Miami University- both named for the Miami Tribe. I vividly remember the arguments that occurred when Miami University changed their mascot from R*dskins to Redhawks and the uproar that it caused for many. I have been to many state and national parks, driven on roads, boated on waters - all named for Native American tribes and peoples who once called these areas home.

Yet, how often do we give thought to those words, their origins, and their meanings? There is a long history of accepted traumatization and degradation of Indigenous peoples across the world. There is not enough room here for me to discuss the effect of colonization on the world and how the long-term effects will be seen in our world forever. But one thing that we can discuss is how we talk and what language we use. Let's take a look at this language and discover some of its origins. "Indian Giver" is a term that dates back to early colonization and is the basis of a cultural misunderstanding between Europeans and Indigenous tribes - where Europeans saw gifts and then Indigenous expecting something in return, Indigenous peoples saw trading. While many people claim different origins of the word "r*dskin", it is a dictionary defined racial slur and refers to the bloody scalps of Indigenous peoples that were used as proof of Indian Kill and were able to be reimbursed for money by the government.

Having a better understanding of these origins helps me to take a look inward and do some self-reflection. How do I choose to use language? What am I teaching my daughter about the world when I utilize these sayings? What does it say when I may scream from the sidelines "Go Braves!" while watching my cousin play football for his high school? So as I take this time to analyze my use of terms and phrases, I will ask you some of the same questions. If you are upset over the Cleveland baseball team changing their name, ask yourself why? Are there better ways to say the same thing without causing real harm to someone from another culture?

I will end with a reminder for myself as well as all of you: there are many, many Indigenous peoples. Unfortunately, we often combine them (as we do with all races and nationalities) into one group. However, in North America alone there are more than 1,200 different nations with their own histories and traditions. Let us also take time to think about how we can learn about others and learn from others.

A Call to Action for Social Work

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In the summer edition of the magazine I wrote about coming across the memorial to COVID-19 victims at Great Seal State Park in Chillicothe, Ohio. I visit the park frequently, so soon after writing my article, I came back to the park to hike the length of the Shawnee Ridge Trail. While hiking I thought about the name of the trail and realized that I had missed the mark in the article by not naming the people who originally lived on what is now the park's land. The Chillicothe division of the Shawnee (called the Chalahgawtha) lived throughout Ohio including near present-day Chillicothe and the park. More than 1,200 Shawnee were estimated to live in the area including the famous warrior, Chief Tecumseh. Shawnee people endured genocidal action across the state. At least one mission school existed in Wapakoneta, Ohio where forced assimilation efforts were made on youth. Eventually most Shawnee were forced out of their homelands by colonizers and the government. I was born and raised in Ohio, but the history and presence of Indigenous people is something I know woefully little about. Unfortunately, this is an all too common reality since Indigenous history is left out of most formal education, including social work education. This magazine is a tiny action in NASW Ohio's attempt to learn the truth of our state: the history and present-day strength of Indigenous communities, oppression and how social workers are complicit, and a call to action. It is not a comprehensive overview of what social workers need to know about Indigenous people. We must learn more, we must stand in solidarity, and we must work to make amends for the past and current day harm caused by our profession.

As our state's name indicates, Ohio has always been home to Indigenous people. Ohio takes its name from the Ohio River, whose name in turn originated from the Seneca word ohi:yo', meaning "good river," "great river," or "large creek." Prior to colonization, Indigenous communities were shaping our landscape in many ways, including the more than 70 mounds built by the groups we now refer to as the Adena and Hopewell. More modern groups including the Shawnee, Chippewa/Ojibwa/Anishinaabe, Delaware, Wyandot, Eel River, Kaskaskia, Iroquois confederacy/Seneca, Miami, Munsee, Mingo, Ottawa, Piankashaw, Sauk, Potawatomi, Wea, and others lived across the state for hundreds of years. Ultimately, the last federally recognized tribal government was forced out of the state by 1843, but this does not mean that these tribes and Indigenous people no longer live in Ohio. Despite the attempts of genocide, many of these tribes have survived to current day, living in Ohio, across the United States, and on tribal lands. Even though Ohio does not have reservations or federally recognized tribal groups, Indigenous people of many tribal affiliations live within the state. In fact, many Indigenous families are in Ohio now because of the Indian Relocation Act of 1956, when the government tried to get rid of tribal lands/reservations by incentivizing Indigneous individuals to leave the reservation and go to urban cities. Cleveland was one city involved in this program.

Social workers have a particular duty to come forward and make amends for our participation in the tactics of genocide. Despite the Indian Child Welfare Act (ICWA) of 1978, Native Americans are up to four times more likely to have their children placed into foster care than their non-Native counterparts. Social workers were and are a part of these systems. It is no secret that we operate within systems built in white supremacy. This is bigger than all of us and at the same time all of our individual responsibilities. Social work must apologize, change current practices, and make amends for past harms. We are working at NASW Ohio to do this in a meaningful way. One immediate way we can take action is to combat the legislative and judicial attempts to end ICWA, the Indian Child Welfare Act. Even though ICWA has not solved the crisis of family separation, it is a critical foundation for tribal sovereignty. The Supreme Court of the United States will soon hear arguments in the Brackeen vs. Haaland case that could undo tribal sovereignty and end prioritization of kinship placements for Indigenous children. Read more at https://www.nicwa.org/.

I hope that you will read this magazine and begin to generate ideas for how you can take action. If you are not an Indigenous person, we encourage you to learn about the land you live on, the people who cultivated the land for hundreds of years before colonization, where those people are now, how you can support their present-day tribes, and how you can stand in solidarity with Indigenous people living in Ohio now. This magazine edition includes ways to start this process.

-Find whose land you are on: https://native-land.ca/

-Learn where Ohio tribes are now. We have compiled this information on the companion website to the magazine, naswoh.org/winter-2022magazine.

-We strongly encourage those with privilege to donate to the tribes above as a micro form of reparations for the land you occupy. Learn about the concept of symbolic rent by visiting naswoh.org/winter2022magazine.

-Support and stand in solidarity with Indigenous people in Ohio by donating to the following organizations:

- Native American Indian Center of Central Ohio https://www.naicco.com/
- Greater Cincinnati Native American Coalition https://gcnativeamericancoalition.com/
- Lake Erie Native American Council http://lenacohio.org/
- Cleveland American Indian Movement https://clevelandaim.us/

-Read CSWE's 2021 statement, Acknowledging Harms Done to Indigenous and Tribal Peoples, which outlines the past and current harm caused by social work systems to Indigenous people. Go to cswe.org/news.

Katie Schultz

Abigail Eiler

Sandra Momper

An Interview with Abigail Eiler and Sandra Momper

Interviewees: Abigail Eiler, MSW, LMSW-Clinical (she/hers/they) and Sandra L. Momper, MSW, PhD (they/them/theirs)
Reviewed by: Abigail Eiler, Sandra L. Momper, and Katie A. Schultz, MSW, PhD (she/her)

Interviews conducted and written by Sarah Balser, LSW, MSW (she/her)

These interviews were made possible by Dr. Schultz, a citizen of the Choctaw Nation of Oklahoma and Assistant Professor of Social Work/researcher at University of Michigan, who connected the interviewer and interviewees. She shared that research with Indigenous communities is about showing up as allies/accomplices in racial justice work. That starts with listening - trying to understand what that means and acknowledging where the ideas are coming from. This includes the concept of decolonizing. If you talk about decolonization, cite Indigenous folks; this honors where these ideas come from. "Don't talk about decolonizing a curriculum and not support Indigenous people" … "it's more than just including people in our equity work - it's about providing infrastructure to support folks who have been historically excluded from these spaces. Finding ways to bring them to the table, but then support them once they are there and that is not about asking them to adapt to the institutions that have historically been hostile to them, but to figure out ways to make spaces more affirming for Indigenous people, knowledges, and practices." Honor Indigenous people in the way you think, talk, the work you do, and be aware of the space white/non-indigenous people take up. "Folks will tell you what they want from you if you show up respectfully."

Niigaanii gimaakwe, Abigail Eiler miiwa (she/hers/they) is a licensed clinical social worker and clinical assistant professor with more than 15 years of experience working in tribal and non-tribal communities across the country and in Canada. She began teaching in 2014 and immediately fell in love with providing instruction to developing social work professionals.

Dr. Sandra Momper is a citizen of the Bad River Band of Chippewa Indians and an associate professor at the University of Michigan-Social Work. She collaborates with American Indian Health and Family Services in Detroit on SAMHSA grants to address suicide prevention and substance misuse among American Indians and Alaska Natives.

Sarah Balser (SB): What has your experience been like in social work?

Abigil Eiler (AE): I think my work experience as a social worker and who I am are one in the same. I was born into a family that was filled with people that are public servants and helpers in our community. And so, I think all the experience that I've had has come not just from my education in my direct experience, but also from the people that came before me. And so that's one of the things that I think is most important for me as a Native Black social worker to make sure that I'm pulling in the teachings and traditions of my communities and also finding that intersectionality with the social work code of ethics, with social work practice, and beyond. I think the other thing that's probably important to highlight about my experience in social work is that I've worked in a lot of different areas. I started in juvenile justice and then made a transition into child welfare work, working primarily in Native communities out in the Southwest, doing specialty care, both as a therapist and as a therapeutic supervised visitation specialist, before coming back here and working to advance the integrated health care models in different community mental health and hospitals in southeastern Michigan.

Sandra Momper (SM): Well, one thing I think is really important is this is my second career as a researcher. I got my PhD later in life. I guess one thing I want to tell young people is if you're going to do social work research as opposed to practice, try to get your PhD earlier in life. And the other thing, though, is it's almost like I had two careers. So, I was a social worker practicing and then a PhD researcher. And I can tell you that I really prefer social work direct practice, but it did influence the way I do my research. So, I mean, once I got my PhD later in life, and I'm like, "Well, okay, I'll stick with this now." But as a social worker, I miss direct practice. But of course, it helps me in the gathering of data to have good interviewing skills and good experience, a lot of experiences, life experiences from being a social worker that I really, really did love, being a direct practitioner. And I worked mostly in the child welfare setting and I really really love that, too. And I tell my students that working for child protection services (CPS), you get a lot of good experience and a lot of good training. You work with a lot of people who do have advanced degrees. So, I think … that's kind of what I want to say is I preferred being a direct practitioner.

SB: Abigail, what Indigenous knowledge

is important to social work practice?

AE: I feel like all knowledge that is provided by our wisdom keepers and our traditions are important for practice. I think one of the things that stands out the most to me, that I think really aligns with what we are trying to do in communities to help and support and serve them, comes a lot from the seven grandfather/grandmother teachings. Those teachings focus on a couple of different areas - humility, bravery, honesty, wisdom, truth, respect, and love. And, you know, we talk a lot about practicing in an ethical manner and also being culturally responsive. And in those seven teachings, I feel like, are really the foundation of doing those things. I think the other thing that's really important is to recognize that, you know, as this Native American and Alaska Native (NA/AN) people in this country, you know, each tribal community is very different. There are similarities, but also there are significant differences. And it's important for social workers to understand the unique needs of each community and also to recognize that, you know, most Native people, over 70 percent of Native people live off of the reserves. They live in urban communities. And so, making sure that we're not just kind of thinking about Natives that live on reservations, but also that live in the cities and in other communities across our country.

SB: What resources would you recommend if you want to learn more?

AE: I think there's a lot out there that I would really suggest that folks start to read and educate themselves on prior to working with Native people. One, I would, like I mentioned, dive into better understanding what the seven grandfather/grandmother teachings are. I would also refer to some of the work that's been done by SAMHSA (Substance Abuse and Mental Health Services Administration). SAMHSA put together a cultural competence handbook and booklet for people to be able to better understand the importance and considerations for working with Native communities. And then there's also NICWA (National Indian Child Welfare Association), which is a great national resource available - work that's been done by social worker and elder Terry Cross and a bunch of other social workers and community members that I think gives additional knowledge and support for people working with Native communities and within Native communities. I would also say that it's really important to learn to understand and respect the land on which you stand, you know, understanding the history and the culture behind the community and the origins of that community. When I think about where I currently work in Three Fires Territory, the land of the Three Fires Confederacy, the Ojibwe, the Odawa, the Potawatomi, and to really understand what that means is critical to the work that I do in our communities - embracing and respecting those that are here to provide knowledge from those communities is an essential fabric to serving and supporting the tribes in this region. We (Native social workers) cannot limit services to federally approved evidence-based practices. I think Dr. Delores Subia Bigfoot from University of Oklahoma really said it best when she said, you know, the way that we get evidence-based practices is by engaging in practice-based evidence. You know, we all think, we all feel, we all do. And when we find something that works through repetition, we then refer to this evidence. Our repetition and evidence come from our teachings. It comes from our traditional ways. And so, I think it's important to really read scholarly work from Native faculty, sit with the community to learn and see how social workers can improve service delivery and how to work collectively to do it.

SB: Dr. Momper, you've made a significant contribution to social work through your research publications and presentations. What findings would you like to highlight?

SM: The one thing I would like to highlight is in regard to the use of opioids in substance abuse work is that we, well the dominant culture, for example, pushes interventions on Native peoples which don't work. And I think that's really what I would like to share. For example, medication-assisted treatment (MAT), as it is set up now, is not working for Native peoples, because Native peoples don't want to be taking medication long-term. They would rather have it, and I know there are some programs now that do MAT and also an intervention. But for many Natives, and I'm also speaking from the perspective of an elder, they want to say, "Okay, well, maybe we'll take medication-assisted treatment to get off of opioids or other drugs and then wean from it and then lean more toward traditional forms of healing like sweat lodges." And some of the women I interviewed that were opioid users said, "Instead of traditional AA (Alcoholic Anonymous) meetings, can't we have meetings with elders and learn how to be and learn our language?" And so, I think that's the biggest thing I want people to get from the work that I've done. In general, I don't know if it's social workers so much, but I think it's the federal government and the funders of programs that aren't realizing that those programs, the white dominant culture programs of intervention, don't work for us. We need to be asking more and more Native peoples what works for you. And we also need to be formulating our own interventions. And I think that's the thing I really feel is important, that we have traditional forms of healing that we could use with them, cultural forms of healing. A lot of work in that area needs to still be done. A lot of work.

And I want social work to recognize that if someone is not succeeding in treatment, is the treatment the right kind of treatment? I do think that for every - not just my work - but for all interventions and prevention solutions for Native peoples, they have to start stepping back. Even I, when I was younger, used the formulaic interventions - not to step back and say if the person isn't or the family isn't doing better, maybe it's the intervention and it's not the family. You know, we have different perspectives. I can give you an example about the kind of interventions that I did or trainings in the past that one of them was about boundaries. And in social work, they always talk about boundaries. When I was little, I lived with my family on the reservation. I mean, learning from my family on the reservation that there's so many boundaries that the white culture puts up. They're always putting up fences. And I started thinking about that in terms of doing social work. We put up too many boundaries between us and our clients, and subsequently we're not helping them as much as we can. And I say this from the perspective of someone that worked with teenagers, young adolescents, mostly African American males, or persons of color in how the relationships that I had with them help them heal. It also helped me to learn about their culture. I still have connections with the young kids that I worked with. One, he's now in his late 30s. He has my number. He knows where I live. He stops by to meet me. I think we create too many boundaries in social work. We create way too many boundaries. And I have a ton of examples about that and how I intervene with many of these adolescents and actually got them together. And that would be like, oh my God, you're treating five and then you get them all together. And I got them together to do volunteer work or to go to a movie together. And these are kids from different socioeconomic classes. And boy, did they learn a lot from each other. And I think you need to rethink what boundaries mean.

SB: What would you like non-Native social workers to know about working with Native American/Alaskan Native people and communities?

AE: I think it's important that all of our communities are very different, but we come from a very communal collective space and place ... and supporting each other, uplifting each other, and working towards health and wellness. A big part of being Native is about being in balance. And so, recognizing that we have different teachings that focus on our mental health, our emotional health, our spiritual health, and our physical health, and also that sometimes what may seem like a non-traditional treatment approach is actually very traditional to us, you know, making sure that we are bringing culture into the forefront of what we're doing in Indigenous communities is very important. And I think that, you know, non-Native social workers can learn a great deal from working within our communities, whether it be urban communities or on the reservation.

… One of the things that I would add is for non-Native social workers to become familiar with some of our traditional medicines, whether that means sweetgrass or tobacco, cedar. And I think it's really important to learn more about the people that you're working with so that you can best respond to what their needs are. I think something else that I would add is when you're doing treatment planning, when you are engaging in community organizing or even looking at policy change, that it's imperative that our elders be at the table and involved. I think as sovereign nations, it is critical to recognize that any changes related to policy or funding need to be done better to govern, because sometimes the changes that are made locally have negative outcomes for Native people. I think back to several years ago when there were changes related to eligibility for block grant dollars for medical services in the state of Michigan. In the way that it was written, tribal health centers weren't eligible to apply for these grants. And that's millions of dollars lost for Native health care in the community. I think often people are like, well, Indian Health Services (IHS) is the funding resource for Native health care. I think it would be [remiss] for me not to acknowledge that many Native people are not federally recognized or enrolled in their tribes. And that has a lot to do with displacement and historical trauma and how historical trauma shows up and influences how people function [in] present day. There can be such a disconnect from our communities of origin and our traditional teachings and language. Native people, while very much are spiritually connected to one another, we can feel lost. There's so much strength and wisdom within Native people, within Native communities, and so I think it's important for us to embrace connections, find connections and support connections, when possible, as social workers and in social services.

SM: There are a lot of different approaches to doing social work, and I think one of the biggest things is to be aware of the culture now and it's like cultural humility though. You don't have to know everything, but you have to be able to keep learning about the culture and about the changing nature of the culture. For example, you know, things are changing within Indian country. And Karina Walters, who's a professor, I remember her early on telling me that when she got there, of course, they asked her to present in class about Indians. And so, when she got there, the teacher said, "Oh, I thought you would dress Indian." And she said, "What do you mean, I am dressed Indian? I'm in a suit. You know, I'm an Indian that is a professional social worker, research professor, and I'm dressed Indian." So, it's like you need to know about the changing nature of the people that we are. …The one thing is, it's okay to ask. You know, it's okay to ask how you want to be called, and if I am interacting and working with you it's okay to call me on something if I am wrong. Oh, one time I was working with an older, well, elder Native person and I kept interrupting her and she goes, "Whoa, whoa, whoa, whoa, whoa. Okay, now we're getting too acculturated here." And I was like, "Oh, I'm glad she called me on it."

And let's see, the other thing I could tell you this much. My auntie says when you're around white people - we really have a lot of humor in our culture - she said when you're around white people you have to say this is a joke because they're so serious. Now part of it is not to be so concerned about am I doing it right or am I doing it wrong. Be yourself and your authentic self will come through.

And also slow, take it slow. Native peoples have a long history of not trusting, rightly so. And the biggest thing would be take it slow, give it time, you know. In research, you have to - I mean, I'm lucky I work within my community. But even then, I had to take it slow. I came back to my rez, did my dissertation there, did some other work. I had to take it slow. I had to listen to the people from that community. If you're going to be working with them, it's okay if you're a social worker that's practicing to ask some elders. And that means you have to go to some events in that community. And it's also okay to have those people doing research, hire them. My research assistant was from the rez, my young teenager that worked with me to get some surveys from teenagers. She's from the rez, you know, there's a lot that you can learn from Native people and working with, you know, if you're helping someone that is in a Native community and really really needs assistance. It's okay to ask, you know, if someone else in the community or ask that person to have your - hey, how about your grandma, have your grandma come in. I mean, it's not so hard. It's just this level of kindness, you know.

But sometimes I think we overthink stuff and when I go home to my rez, I relax because I know the rules there and there are not as many rules. My auntie again said, "Why are [there] so many rules in the white

culture? I don't understand. Why are they?" And there are. There are so many rules about I can't do this, I can't do that and we don't have - some of our rules are based on common sense. When I was younger, if you and I don't know if it's that way now, there were so many accidents and deaths by alcohol that if the tribal police stopped and you were like 10 and you were driving a car because the adult was drunk, they let you go. That's kind of common sense because that kid certainly knows how to drive that vehicle. We don't - you got so many rules. There's so many. Well, that person doesn't have a license. Why are they driving that person home who's been drinking? You know, it's like there's all these rules that take us so far away from being caring human beings, you know? And that is when I code switch. When I'm on my rez for my powwow and it doesn't matter what you wear, what kind of makeup you have on, you know, your clothes, the car you drive, it's who you are as a person. If I ask you to babysit, can you do that? …I can't even describe the difference in the rules. That there's so many rules you got. I was like, oh, my God, you know, there really are. I guess the rules and norms of society, which are - some of them, they don't make sense. You know, like I'm saying, having someone drive that isn't drunk and get that person home safe, you know? Oh, my God, they get in so much trouble. And all of this and that, and oh my goodness, it doesn't have any - there's no commonsense, you know.

SB: How can white social workers/non-Native social workers reading this honor the Indigenous knowledge you are sharing without colonizing it?

AE: I think the one thing is really identifying where the knowledge came from and, most importantly, going back to our teachings. You know, practicing within the lens of cultural humility. Respecting that Native people are the keepers of that wisdom and to carry out, you know. We always say it's important to engage in generalizable skills in social work. That's a really important part. We engage in generalizable skills so that they become more cross-cultural. And I think that, you know, these teachings can be recognized in different cultures, in different spaces. And so, making sure that we can see and respect that these teachings came from Native people, but ultimately that these are things that we all carry with it. I think that one of the biggest blessings in Native people and Native culture is that … we believe that there's good in all people. And so, I think that white social workers and non-Indigenous social workers can engage in this practice without colonizing it as long as they're identifying where the resource came from, where the teaching came from. I think a lot of times we've seen Indigenous knowledge misused. Right, so we have seen people engage in sweat lodge ceremonies. We have seen people engage in vision quests and other things that are non-Native. And it's resulted in loss, in death because the teachings were misused and misrepresented, and it was a really colonized approach of implementing change in communities that led to harm. So, I think it's important that we decipher where the knowledge comes from and who should be delivering it.

SM: I do have an example where I felt that our voices weren't honored. I went to a federal meeting, and I don't want to be real specific about this, it was about the use of opioids and impact on families and also medication-assisted treatment. (And there's an article, a group of us did an article in regard to that.) But for the meeting, I was like, "We need to invite someone who is directly impacted by this." And so, my cousin from the reservation came to this Washington, D.C., meeting and said that there were some side effects in the children she was caring for. She does a lot of foster care work for relatives and distant relatives. And there were some medication side effects from medication-assisted treatment. And they all refuted her. And it was mostly physicians or psychiatrists who were from the dominant culture. And that was a hard meeting because they didn't listen to her. She's raising the children that are having side effects from Suboxone®, and they weren't listening but, boy, did she impact them. She did impact them. It opened their eyes, but it didn't change their view of how we should listen to the people who are living this, the people who are taking care of their kids, grandkids, and other troubled kids. And, you know, seeing that there are some side effects because their parents were using drugs. I think that's one of the things we need to be asking.

I was asked to do a presentation at an inter-tribal council of Michigan substance abuse event. And one of the things that I want to do is bring in a panel of people who are caring for these kids or people that are actually using right now and listen to them. We have to listen. Especially, I mean, urban and rural Indians, that's a whole different thing. But many Indians on the reservations aren't listened to. And when I initially went and did my dissertation studying gambling, that was kind of my first foray out of direct practice into gathering research, gathering data. And I remember feeling at that point that gathering data, conducting my research was important because many of the women I talked to said, we're so happy someone's listening to us. We're so happy, you know, that you care about us enough to come here and to listen to us. And so, I could say with people who are not Native, listen, don't go in and say this is the way I think you should do it and it will help you. Now, listen to the people first. Listen, because you'll get a whole different perspective. And when I did and I heard that from more than one woman, I almost cried because I thought, nobody is listening. Nobody is listening to them and to their stories and taking, you know, taking it to heart and saying, "Oh, maybe I'm missing something." And a lot of times it's related to culture. But, you know, Natives traditionally have not been listened to, you know, and it's coming to pass now with the environment. You didn't listen.

SB: CSWE is currently working on updating their standards with stronger emphasis on anti-racism, diversity, equity, inclusion (ADEI). What are some changes you would like to see as a result in education practice and social work?

AE: I would like to see a very clear definition of all these terms. I would like to see what the profession identifies as being anti-racist because I think when we look at terminology and when we look at practice, it's very different. So, when I think about social work education, it's going to be critical for non-BIPOC social workers to really understand what does it mean to support and practice in an anti-racist framework. And I think it's also very important for BIPOC social workers to learn how do you respond to racism in your social work practice? As someone who has experienced a great deal of racism and discrimination throughout my life course, but specifically as a social worker at different times in my career, I've addressed it in different ways. And I think it's critical for CSWE to be able to provide examples

(continued on website naswoh.org/2022wintermagazine)

Campaign for Paid Field Practicums

The NASW OH would like to introduce our new student organizer Devon Jones. He is a recent graduate of the Dual-Degree program in Social Work and Nonprofit Management at Case Western Reserve University at the Jack, Joseph, and Morton Mandel School Of Applied Social Sciences.

Social work students across the country entering the profession often expect low pay for valuable hard work. This trend has been a part of the experience of social workers for quite some time. A symptom of this problem could be seen in the phenomenon of unpaid field practicums for students pursuing an undergraduate and/or graduate degree in social work. Field practicums are the field education one receives that seeks to integrate experiential learning with classroom learning, which is key to developing competent social workers. This process requires the student to fulfill a certain amount of hours in order to obtain the degree. With this requirement many students are tasked with attending school and working with an agency gaining on sight experience. This experiential learning is key to making effective social workers, but is it fair they gain this experience without fair compensation?

Why does this matter, you may ask? It matters to the social work students who are the next generation of frontline workers dealing with the same challenges gripping our society. On average, field practicums for undergraduate studies require at least 150 hours and for graduate studies require on average 300 hours of field practicum work. With the rising cost of tuition and living expenses contributing to the challenges faced by students unpaid field practicums have become more scrutinized. This scrutiny is well deserved because these issues disproportionately impact Black, Indigenous, and other people of color, creating barriers to entry to the profession. In addition it creates a culture of undervaluing the work conducted by future professionals within the field. The current model we have requires students to pay in order to work to receive the experience required to graduate. This model is no longer sustainable because of the mounting challenges faced by social work students.

To address this issue the National Association of Social Workers has developed a project to raise awareness about the issue of unpaid field practicums. Furthermore, this project aims to advocate for a Great Investment into social work by seeking to develop and sustain paid field practicums opportunities for social work students. We imagine multi-prong solutions with schools, agencies, the government, and other stakeholders finding ways to work toward most field practicums being compensated.

If you currently attend or have graduated from a social work program we would love to hear from you! There are various ways for you to get involved being:

1: Make 1-2 min video answering these questions :

State your name and state you are located in.
What specialty or population do you work with or want to work with?
What is/was your field practicum?
What was the impact of not being paid?
What is one thing you want to see changed?

2. Fill out a survey aimed at gauging how current and future social workers feel about this.

3. Reach out to your field placement faculty member and field placement agency and begin a dialogue about this issue.

Access this information at naswoh.org/paidfieldpracticums

Ty Smith, NAICCO Project Director

Native American Indian Center of Central Ohio: Preserving Culture and Fostering Connections

Danielle Smith, LSW (she/her)
Executive Director
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At the center of nearly all of the articles in this magazine is culture. The importance of knowing and belonging to a culture that ties us to our communities, provides comfort and tradition, gives us meaning and purpose. The importance of culture is central to the work of the Native American Indian Center of Central Ohio (NAICCO). I interviewed Ty Smith, Project Director, who serves as staff alongside his wife, Masami Smith, about the organization and how social workers can do better to assist Indigenous clients.

Ty said, "My wife and I moved here in 1996. We grew up on our reservation, The Confederated Tribes of Warm Springs in Oregon. Although we moved here to seek employment, it is not all about disparities, deficits, dysfunction, but that's a reality too. When we first got here, we asked, where are the Natives? There are no reservations. There's no infrastructure or easily identifiable place for Natives. Just by chance I found NAICCO when I was looking in the red pages for work. An important thing to note though is that there is not one culture, we are not all the same. We have 574 different federally recognized tribes. Each and every one is unique with different traditions, cultures, worldviews, and their own origin stories. We started going to the center and meeting mostly Lakota and Dakota people there. They were really instrumental in helping us get on our feet and feel comfortable. At that time the center was on Parsons and eventually moved over to Innis Avenue [on the south side of Columbus] in 2001."

Ty pursued his education and graduated with a degree in social work from The Ohio State University. After school, he had planned to move back out west but when he heard about a grant through SAMHSA called Circles of Care he decided to stay and work at NAICCO. Circles of Care is a grant program for American Indian and Alaskan Native tribes and organizations. The grant provides for the development of local capacity and infrastructure to assist tribal communities in obtaining funding and resources to implement a system of care model to improve the behavioral health and wellness of their children, youth, and families. Ty recognized the importance of this opportunity and helped to craft a comprehensive community-directed needs assessment.

Ty said, "Our goal was to create a blueprint for NAICCO, a plan for moving forward within the overall realm of behavioral health. Originally, the plan was just for central Ohio, but because NAICCO is the only viable urban Indian agency in this state it really grew out from there. In this three-year grant we created an advisory council, implemented questionnaires, made phone calls, held focus groups, and did key informant interviews across the state. What we found was not just about cultural appropriateness, but how do you hit the mark for a whole variety of Native people who are very intertribal and from diverse backgrounds? You have a full scale of socioeconomic statuses and people with backgrounds from both reservations and urban areas, which are quite different from one another. The Advisory Council met once a month regularly with a consistent group of 12 to 15 people. We had a very well-balanced range of men to women and age groups of youth to elders. Roughly 14 different tribes were represented in that room, and everyone was a tribal member affiliated to their tribe. The most important element that came out of this work was that people needed a sense of belonging, a sense of community, a sense of family. These are really all the same things, the culture really. You cannot just draw a line between them. Culture is your values, your values are your teachings, your values are your spirituality. It all correlates with what family means, how that looks, and how that is enacted. This work informed our blueprint for NAICCO. When our Circles of Care grant ended, I had to figure out what to do next. I ended up being a technical assistance provider for the next cohort of organizations that were funded through the grant. I got to travel around the country for four years to visit different parts of Indian country. The grant and traveling gave me a deeper sense of what was needed at NAICCO. It is challenging though because Native people are not all the same. We always had to ask what the protocol of the tribe is, what values they adhere to, if they are more maternal or paternal. It's important to be okay with saying, 'I don't know what I don't know'. I think our Native people sometimes have lost track of who they are in a sense. I'm not calling my people down, and it is important that this isn't overstated, but I want to bring that to light because it's so important. Even for myself. There is a side to Native people that is sometimes hard to understand. My dad always used to say that to non-Native people, Native people are mysterious in a sense. Because we're not very flamboyant or extroverted. We're guarded, there is a part of that that is probably in our DNA, that has been passed on through the generations. Intergenerational trauma is real. We're a little bit skeptical, we have to take our time, to proceed with caution. The reason I am bringing that up is because it's hard for people to write that down, to capture it in a movie, to put us on the news and convey that message in the right light. Part of our background is being humble, not speaking in a forward way, and knowing our place respectfully. We look up to our elders, we hold them up high. They're the wisest and they give us the teachings of old. The real depth of who we are, the integrity of who we are, is there's respect in honoring yourself, your past, the present, and the future. This is our ideology at its core. The thread of this runs through Indian Country. Even though we have these beliefs, a lot of people here are missing that connection. They did not grow up on their reservation homelands among their people. So how does NAICCO help that? We're bringing in activities, programming, ceremonies, cultural teachings, and subject matter experts to preserve culture and restore community. But even just simple things like going out to the movies together. From my time traveling around Indian Country there was a very strong voice amongst our people saying, 'we don't want to be just classified, we don't want to just adhere to this medical model.' They want things to be holistic - to address mind, body, and spirit. We must champion that because it can be easy to step away from it. There's an analogy of a thread where one end is who we were, and the other end is where we are today. That thread, over time, is getting stretched, we're getting almost to that point where it seems like it may break. In some smaller tribes that thread, unfortunately, looks like it may have already broken. It's very challenging because amongst the 574 different federally recognized tribes each one has their own criteria in place for what it means to be a tribal member amongst that specific tribe. Some use a certain quantum of blood or just lineage. It's exciting to watch our people see something that they can be a part of, something that they did not know was really possible. There is this sense of support. Who doesn't need that? It's just human nature, we all want to feel part of something. People are developing this sense of pride, this sense of value, a sense of hope. When I was in social work school, often textbooks would have portions about Native Americans and it would all be presented as though we are hopeless and helpless. That needs to be turned around and used as motivation for change and for writing a brighter chapter in Native American history. That's a big part of what social work teaches, right? That we are agents for change. The most important piece to all of this becomes the future. It becomes our children. People are really trying to do their best today to make it better for tomorrow. Our children are our future and our history, so we have to give them this sense of a legacy to adhere to. A lot of people in Indian Country will talk about this seventh generation ideology, basically saying that whatever I'm doing today I'm being mindful enough to think forward seven generations from now and how those generations will be affected. We really try to stick to that and follow our blueprint. We have kids involved with NAICCO from all different tribes, Diné/Navajo, Lakota, Ojibwe, Ponca, Crow, Yakama, and more. They all know each other from here [Central Ohio] or they're getting to know each other. We've even taken them out to other parts of Indian Country to get to know others. So even though they're from different tribes, they all go together in these experiences and get to see what they share and what they do differently. They see the parallels and the uniqueness of all the different tribes they represent. It's just cool, and you have all these social work ah-ha moments. You know, these light bulb moments where it really inspires us to keep going, to keep finding ways to do community development and cultural preservation."

After the blueprint was created and culture was identified as the top priority, Ty and others at NAICCO began talking about sustainability. Grants are not going to fund the same thing over and over again so the organization needed to think differently. After brainstorming as a community, the group decided to pursue an innovative project - creating a food trailer called NAICCO Cuisine.

"We were thinking about the sustainability of the agency, programming, and also sustainability for our people. That's how NAICCO Cuisine came onto the scene. It was the desire for people to earn money for both NAICCO and themselves, along with having representation of Native food and people in our community… to have a sense of presence, pride, and to transfer knowledge." NAICCO Cuisine serves Native American street food across the area including Fry Bread ("River People" Family Recipe), NDN Taco, NDN Taco Bowl, a NAICCO Pocket, and Buffalo Burgers. For more information, including where to find the food trailer, visit https://www.naicco.com/.

Independent Contractor vs. Employee Classifications

Glenn Karr, JD (he/him)

Glenn Karr is an attorney who focuses on CSWMFT Board complaint defense, behavioral health business issues, and much more pertaining to social work practice. He writes the Legal Corner column as a benefit to NASW members.

In the last article I spoke about the major issues involving improper classification of employees and independent contractors, which could result in you getting audited by the IRS, Ohio Jobs and Family Services (for Unemployment Compensation premiums), and the Bureau of Workers Comp, for more premiums. In addition, since independent contractors are exempt from Ohio income tax for up to $250,000 in a calendar year, if the classification is wrong, the individual might also be liable for Ohio income taxes. Because various agencies of the State of Ohio are losing so much money on improper classifications, they have an interest in going after practices that improperly classify employees as independent contractors. Other problems might result if there should be an employee classification and no unemployment or workers comp premiums have been paid. In that case, if the worker becomes injured or is terminated, the practice might have liability for the payment of claims. You might also be subject to federal and state anti-discrimination law violations.

If you would like to review the factors that the Ohio Bureau of Workers Comp uses to determine a proper classification, you can find those at Section 4123.01 of the Ohio Revised Code. There you will find 19 questions which go into the determination. There is no magic number that places a person into one category or another. In all situations and with all of the different agencies, they look at the totality of the relationship and weigh the various factors. That obviously makes it more difficult to correctly establish a proper classification.

There are simple ways to determine a proper classification. One example is if you hire a plumber. It's going to be for a one-time job. It's obviously not a continuing relationship, and you won't have control over how the plumber performs his or her job. You just want your sink unclogged. The plumber will be coming to your home or office with the proper tools and will perform the task and leave. The plumber will be running his or her own business, paying his or her own taxes, and you will just owe a one-time payment to them.

If you look at a therapy practice, however, you are already going into a more gray area because there is most likely a continuing relationship. Therefore, depending on how the contract is structured and the relationship is actually handled, those factors will go a long way in helping you determine if you have a proper classification. So far, contracts that I've created have withstood audits. I am hoping that this continues as this area of the law tends to be evolving, unfortunately, mainly in the direction of narrowing who may be classified as an independent contractor. In California, for instance, you can't have independent contractors if the two entities are in the same business, which would obviously preclude setting up independent contractors in a mental health practice.

One of the main factors in the determination tends to be the extent of the practice's control over the activities of the independent contractor. This is helpful with independently licensed mental health therapists, although it becomes a little bit more complicated when it comes to non-independently licensed therapists who need supervision. Other factors would include control over the hours the person is required to work, who provides the tools they will be using, are they required to use a certain billing system, is it an ongoing relationship, and does the person work for other practices. If the practice is supplying the clients, determining work hours, providing the office space, copying machines and computers, and most importantly, claiming that they "own" the clients and the records, that to me indicates that there is more of an employer/employee relationship than an independent contractor relationship. Also, can the independent suffer a loss or can they just make a profit? If they are being paid a percentage only for work they actually perform, then if they don't work they won't suffer a loss unless they are incurring other expenses.

The Counselor, Social Worker & Marriage and Family Therapist Board's ethics rules do recognize this distinction between independent contractors and employees. For instance, Section 4757-5-02(E)(2) of the Ohio Administrative Code reads as follows involving termination of the employee relationship:
Counselors, social workers, and marriage and family therapists employed by an agency or practice, may not solicit or refer a current client of the agency or practice, to the licensee's private practice. Licensees and registrants when leaving the employment of an agency or practice may offer referrals to the client. The referral shall include multiple options for the client to choose from, and the agency where the client is currently being seen shall be included as an option, the licensee's private practice may be one of the multiple options.

Therefore, it's only employees, and not independent contractors, that are subject to this rule and independent contractors, even if they are terminated for cause, may take their clients with them and don't have to list the agency as an option. An improper classification, however, might mean that the rule should actually apply.

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Brian Carnahan (he/him)
Executive Director of the Ohio Counselor, Social Worker, & Marriage and Family Therapist Board

The Social Worker Professional Standards Committee will be experiencing some inevitable turnover with the departure from the Board of member Anna Bomas, MSW, LSW. Anna has been a dedicated member of the Board for six years. Her passion for social work will be missed by staff and board members alike.

When you read this, likely a new member will have been appointed to the Board. In this case, an LSW. If you are interested in serving on the Board, please visit https://cswmft.ohio.gov then click on 'About the Board', then 'Becoming a Board Member' for more details and a link to Governor DeWine's Boards and Commissions page. Please note that there are specific requirements for serving on the CSWMFT Board. The Board must maintain balance with respect to gender and political affiliation, as well as have at least one member who is age 60 or older, and at least one Board Member must be a person of color. Additionally, there are some restrictions regarding the type of license. The Board must have two members who are LISWs and two who are LSWs, one of whom must also hold an MSW. These restrictions mean that not all candidates qualify at the time they may be ready to serve! However, without your interest being demonstrated through an application to the Governor, you cannot be considered.

From time to time the Board receives questions about insurance. The Ohio Department of Insurance (ODI) and the Ohio Department of Mental Health and Addiction Services (OMHAS) have partnered to develop resources for mental health providers and consumers. You can find a link to the resources developed by ODI and OMHAS at https://cswmft.ohio.gov, then click on 'For Professionals', then 'Insurance Appeal Resources.'

We are always seeking ways to work more efficiently and effectively. We lean heavily on the eLicense system to process license applications. Please remember that while the system is online, a great deal of human interaction with applications and service requests happens behind the scenes. To help with processing, we are working closely with the eLicense team and IT staff at ASWB to change how we process exam approval requests. We have also recently completed some updates to how exam scores - which are received weekly - are uploaded to and logged in eLicense.

In addition to updating eLicense, we are continuing to update our website. Feedback is always welcome. The website is a great source of information for licensees and applicants alike. Please be sure to refer to the website with any questions. Information on social work licenses can be found at https://cswmft.ohio.gov then 'Get Licensed.'

By the time you read this, a new teletherapy rule will be in the rule review process. A request for comment was sent out on November 11. Many stakeholders elected to comment. NASW Ohio Chapter staff provided substantive comments as well. The proposed revised Rule 4757-5-13 incorporates much of the flexibility adopted during the pandemic.

It would not be an update from the CSWMFT Board without a mention of continuing education. When submitting CEs to CE Broker, please check to see if the certification has an approval number from or reference to NASW Ohio Chapter, NASW national, ASWB ACE, or the Board. If any of those entities approved the CE or CE provider, the program should not be submitted for post-program approval in CE Broker. Select the first option when you click 'Report CE/CME' on your CE Broker dashboard.

The Board's Diversity and Antiracism Committee has continued to meet during CSWMFT Board meetings. The Board is currently exploring a guidance statement for licensees regarding requirements under the Board's code of ethics. The Committee is interested in gaining insights and feedback from licensees and members of the public. The Board's meetings are public meetings; those interested in the work of the Board are encouraged to attend. Meeting agendas are posted to the Board website about a week before each meeting. We are exploring options to stream Board meetings.

Please contact me with any questions or concerns you may have. I can be reached by e-mail at brian.carnahan@cswb.ohio.gov.

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Legal Corner

Making sure that your independent contractor relationship is properly set forth in writing, with clear responsibilities distinguishing it from an employee/employer relationship, is crucial if you actually want to claim all of the exemptions available for independent contractors. The first thing that an agency auditing on this issue will ask for is a copy of the written contract. That will determine, to a large extent, the proper classification, although obviously if it's handled differently in actual practice, that could also play a role.

Glenn Karr's practice areas include: CSWMFT Board complaint defense; Types of entities - corporation, LLC, or sole proprietorship; Independent Contractor vs. Employee Issues; Leases and Contractual Documents; Practice Forms Review, including HIPAA issues and audits; Advice on Duty to Protect, Abuse Reporting Situations; Other laws and rules affecting your practice; Employment issues, ADA, Age Discrimination, Unemployment Compensation; Non-competition issues; Responding to Subpoenas and Court Testimony; How to Leave a Practice and Set Up Your Own; Multi-disciplinary Practice Issues; Medicare and Medicaid issues; and Dealing with Managed Care Plans and Insurance Companies.

Glenn Karr is presenting his 3-hour ethics approved workshop: 9 Major Practice Problem Areas Facing Mental Health Therapists at various locations throughout Ohio, sponsored by NASW. Check the NASW Ohio website for details and registration - typically the workshop is coupled with another 3-hour workshop on Supervision. My workshop qualifies as 3 hours Ethics credit for Social Workers, as well as Counselors, and MFTs. Please check the NASW Ohio website for future workshop dates.

Missie Osborn

Danielle Smith, LSW (she/her)
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I had the great honor of getting to know Missie when she was a student in my Social & Economic Justice class last year at The Ohio State University. Missie is earning her MSW and is currently working as a school social worker near Chillicothe. It is always a privilege to get to know my students and build relationships with them beyond the class, but Missie's story of adoption and identity remains fresh in my mind. Below is an edited version (for length and clarity) of the content of the interview.

Missie Osborn: Navigating Adoption and Identity

Introduction

I was adopted when I was one and was brought up in an all-white family in rural Idaho. Other than looking in the mirror and it being obvious that I was different, I was raised by a white family and did not know anything different. I did not know about where I was from and my culture. When I got pregnant with my oldest daughter when I was 19, I wanted to find that part, that missing piece, so to speak. I went to my parents. They were so supportive because I always knew I was adopted. It was never a secret, of course, to look at me, it was kind of obvious. I found out that my biological mom is Native, belonging to the Inupiaq, a Native Alaskan tribe. My biological father is white. It was important for me to find them because I felt like it was always a part of me that was missing, it was always a part of me that I didn't understand. I didn't want my kids to ever look in the mirror and feel like they were missing something like I did.

Discovering Identity and Culture

I went to my little sister's graduation in Barrow, Alaska [in 2016 Barrow was renamed to Utqiagvik as Barrow was the colonized name], and that was my first time really being introduced into that culture. I'm not going to lie. There was a little bit of culture shock because the way they live up there is very different from the way I live down here. My biological father and his family had all the comforts like running water and electricity. But the family on my biological mother's side who also lives in Utqiagvik has no running water. Their home is basically two rooms, one is a kitchen/dining room and then the other is the sleeping/living area. Poverty is rampant.

Growing up and being different, I always wanted somebody to look like me. When I went up to Utqiagvik and everybody looked like me, I was like, 'OK, this is a little strange'. It was really cool to be able to see the beauty, the culture, and how they are such a strong community. When I went up there to meet my family, I was not just meeting my family. I was meeting all of Utqiagvik. There was a party and my brother had invited the whole town. It is definitely a more inclusive kind of culture than down here and that's really because you have to - you're keeping each other alive.

My biological father is married to a woman named Margaret. She has become the Aaka, or the grandma, to my kids. She's the one that gave my boys their Inupiaq names. When I went to Utqiagvik the first time was when my daughters were given their Inupiaq names by my Aaka. The elders are very revered; they really do listen to the elders. The elders are the chiefs; there's no young chiefs. They look up to them and they want to learn from them. I think that's beautiful.

I think some of the most interesting things about the Inupiaq is they utilize everything; there's no resource that they don't utilize all of. When they go hunting, they do traditional whaling in the most northern parts of Alaska, and they use every bit of it: the oil, the fat, the bones, the meat. They make toys and other items out of seal to make sure nothing is wasted. I was really surprised that in the culture a lot of the food that they eat is either raw or frozen. I think I would have had to have been raised there in order to really enjoy the food. When my little sister passed away, I went to her funeral and they had a quaq. A quaq is when all the Native women get together to talk about old times, to talk about the deceased, and raise them up. They eat Native food like raw meat and it is a very bonding thing. My bio dad said, 'Well, I'm going to go get Italian' and I said, 'I'm going with you,' but I helped them because I wanted to be a part of it in some way. Community is essential. That's why whaling is so important. There is so much poverty up there and the whales are what gets some families through the winter. They count on having that to keep them alive, not just physically but culturally. It is still very valid. It bothers me when people talk about whaling and they don't understand the Native perspective on that. For some people it's seen as cruel, but for them it's a necessity because if they didn't have it, they would die. It's also a celebration when they catch a whale and again, no part is wasted. When my son went up there they went dip net fishing on the Kenai River. He learned how to do the traditional process with the salmon. He got to spend a whole summer up there.

The language is slowly coming back. They're starting to teach it in school now. I know that they had taught it in Utqiagvik when my sister was younger so she is fluent along with my biological mother.

The cost of living is incredibly high in Utqiagvik. A can of food that would cost $0.50 here is $3-5 dollars there. When I was there I had to buy diapers. I wasn't really thinking because my family told me to make sure I brought enough diapers because they're very expensive. It was in 1994 and even then I had to pay $35 for a very small box. If you live on the northside of Alaska, you have to hunt in order to survive. It's not as easy as running to the store and getting something.

The Struggle of Transcultural and Transracial Adoptions

Don't get me wrong, I would never change the fact that I had a very loving family, but I always felt that missing piece. I have always wondered what it would have been like for me because I didn't get the chance to be a part of that culture. I think it's hard for any person of color to be raised in a white home because it always feels like there's something not quite right or there's something not quite there. I don't know if it's a spiritual thing, but I just felt like there was something missing. I remember hearing someone read from the Bible in Inupiaq, the Native language. I was in tears. I had no idea what they were saying but just to hear the language was so beautiful. I don't think people realize that even though you're brought up in a loving home with a family that can give you so many things that maybe your Native family couldn't, you're still missing a huge piece. Even now as an adult, I think there's still parts of me that just wishes I had a better connection because I've always felt that there was something missing. I love my parents; I would never want anybody different to raise me, but maybe it would have been better if I would have been raised in Alaska or been around my culture so I could still be a part of it. You do always feel out of place. You don't really belong. You don't really belong in the white culture because you're not white, and then you don't really belong in your own culture because you don't know anything about it. You can't speak the language. You don't know how to prepare the food. You don't know cultural boundaries. When I first went up there, I said, 'So I'm Eskimo?' and they're like 'Oh no, no, no, no, no. We don't use that word.' I'm like 'what?' It was like 1994 and I did not know that was offensive, so even things like that it's something I should have known. You feel guilty because you don't know. Even with my kids, I felt guilty because my kids didn't know that culture. Being able to send my son to go stay with his grandparents for the summer was awesome because he was able to really thrive. He loved it. I really thought he was going to end up moving there after college. He didn't scoff at anything, even the food. His Aaka said, 'You don't have to eat it all, but you have to try everything!' So he tried everything! Even the fish head soup. To this day I still feel like I don't fit in with my biological family because I don't feel Native enough. I mostly fit in with my family I grew up with because that's what I've known even though I don't look like them. Growing up my siblings would sometimes tease me about how I looked. My parents didn't really understand and there were a lot of times I just wouldn't tell them. I have had to deal with racism for as long as I can remember. A lot of times I just never said anything because I didn't feel it was anything that was going to change. My older sister has red hair and she once equated being a person of color to her being teased about having red hair. I'm like, 'No. I don't care what you have that is different about you, if you're not living in my skin, there's no way you can understand it.' When I was younger, all I wanted was to be lighter and my eyes to not be so slanted; to not look so different from everybody else. Now that I am a school social worker, I want to be able to normalize that a little bit for my students, particularly students of color. I am able to empathize about wanting to be different but I also want them to appreciate how beautiful they are. I think when you're in a mostly white culture you want to be like everybody else and you don't want to be different. I think it's having somebody to hear you but also to reinforce the beauty and embracing who you are.

What Social Workers Need to Know

I think if somebody is in a similar situation, being a person of color and not being brought up in that culture, it is so important to research it. I remember the first time I was at a Native powwow. It is not an Alaskan Native culture tradition, but it still felt good being there. The more I have learned about my culture the more I have found to love. It is so beautiful. My culture, the culture of Indigenous peoples, is not a caricature or a joke. It is important that people don't use traditional dress as costumes and to stop using mascots that are Native. I hear a lot of people say that it's stupid and they know Native Americans who are okay with the mascots or costumes. I can't stand that because I think a lot of the time Native folks just go along with it because it's easier and they don't want to get into a fight. If it's offensive, it's offensive. If it's offensive to one person, it's offensive. Even though it may not seem like a big deal, it's a big deal to us, and that's important. Everything that I've had to endure has made me the strong woman I am today because it has not been easy.

I also think there is a perception that Native Americans do not live in Ohio. I belong to an Alaska Native Corporation, Doyon Limited, as an Inupiaq. [Native corporations are tribe groupings that have specific ownership rights to land in Alaska. The Doyon Corporation consists of the Athabascan, Inupiaq, Yup'ik, Cup'ik, Unangax, Sugpiaq, Eyak, Haida, Tsimshian, and Tlingit tribes.] The corporation had a get-together of people in the Ohio, Pennsylvania, and Indiana area several years ago. I was really surprised how many Alaskan Natives are in the area. There were over 100 people at the event who are a part of the Doyon corporation. At that event I met someone who was part of my tribe, the Inupiaq, and lives in Circleville! There were several people there who live in Dayton and the surrounding areas. It really surprised me because I always thought that me and my family were the only ones out here in Ohio. I was wrong.

Land Acknowledgements and Land Back Campaigns

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Universities, conferences, businesses, and the like often start their meetings with a land acknowledgement. But why? I wanted to learn more about land acknowledgments because in this work we are constantly learning, growing, evolving, and expanding our knowledge. What I have found is land acknowledgements are a heartfelt declaration that acknowledges Indigenous Peoples on the land in which a non-Indigenous person is occupying and at the same time recognizing the position as a settler on that land. The land acknowledgement should also recognize the inhumane treatment and genocide of Indigenous Peoples that has brought the non-Indigenous to benefit from colonization and the building of white supremacy systems. Are the reasons behind land acknowledgements because there is understanding that land was stolen through the process of colonization? Are these land acknowledgments merely performative? Is it because there are feelings of guilt?

As a social worker and a settler, I feel guilt and shame. It is uncomfortable, but I am okay to sit within this discomfort because Indigenous Peoples have been faced oppression for a long time and my personal discomfort is nothing compared to the tactics of genocide endured by Indigenous Peoples. I wanted to delve into these feelings and use them as a motivation for action. There is guilt and shame that comes from this country's history and from the constant denial of its existence. Land acknowledgements should come from an understanding of that history and from an understanding of the actual truths of that history. As social workers we should demonstrate how to sit with these truths and take steps to make amends. We should be learning from our history and moving towards reconciliation.

In remembering that land acknowledgments are heartfelt formal statements often given at a public event that is taking place on land that was originally stewarded by Indigenous Peoples, the examples I found follow a similar structure. It is important to note that there are differing beliefs about land acknowledgements. For example, the Association of Indigenous Anthropologists requested that the American Anthropological Association officially pause land acknowledgments and the related practice of the welcoming ritual, in which Indigenous persons open conferences with prayers or blessings, with the reasoning that it is performative without action steps.

For those Indigenous Peoples that support land acknowledgements, the following components are cited:

1. Be accountable to the past, regardless of how traumatic, and broaden the public awareness of the history that has led to this current moment where oppression and colonization continues.
2. Recognize Indigenous Peoples both ancestral and present. Indigenous Peoples are still here and thriving; do not treat them as relics of the past.
3. Make a personal pledge and inspire to commit to ongoing action, and support reconciliation efforts in an era of free and prior informed consent.

From my research into land acknowledgments, I formulated one of my own. I utilized an excellent academic resource - https://nativeland.ca - that provided me with the Indigenous territory I now occupy, the tribes that cared for this land, the languages spoken, and links for more information.

"I acknowledge that I am occupying the traditional, ancestral, and contemporary lands of the Kaskaskia, Osage, Shawnee, Miami. These lands are where these Indigenous Peoples tribes had lived since time immemorial. I pay respect to their ancestors and elders past, present, and emerging. I reside on the land that was ceded in the Treaty of Greenville in 1795 and followed by the US government forced relocation of tribal nations with the Indian Removal Act of 1830 for the expansion of white settler sovereign power. This forced relocation displaced these Indigenous Peoples to various parts of North America, and despite the systemic oppression they are still here and always will be here. I stand with all Indigenous Peoples in Ohio and vow to the Native American Indian Center of Central Ohio, Greater Cincinnati Native American Coalition, Lake Erie Native American Council, the Cleveland American Indian Movement, and all tribes and Indigenous peoples connected to this land my support.

I honor the people who originally stewarded these lands and waters and how they still have sacred ties to them. I acknowledge the history of trauma that lives in this soil and in the Indigenous Peoples. At the hands of white colonizers, Indigenous Peoples suffered from a myriad of injustices: genocide, colonization, forced relocation, and dispossession of lands and resources through military tactics, settler aggressions, treaties, and religious oppressions.

I understand that as a social worker, I must work towards social, economic, and environmental justice by first recognizing what is and what has been here in this space and in our lives: settler colonialism, white supremacy, racism, patriarchy, heteronormativity, ableism, and all the other intersecting systems of oppression. I also must work within these systems where oppression exists, which is all the spaces in which social workers work.

I commit to learn, to listen, to grow, and to hold myself accountable. I commit to tell the truth, to help others heal, and to repair and rebuild relationships. This land acknowledgement is only a small action, a beginning point, in my work to understand the past and present oppression of Indigenous Peoples."

Land acknowledgments can be performative, especially in the sense when they are not followed through with how the individual making the acknowledgment will make it actionable. Which means that giving a land acknowledgement is not enough, it is just a starting point. Actionable things can be supporting Indigenous organizations by donating your time and/or money, supporting Indigenous-led grassroots change movements and campaigns, and committing to land back campaigns.

Land back campaigns have been in existence for generations and have become a multi-pronged effort to dismantle white supremacy

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A Conversation with Judge Abby Abinanti

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The NASW Ohio Chapter had the privilege of interviewing Judge Abby Abinanti about her experience as the Yurok Chief Judge and working in the California welfare system. Judge Abinanti is a member of the Yurok tribe and has been the Yurok Chief Judge since 2007. She was the first Native American woman admitted to the State Bar of California. For 17 years, Judge Abby worked out of the United Family Law Division for the Superior Court of San Francisco. When she became the Yurok Chief Judge, she began transforming it into a more rehabilitative path and created a wellness court.

Judge Abby began her discussion with us by talking about how tribal values shape her court. The Yurok tribe uses an accountability and renewal-based value system. She has been working to reestablish the value system that the Yurok tribe embodied for years before colonization. When speaking of colonization, she refers to it as the invasion. Judge Abby spoke of how the Yurok tribe was here for thousands of years and had practices consistent with their value system. When the invasion took place, there was an interruption in the evolution of practices that created problems the Yurok peoples are still facing 200 years later. Since 2007, she has been committed to developing practices that are aligned with Yurok values.

She says that people will say that her wellness court is more lenient - she disagrees. It is not about leniency, rather understanding human nature, Judge Abby tells us. Humans are very mistake-prone - it is in our nature. The Yurok court operates from the understanding that if people have not been given the proper guidance, they are going to make mistakes. Given this understanding, she speaks of the importance of relating to the people in her court to provide them with proper guidance and support. Judge Abby is responsible for around 6,500 people who are enrolled in the court. The court is staffed with 47 people, the majority of whom advocate and assist clients. The court does not take caseloads that are in the hundreds so that staff members have the time and capacity to "walk with, be available to, and help the people that come into the court," Judge Abby tells us.

Judge Abby Abinanti

The Yurok Court has designed a program for perpetrators of domestic violence. They created a cultural curriculum that differs from the State's. One of the main focuses of this program is generational trauma. Participants that come into this program are required to research their family history and find out when violence was first introduced into their lives. When the invasion happened, families in the Yurok tribe experienced massacres, boarding schools, and indentured slavery. Judge Abby requires her clients to discover what their families had to endure so that the violence can be stopped and healing can take place. The Yurok court operates with the understanding that behaviors do not exist for no reason; they are a symptom of something deeper. The court works to discover what triggered a set of symptoms and behaviors so that they can overcome the core problem.

When a child welfare case comes into Judge Abby's court, they are assigned an Aunt or Uncle. Aunts and Uncles in the court system are advocates who are trained to mentor and support the clients. Children are placed with legal guardians, parents are assigned wellness workers, and the community works together to find a solution. While the parents are in court, the advocates provide services to address wellness issues. During this process the parents have access to their child through the guardian. The court works to organize each person's community so that they have long-lasting support and help. Importantly, there is not a timeframe for child welfare cases in the Yurok court. The child is placed with a legal guardian so that they are no longer in the system. The court works with the parents for as long as it takes for them to find stability, community support, and healing. Judge Abby talked to us about a case she handled several years ago where a guardian came forward five years later saying that the child's mother was doing much better and the guardian believed she was ready to be with her child again. After a worker visited the mother's home, based on the guardian's recommendation, the child was returned home to their mother. Community care shaped by the Yurok values of personal responsibility and renewal has resulted in lowered recidivism rates and reduced need to separate family systems.

Judge Abby ended the interview with advice for Ohio social workers: we have to figure out how to organize each person's community. We need to be actively working from a mindset of healing and resolution rather than punishment and incarceration. When working within systems, we need to be reviewing the values that have formed that system and how those values are impacting individuals, families, and cultures. We have to define sovereignty not as the right to do, but as a responsibility for.

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Land Acknowledgements and Land Back Campaigns

and achieve justice for Indigenous Peoples. This initiative gained mainstream momentum on Indigenous Peoples' Day 2020 where land defenders took a stand when they blocked the road to Mount Rushmore in the Black Hills region of South Dakota. The president of the NDN Collective, an Indigenous-led activist and advocacy organization encompassing more than 200 Indigenous groups said, "Mount Rushmore is an international symbol of white supremacy, and as people across America rightfully pull-down statues of white supremacy, we have to look long and hard at how this national monument in the

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Ecological Grief

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The environment is an ever-growing concern of the 21st century. Rising coastal lines, melting ice caps, increasing temperatures, loss of biodiversity, worsening wildfires, hurricanes, and many more events will continue to occur. There have been new terms coined and new ways of practice introduced as we begin to accommodate this loss that we are experiencing. One of these terms is Ecological Grief. NASW Ohio has a recorded webinar on our website on the topic that discusses the many different forms of ecological grief: physical, cultural, and anticipatory loss. Ecological grief affects us all, but it is heightened for many Indigenous Peoples whose culture is connected with the land.

While researching environmental justice, I found that there are a few common ideologies that many Indigenous Nations shared including the Seventh Generation Principle. This philosophy emphasizes enacting practices that will have a sustainable and positive effect on communities seven generations into the future. In addition, Indigenous cultures hold a strong sense of community that values passing down traditions and teaching the younger generations the values and ideologies that center sustainable Indigenous ways of being and knowing. When looking into the tribal nations in Alaska, many live off of the land and utilize their environment to survive. For example, 87% of Alaskan Native villages are experiencing erosion, forcing them to abandon the communities they have built to start new ones (kcet.org). There are cultural losses as well, such as the traditions of ice fishing and hunting. Although Indigenous culture conserves nearly 85% of Earth's biodiversity, because of colonialism and current capitalistic practices, there are significant impacts on the populations of wild bison, fish, and many plants that are used for herbal medicine (natgeo.org).

Indigenous nations protect a significant amount of the Earth's biodiversity and are the most impacted by the environmental decline. One reason that United States' elected officials have been slow to address issues is due to struggling with the concept of "contempocentrism." This is the idea that people are good at making decisions that affect the near future, but struggle with seeing the long-term effects. Through inaction, the government and those in power are putting all people in danger by continuing to undermine Indigenous ways of life that have persisted for thousands of years. As a result, the communities that are and will be most impacted by climate change are communities of color.

In order to combat the implications of racist and harmful environmental projects, Indigenous Nations and supporting allies have rallied together to protect the land and their communities. This can be seen with the construction of the Dakota Access Pipeline. Not only did the pipeline proposal violate treaties signed by the United States, but it also created many environmental issues within the surrounding Native Nations, specifically, The Standing Rock Sioux Tribe. The parent company overseeing the pipeline reports 203 oil leaks since 2010. The pipeline was built underneath Lake Oahe, the only source of drinking water for the Standing Rock Sioux Tribe. "Stop the Line 3 Pipeline" is a current movement that protests the construction of a tar sand pipeline that runs from Alberta, Canada, to Superior, Wisconsin, putting water sources at significant risk (stopline3.org). Although Ohio may not be at the center of these issues, there are many ways to get involved: signing petitions, making donations, echoing the voices of those on the front line, and being involved in the democratic process. Until the United States takes climate change seriously and honors treaties with Indigenous Nations, social workers have to expand their scope of practice to include a deeper understanding of ecological grief from an Indigenous perspective.

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Missing and Murdered Indigenous Women

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Connie Walker, a Cree woman, is an award-winning investigative reporter for CBC News in Toronto, who focuses on Indigenous issues. She received a one-sentence tip via email from a lead investigator of a cold case, the murder of Alberta Williams, which spurred her into action to find the truth behind this young Indigenous woman's murder. Alberta Williams is just one of the hundreds of Indigenous women whose murder has gone unsolved.

Who is Alberta Williams? Alberta was a 24-year-old Gitxsan Tribe woman living in Prince Rupert, British Columbia for the summer to work at a cannery. On August 25, 1989, she went missing after being out at a pub with her sister and some friends. It was not until almost four weeks later she was found on the only road in or out of Prince Rupert, Highway 16. The highway spans 450 miles between Prince George and Prince Rupert and is also named the Highway of Tears because so many Indigenous women have disappeared or have been murdered while traveling along it.

During an eight-episode podcast series called Missing & Murdered, Connie interviews eyewitnesses, family members, and friends of Alberta to discover the truth behind her disappearance and subsequent murder. Over the course of these interviews, Connie uncovers new information about the case, which spurs the investigation to become active again. She also tracks down individuals not ever interviewed by police and talks with others who had been afraid to speak until now.

Why are individuals afraid to talk to the police or afraid to speak up? Outside of over- policing and racial profiling, when Indigenous people file missing persons' reports, they are not met with care or concern, they are often dismissed. Even when loved ones are persistent, historically, the police often fail to properly handle the case. There have since been admissions of racism and shoddy investigations into missing and murdered Indigenous women. In all of Connie's reporting about missing and murdered Indigenous women and girls, a constant is that police did not take disappearances seriously or properly investigate their deaths.

Tragedies are common among Indigenous communities. "Indigenous people in Canada see it, live it, and fight it every single day. It is a truth that Indigenous women are disproportionately victims of violence. That 76% of kids on reserve in the province of Manitoba live in poverty. That kids on reserves across the country get less money for education. Despite making up less than 5% of the population, nearly half of the kids in care in Canada are Indigenous. In fact, there are more Indigenous kids in the child welfare system in Canada today then at the height of residential schools. Indigenous people are overrepresented in the criminal justice system, our infant mortality rate is higher, our life expectancy is lower" (https://www.cbc.ca/radio/findingcleo).

In her quest for the truth, Connie discussed several other Indigenous women who have also gone missing and how those investigations led nowhere. She shed light on an issue that should be more in the forefront of our minds. This is true in the United States as well. Indigenous women and girls are murdered at a rate of 10x more than all other ethnicities. Murder is the 3rd leading cause of death for Indigenous women. More than 4 out of 5 Indigenous women have experienced violence. More than half of Indigenous women experience sexual violence. More than half of Indigenous women have been physically abused by their intimate partners. Indigenous women are 1.7 times more likely than Anglo-American women to experience violence. The murder rate of Indigenous women is 3 times higher than for Anglo-American women (https://www.nativewomenswilderness.org/mmiw).

In September 2021 the news about the missing and murdered woman, Gabby Petito, swept the nation and was picked up by every media news outlet. The details that we have seen include all aspects of her case, body cam footage, and complete investigations of different parts of her case. Why is it that even though Indigenous people go missing at disproportionately higher rates they are not afforded the same public interest or attention? Don't the missing Indigenous people deserve the same equal attention? Is there an observation to be made about the systematic racial and gender disparities in the amount of news coverage for abductions, missing persons, and murders? The trend is so common that it has been given a title, missing white woman syndrome. Unquestionably, it is a positive thing that when a white woman goes missing, it gets media coverage. What should be considered is that all individuals in this world deserve that same coverage. We, as social workers, need to advocate for extending this coverage more broadly. What does it say about how we, as a society, value their life if they are not afforded the same? Doesn't their stories' lack of visibility demonstrate that they are not valued? The needs to be equity of resources including investigations, money, media attention, and justice.

How the United States and Canada value Indigenous peoples can be traced all the way back to the Doctrine of Discovery, which is the legal premise that governed European conquests of non-Christian countries. Often non-Indigenous people will say that they have nothing to personally do with the oppression that occurred hundreds of years ago. It is this lack of understanding of the history of where this comes from that impacts what is taking place now. A lot of these things were set in stone then, and history is important to recognize how we see the value of people today (https://www.un.org/press/en/2012/hr5088.doc.htm).

The Doctrine of Discovery was international law that approved these conquests, and if people were not Christian, then they were at risk of losing their goods, resources, culture, and lives. These doctrines and laws were used to give the colonizers permission to change who a person is, their beliefs, their systems, and their way of living and knowing. To ensure this would happen, the colonizers came and took Indigenous children and put them in boarding schools and residential programs so that they would learn to adopt the dominant culture. Colonizers changed their language, changed their manner of dress, cut their hair, did everything they could to decimate their culture. Richard Pratt, the founder of Carlisle Indian School utilized the phrase "Kill the Indian, Save the Man" to justify forced assimilation.

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Register online at naswoh.org/calendar.

Anti-Oppression Informed Practice Foundations (Virtual)

The NASW Ohio Anti-Oppression-Informed Practice (AOIP) Foundations Course has been revamped! The Foundational AOIP programming is now divided into three two-hour segments that can be taken in any order. Each session is $50 for members and $80 for non-members. 2 ethics CEUs for Counselors, Social Workers, and Marriage and Family Therapists for each section. After completing all three sessions participants earn a certificate in Anti-Oppression Informed Practice.

AOIP Foundations: Grounding in Theory
Saturday, January 8, 2022, 9-11am
Friday, May 13, 2022, 9-11am
Friday, September 9, 2022, 9-11am

AOIP Foundations: Grounding in Practice
Saturday, February 12, 2022, 9-11am
Friday, June 10, 2022, 9-11am
Friday, October 14,2022, 9-11am

AOIP Foundations: Personal Transformation and Embodiment
Saturday, March 12, 2022, 9-11am
Friday, July 8, 2022, 9-11am
Friday, November 11, 2022, 9-11am

Participants are also invited to attend AOIP consultation calls every month on the third Friday at 1pm.

LISW-S Credentialing Training (Virtual)

February 4-5, 2022
May 20-21, 2022

The 9-hour Supervision Certificate Program provides a strong foundation of supervision skills, developed to meet all educational requirements for supervision designation by the Ohio Counselor, Social Worker, and Marriage & Family Therapist Board. The Supervision Certificate Program will be presented by the curriculum developer, Linda S. Helm, PhD, LISW-S, ACSW, a social worker with extensive experience in teaching and in the field. A total of nine social work CEUs will be provided. There are three ways to take this course; click on the option that works best for you to register.

Option 1 (Take all nine hours online, live)- Cost: $135 for members; $225 for non-members. You take Unit 1 (Fundamentals of Supervision) on Friday from 2-5 p.m. Then, on Saturday, you take Unit 2 (The Role & Functions of a Social Work Supervisor) from 9 a.m. - 12:15 p.m. and Unit 3 (Styles of Supervision & Leadership) from 1:15-4:30 p.m.

Option 2 (Take Unit 1 online, pre-recorded; take Units 2 & 3 live stream.)- Cost: $135 for members; $225 for non-members. You take Unit 1 (Fundamentals of Supervision) online (pre-recorded) before the live online course on Saturday.

Option 3 (Choose which units you want to take.)- Cost: $45 per workshop for members/$75 per workshop for non-members

License Preparation Course

Friday, February 11, 2022
Friday, April 8, 2022
Friday, May 13, 2022
9:00am-4:00pm

In our course, you'll receive six hours of instruction from an experienced social worker, five in-depth study volumes, and six full-length online practice exams. This unique package will help you navigate the licensing process and pass your exam, whether it's the bachelor's, master's, clinical, or advanced generalist version.

The cost is $225 for members or $275 for non-members.

Here's what past attendees had to say:

"After taking this course, I'm feeling more confident and ready!"
"Very helpful in learning how to break down the questions."
"Presenter was knowledgeable and had a welcoming personality."

You will receive four study volumes -- Direct & Indirect Practice; Human Development, Diversity & Behavior in the Environment; Assessment & Intervention Planning; and Professional Relationships, Values & Ethics -- and a strategy guide to help you study the content volumes effectively. The guide includes chapter review questions that allow you to rapidly assess your learning and comprehension of information after studying. You'll also learn strategies to help you approach the exam with confidence and improve your ability to choose correct answers to exam questions.

You will receive access to six full-length online practice exams that are automatically scored. All questions have detailed rationale (answer key) that explains why the correct answer is the best one, reinforcing what you know, and helping to clear up any misconceptions you may have about a topic. The exam interface functionality is similar to the actual exam. Plus, you can search the question database by keyword to find items based on topic, specific terms, or phrases. Your previous exam performance is analyzed and compared with all other users, down to each specific domain.

On-Demand Online License Prep

Passitpro gives you the advantage of personalized instruction plus the convenience of online learning. Here are the highlights: get access to this five-hour online course to learn the essential content at your convenience, 24/7 for 90 days. Plus, get an extra 90-minute video on strategy. And, if you choose, connect with one of our expert teachers (an experienced social worker) for personalized training. You'll master the essential content and test anxiety with five hours of teaching, a 170-question practice exam, plus 50 bonus practice questions. More information available at www.passitpro.com.

Wake up to Social Work Webinar Series

On the second Wednesday of each month at 10am, NASW Ohio hosts a free webinar on a wide variety of topics. Can't make the live event? All webinars are recorded and available at naswoh.org/recordedCEUs. For Social Work Month in March, we offer webinars every Wednesday of the month.

January 12- Intake & Animals: Understanding Animals in the Lives of Our Clients
February 9- Race, Culture, and Early Psychosis
March 2- Preventing Suicide in the Clinical Setting: Reasons for Hope
March 9- Self-Care: Beyond the Bubble Bath
March 10- Suicide Assessment and Intervention (1-2pm)
March 16- Giving Feedback: A Values-Oriented Approach to Assessment and Evaluation
March 30- Behavioral Ethics
April 13- Documentation in Behavioral Health
May 11- Providing Trauma-Informed Care: Understanding the Connection Between Adverse Childhood Experiences and Gambling
June 8- Emotional Regulation: The Key to Optimal Wellness
July 13- Motivational Interviewing
September 14- Therapeutic Self-Disclosure
October 12- Beyond Lip Services: Meeting People Where They Are
November 9- Adoption Related Issues: Grief and Loss of First Family

Upcoming Events

Register at naswoh.org/calendar

January 21, 9am, Region 4 Social Determinants of Healthcare (2 Free CEUs)
January 22, 4pm, Region 7 Virtual Awards Celebration
February 2, 4pm, Human-Animal Interaction Networking Group Monthly Meeting
February 8, 5pm, Region 6 Virtual Meet-up
February 11, 9am, Region 4 Virtual Networking
February 24, 6:30pm, Region 2 Policy Committee Presents: How Do I Return? The Influence of Systemic Racism
March 2, 4pm, Human-Animal Interaction Networking Group Monthly Meeting
March 7, 6pm, Region 1 Virtual Meetup

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Land Acknowledgements and Land Back Campaigns

Black Hills upholds and maintains white supremacy on Indigenous lands." (You can read more at https://landback.org)

Land back campaigns have four demands:

1. Dismantle the white supremacist structures that have forcefully removed Indigenous Peoples from their lands and are meant to continually keep them oppressed. This includes the National Parks Service and the Bureau of Land Management. This is due to the American ideal of maintaining uninhabited wilderness, which resulted in policies that expelled Indigenous Peoples from their lands.
2. To defund white supremacist systems and mechanisms that are enforcing these systems and are meant to disconnect Indigenous Peoples from stewarding their land. This includes the police, Border Patrol, and ICE due to their discriminatory practices and policies against Indigenous Peoples.
3. Return all public lands back to Indigenous Peoples.
4. Move to an era of policy that centers around Free and Prior Informed Consent. This is a specific right that pertains to Indigenous Peoples, which allows them to give or withhold consent to a project that may affect them or their territories.

Should symbols of white supremacy, genocide, and oppression still be standing on Indigenous land as a constant reminder of that brutal history? This can include symbols such as statues, monuments, and the like. Is it finally time to stop valorizing people who were responsible for genocide, racism, and slavery? Should it be set ablaze, burned, and the land be born anew and given back to the original stewards of that land?

As social workers it is our duty to educate others. We should continue to listen, read, and educate ourselves so we can look inward and work to be better. In furthering our understanding, we learn how to better advocate and act. So when you take actionable steps, encourage others to do the same.

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Missing and Murdered Indigenous Women

As social workers we need to effectively engage in anti-oppressive practices. Clients are not blank slates but individuals who bring their whole holistic selves, including their cultural identity, their history, and their experiences. By increasing your understanding of the needs of clients who have been greatly affected by colonialist and patriarchal practices, you can begin to alleviate oppression within your practice. One way to do this is by learning more about NASW Ohio's Anti-Oppression Informed Practice course (naswoh.org/AOIP).

We must continue to engage in self-reflection on how the effects of colonialism have devastated Indigenous peoples. The spread of disease, environment degradation, human rights violations, genocide…a long list of oppressive forces which are still felt within Indigenous communities today. I encourage you to educate yourself and others, reduce these barriers and stigma, and advocate for these communities to have better access to resources.

New Members

Welcome to the following NASW members who joined in August, September, and October!

Region 1
Matthew Bradley
Brooke Cole
Troy Dyer
Kimberly Everhardt
Bailey Henry
Jennifer Hoy-Gerlach
Hannah Jordan
LaDonna Knabbs
Kristen Lee
Kelsey Norton-Nunez
Taylor Park
Fallon Radcliffe
Jaylyn Renollet
Delano Smith
Olivia Somich
Abigail Starcher

Region 2
Ron Davis
Keith Esparza
Jayma Gill
Jasmine Jones
Alicia Rivera-Monaghan
Jessica Terry
Jessica Zucker

Region 3
Stephanie Ash
Brooke Catlin
Danielle Dickinson
Misty Funk
Kasey Galloway
Danielle Holman
Donna LaManna
Sylvia McDonough
Melissa Morton
Jennifer Opra
Jennifer Simon

Region 4
Cary Avalos
Tara Casanta
Ashley Green
Kathryn Kendjelic
Danyell Logan
Brian Mills
Marisa Mook
Makesha West
Natalie Wolski
Cassandra Wylie

Region 5
Sena Albash
Olivia Armstrong
Julia Biehl
Melissa Blankenship
Leslie Blumensheid
Jeffrey Burkheart
Cassandra Campbell
Michelle Challa
Miranda Chavarria
Jenna Chorpenning
Leeann Clingo
Kendra Cosgrave
Laura Davis-Perry
Chelsea Elliott
Melissa Estrella
Victoria Fetterman
Alexander Gaddis
Emily Gemar
Nichole Goerky
Ja'net Graham
Milt Greek
Brooke Huffer
Geneva Jean-Louis
Nicholas Johnson
Brittany Johnston
Adrian Jordan
Nicolette Juby
Traci Kessler
Dena Kinsey
Ashley Kuhn
Emily Laabs
Maria Lee
Juliette Lonsert
Danielle Mackey
Kanisha Malone
MacKenzie Marcum
Meredith Marczika
Rachel Marshall
Kathryn Maynard
Brianne Murray
Nikki Neudecker
Lisa Oryell
Julia Paxton
Collin Pfaff
Francis Pritchard
Hannah Ramirez
Kennedy Riegel
Megan Roesch
Christine Rowley
Tia Rutherford
Seanne Searl
Kelsey Seas
Lyndsay Shankle
Chastity Speaks
Jerri Steele
Amy Sumner
Margo Tillstrom
Tiffany Tinapple
Kristin Torres Pierce
Colette Wagner
Carissa Wrobbel
Donna Zeller-Reese

Region 6
Sandra Bachman
Caitlin Bentley
Candice Childs
Tori Dean
Samantha Doktor
Julia Fabrizi
Autumn Francisco
Andrew Franks
Nicole Geier Lindsey
Jamie Hopkins
Shameca Isham
Kimberly Johnson
Melissa Langlais
Kimberly Markham
Melody Miller
Kristina Moran
Emily Morgan
Amber Ostrander
Ashley Pennington
Maria Racadio
Timothy Stone
Katherine Taylor
Charles Wright

Region 7
Beth Arnold
Erin Beckman
Sidney Beckman
Ashley Brewer
Terra Crable
Toby Deck
Brian Dixon
Solomon Hill
Rebecca Hippenmeyer
Mackenzie Lane
Rachel Lanham
Misty McGee
Susan Schnell
Morgan Smith
Dawn Stolte
Jessica Warrick
Anthony Windsor

Region 8
Leanne Bowdre
Lamonda Carter
Jade Harris
Christin Lehnhart
Aaron Lorenzo
Molly McKinley
Marley Miller
Veronica Patton
Allison Ryan
Taylor Stair
Sara Young-Smith

Newly Credentialed

Congratulations to the following NASW members who received their NASW credential this past quarter!

Audra Kirchmeir, C-SWHC, ACHP-SW, ASW-G

Margaret Wannemacher, ACHP-SW

Newly Licensed

Congratulations to the following NASW members who received their license in August, September, October, and November!

LISW-Ss
Amy Hallett

LISWs
Bethany Allison
Annette Amistadi
Jennifer Anahata
Julie Beane
Julia Biehl
Emily Broad
Nicole Brown
Leighann Buschor
Judea Castillo-Winter
Aarin Cox
Jessica Factor
Sarah Focken
Lauren Goetz
Ashley Green
Rebecca Hall
Kesha Jackson
Candace Johnson
Samantha Logan
Mallory Moody
Brandi Mooney
Dana Neiding
Haven Ohly
Lara Osborne
Tara Peters
Emilie Pysell
Gary Ratliff
Mollie Ridings
Cynthia Rogers-Harrison
Danielle Senna
Kavin Shah
Jonathan Sherman
Sharon Simmons
Leslie Stevens
Leah Vensil
Marie Walters
Cassandra Wylie
Jonathon Yassanye

LSWs
Jasmine Alexander
Alexis Arie
Ashley Arthur
Lisa Ballinger
Lauren Bauer
Audrey Blasdel
Emily Bowen
Sean Brune
Charlotte Buelow
James Cato
Jacquelin Claren
Sarah Cychosz
erin davies
Danielle Dickinson
Brad Dietrich
Patricia Feeney
Megan Fisher
Ryan Fluharty
Melissa Flynn
Branden Fox
Kori Frey
Lisa George
Cheryl Greenberg
Carlton Grover
Corrine Groves
Denise Guidry
Jared Horner
Kyler Jackson
Courtland Johnson
Sara Kelly
Traci Kessler
Jessica Kompan
Chantel Lowe
Saida Markovic
Sydney McCollister
Tyler Michaels
Ryan Osterholt
Julia Paxton
Hannah Regan
Samantha Riojas
Abigail Robinson
Julia Robinson
Michael Robinson
Maranda Santoya
Trudyann Solomon
April Thomas
Sally Vogel
Christine Waller
Tabitha Watts
Martina Welch
Susan Williams
Maeve Willis
Jeffrey Wiltrout
Brianna Wolf
Sarah Wolf
Jeremy Yardas
Jessica Zucker

SWAs
Misty Garrett

Happy Anniversary

A big shout-out to the NASW members who reached their membership milestones during August, September, and October! We will continue to feature members who reach their milestones throughout the year. Members who reach these milestones will receive a special gift in the mail, so be on the lookout. Thank you for your continued support of NASW.

60 Years
Juanita Dalton-Robinson, Region 3
Alberta Falknor, Region 7
Gretchen Waltman, Region 8

55 Years
Kathleen Balcerzak, Region 2

50 Years
Carol Brady, Region 6
Harriotte Coke, Region 2
Beatrice Griffin, Region 3
Rose McIntyre, Region 3
Nancy Neuer, Region 3
Alice Skirtz, Region 6

45 Years
Janice Bailey, Region 5
Dottie Boner, Region 6
Sheila Henson, Region 4
Cynthia Morris, Region 5

40 Years
Linda Akkari, Region 5
Carl Brun, Region 7
Nancy Burley, Region 5
Janet Chambers, Region 5
Anne Finnegan, Region 3
Lana Ginnis, Region 3
Gail Heller, Region 5
Charleen Lewis, Region 5
Ann MacDonald, Region 6
Treva Neiss, Region 4
Helene Stone, Region 2
William Wall, Region 7

35 Years
Alexandra Burg, Region 3
Moira Dugan, Region 3
Robert Eldridge, Region 5
Margaret Evans, Region 8
Carleton Fitzpatrick, Region 2
Juanita Greenwood, Region 2
Jeffry Hartel, Region 5
Roger Mize, Region 4
Elizabeth Mramor, Region 3
Terri Nelson, Region 6
Cynthia Pittman, Region 3
Tracy Pritchard, Region 5
Marian Rubin, Region 6
Andrew Solovey, Region 5
Mary Tyle, Region 6
Rachelle Young Carter, Region 3

30 Years
Mickey Murphy, Region 1
Ami Peacock, Region 5
Mary Roehrig, Region 6
James Stockus, Region 4
Patricia Thrall, Region 5
James Vassel, Region 5

25 Years
Shauna Acquavita, Region 6
Bruce Gottlieb, Region 3
Heather Hershey-Tompkins, Region 8
Susan Howson, Region 5
Michelle Hubbard, Region 6
Christine Lottman, Region 6
Leslie Opper, Region 2
Kara Penniman, Region 5
David Schaffer

20 Years
Elyse Bloch, Region 2
Mandy McGlumphy, Region 5
Katie Novak, Region 5
Jill Siddiq, Region 3
Cara Sockol, Region 3
Melissa Storms
Barbara Swimmer, Region 3

15 Years
Dina Bentley
Betty Bollenbacher, Region 5
Carrie Charny, Region 3
Sarah Cotterman, Region 1
Lisa Cremer, Region 3
Leah Fogt, Region 7
Jane Harkey, Region 2
Melissa Kapp
Roger Lee, Region 7
Gail Long, Region 3
Courtney Merce, Region 5
Brandi Mooney, Region 1
Terri Naughton, Region 4
Jean Ollis, Region 8
Bridget Richard, Region 2
Elizabeth Rieger, Region 7
Colleen Roshetsky, Region 3
Bradley Smith, Region 4
Janice Steinmetz, Region 3
Justin Stuber, Region 5
Ann Weaver, Region 1
L. Justin Wheeler, Region 5
Monica Yost Kiss, Region 3

10 Years
Amy Coleman, Region 5
Joshua Durkalski, Region 2
Sallyanne Falasca, Region 4
Patrick Fowler, Region 5
Cailen Haggard, Region 3
Sarah Hall, Region 5
Tosha Hill, Region 6
Brenda Howell, Region 7
Jeanne Levy, Region 5
Maura Lipinski, Region 4
Lisa Mast, Region 8
Karen McCann, Region 6
Teri McGregor, Region 3
Kimberly O'Harra, Region 5
Angela Richards, Region 5
Christopher Rossvanes, Region 4
Timothy Schuerr, Region 8
Justa Smith, Region 1
Amelia Tucciarone, Region 5
Larry Wells, Region 6
Elaine Zumeta, Region 6

5 Years
Kimberly Back, Region 6
Gary Baker, Region 4
Melissa Brown, Region 7
Beth Brubacher, Region 6
Melissa Cates, Region 6
Jill Cholensky, Region 4
Glenda Conyers, Region 6
Valerie Costello, Region 6
Aarin Cox, Region 6
Heather DeBouver, Region 1
Shawn Eigenbrode, Region 3
Rachel Green, Region 6
Joann Hall, Region 3
Susan Hamme, Region 4
Todd Haydon, Region 6
Tiffany Hayes, Region 5
Traci Hipsher, Region 5
Jessica Holderman, Region 7
Ashley Hughes, Region 8
Amanda Kennedy, Region 5
Cinderella Kroh, Region 8
Heather Lauderback, Region 5
Brandi Lewis, Region 6
Valerie Lippert, Region 6
Ria Megnin, Region 7
Amber Nickels, Region 5
Lisa O'Neill, Region 5
Angela Oblinger, Region 7
Karen Porter, Region 5
Stacy Preston, Region 6
Hannah Schaich, Region 7
Brittany Schindler, Region 1
Angel Schuler, Region 5
Danielle Smalley, Region 5
Caitlyn Smith Elkins, Region 5
Alyce Sopkovich, Region 1
Emily Tomer, Region 2
Karen Waltermeyer, Region 5
Monica Weber, Region 8
Jeffrey Wiltrout, Region 4

ANNUAL STATEWIDE CONFERENCE 2021

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OHIO CHAPTER

Thank you to all the organizations that sponsored and exhibited at the NASW Ohio 2021 Annual Conference!

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Ohio Department of Mental Health and Addiction Services

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Ohio Department of Mental Health & Addiction Services – Get Help Early

Friday Keynote Sponsor
United Healthcare Community Plan

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The University of Akron
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Youth Opportunity
Beech Acres Parenting Center
Indiana University School of Social Work
EncompassCare
Coleman Health Services
Sex Addicts Anonymous
Springstone
Ohio Addiction Recovery Center
Community Medical Services
Southeast Healthcare
Toledo Center for Eating Disorders
Help Me Grow
Timberline Knolls All Female Therapeutic Residential and PHP Program
relink.org
Catholic Charities
Ruling Our eXperiences (ROX)
Harbor, Inc.
Chrysalis Health
Acadia Healthcare/Children's Behavioral Solutions

Congratulations to the 2021 Poster Session Winners
The eleventh annual NASW Ohio poster session was held on November 18 during the conference. We deeply appreciate all who participated including the judges Dr. Renda Ross and Dr. Jennifer Hughes. Congratulations to the following award winners.

Graduate level research award
Sarah Balser of Case Western Reserve University for her poster on the essential worker for the workforce: A COVID-19 study reveals the importance of childcare

BSW level research award
Madison Adkinson, Nicole Beaudin, and Cassidy Dawson of Bowling Green State University for their poster on Secondary Traumatic Stress, job satisfaction, and self-care strategies among human service professionals.

Systemic literature review award
Rebecca Dillon from Ohio University for their poster on the Evidence of Rural Practice Skills: Which practice skills are helpful for rural social workers

Honorable mention for research award
Mary Wasef from The Ohio State University on their poster Traumatic Brain Injuries Within the Immigrant Population: Does Health Inequality Exist?

NASW OHIO CHAPTER
National Association of Social Workers

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SOCIAL WORK MONTH 2022

Social Work Celebration Gala
March 19, 2022
Columbus, Ohio

Advocacy Day
March 8, 2022
Columbus, Ohio

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FOR SOCIAL WORK

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