



Building a PEER TA Network State by State



**Office of Family Assistance
Welfare Peer Technical Assistance Network Webinar
Broadening the Scope of Work Activities: Using Cultural Activities in Tribal Communities
March 27, 2013
1:00 p.m. EST**

Presenters:

- **James Butler, Office of Family Assistance, Administration for Children and Families**
- **Felicia Gaither, Division of Tribal TANF Management, Office of Family Assistance**
- **Marlene Andrews and Rae Belle Whitcomb, Bristol Bay Native Association**
- **Mark Pendergrass, Muscogee Creek Nation**
- **Jessica Egnew, Lower Elwha Klallam Tribe**
- **Bernadette Panteah, Pueblo of Zuni**
- **Lesley Smith, Welfare Peer Technical Assistance Network**

Operator: Hello, ladies and gentlemen -- thank you for standing by, and welcome to the “Broadening the Scope of Work Activities: Using Cultural Activities in Tribal Communities” webinar.

During the presentation, all participants will be in a listen-only mode. Also, you may submit a written question at any time during the briefing by sending a question via the chat feature.

If at any time during the briefing you need to reach an operator, please press star 0.

As a reminder, this call is being recorded Wednesday, March 27, 2013.

I will now turn the conference over to Mr. James Butler from the Office of Family Assistance. Please go ahead, sir.

James Butler: Hello everyone, and welcome to our webinar on “Broadening the Scope of Work Activities: Using Cultural Activities in Tribal Communities.”

Today's webinar is being brought to you today by the Welfare Peer Technical Assistance Network here in the Office of Family Assistance.

During today's webinar, we'd like to share with you the use of cultural work activities and their inclusion in a Tribal TANF plan. We hope that you will hear something today that will aid you and your organizations on some potential program models and strategies that can be used to count cultural activities as work activities to meet work participation rates.

You will hear from the Division of Tribal TANF Management here at OFA, along with Tribal representatives who will discuss specific work activities, the inclusion of these activities in Tribal TANF plans, and some key lessons learned in doing so.

Many of you work with participants in very rural and remote areas. Using some of the cultural activities that you will hear about today can provide meaningful work experience for participants while also allowing the Tribal TANF programs to meet your work participation rates.

At the end of today's presentation, you will have an opportunity to ask questions through the Web Meeting system. You can submit those questions to be answered following the last presentation, or you can submit them throughout the webinar by using the chat box on your computer screen. If your question is for a specific speaker or program, please specify that in your questions.

At the end of the webinar, we will ask you to respond to a brief evaluation poll that should pop up on your screen as you begin to exit. We very much



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appreciate your feedback, and it is important to us in that it helps us provide the best possible technical assistance to you. All of today's materials will be posted on the Welfare Peer TA Network site and will be sent directly to you in a few weeks.

Moderating today's webinar for you is Lesley Smith, a project manager with ICF International and part of the Welfare Peer TA team. Speaking to you first will be one of our very own, Felicia Gaither, the Director for the Division of Tribal TANF Management.

Ladies and gentlemen, I present Felicia Gaither.

Felicia Gaither: Thank you, James.

Greetings, and on behalf of our Office of Family Assistance director, welcome to the webinar today, and thank you for participating.

As stated by James, I'm the Director of the Tribal TANF Management Division here in the central office, Office of Family Assistance. Our division is responsible for Tribal TANF, native employment works, and Tribal TANF coordination grant oversight.

I wanted -- next slide. I wanted to take a little time today just to provide you with an overview of the Federal rules as related to Tribal TANF and what we call work activities.

TANF is a program that provides time-limited assistance to families with children. Tribal TANF has four purposes, and these purposes are listed here on this slide.



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One, provide assistance to needy families so that children may be cared for in their own homes or in the homes of relatives.

It's important to note that the four purposes of Tribal TANF are also the same as State TANF follows.

Two, to end the dependence of needy parents on government benefits by promoting job preparation, work, and marriage.

The third, prevent and reduce the incidence of out-of-wedlock pregnancies and establish annual goals for preventing and reducing the incidence of these pregnancies.

And the last purpose of TANF, encourage the formation and maintenance of two-parent families.

Tribes administering a Tribal TANF program continuously work towards the goal of helping families to achieve self-sufficiency.

Next slide.

Work participation. One of the main goals of TANF is that it is time-limited assistance in order to move individuals to self-sufficiency. Tribes are held accountable for moving families from welfare to self-sufficiency through work.

Negotiation of a Tribe's work participation requirements are based on economic conditions and resources available to a Tribe on the reservation,



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near a reservation. And really, the goal of the negotiation of the work participation rate with a Tribe administering the program is for the program to really look at what are the economic conditions on your reservations, what kinds of jobs are there, and what makes sense for the people you are serving.

And Tribes are allowed to define key terms -- including the activities that count toward work hours within the limits of the statute.

Today's webinar will allow you the opportunity to hear from approved Tribal TANF programs that have included cultural work activities in their family assistance plans that are used to assist participants in meeting work hour requirements while obtaining skills that will lead them to self-sufficiency.

Next slide.

It's important to note here -- especially for participants that work in State TANF programs -- that Tribal TANF has some very unique provisions, and that Tribes have the ability to create, will negotiate work participation rate, as well as look at what work hours and job creation strategies need to take place within their own program.

Tribes have the ability to define acceptable work activities, establish the number of work hours required to meet work participation, determine circumstances under which participants may be exempted from work participation activities, determine what support activities are to be provided, and for how long those support activities will be provided.



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Tribes have the flexibility to include culturally relevant work activities in their family assistance plans, as well as include culturally relevant support services. And Tribal programs are able to give credit for reasonable transportation time as part of a work activity.

Again, Tribes administering a Tribal TANF program are given broad flexibility to design programs that make sense for the Native families being served -- both on and off the reservation.

Next slide.

Countable work activities based on our Federal regulations -- which are found in our CFR, the Tribal TANF Federal regulations at 286.100 -- are - - and for many, these are many of the same work activities that are countable for State TANF. There are some differences, though -- unsubsidized employment, subsidized private/public employment, work experience, on-the-job training, job search, job readiness, community service programs, vocational education training, job skills training directly related to employment. And these activities are based on the Tribal TANF regulations, and they are used as countable activities for the purpose of engaging TANF participants, as well as meeting the overall work participation rates. They're continued on the next slide.

Education directly related to employment is another countable work activity -- attendance at secondary school, providing child care services to an individual who is participating in a community service program, and other activities that will help families achieve self-sufficiency.

The flexibility to include work activities that are culturally relevant is at the discretion of the Tribal TANF program. And I also want to note here for Native employment work participants or administrators that are participating today that you will find that culturally relevant work activities as well as support services are also allowable under the Native employment work regulations at 287.120.

Next slide.

Examples of work activities that we have approved in Tribal TANF plans are in addition to work activities defined in statutes. Tribes can include additional and different types of work activities. I've said that previously. It's always important to note that, because Tribal programs are different, and situations that exist in a Tribal community are sometimes very different. And based on some of the communities being in rural areas, then sometimes it takes a little more creativity to determine where work activities can be completed.

Work activities that we've approved are work experience or job sampling without regard to availability of sufficient private sector employment-- vocational education without limitation. That's another difference between Tribal TANF work activities and State TANF work activities -- participation in barrier-removal activities.

Next slide.

Participation in basic life skills training, traditional subsistence activities. Again, the reason for today's webinar, where in some of the approved plans, we have hunting, fishing, gathering, trapping. You'll hear other

examples today. And then traditional work activities that are pottery making, weaving, wood carving, jewelry making, teaching cultural activities.

We know that in Tribal communities, language preservation is very important, and really preserving the culture and so there are activities that center around that-- and then work involved in or supporting traditional cultural activities.

We encourage program staff to think about whether or not your Tribe has traditional or subsistence activities that could be used to engage your TANF participants, connecting them to the culture and the community, as well as teaching them a skill that leads to self-sufficiency and potentially employment.

If you do have any questions regarding the process for including culturally related work activities into your Tribal family assistance plan, please do not hesitate to contact your regional office staff.

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Lastly, these are just our sources of authority -- the places where you will find citations or information that provide what's allowable for the Tribal TANF program. And that is all for me. Thank you and Lesley.

Lesley Smith:

Thank you, Felicia.

This is Lesley Smith with ICF International, part of the Welfare Peer TA team.

Next, I'd like to welcome Marlene Andrews, TANF Program Manager, and Rae Belle Whitcomb, Director of Workforce Development, from the Bristol Bay Native Association in Alaska. Marlene and Rae Belle?

Marlene Andrews: "Cama – i" from Alaska. This is Marlene Andrews.

Rae Belle Whitcomb: This is Rae Belle Whitcomb, and thanks for allowing us to present here today.

Bristol Bay Native Association began our program back in October 1 of 2006, so that's actually on the second slide – please, if we go. We serve 31 villages in southwest Alaska. Twenty of the villages are exempt from the 60-month time limit, so that creates different opportunities for us in the different communities.

Our unemployment rate now is about 14.6%, but that's not adjusted for seasonal fishing, and we're a heavy seasonal fishing community.

BBNA's current caseload is about 110 families. We deal with family work participation rate at about 35%. Each adult in a household is required to complete a self-sufficiency plan and to do a minimum of 24 hours work week per -- I mean, 24 hours of work activities per week. And child-only cases are exempt from work participation.

So, the next slide please.

Living in rural Alaska is very expensive. As you can see by the pictures there, we depend on air transportation, snowmobile transportation in the



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winter months -- fishing in the summer requires boat transportation, and in the winter months, we also have to cross some pretty icy conditions going from one community to the next.

So communities are only accessible by air and water. The cost of basic transportation from one of our villages in Kodiak to Dillingham is about \$240. Dillingham to our largest urban hub is Anchorage, and that's \$590. So the total roundtrip is about \$1650, so that's a pretty expensive component of living in rural Alaska.

Right now, our heating fuel is \$6.48 a gallon. Gasoline is \$8.40 a gallon. A package of diapers is \$18.50. A quart of milk is \$4.90. And of course, these prices are much higher in a lot of our villages.

Next slide please.

BBNA's TANF program has the following approved work activities -- unsubsidized employment, basic education, job search assessment, job readiness activities, job skills training, on-the-job training.

We do internships, vocational education training, job sampling and work experience, approved community work service for job skills directly related to employment, education where there's a reasonable chance of obtaining employment, sheltered and supported work, work experience, subsidized private and public employment.

We provide childcare services for individuals who participate in community service work, community service activities. We support traditional subsistence activities such as hunting, fishing, gathering and a



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wide variety of others. We do traditional work activities such as weaving, beading, carving.

We try to gear our services with cultural activities that lead towards self-employment and self-sufficiency. We also approve individuals to have -- to provide childcare assistance to other TANF participants.

We also include substance abuse treatment, life skills training, vocational rehabilitation services, and other activities to meet general participant needs on an individual basis by the TANF participant.

So next slide please.

So in our region, of course, we've been living off our lands as we do in many of our Tribal communities. We've hunted and gathered for food needed to feed our family, and then we live on the land in which we reside.

Our traditional diet consists of fish, game, fruits, and vegetables, and we take these from the land. We do hunting and gathering activities seasonally -- which both make us physically strong and healthy. And we support these activities, because we trade with our neighbors to keep us well.

The next slide please.

So but it's also time to reteach these skills. So how do we do that? We can utilize the skills of our parents, our grandparents and relatives which once taught us how to live off the land.

And since many of our families have been moving from one location to the other or some of our elders are passing on, we need to keep this tradition alive. And how can we do this? By informing, educating and partnering with our residents, our elders, and of course our financial partners in our region.

The next slide please.

So how do we develop activities? Activities are individualized, based on a participant's need. We don't have a canned program for everybody, but we do offer types of group activities that are developed by the request of TANF participants, based on what may be available in their region or their community.

But first we have to identify the needs, and then we also have to identify partners to create these activities, so we rely on the elders, Tribal councils, the University of Alaska because they provide some credited classes. We rely on our health corporation -- including the diabetes prevention program. We utilize the Cooperative Extension service. We partner with seafood industry. We partner with the U.S. Department of Agriculture.

Of course, there's many community members, and we actually have four different school districts in our region that we have to partner with. We have city councils from all sizes, and then we actually provide the philanthropy organizations or private foundations that we try to partner with. And then we have adult basic education programs, and there's many local and community organizations that we use.

Through the use of our program, we will utilize the TANF program to pay instructor costs, materials and rental fees to support these types of activities.

The next slide please.

We put a strong emphasis on our cultural activities and job clubs. We focus on group activities in most of our regional village hubs. Of course, we ask the elders, local artists and schools to hold self-employment classes. The schools are the hub of our communities in our region and so, of course, they have the largest facility to host our activities.

We actually have four village offices located in New Stuyahok, Togiak, Manokotak, and of course in Dillingham. So most of our activities are centered around these, although it doesn't deny anybody that's living in our other communities from also participating.

The types of classes that we teach are basket weaving, skin sewing, beading, ivory carving, sled making. We have them participate in driver's education, small engine repair, financial budgeting, healthy relationships, construction classes, heating and boiler maintenance, small business entrepreneurship, gardening, and much more.

And these classes are held depending on the season and what kind of activity is going on in the community. We readily support a person's ability to do subsistence hunting and gathering, and we do these classes in conjunction with their schedules as well.

The next slide please.

For the past three years, BBNA's TANF programs have started gardening projects because gardening can lead to some independence. Successful gardening may lead to business developments in farming, farmers' market sales, organic farms, villages growing food enough for their village, communities growing food for other communities, growing to establish a business to support the fishing lodges, and also to provide an opportunity for store retail.

There's a growing value-added product such as salads for retail, and it supports jobs in the community and makes the village sustainable.

Next slide please.

In a typical garden -- which might be 20' by 20' -- we took a list of basically ten different vegetable items that could be readily grown in Alaska, and of course you know Alaska has a very short growing season compared to the lower 48. On ten different varieties of food, if you planted only 10% of the seed, you would actually save a total year-end saving of \$2025.45. This was based on a sample done in 2010, so we know that these costs have increased.

Of course, many of the seed packs that you get, so if you looked into just one package of lettuce seed, there's over 1100 seeds in one package of lettuce, so that we know that it could actually be a higher percentage of savings. So this is just one sampling that we've done to figure out for self-sufficiency.

Next slide please.

So what are we doing to support this? We held our first garden symposium back in September of 2010. This conference brought 30 people from 11 Bristol Bay villages. The class focused on showing how people -- I mean, how to start developing gardening in southwest Alaska and what that may look like.

We displayed local gardens, provided basic information on growing plants, discussed what kinds of soil to use -- how to amend the soil and basically what the soil components needed to be, and gave participants an opportunity to meet some local gardening mentors, because there are some in your communities and you can rely on them for some additional help.

Next slide please.

So how are we doing this with the gardening project? We successfully partner with a lot of people in our region. We utilize the University of Alaska, who actually has a cooperative extension service. We use our schools of natural resources and agricultural research center in Paulner. They actually have wonderful soil scientists there that we brought in for the program.

We actually use the Marsden Foundation in southwest Alaska -- which is a private foundation, and they actually focus on some gardening activities. We partnered with the diabetes prevention program because we know that gardening and healthy lifestyle, healthy living, would decrease and prevent diabetes, so we wanted them on board with us.

We used a local seafood company. We got a sea grant from them and we also got money from the American Seafoods -- which is another private seafood company. And what we found along this line was that we can use their fish waste or the fish parts to make our own fertilizers and also keep that cost down for establishing the garden.

And of course, we used the USDA Natural Resource Conservation Service because they actually have High Tunnels, a grant program that we can utilize.

The next slide please.

So this was our first gardening symposium, and so, you can see that we were very anxious. We actually had another person in here that was actually doing the invasive weeds, and we're pretty proud of that fact. We actually had some of the community members from a couple of our villages in attendance, so we were very excited to get this off and running.

The next slide please.

So how can you begin your own gardening project? You can set up meetings with your local agencies and partners to offer gardening education activities. These activities may include basic gardening classes for beginners. You can host a conference where you can bring presenters in. You can host garden tours.

You can do classroom activities in the school to bring children together with their parents and their elders, because you'll be surprised at how

many other elders actually do some small gardening or even do house gardening that can teach a person with no knowledge of it all.

And also, we brought food preparation classes at these pieces so that we can use locally grown products to increase self-sufficiency.

The next slide please.

So this is what we've done with our TANF participants. In 2011 -- actually I think it's 2010 now that I'm reading this over again -- there was a geodesic dome greenhouse built with private foundation funds, and TANF supported the work activities in that community. That was a very valuable first start for us.

There was gardening equipment for communities, such as tillers, rakes, shovels, hoes, seeds, and this promoted self-sufficiency. We held a gardening conference that focused on some education, so it builds capacity. We've established community gardens in Manokotak, Togiak, New Stuyahok, and in Dillingham.

And then in 2012 last year, the Marsden Foundation provided a greenhouse kit. Of course, because we all know that our TANF funds can't be used for construction purposes, so we partnered with them. But we had participants that would be available to learn this new skill.

And so along with the building of the construction projects, we held construction classes, so that gave the participants an opportunity to learn a new skill to build the greenhouses.

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Our second class was practical gardening, and so this was a great wintertime activity. We actually did this in February or early March, and it was actually in March. And so we made some seed tapes, and so we actually did the project where we actually brought seeds into our local campus. We brought our community members from the region here into Dillingham to learn how to do this.

Next slide please.

We brought 39 participants from nine different communities, and we actually taught them how to do some composting to support sustainable communities because how much waste from your food and vegetables are you just throwing into the landfill versus making nice compost piles to grow food into? And why buy soils when you can build your own?

The next slide please.

In March 2011, we did another practical gardening class -- which we actually transplanted seeds. We actually taught people how to cut potatoes up for seed potatoes and actually transplanted a lot of seedlings so they knew how to treat them before they actually put them into the ground. And many of our folks had never seen a potato -- I mean, how they should cut that, how they can plant it, and knowing that from one potato you can get five back out of the garden.

Next slide please.



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So our composting class was very involved with a lot of our youth participants, and they had a great time learning how to use some of the composting material to help build it. And so we had a very good time with that.

The next slide please.

We did a gardening tour. This is actually one picture of a garden in Dillingham, but we actually visited, I think, a total over the course of the years here, I think eight or nine different gardens.

The next slide please.

Since our communities are mainly built upon tundra, we actually did a garden tour of a tundra garden. And these are raised beds that are built on top of the tundra, and we know what tundra is in Alaska. It's pretty boggy and pretty wet, but you can garden on top of that.

And as you can see in this picture here, there are raised beds that are built up about 12 inches tall. You need to be careful about what the materials are that you use, and there's snow fencing or safety fencing around it to protect the gardens from all the animals. And so this lady here that actually showed her garden gave a lot of hope to our residents and our participants that came.

So the next slide please.

These are the greenhouse construction classes that we did. As you can see, there's the Manokotak greenhouse construction class, and that was

actually a pre-made kit that you buy at the Costco. We reinforced it with some material, and they covered it on the bottom of that. So you can see people standing around there learning how to cover the greenhouse shell.

On the right-hand side there is a New Stuyahok geodesic dome, and that was built of course with a grant -- a separate private foundation grant -- and they did the tower construct -- I mean, they used construction tools, and we offered the power tool class so they could learn how to build the greenhouse correctly.

The next slide please.

And then we did a harvesting and preserving food class. And this one actually was picking food right out of the garden and learning how to can it. We had some of the local gardens provide some food so we can learn how to prepare and harvest our regional food.

Of course, many of our people again had not actually pulled carrots out of the garden, had not seen a head of cabbage growing in the garden. They buy those typically from the store. And so it was a very worthwhile effort, and we're really proud of our communities to help support this.

And we really wanted to ensure that they knew how to do the canning to promote self-sufficiency, and of course the focus was on diabetes prevention as well.

The next slide please.



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So gardening in rural Alaska can be difficult, but it's not impossible. So we use a variety of assorted raised beds to do our gardening projects. And this can be tires from four-wheelers. It can be 55-gallon drums that are cut in half. It can be buckets to hang tomatoes or it could be wood boards to put around flowerbeds, as you can see in the lower right-hand side of the picture.

The next slide please.

So these were our 2012 class participants, and so you can see that our participation is increasing, and we have many new people that are doing the gardening.

Next slide please.

This was one of the comments that a client made. Each year that we get more interest in the gardening project, we develop and encourage all Tribes to develop similar opportunities for families. The client said, "Thank you -- Southwest Alaska Gardening Symposium was the best symposium ever. Thank you for letting me attend. I have learned a lot and I can share and recommend others to attend the gardening symposiums. You did a fantastic job."

So we have done three years now of this. We've started to build the capacity of our participants, and they're starting to reap the rewards. We're starting to develop those capacities now into furthering their own business development in their communities, because wouldn't it be better to have a community grow enough potatoes to feed that community

instead of bringing in food from the lower 48 that is typically a month to six months old and then learning how to store that properly?

So the next slide please.

So what are the challenges for our participation? Sometimes it's a lack of committed families or staff. We have very short seasons, and we also have a very long winter.

Sometimes we lose interest, but we have to reengage them and keep them interested. Our TANF cases open and close. Our family or mentors in our community may move along. We have a long distance to get materials.

Of course, we deal with everybody with an individualized plan, finding funding sources that will support our efforts, establishing a business that's sustainable, but we also have to realize that there are many individual barriers for people participating in some of our programs. Some of them might have barriers that we can't put children next to other children because of their potential assaults or some of those other behaviors. So we know to recognize and make individual plans.

But most of our communities have been very supportive of this. And as one person stated, and this is actually a picture of a boat in my garden, is you can creatively solve problems by using an old boat to make a raised garden.

So this is the end of my presentation, so thank you.

Lesley Smith:

Thank you, Marlene and Rae Belle. We appreciate your presentation.

Next, I'd like to welcome Mark Pendergrass, Office Manager from Muscogee Creek Nation in Oklahoma. Mark?

Mark Pendergrass: Good afternoon, good morning to some. My name's Mark Pendergrass. I'm the office manager for Creek Nation Tribal TANF.

I'm going to go to the next slide.

Our program we began in 2008, so we are fairly kind of new. This is our fifth year. We do service all Federally recognized citizens who live within our 11-county jurisdiction. Currently, we do maintain an average caseload of about 150 people.

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Right now, our cultural activity has a work participation option that has one change for our program. Initially, we listed a variety of cultural activities in our plan. However, over the years, we have noticed a need for a change and currently have this option more generalized as an allowable work activity.

At the start of our program, we developed under allowable work activities four categories that were culturally relevant: these were community service, traditional subsistence activities, self-employment and work supplementation.

Within these categories, activities ranged from wood hauling, hunting, fishing for elders, wood chopping, ranching, beading, crafts, cultural activities, and traditional ceremony assisting.

With this list of activities, we encourage some challenges – encountered some challenges. Some clients will report that they worked 20 to 40 hours but we would find out that we could not verify those hours -- whether they worked those hours or not. We couldn't get a hold of the person who they did the work for, so we couldn't do a check and balance basically.

And also another concern was the majority of participants -- they were not aware of the cultural activities within the Creek Nation boundaries, resulting in minimum participation.

So to simplify this option, we omitted the four categories and created a new category titled family strengthening activities. So we generalized cultural activities to be work involved in or supporting traditional cultural activity due to our population consisting of all Federally recognized Tribes. Generalizing allows participants to participate in those activities that are culturally relevant to their perspective Tribes.

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And so what we did was -- to address this we only would allow a maximum of four hours per week of a cultural work activity. Some of the common cultural activities that are within our jurisdiction are within our culture which is stomp dance, stickball games, historical churches, beadwork, traditional clothes making, making of traditional stomp dance items and teaching the Tribal language.

Kind of explain what those are -- our stomp dances are our ceremonial dances that we do have. We do have indoor dances which take place in October and then the actual ceremonial part starts in May and ends in August or September.

And our stickball games, those kind of go along with our stomp dance. They're part of that. They start in May and end in August or October also. I mean August or September.

We do include our historical churches because some of our churches are -- have been here since removal, since, you know, we were moved from Georgia and Alabama to here to Oklahoma. And so we do include those -- which can include Native hymn singing. Some churches do hold a conference each year that our participants are involved in and also a traditional feast that we offer, that some churches will offer also.

But these three are more family-oriented activities, and then let's go to our next slide.

And then we also have beadwork, traditional clothes making, making of traditional stomp dance items, antiques and Tribal language. These are more of our individual activities. Creation of a traditional item is a skill that can lead to self-sufficiency.

They can make money off of these items, you know, since they make them and people, like, during the ceremony and stuff, will buy them more really during those months.

And then we can also verify these events more than we could as far as hunting or fishing or chopping wood for somebody, since these ceremonies and everything take place in our jurisdiction so we know what goes on. Everybody knows when a dance is going to happen. Everybody pretty much knows when everything -- how long it lasts also, so we can verify those hours.

And there's always somebody at those stomp dance grounds that can verify also for our participants if they were there and what they did also. It's easier for us to verify the income too, if they do receive income from beadwork or traditional clothes making. That way, because we -- they will put out there how much they do make and how much they sell for. So it's easier for us to address these concerns.

And also, well, I'm getting to the end here. But we, our Tribe, we are more of, I would say, an urban -- considered more urban -- and so a lot of work participation is centered around our higher education, work experience, work search and employment. So we do try to get our people out there to be more culturally aware.

And since we do have all Federally recognized -- we do serve all Federally recognized Tribes -- we know that powwow is part of that also, and so we try to make everything possible, you know, for them to try and get some kind of cultural awareness.

And also, you know, as a Tribal program, we're aware that these activities have potential to lead to self-sufficiency. However, though as noted, as more family-oriented supports promote family strengthening -- which is critical in progressing towards self-sufficiency as a family unit.

Those are our thoughts and focus moving forward. Our goal is to further develop cultural activities as a viable work participation, and so we try to get it out there as much as we can. Since we are a lot more urban area, a lot of people just don't know about the cultural activities.

So the last slide.

So this is our contact information. You know, we kind of make it short and sweet. We don't -- like I said -- we're still kind of new so we're always changing our policy and our plan and to try to make it more relevant around our participants in our area. We do serve some people who are rural, who do live way in the rural areas too. But a lot of our people who do live in the urban area -- we try to help them.

And so, but, you know, but that is the end of our presentation, so thank you.

Lesley Smith: Thank you, Mark.

Next I'd like to welcome Jessica Egnew, Employment and Training Specialist from the Lower Elwha Tribe in Washington State. Jessica?

Jessica Egnew: Hi, good morning and good afternoon to some. I am the TANF Employment and Job Training Specialist.

Next slide please.

And I'd like to give you an overview of our Tribal TANF program. We began in 1998, and our Tribe has a population of about 984 people. We're located -- we're kind of isolated. We're located ten miles west of the city of Port Angeles on the northern coast of Washington State. We have a service area of about 75 miles and we service all Federally recognized Tribal people.

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And one thing I forgot to mention -- we have about 60 families that we currently serve.

Some of our allowable culturally relevant work activities are things such as canoe journeys, dance and drumming group, potlatches, regalia making, storytelling, drum making, beading, environmental ceremonial events, cooking for traditional bereavement events, traditional foods, gardening, gathering, hunting, fishing, canning, et cetera. And our Tribe has chosen these activities to promote culture and for our Tribe to promote cultural interaction within the Tribal program, whereas the State governing agencies do not allow for cultural activities.

Culturally relevant activities allow families to reunite in a healthy manner because all cultural events are alcohol- and drug-free. They promote spirituality for our clients for gaining inner strength and they encourage and reinforce traditional food such as seafood and herbal medicines -- which we all know is far more healthier than some of the other options out there nowadays.

Next slide please.

Culturally relevant work activities continued. All of the culturally relevant activities have been approved in our Tribal TANF plan. Clients are informed when they sign up because we do work with them individually for their personal family responsibility plan to, you know, customize for each individual family.

But they are advised that if they want to use culture as a work activity, they need to make sure that it is in their plan and to let us know ahead of time so that they can in fact use it as a work activity.

And these activities help meet work participation rates, because they help our TANF program to exceed State and Federal requirements.

Next slide please.

Some of the skills attained by our clients are organizational skills, communication skills. They are able to work cooperatively with others. They're able to manage their time better. There's more respect for others within their Tribe and within other Tribes about other cultural beliefs. And it is spiritually and emotionally uplifting -- which we all know can definitely increase a person's self-esteem.

Next slide please.

So our first -- we're going to give examples of four clients that have been helped in a business creation or for employment purposes. And our first client -- she's in her early 20s. She involved herself at a very young age in cultural activities such as canoe journeys -- which I don't know if

everybody knows, but it is a Northwest Tribal coastal event that happens every summer since the year 1989. And they can participate in that event every year if they choose to.

Gift making for things such as -- we have a school district potlatch that we host every year, and they can choose to make gifts. We have a dance group. They can participate in that as well. And hers led to a full-time job in our cultural program as a Klallam language specialist.

Our second client, who is also in her early 20s, participated in cultural activities -- dance group, canoe journeys, school district potlatch. She now works part-time in our Lower Elwha Klallam Head Start program as a teacher's assistant, which has a large cultural element because it does focus -- I mean, anybody is welcome to, as long as they meet the guidelines of Head Start, to apply. But there is a preference for Lower Elwha Klallam Tribal members.

Next slide please.

Our third client, she's in her late 30s. She participates heavily in cultural events such as canoe journeys, school district potlatch -- which is held annually -- and many regalia making classes, which her family tends to host. And she now works for the school district as our Native American interventionist. Actually, no she doesn't. I apologize. That's our fourth client.

Oh my gosh, sorry about that.



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Yes, and then so the fourth client that I'm referring to, she helps with gift making for our potlatches, leads groups. Sorry, can you go back... back one please? Thank you.

She leads groups of teens, and she assists in traditional cooking events with the Native American Club. She works full-time as our Native American interventionist located at our Port Angeles high school -- which is the town that we're ten miles west of.

Next slide please.

Our last client is in her late 40s. She began as a volunteer in many cultural events and activities, such as canoe journeys, gift making, regalia making, and preparing a reservation for hosting canoe journeys -- which requires a lot of work.

After participating or volunteering for approximately a month, she was hired by the Tribe for the grounds crew on a full-time, permanent basis, and to this day, continues to work in the same capacity.

Next slide please.

Some of the lessons learned in our TANF program and challenges that we've faced -- I know one of the other Tribes had mentioned the same thing -- which was acquiring signatures to verify people's work participation hours -- especially from a non-relative.

Another challenge that was faced was transportation. We're isolated from the city, and so the bus system doesn't run as often to our reservation as it

does through the city of Port Angeles. And our reservation is also split into an upper and a lower reservation, and so the transportation runs more to the lower reservation than it does the upper.

So this has been a big challenge for many of our clients that live on the upper reservation, because it has a tendency to run up there -- I think -- only as few as four times a day.

So next slide please.

Some of our successes have been -- clients are more successful in acquiring their work participation hours, because they're able to use culture as work participation -- especially since there's a limited amount of job opportunities due to our remote location.

Clients are more inclined to participate in their culture when they're able to use it as their work participation.

All cultural events are alcohol- and drug-free events -- which is a reinforcement for people who may be in a recovery program.

And during our canoe journey events, clients who participate successfully secure a job for themselves every summer, because generally they're asked to come back and participate again in the years following.

And culture has helped bring families back together and helped strengthen their connection with one another -- especially events that are longer in duration such as canoe journeys.

Partnerships have been working better, having a better working relationship with other Tribes. And our youth have had the opportunity to create items for giveaways.

Next slide. I think we're done. Thank you, and if you have any questions, please don't hesitate to ask.

Lesley Smith: Thank you, Jessica. We appreciate that.

Finally, I'd like to welcome Bernadette Panteah from the Pueblo of Zuni in New Mexico. Bernadette?

Bernadette Panteah: Good morning, good afternoon, happy Wednesday, and "Keshi" -- that means "Welcome" in our language.

My name is Bernadette Panteah. I'm the director of our Tribal TANF program, as well as the director for our 477 program.

So just a brief overview before we get to the next slide. Our reservation is located 150 miles west of Albuquerque, western part of New Mexico. We're one of the largest of the 19 New Mexico Pueblos. We have over 11,000 enrolled members, with a population of 12,649.

We have administered the Tribal TANF program since 2001, so we've administered this program for over ten years. And our service delivery area is the Zuni reservations, and our current caseload is approximately 175 assisted units.

And we require all adults to participate in our activity for 26 hours per week, except the child-only cases. And we serve only our enrolled Zuni members.

Okay, next slide please.

Because our unemployment rate is above 50%, we had to brainstorm and think out of the box. So we decided to include culturally relevant activities. We asked ourselves, “Why should we include it?”

So these are some of the things that we discussed. It promotes traditional and cultural values. It provides a sense of self. It provides sense of belonging. It develops leadership skills for our adults and our youth, and it also develops team building. And it also teaches and enhances their transferable skills. And most importantly, it promotes community service, and we receive positive blessings by participating in our cultural activities.

So Tribal culturally relevant activities can lead individuals to become self-sufficient, productive, and contributing members of society.

Next slide.

As the individual comes in for services, an assessment is conducted, and that’s when countable hours are determined by the case manager. The initial intake and assessment is completed. Our participants fill out an assessment form to determine what kind of characteristics they think that they have.

And so the case managers review the characteristics, and then they determine what type of cultural activities will be appropriate for them, and of course it's on a consensus basis. And then once a culturally relevant activity is identified, the participant must include it in their self-sufficiency plan as part of their goal.

Once that's done, the case manager will identify the number of hours on our work participation forms and approve it. For example, one of our culturally relevant activities that we allow is self-employment, because many of our community members are self-employed silversmiths.

And so what we came up with, in order to count their hours, is they are required to supplement monthly wage records, along with their monthly time sheets. And so for checks and balances, what we do is we look at their gross earnings, and then we divide it by the minimum wage, and that's how we get their comparable work activity hours, and that's how we report.

And the maximum number of hours are set for other types of culture activities, because there's an array of activities that occur within our reservations. We're very unique, and we still practice our religion, our language, everything. So each activity occurs in different times, different seasons, so it depends on what season it is. The case manager will set maximum number of hours that the adult can claim.

Next slide.

Some of the culturally relevant activities that we allow that are countable under our TANF plan are sheep herding, sheep shearing -- sheep shearing

is one way to earn income. Helping at the eagle aviary, fetish carving, jewelry making -- which is silversmithing, pottery making, participation in our traditional religious ceremonies -- which require our men to take their time in preparing for the dances, preparing for the prayers and all that good stuff.

And also, we have medicine societies that go out and help people become better if they're ill or just to seek for blessings for ourselves. So if they're a part of a medicine society, they have a lot of responsibilities -- especially during the winter solstice. That's when our new year begins. And so we allow those adults to count those as a countable activity.

Our community is small enough to where we know who's involved in the medicine society. So as long as they let us know and they ask if they can count it, we allow them to count it as a work activity.

And then learning diverse functions of seasonal cultural religious ceremonies and then language preservation. That's another activity that we have implemented.

Next slide.

And also other activities that we count are basket weaving, weaving, crochet black leggings, sewing, traditional regalia. There's a picture on the site. We wear mantas, aprons, scarves, black leggings, things like that we allow our participants to sew those type of regalia and count it as a work activity. Beading, farming, harvesting, outdoor adobe oven making, wood chopping for outdoors, traditional paintings, kachina -- uh-oh.

Lost my slide there. Hold on. Okay.

Kachina making, participation and preparation of our religious ceremonies. We do fasting so prayer sticks need to be made. Prayers need to be done -- cooking, baking bread, cleansing, purification -- those types of activities are all countable.

Next slide.

Outdoor adobe oven making -- we just implemented this last summer. We have our adults that go out and either restore outside ovens or build outside ovens as long as the family provides their own supplies. This helps our participants learn planning and design. They learn masonry skills. They learn teamwork, communication skills, and the proper use of masonry tools.

We use outside adobe ovens to bake bread, to cook large amounts of stew or meat for some of our ceremonies. And with one of our participants and his experience in doing masonry work -- cutting the stones -- he was able to obtain employment as a masonry worker with our housing -- Zuni Housing Authority.

Next slide.

The other work activities that we allow, as I stated earlier, is self-employment. We have a program called the Zuni Art Skill that provides workshop sessions to help our self-employed participants to develop marketing strategies, to understand the concept of wholesale and retail sales. And they also have a program which is on a consignment basis.

They're reaching out to our participants to help them increase their sales, and they also help them in developing effective communication skills, so that way they're able to communicate with the buyers and get the price that they want.

This also helps them increase their creativity. And we have recently signed a proclamation -- not us, but another entity called the Main Street Project. We're the first Native American Tribe to participate in the Main Street Project. And the whole purpose of the Main Street Project is to enhance economic development opportunities and the overall quality of life.

So we are a partner to the tourism office that administers the Main Street Project, and it was just approved in July of 2013. So we're working with them to help our participants in various workshop sessions, so they can later on in the future develop small businesses such as silversmithing, pottery, fetish carving, or what have you.

Next slide.

And this last piece that we have implemented is Zuni language preservation. We are the only Tribe here in New Mexico that have our own language. We don't share it with any other Pueblo. The other Pueblos share their languages, but ours is unique and nobody else speaks it.

So last year and a couple years before that, we had our TANF volunteer -- she was very interested in teaching Zuni language preservation classes, from storytelling, to numbers, to the colors, the significance of our corn and the colors. Right here are pictures of her facilitating a workshop

session for our childcare providers. And she's done storytelling of Dragonfly Boy, Turkey Girl for our children as well.

And on here are pictures of our Zuni clans and the significance of our corn and our childcare providers working on a hands-on activity.

Next slide.

So some of the workshop sessions that our TANF adults have done that are countable include the Zuni storytelling, the clan system, the Zuni colors, numbers, the seasons, and the greetings. And we feel that this is very important, because it preserves our unique and valuable identity.

As far as the work activity hours go, hours are counted for preparation of the session. So if the facilitator needs, you know, to make copies and get everything together, those are countable hours. And the actual facilitation of the session -- those are all counted as hours.

As a program, we help with any costs of copying or whatever materials that they may need. We provide that to them. And we're fortunate enough that the facilities that we use -- whether that's through our program partners -- they don't charge us for any rental fees. And so we're allowed to use classrooms at our Zuni public school district or any other facility free of charge.

Some of the pros in this activities that, you know, the TANF adult gives back to the community and this could lead to potential employment as a Zuni language mentor or teacher. Because with the Zuni public school district, they do have Zuni language teachers, and so hopefully later on if



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there's an opening, this individual could have an opportunity to apply and get employment and become self-sufficient. And we always support them in providing recommendation letters.

And then we're fortunate to have sufficient resources. Like I said with the Zuni public school district, they have posters, Zuni language dictionaries, what have you, for free for us to use. So that makes it easier for us, because the resources are there. We just need to recruit more of our adults to teach these types of classes.

Next slide please.

So how do you implement these types of culturally relevant activities? Brainstorm, you know, meaningful activities related to your Tribe's unique culture. Jot down your potential partners. We have so many partners within our organization -- the Zuni public school district. We work with our Zuni museum for gardening sessions. We work with our tourism office. We work with -- just establish as many partnerships as you can. Research what resources are available and determine the allowable number of work activities.

Are you going to set an unlimited number? Is there going to be a maximum number or minimum?

And determine how hours will be measured to verify and document it, and then think out of the box and include it in your Tribal TANF plan. So anything is possible. Be creative and optimistic.

And this quote here on the bottom is something that we share with our participants during orientation: “To begin the journey, one must have courage. To finish a journey, one must have perseverance.”

Next slide.

This last slide has my contact information. It says “E’lah’kwa” -- which means “Thank You” in our language. So if you have any questions, please feel free to contact me. My e-mail’s on there. My phone number’s on there. And thank you, guys. Have a good afternoon.

Lesley Smith: Thank you, Bernadette. We appreciate it.

Bernadette Panteah: You’re welcome.

Lesley Smith: Thank you.

The Welfare Peer TA team has gathered a few resources that we thought we would share for your reference for your program to think through the process of how to use culturally relevant work activities. And these resources you’ll see in the materials, once they’re shared a few weeks after this recorded webinar.

At this time, we would like to begin our question-and-answer session. You will see on the bottom left-hand screen of your computer, there is a chat box. If you have a question that you would like to address to the panelists, please enter it here. If it’s for a specific speaker, please indicate.

We already have a few questions that have come to us over the course of the presenters. So I'm going to get started. But in the meantime, feel free to submit questions as you have them.

Our first question is for Felicia in the Tribal TANF Management office. How many hours should the cultural activities account for in a particular Tribal TANF requirements? Excuse me. Let me say that again. How many hours should the cultural activities account for if a particular Tribal TANF requirements are a minimum of 24 hours per week?

Felicia Gaither:

With regard to the number of hours you're going to allow a participant to participate in culturally relevant activities to meet their overall work hour requirements, that is at your discretion. I think you've heard a few examples, and I would also say to the other presenters if they have other information.

You've heard a few examples on, you know, how hours should be verified and knowing and recognizing the number of activities that are available in your community. So if you have considered what activities you're going to allow participants to use to count towards the work activities and verifying those hours, we've seen a range. But there's nothing in our rules that say it can only be two hours a week or it has to be -- or it can only be eight hours. So the discretion is yours.

Lesley Smith:

Thank you, Felicia.

To our Tribal panelists, I'll start with Bristol Bay, if you have a comment; if not, feel free to pass. A question from a participant is, many of these activities are incorporated into their prevention activities already so that

they have the curriculum. They would like to know how many Tribes are -
- how are Tribes funding these activities -- through TANF, through prevention, or both?

Bristol Bay, if we could start with you.

Rae Belle Whitcomb: Count both.

Lesley Smith: Okay. Thank you. Muscogee?

Mark Pendergrass: We currently -- we don't fund any kind of cultural activity right now.

Lesley Smith: Thank you. Lower Elwha?

Jessica Egnew: Ours is funded through both.

Lesley Smith: Thank you. And Pueblo of Zuni?

Bernadette Panteah: Could you repeat the question? I'm sorry.

Lesley Smith: Sure. Many of these activities the Tribes already have incorporated into their plans as prevention activities. So they actually have curriculum in place. But they're also asking how are Tribes funding these activities -- specifically through TANF, prevention, or both?

Bernadette Panteah: Through both.

Lesley Smith: Okay. Thank you.

Next question, back to the Tribes. How do you determine how much time you allow for prep time towards work participation?

Bristol Bay, if you'd like to start.

Rae Belle Whitcomb: That's really determined on what type of activity it is. We actually have a lot of our cultural instructors that are working with their – with the participants individually. So say if it's doing the fish gathering, we know that it's probably going to be -- you know, we work between tides up here, so there is some limitations around that.

For the gardening activities, it's actually time that they're actually working in the project itself.

Lesley Smith: Thank you. Lower Elwha?

Jessica Egnew: My answer would be prep time varies from activity to activity. Basically what they just said.

Lesley Smith: Okay. Would you like to provide an example or do you have a specific example you could cite?

Jessica Egnew: Regalia making is going to differ and it's, you know, depending on what they're making and, you know, what the prep time takes and...

Lower Elwha: Cutting out the material.

Jessica Egnew: Cutting the material, sewing material. I mean it's just all going to vary. You know, if they're preparing for canoe journeys, that's going to take --



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that will probably take their entire weekly hours if they were attending canoe journeys for the week.

Lesley Smith: Okay. Thank you.

Jessica Egnew: And they have to prepare as well.

Lesley Smith: Thank you.

Jessica Egnew: Thank you.

Lesley Smith: And, Bernadette, Pueblo of Zuni?

Bernadette Panteah: I'm like the others said. It does vary. For example, for silversmithing, it's very tedious. You have to cut the stones, cut the silver, grind the stones. So let's say a person that might be making pendants, they can probably make about eight pendants within eight hours, because it is a lot of -- after they put everything together, they have to wash them, buff them, so it takes about -- it's a long tedious process for silversmithing.

But for language preservation sessions, it takes about one to two to three hours for prep time to get everything together, everything situated. And prior to that, of course, we assist them with reserving a facility somewhere -- which isn't that much time. So yes.

Lesley Smith: Thank you.

Bernadette Panteah: You're welcome.

Lesley Smith: We have a question specifically for Bristol Bay. During the first presentation, there was an activity on barrier removal activities. Can you give an example?

Rae Belle Whitcomb: Some of those might be assessments. So if they actually have criminal charges, then we actually review to see what kind of criminal charges they may have with them.

It might be addressing their mental health issues, so we might do a behavioral health assessment. Some of those might be substance abuse. It would be -- barriers might be even having childcare to do an adult activity. We would even provide childcare for that activity. So there's a wide level of barriers that a person may specifically have. Some of it's really relationship to, you know, between adults and children.

Lesley Smith: Great. Thank you.

A specific question for Bernadette at Zuni. Are you able to count hours for participants in your language classes? If so, what do you code it as?

Bernadette Panteah: Yes, we allow our participants to attend workshop sessions and any type of workshop that's related to our tradition and culture, so language definitely -- we give them hours for their participation.

And we use the TAS system -- the Tribal Assistance System -- and we have them identify as a culturally relevant activity, and I'm checking here to see exactly what that code is. Let's see.

Felicia Gaither: This is Felicia Gaither. That is a -- we can find out the exact code if you can't locate it, Bernadette.

Bernadette Panteah: Yes, I'm sorry.

Felicia Gaither: We're thinking it may be under the Other for your coding for data. I'm assuming the question is...

Bernadette Panteah: It could be.

Felicia Gaither: Based on the data code.

Bernadette Panteah: Yes, probably Other.

Felicia Gaither: Okay.

Bernadette Panteah: Yes.

Lesley Smith: Thank you. Thank you, Bernadette, for that response.

The next question is for all Tribes. Does your program have a TANF-employed cultural trainer? Bristol Bay?

Rae Belle Whitcomb: Yes, we do, and actually we rely a lot on some of our other elders in our community. So we actually have TANF participants that are doing those cultural activities.

Lesley Smith: Thank you. Lower Elwha?

Jessica Egnew: No, we do not have a cultural trainer. Thank you.

Lesley Smith: Okay. And Pueblo?

Bernadette Panteah: We do not have a paid cultural trainer either. We just recruit volunteers.

Lesley Smith: Very good. Thank you.

Bernadette Panteah: You're welcome.

Lesley Smith: Okay. This is for Felicia. Can TANF funds be used to support a traditional cultural ceremony for an individual or a TANF family who want to work outside of the Tribe that who... sorry. For a TANF family such as passages opposed to educating TANF clients and prevention community in general about cultural activities or ceremonies.

Felicia Gaither: Okay, I'm going to have to start back... can TANF funds be used to support a traditional cultural ceremony for an individual or a TANF family such as passage as opposed to educating TANF clients plus prevention and -- I think we're missing something in this question for us to answer it fully and with the amount of information that it -- we do have, for allowable uses of TANF funds, we have several Q&As on our Web site that speak specifically to allowable uses of funds.

But because this question is so specific, and I'm not sure I'm getting the entire question, I do not want to misspeak. So if I can get the entire question and who it's from -- okay, so... yes, let me get the question, and then we'll make sure that everybody gets the answer to the question.



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Lesley Smith: Okay. We'll...

Felicia Gaither: Just speaking properly on allowable uses of funds.

Lesley Smith: We'll move on to the next one while we clarify that.

Felicia Gaither: Thanks.

Lesley Smith: Okay. This is back to all the Tribes. What are ways to increase travel support for participants who want to work outside the Tribe? Start with Bristol Bay?

Rae Belle Whitcomb: Can you repeat the question again please?

Lesley Smith: What are the ways to increase travel support for participants who want to work outside the Tribe?

Rae Belle Whitcomb: Well, first off is trying to get those other sources outside the community to find positions or worksites that we can actually engage them in that type of activity.

You know, it is a participant's choice where they want to provide the work. We really try to keep our members within our communities, of course, but it's always a participant's plan that develops that request.

Lesley Smith: Very good. Thank you. Lower Elwha?

Jessica Egnew: Well, I think that would fall under the category of the meeting with me and I would help them set that up. If it was -- you know, we do have

relationships with certain employers in the town of Port Angeles that were set up prior to me coming in as well as prior to the two case managers that we have.

And if they wanted to work in a place that we hadn't created a relationship with, I think that that's something that I would do. I would set that up with the employer and try to get them in a position, you know, like maybe entry level or something along those lines just to see if that was something they'd be interested in.

But so far we haven't really had any situations that have arisen to where a client has wanted to do that. So we haven't had to provide those services. Thank you.

Lesley Smith: Thank you, Jessica. And Pueblo of Zuni?

Bernadette Panteah: Okay. If an individual wants to work outside our reservation, it would be the case manager's responsibility to contact the worksite and establish a partnership with them. If we're going to continue with them, we would establish a memorandum of understanding or agreement.

And because we are located in an isolated area -- our closest town is 45 miles away -- so the other main important thing we need to ensure is there is transportation. So it will be the responsibility of the case manager to set that up for the participant.

Lesley Smith: Very good. Thank you.

We are going to throw out one more question as we move to close here. The last question is for all the Tribes. What agencies can Tribes look to partner with in order to help meet work participation? I'm sorry -- Bristol Bay, would you like to start?

Rae Belle Whitcomb: Well, first off, we try to develop the partnerships with our own Tribal councils and then we go to the city councils and the school districts. And then we also look for other, you know, for-profit agencies within the towns, such as even the local grocery stores here in Dillingham.

It really is dependent on again where a person is located versus where their work experience is to be developed. So, you know, you can think outside the box many times and try to get more partners to work with you to help your participants.

Lesley Smith: Thank you. Lower Elwha?

Jessica Egnew: Well, we work closely with other Tribal agencies, but an entity outside of the Tribe that we've worked with pretty closely is Goodwill Industries, and we've had several clients working there throughout the years. Thank you.

Lesley Smith: Great. Thank you. And Bernadette of Pueblo?

Bernadette Panteah: We have established as many partners as we can. For example, we work with University of New Mexico's grad small business program. We coordinate with them to provide small business management workshop sessions.

We partner with our community health programs such as our teen health center to provide various workshop sessions on teen pregnancy prevention or what have you.

We partner with our school district. We actually have an MOU in place with them to place our volunteers in various programs -- their program administration building, the schools as teacher assistants, or in their kitchen to help with the cafeteria duties like cooking or what have you for our participants to gain experience.

And we also partner with the Boys and Girls Club that's located in Gallup to help recruit mentors -- which would be our TANF adults.

So we try to establish as many partners as we can and we also established a partnership with our museum, our tourism office, our senior center, because they have our elders there that can teach various traditional cooking culture to our youth, as well, and many others. Thank you.

Lesley Smith: Thank you. And Mark Pendergrass of Muscogee?

Mark Pendergrass: We partner with several people in our jurisdiction. We have a community resource coordinator, and she goes out and she finds us places who will accept our participants in some kind of training or any kind of work experience program.

Right now, she has gone over 150 of the lead sites for us. We do try and partner with our programs here at the Tribe and to -- try to get people trained and we do work experience.

And as far as our cultural part, too, we do have a cultural preservation office for our Tribe. If we have any questions, sometimes we will contact them. And also we also stay in contact with our tourism office also, and they help us out a lot with some cultural activities, too, that goes on in the jurisdiction. Thank you.

Lesley Smith: Great. Thank you, Mark, so much. And thank you to everyone who submitted a question. All of the questions and answers that were asked and answered will be included in the transcript at the end of the webinar.

I'm going to turn it over to James Butler to close us out.

James Butler: Thank you, Lesley, and thank you so much everyone for joining us on today's webinar. A special thanks to all of our speakers for sharing with us today.

Again, we are hopeful that you've heard some information that will be beneficial to you as you explore ways to better serve your customers through cultural work activities.

Please be sure to complete the evaluation poll that will pop up once the webinar closes. And then, just as a brief reminder again, a transcript and audio recording will be made available for everyone within the coming weeks.

We'd like to hear from you regarding future webinar topics. So you can submit your ideas by e-mail to the Peer TA Web site under peerta@icfi.com. That's P-E-E-R-T-A at I-C-F-I dot com.

You can also help us expand our network and reach to a greater number of people by directing interested colleagues from your local State networks and agencies to our Web site under the peerta.acf.hhs.gov shown on your screen now. On behalf of the Welfare Peer Technical Assistance Network, Lisa Washington-Thomas, and the Office of Family Assistance, I thank you again for joining us. Have a great day.

END

The following questions were submitted during the webinar. Responses from the Division of Tribal TANF Management, Office of Family Assistance are included.

Question: What is the overall required hours of participation in order to receive a cash payment?

Answer: The number of hours a TANF recipient is required to participate in a work activity depends on the number of work hours the program has negotiated in their approved Tribal Family Assistance plan.

Question: Can TANF funds be used to support a traditional cultural ceremony for an individual or a TANF family, such as a rite of passage, as opposed to educating our TANF clients and prevention community in general about cultural activities or ceremonies?

Answer: The answer to this question can be found at <http://www.acf.hhs.gov/programs/ofa/resource/dts/resources/tribal-qa>. Follow the link under “Uses of Family Assistance Grant, Question and Answer #14.” If you have a more specific question, please submit your question to the appropriate

Regional Office with the details, and your question will be responded to in a timely manner.

Question: I have noticed that there are other Tribal TANF Programs that are being allowed to incorporate their Tribal Ceremonies into their Family Support Plans. Could I expect an answer to my question sometime soon?

Answer: The answer to this question can be found at <http://www.acf.hhs.gov/programs/ofa/resource/dts/resources/tribal-qa>. Follow the link under “Uses of Family Assistance Grant, Question and Answer #14.” If you have a more specific question, please submit your question to the appropriate Regional Office with the details, and your question will be responded to in a timely manner.