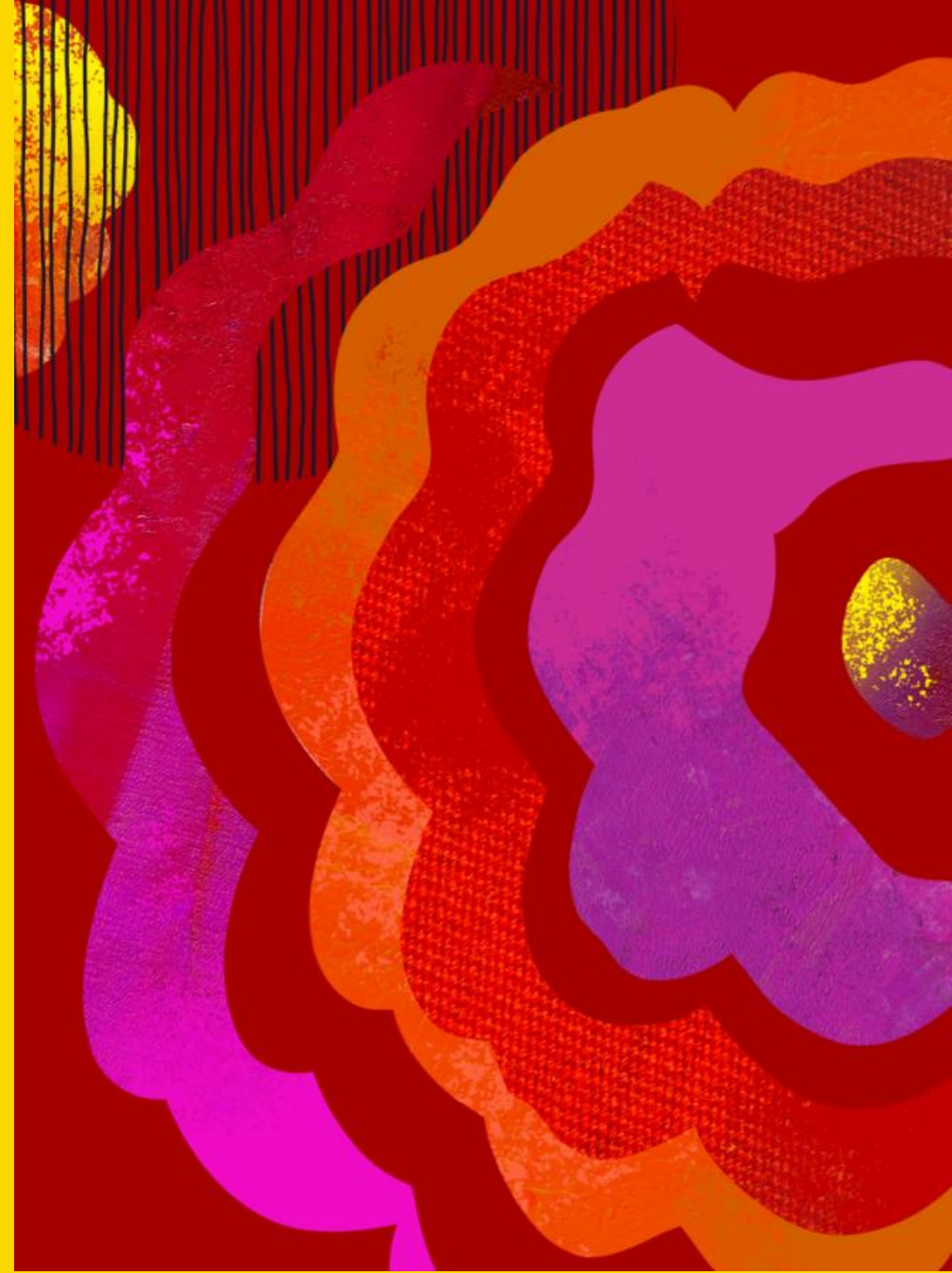


Many Cultures One People

*A deep dive into the experiences of
Latinx families in the child welfare
system and using the CPM to forge a
better path*

SESSION 1 of 3



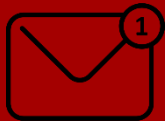
Housekeeping



Please remain on mute unless you are called on to unmute, or are in your breakout room.



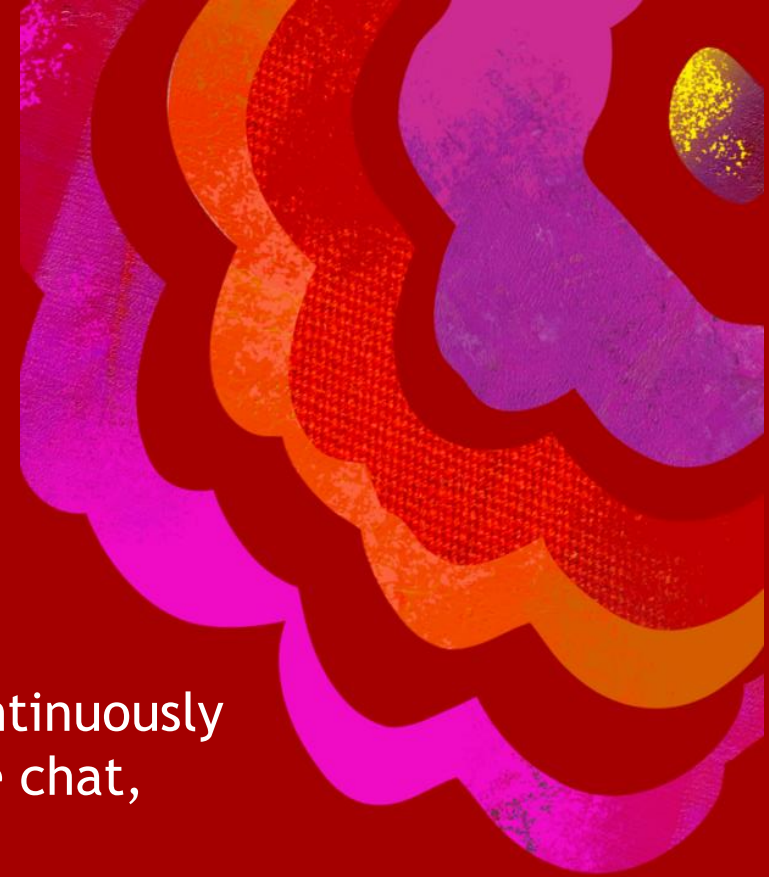
Enter any questions you have into the chat. Our team is continuously monitoring the chat and will address questions either in the chat, through the presenter, or afterwards via email.



A copy of this presentation, the recording and any supporting materials will be emailed to participants after the session.



Participants that affiliate with a specific Latinx culture (ex: Chicano, Cuban-American, Hispanic, Latino, etc.) are invited to change their name to reflect that if they like, using the 3 dots in the corner of your video square.



Why *Latinx*?





Learning Objectives

- To understand the history, oppression of, and differences within Latinx populations.
- To use data to anchor meaningful stories of Latinx groups in the U.S. and their experiences in child welfare.
- To value meaningful behavioral changes at all levels to sustain a healthy organizational culture and climate that lifts up the voice of the Latinx community.
- To reinforce the role of leadership to use CPM as the vehicle to improve the experiences and outcomes for Latinx children and families engaged with the child welfare system.

Presenters



Anita
Barbee



Barrett
Johnson



Clarissa
Rojas



Daniel
Webster



Javi
Perez



Judy
Webber



Virginia Rondero
Hernandez





Agenda

- Welcome
- Overview of the Latinx 3-part series
- Latinx Histories section
- Breakout session
- Break
- Latinx Data section
- Breakout Session
- Preview of Session 2 & Closing

Chicanx/Latinx Histories

Clarissa Rojas, M.A. PhD.
Department of Chicanx Studies
University of California, Davis

Who am I?

History is a story
representative of,
embedded in and
producing power
relations

Queer Mexican migrant
and Chicana
granddaughter of
migrants

I grew up on border
Mexicali, Imperial
Valley then Chula Vista
(12), Bay Area (19),
Long Beach (36)

Scholar activist, writer
and poet
Mother, parent to 7 yr.
old self-identified girl

Maternal ancestors
Sonora/Arizona,
paternal ancestors from
central lands of present
day Mexico in the
Jalisco.

I walk with the
ancestral wisdom,
resilience and fortitude
of my ancestors and
communities

The great variance

- Rigoberta Menchú
- What's in a name?: Latinidades/Chicanidades
- Latinx are not a monolith
- Latinx are varied with ancestral/cultural indigenous roots in **the Americas** and also in Africa, Europe, Asia
- Caribbean, Mexican, Central American and South American
- Maternal deities: Yemayá—Yoruban Orisha of the sea, the giver of life y Mayahuel—Aztec Goddess of Maguey/Agave, sacred plant, goddess of transformation who feeds life and protects creation
- From sea to sky and earth, the great variance of life is irreducible to singularity
- Let's consider a different approach from idea of “cultural competency” that presumes a singular fixed culture frozen in time



Who are we, Latinx in California?

- 40% of California's population, 15.4 million 2022
- Latinx growing at much faster rate than non-Latinx
- Latinx in rural and small metro projected to double
- 65% of Latinx in Cali are Mexican (consistent with U.S.)
- \$47,200 Latinx median income compared with \$69,606 non Latinx
- Poverty rate doubles for Latinx compared to non-Latinx
- 37% foreign-born (compared to 21%)
- 25% of foreign born Latinx not citizens compared to 8% non-Latinx

Latinx children and families in California

- 50% of Californians 18 and under are Latinx
- Latinx families are larger with more children
- 50% Latinx families have children compared to 25% non-Latinx
- 75% of Latinx speak Spanish at home
- 35% of Latinx self-report as not speaking English well

Central concepts for enhanced understanding of Latinx historical conditions

Colonialism/Coloniality

White Supremacy/Racial Capitalism

Heteropatriarchy

These concepts help us tell an honest rendering of relevant Latinx histories to help guide better interactions and supportive structures

Colonialism

Spanish arrival in Caribbean 1492

Set off cascade of violence known as **colonialism** that expanded to all of the Americas eradicating and extracting land and life

Features of colonialism:

- Genocide
- Hierarchical social orders based on dominance
 - white supremacy/racial capitalism
 - Gilmore: “state-sanctioned and/or extralegal production and exploitation of group-differentiated vulnerability (to premature death)”
 - heteropatriarchy
- Enslaved indigenous peoples
- Cultural genocide: de-indigenize
- Transatlantic slave trade
- Colonial social institutions:
 - the state, schools, encomiendas/missions, the church, military, law enforcement, hospitals, etc.

Latinx history tells of the will to live, to thrive against incredible odds.

THRIVANCE:

Connection to roots, culture and community—collective coexistence

Resisting injustice and transforming the terms of violence through protest, revolutions and other methods of social transformation

Seeking bienestar y el buen vivir
Embracing our variance



Thrivance

What comes to mind when you think about “thrivance”? Can you think of a family you have worked with that exemplified it?

Indigeneity in Latinidad

Latinx share variance of indigenous ancestry in the Americas

We have always been here...de-indigenization silences and shames indigeneity

The term "hispanic" in denies our Indigenous ancestry to Americas

There are hundreds of indigenous languages and ethnicities in Americas: 16/26 in Oaxaca alone

Wars of Independence to oust colonizer in Americas lead to nation-states. National id. aims for mono-culture.

Relationship to land important (from a particular place). Coloniality/De-indigenization erases our rootedness.

African connection in Latinidad

Afro-Latinix identities embrace African ancestry

Transatlantic slavery throughout Americas.

Maroon societies: enslaved peoples escaped from U.S. to find freedom.

Caribbean, Mexican, Central American and South American cultures influenced by African cultures, religions, music, foods, etc.

Afro-Latinidad

Infused into Mexican, Caribbean, and Latin American cultures.

Mexican music, Latinx music influenced by African beats and rhythms.

Sabor a Mi, Alvaro Carrillo

<https://www.youtube.com/watch?v=a8Bh85LdgCE>

Armando Manzanero

Rita Moreno and Ariana Debose

Las Bomberas de la Bahía

Freedom movements from abolitionist struggles to independence victories were led by Afro-Latinx

Spiritual practices throughout the Americas



California History

1542 Cabrillo lands in San Diego missionization begins in California. Genocide and containment follow. Military and religious institutions dominate.

1822 Las Californias (including Baja) and later a separate Alta California (northern) and southwest incorporated into new Mexico nation after Independence from Spain.

1846 U.S. Westward expansion: Manifest Destiny, settler colonialism and invasion of Mexico

1848 Southwestern states ([Alta] California, Arizona, Texas, New Mexico, Nevada, Utah, Colorado, Wyoming) taken by the United States

California Latinx history after 1848

- Mexicans were the enemy post US War with México and state policies after the expansion of the U.S. targeted Mexicans for deportation, detention or violence.

California Latinx history after 1848

Colonialism-colonality, White Supremacy, Heteropatriarchy

Nation building project aims to produce national identity/mono-culture: Assimilation
Social institutions are the method.

English Language (Treaty of Guadalupe Hidalgo says these territories will be bilingual)

Education, Health, CA Penal Code (1872)—vagrancy laws target Mexicans—more Mexicans lynched in Southwest. Vigilante and state racial violence against Latinx.

Child Welfare: 1875 Society for the Prevention of Cruelty to Children, 1909 White House Conference on Care of Dependent Children, 1912 U.S. Children's Bureau (moves beyond health and education), 1925 First national child welfare standards

State institutions target Mexicans and Mexican-American youth

Californios relied on family and community to address behavioral issues. 1880's the state turns to state-run penal-like system.

The doctrine of *parens patriae* is introduced granting the state the legal right to gain control of guardianship of individuals. "wards of the state."

Whittier State School for Boys and California School for Girls take youth as young as 8 who were considered immoral or idle.

Eugenics science and law combine to incarcerate Mexican youth. Racialized theories pathologized them as "defective delinquents," criminalized them.

Sexual, physical and psychological abuse rampant at facilities.

Boys were seen as able to be recapacitated vs. girls were seen as tainted by sexual crimes/violence and unrescuable.

The Border and immigration

There were always
“Mexicans” in the
Southwest.

“The Border crossed us.”
The U.S. Mexico border is
created to separate U.S.
from Mexico.

Texas Rangers/vigilante
violence during/after war
lead to:

Border Patrol 1924 and is
always expanded militarily in
times of war (ICE created with
War on Terror).

Early Immigration policies

1924 first immigration policy creates national quotas—targets agricultural workers from Mexico, then Bracero program which did not allow permanent residency in U.S.

Immigration laws combined with criminal laws to foment exclusionary practices from mass deportations in 1930's (family separation) to juvenile detention/(in)justice and "illegality"/undocumented

Contrast of fluid border for commerce and for those seeking laborers vs. the increasing rigidity and militarization and its impact on families

Title 42 immigration CDC separation border



Our cultures are sources of joy, sustenance, resilience and thrivance: “La Cultura Cura”

FAMILIA/Community:
Collective Coexistence,
Interdependence vs.
assimilation/individualism





For Latinx our foods sustains and nurtures. We heal with foods. Connect to ancestors with food.

FOOD: xocolatl, tomatl, aguacatl, cacahuatl, tacos, chilaquiles, sopes, tamales, elotl, amaranto...

Many of us share deep spiritual traditions and daily practices of renewal, sustenance, surrender, supplication and connection with creator and divine.

Spirituality



Curanderismo, the Healing Art of Mexico

"Our Lady of Guadalupe in both of her expressions continues to be revered and passionately believed in. From early resistance to Spanish rule in the 1800s, civil rights marches in the United States to today's Zapatista Movement in Mexico, her image continues to be carried on banners to bring awareness to the plight of farm workers, women, undocumented immigrants, and the continued theft of lands and rights from indigenous people."

Día de los Muertos is not
a one time event...we
regularly honor, invoke
and connect to ancestors
through spiritual
practices that sustain us

Spirituality

"Nomiccāmā Nomiccānacayo is to say, I am protected by my ancestors, by the bodies of my departed loved ones, by all of the power and life they represent. This is how I want to walk this earth.

Surrounded by that love, protected by that strength, made wise by their endurance, made brave by their example. I want to cultivate in myself the wisdom to know what I should allow in – what will strengthen me, sustain me, inspire me, teach me — and what I should perceive as poison and turn away — everything that would cast me into the role of monster or victim, what would make me calloused or apathetic, despairing or weak."

— Ire'ne Lara Silva, excerpt from her article via Xicana Chronicles, <https://xicanachronicles.com/3023-2/>

"In remembrance of my/our parents and all of the wise ancestors who walk with us, protecting and guiding us. May we be good ancestors for those who come after us." —Maestra Grace Sesma



Plant relatives are food,
life, sustenance, medicine.
Ask permission. Pay
attention. Care. Live in
Balance

Plant relatives
"they tried to bury us,
they didn't know
we were seeds."
Mayan text, Popol Vuh



Flor y Canto: flowers heal



Curanderismo, the Healing Art of Mexico

o flower of hope
and good will sprouting
in hearts and fields everywhere

oh flor de esperanza
y buena voluntad floreciendo
en corazones y campos dondequiera

— Francisco X. Alarcon

Artist: Diego Rivera

Our cultures are sources of joy, sustenance, resilience and thrivance: “La Cultura Cura”

- Sanarte—musica, arte, baile
- Language—Spanish and Indigenous
- Indigenize

Porque nuestra lengua madre
nos rescata, aprende
NAHUATL

Clases en línea
Principiantes

"Xic-hualmocaquitican ihuan
oc ximocuiltotonocan in ica
tlamacehualiztli in ihiyotzin,
in tlahtoltzin cenca cualli,
cenca mahuiztic"

"Vengan todos a
escuchar y
deleitense con lo
que es
merecimiento, el
aliento, la palabra
muy buena, muy
maravillosa"

WhatsApp icon: Prof. Gerardo Roque 55 3509 9986
Facebook icon: Prof. Gerardo Roque

Iniciamos Viernes
10 diciembre
7-8:30pm

Chicana/Chicano Movements!

We have always struggled for justice!

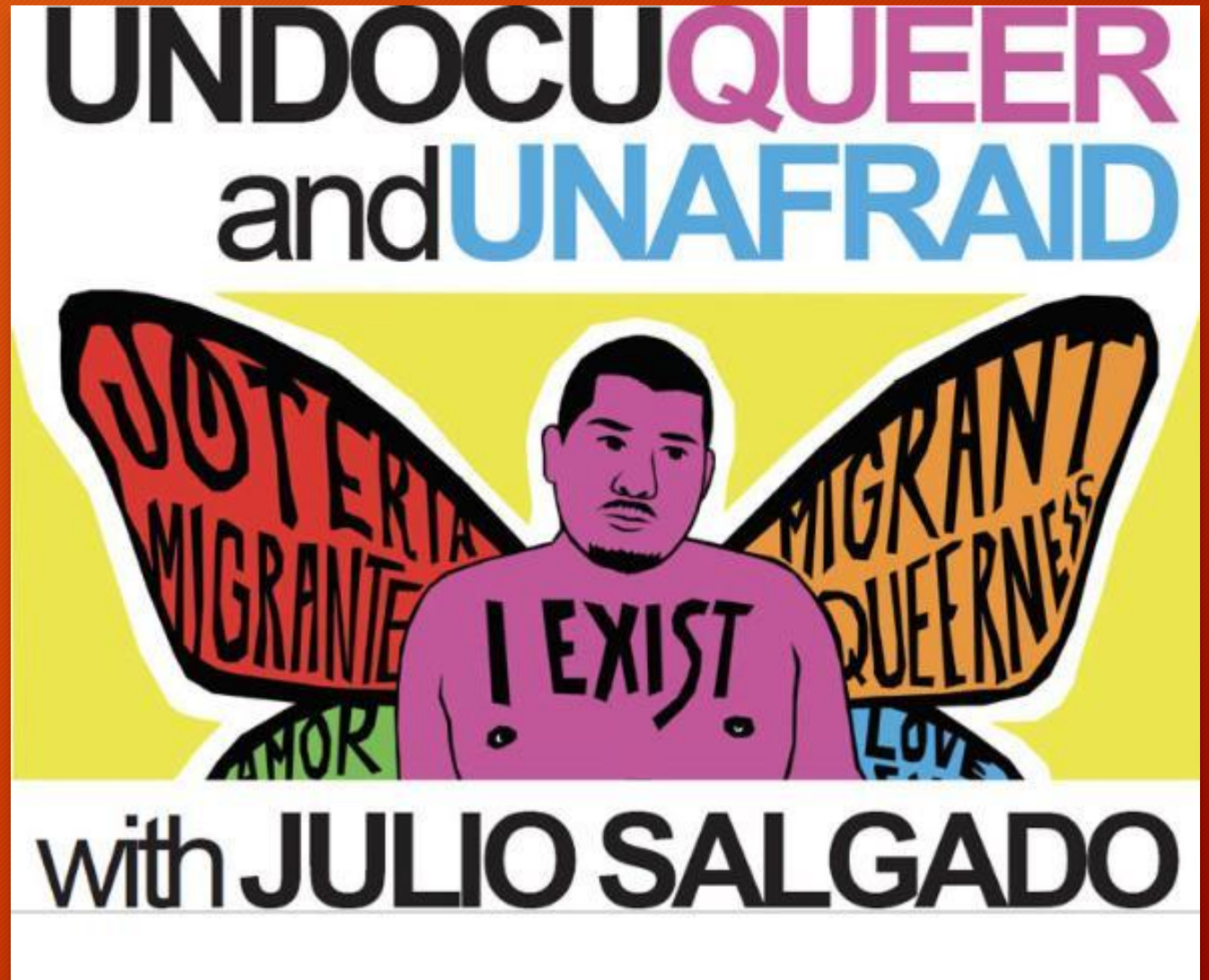
CHICANA FEMINIST THOUGHT *The Basic Historical Writings*



Edited by Alma M. García



Undocumented and Undocuqueer movements



Centroamérica

- El Salvador, Honduras, Nicaragua, Guatemala, Costa Rica
- Similar history re. colonialism: Juan Gonzalez, *Harvest of Empire*
- 20th century site for U.S. military intervention, oligarchs, military coups USMARINE, USNAVY, USMAIL
- Indigenous Genocide in Guatemala “Civil War” 1980’s
- Displacement/migration to U.S. to escape brutal wars/invasions and aftermath (poverty): asylum seekers
- Detainment, Family Separation

Caribbean

- Puerto Rico, Dominican Republic/Haiti (Hispaniola), Cuba
- Similar histories re: colonialism
- Suffered greatest genocide, largest per capita population of people enslaved
- PR brought to NY to populate low wage jobs, goal to depopulate island to pacify resistance to statehood/colony
- Incredible histories of resistance—Touissant Louverture
- Most have access to documented status (PR and CUBA)

20th Century Mexico

- U.S. Mexico Drug War led to mass distribution of weapons, genocide, and feminicide
- People flee violence and neoliberalism
- Zapatista and Indigenous insurrections, continuous resistance
- Political and economic need for labor formally and informally sought Latinx into California

Trauma-ongoing

- State Violence: genocide, feminicide, repression
- Intimate violence stems from state violence
- Family Separation, displacement
- Prisons and Deportation Regime: low wage labor, rightless labor
- The pervasive threat of assimilation and de-indigenizing
- Coloniality
- Gender Violence

Gangs: belonging and exclusion

Begin as racial group formations to enable territoriality and protections

Begin in jails and prisons:
L.A. County Jail.

“gang member” became a racial epithet ascribed to Mexicans/ Mexican-Americans (“greaser” 1940’s)

In 80’s-90’s ss many as 40,000 Latinx were deported yearly because they were said to belong to a “gang.”

”Civil Wars” in Mexico and Latin America led to military regimes that disempowered and terrorized the masses in postwar era, gangs grew to gain protections and establish shadow economy

Counter to assimilation, to invisibility (to be seen and live collectively)

COVID

The disproportionate impact of COVID-19 among Latinos has been attributed to several factors:

- a. overrepresentation in frontline occupations
- b. overcrowded housing, higher use of public transport
- c. higher prevalence of pre-existing medical conditions: diabetes, hypertension, obesity
- d. poverty, discrimination and residential segregation
- e. lack of or inadequate health coverage
- f. access to and use of health care barriers
- g. immigration status and exclusionary policies

For more information:

<https://latino.ucla.edu/issues/health/>



What is just and anti-racist child welfare?

- How has child welfare harmed Latinx over time?
- How can child welfare account for harm and make amends?
- Where does child welfare go from here?
- What might be a just child welfare for Latinx communities?
- What do anti-racist child welfare practices look like when supporting Latinx families?
- What do we envision for Latinx children in California and how do we get there?
- What do Latinx children envision for themselves and how can child welfare honor that vision?
- What do Latinx families envision for themselves and how can child welfare support that vision?

Chat Drop In

Think about your own past social work practice or that of a colleague with Latinx youth and their families. What examples of the family's culture served as a protective factor or strength?

BREAK

- See you in 15 minutes!

CPM's Engagement Practice Behaviors

(just a few)

1. Affirm the unique strengths, needs, life experience and self-identified goals of each child, youth, young adult, and family.
2. Show your interest in learning about the family and their culture, community, and tribes.
3. Ask global questions followed by more descriptive questions that encourage exchange.
4. Honor the role of important cultural, community, and tribal leaders the child, youth, young adult, and family have identified.
5. Identify and engage family members and others who are important to the child, youth, young adult, and family.
6. Ask questions about relationships and significant others early and often.
7. Contact family, cultural, community, and tribal connections as placement options and other methods of support.

And...the role of Leadership to ensure them

- Facilitate open and respectful communication
- Be accountable
- Promote Advocacy
- Build partnerships and work with partners
- Monitor practice effectiveness
- Show that you care
- Engage staff in practice and system improvement
- Open/honest and respectful communication

Breakout Session: Consider what is a just and anti-racist child welfare system?

- How can what we have learned help us to be more culturally responsive with Latinx youth and families?
- How can CPM help us create a more just child welfare experience for Latinx children and families?



Latinx Representation in the Child Welfare Data

3 Guiding Principles:

What We Know

What We Don't Know

What We Need to Know

Definitions of Disproportionality vs. Disparity

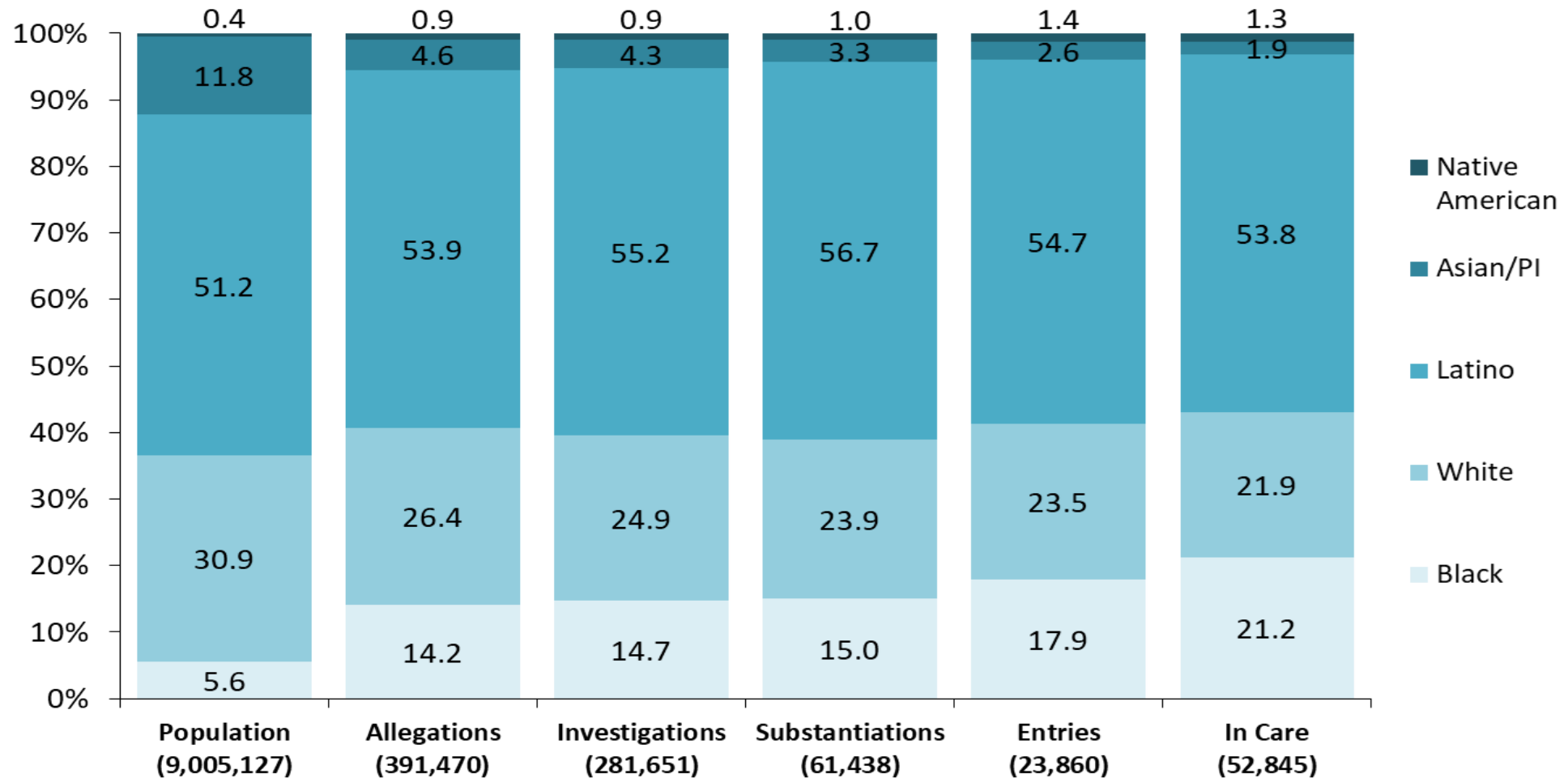
Disproportionality: When a group makes up a proportion of those experiencing some event that is higher or lower than that group's proportion of the population

Disparity: A comparison of one group (e.g., regarding disproportionality, services, outcomes) to another group



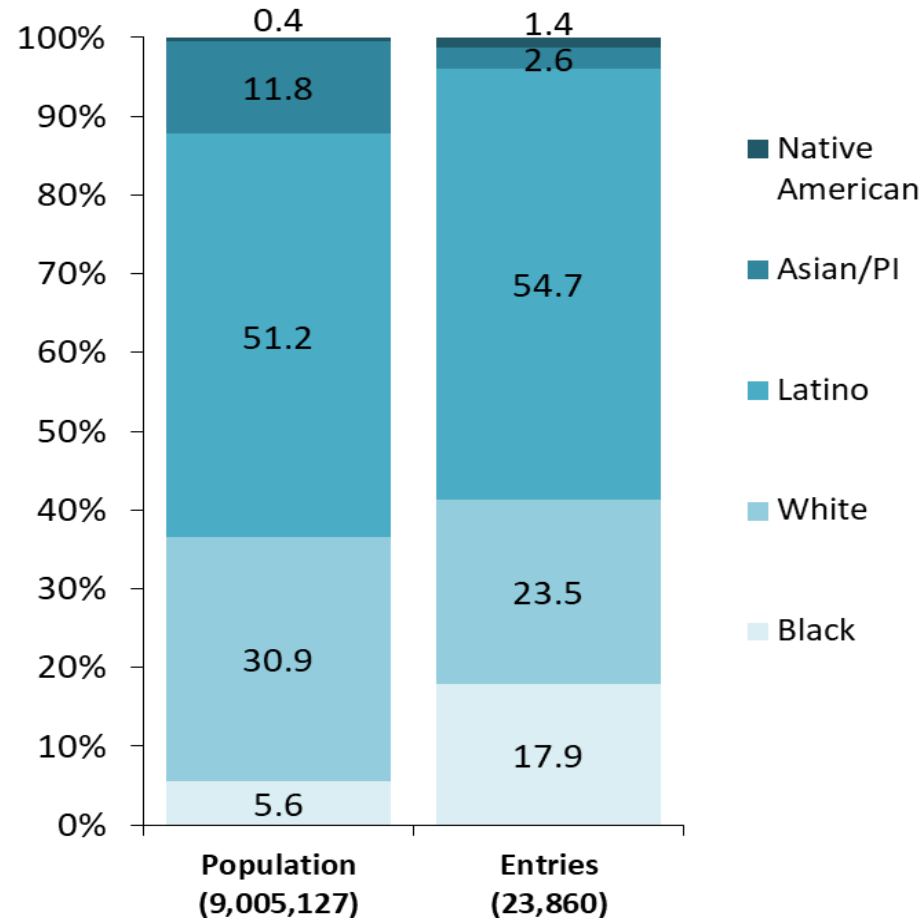
Ethnicity and Path Through the Child Welfare System California: 2020

(missing & multi-race values excluded from % calculations)



Ethnicity and Path Through the Child Welfare System California: 2020

(missing & multi-race values excluded from % calculations)



Latinx Disproportionality

$$\frac{54.7\%}{51.2\%} = 1.07$$

White Disproportionality

$$\frac{23.5\%}{30.9\%} = 0.76$$

Latinx-White Disparity Index

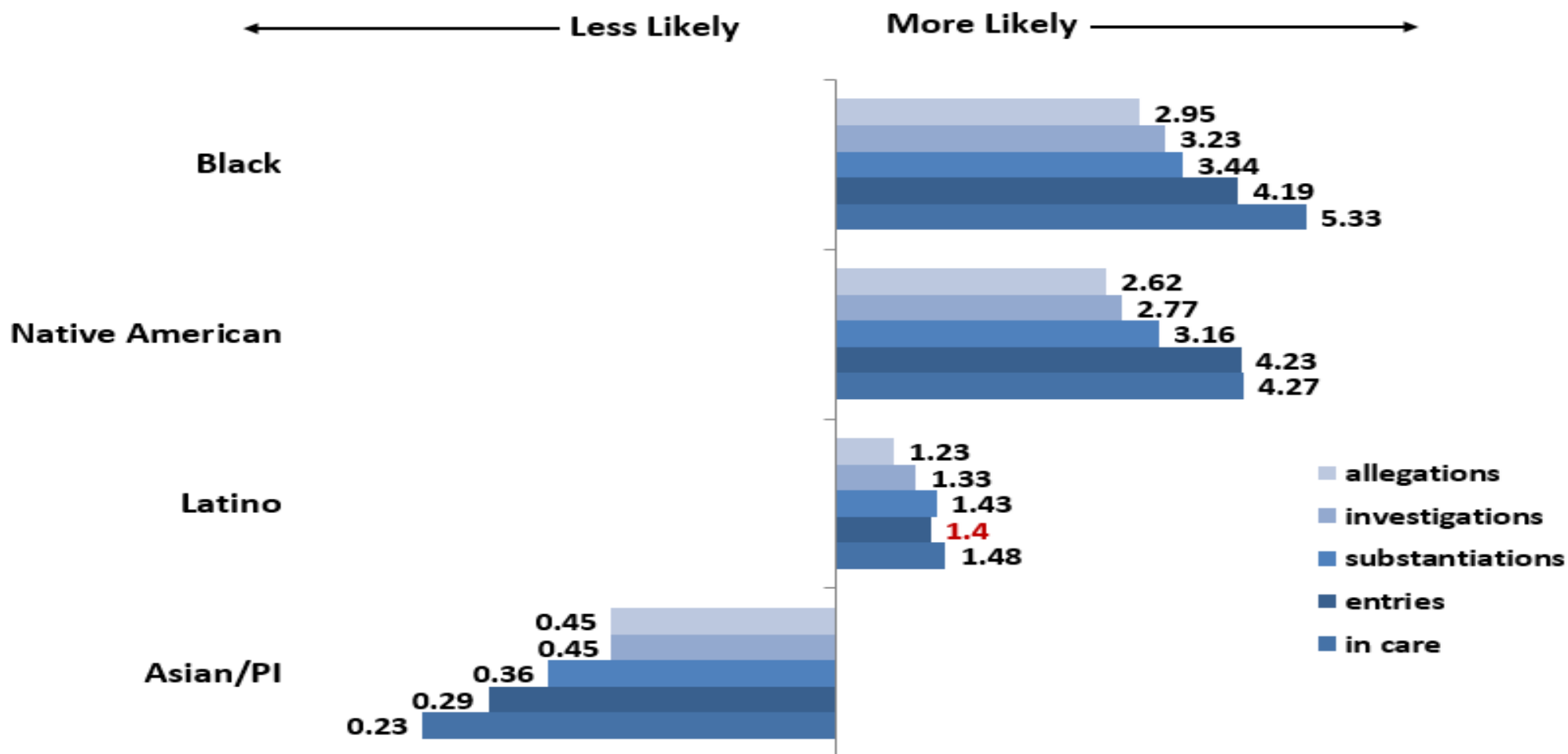
$$\frac{1.07}{0.76} = 1.40$$

“Latinx children are 1.4 times more likely to enter care than White children.”

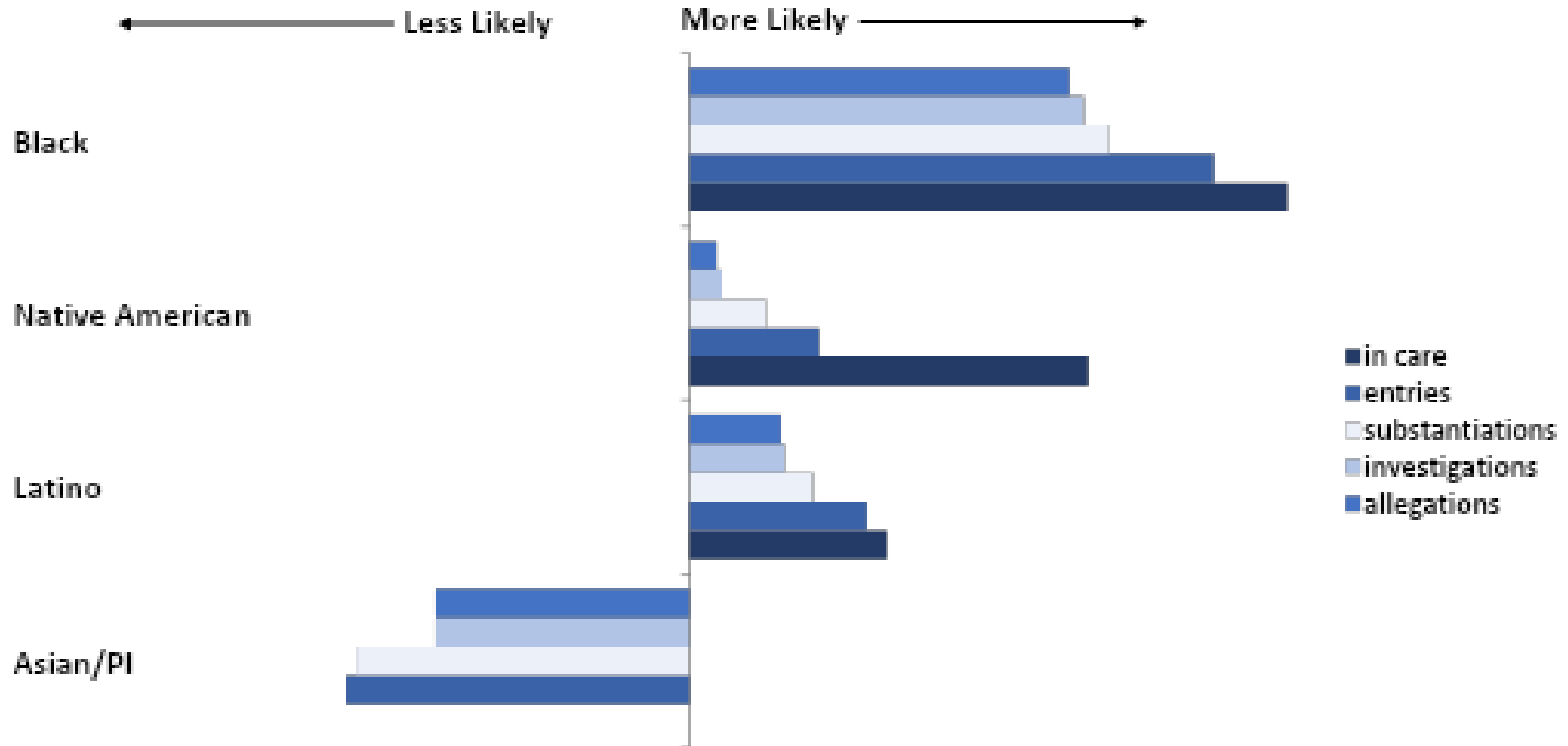
General Population Racial Disparity Indices

California: 2020

(group compared to White)



County A Racial Disparity Indices California: 2020 (group compared to White)



County B Racial Disparity Indices

California: 2020

(group compared to White)

← Less Likely More Likely →

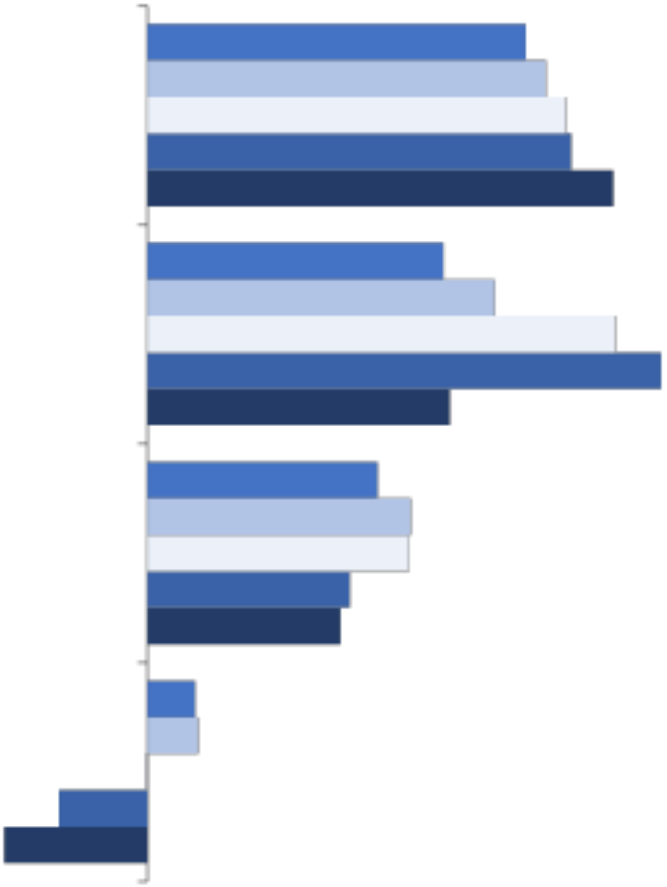
Black

Native American

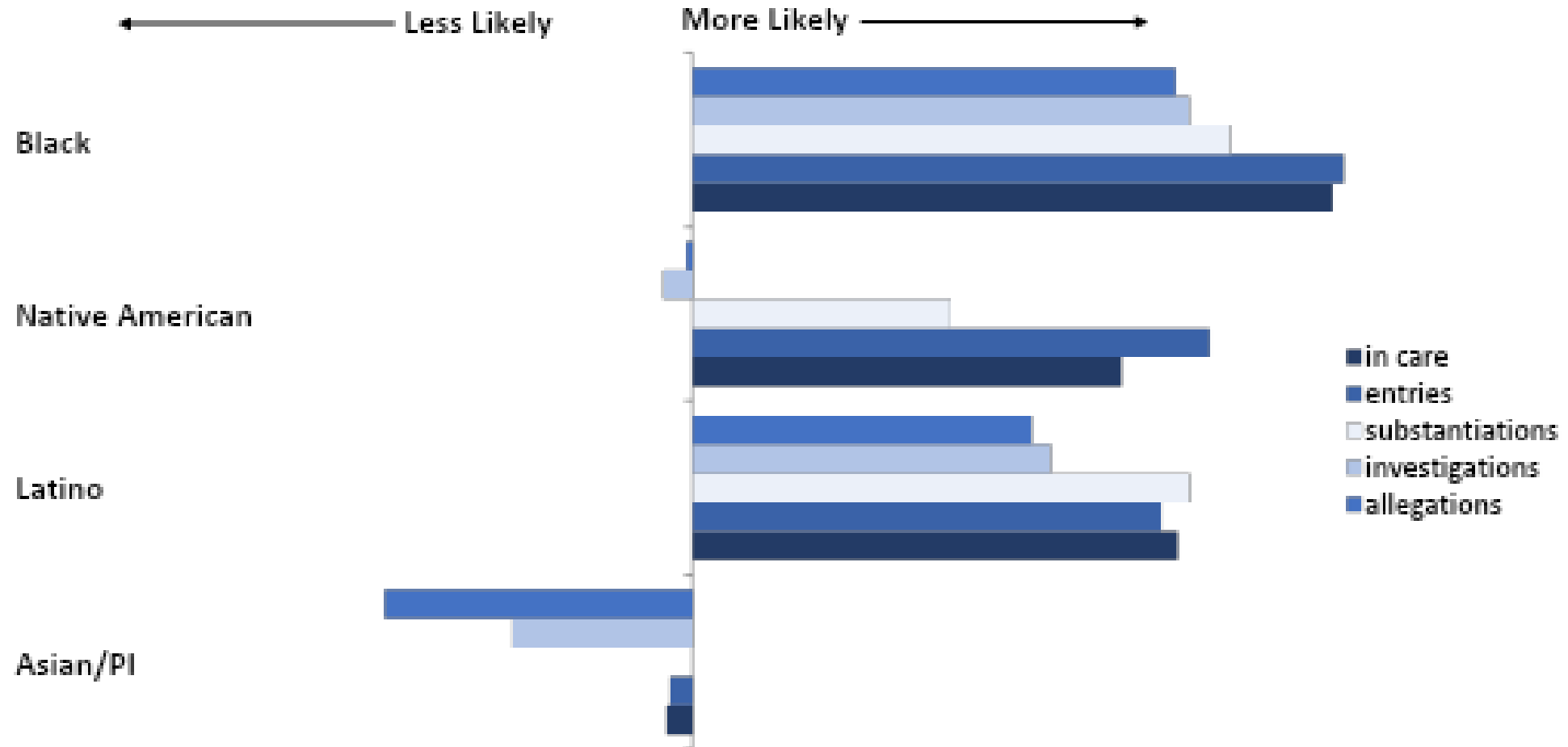
Latino

Asian/PI

- in care
- entries
- substantiations
- investigations
- allegations



County C Racial Disparity Indices California: 2020 (group compared to White)



Population in Poverty Estimates

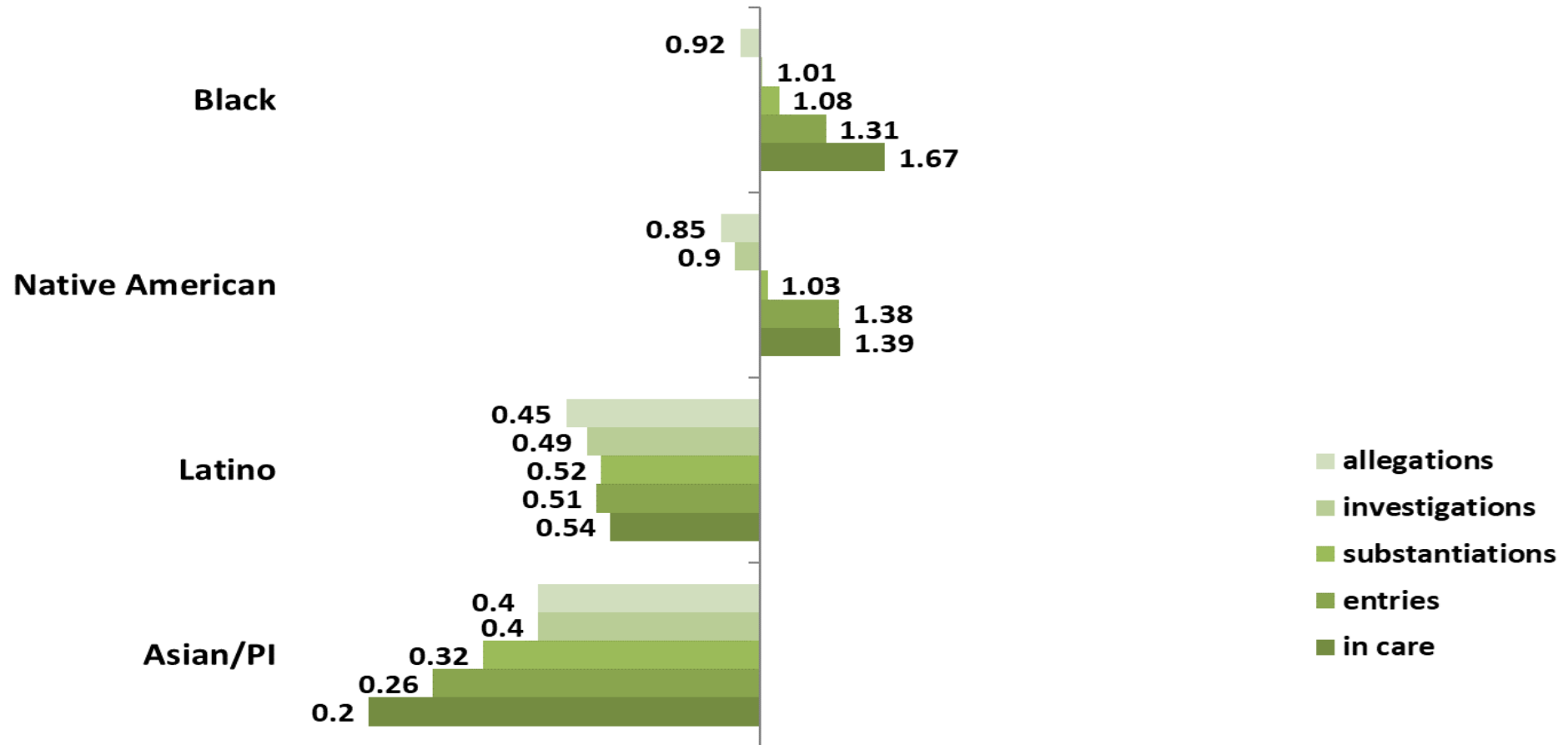


- Combination of data from the US Census Bureau's American Community Survey (ACS), and population data from the CA Dept. of Finance.
- Separate multipliers were created for each Race/Ethnicity at the state level and for each of the 58 counties.

$$\text{Poverty Multiplier} = \frac{\text{Number of Children in Poverty}}{\text{Total Number of Children}}$$

- The multiplier was then applied to the CA Dept. of Finance Population Estimates
- 

Population in Poverty Racial Disparity Indices California: 2020 (group compared to White)





Latinx Representation in the Child Welfare Workforce

3 Guiding Principles

What we know
What we don't know
What we need to know

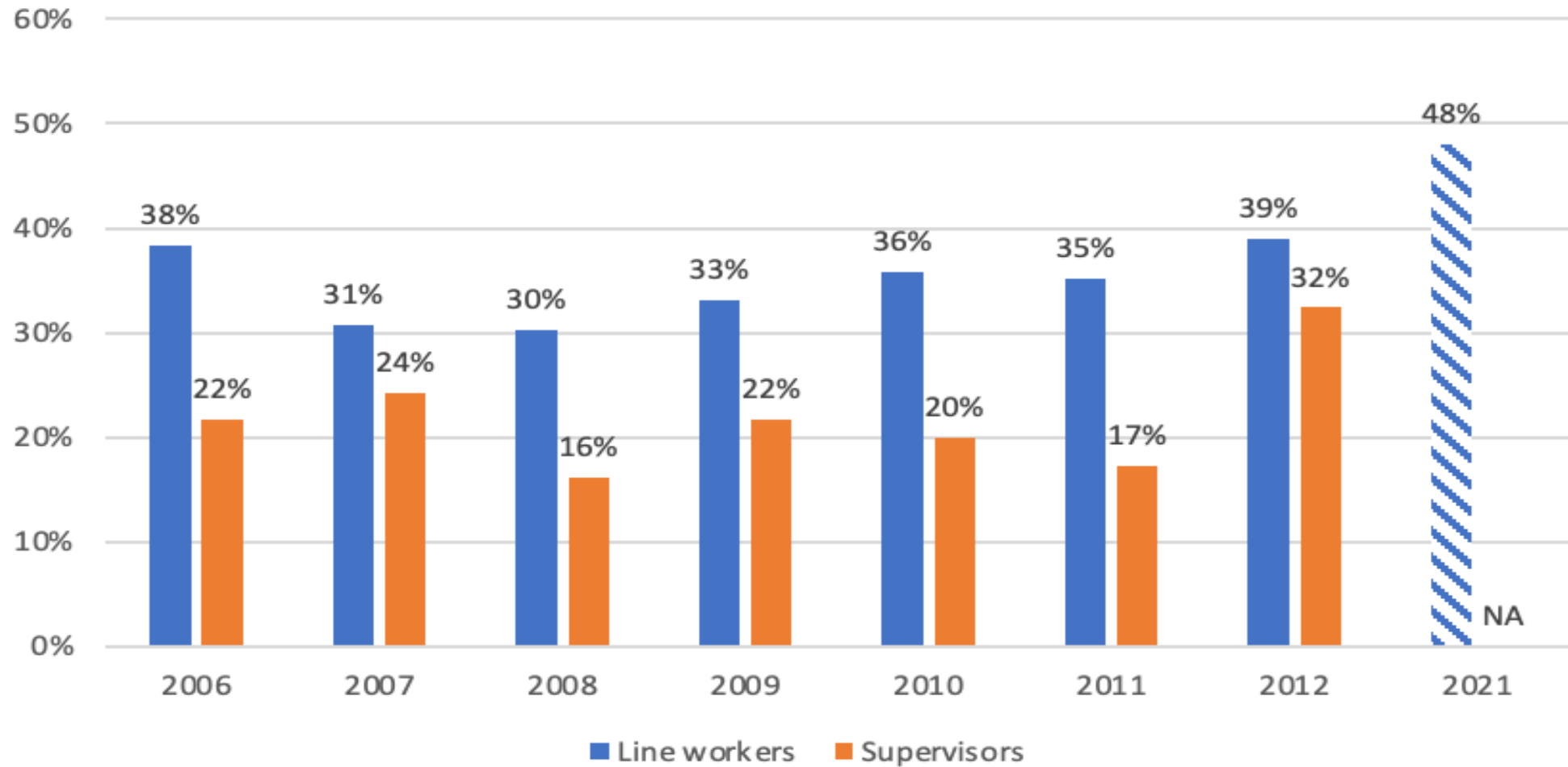
Child Welfare Workforce:

What We Know

- Representation is important, but not everything.
 - Everyone is responsible for responsive practice and good outcomes.
- Culture and climate of the agency are key.
- Representation differs from jurisdiction to jurisdiction.
- For newly hired line staff, Latinx representation appears to have steadily increased.
- For newly hired line staff in 2019-21 had similar Latinx representation to the child population in 2020.



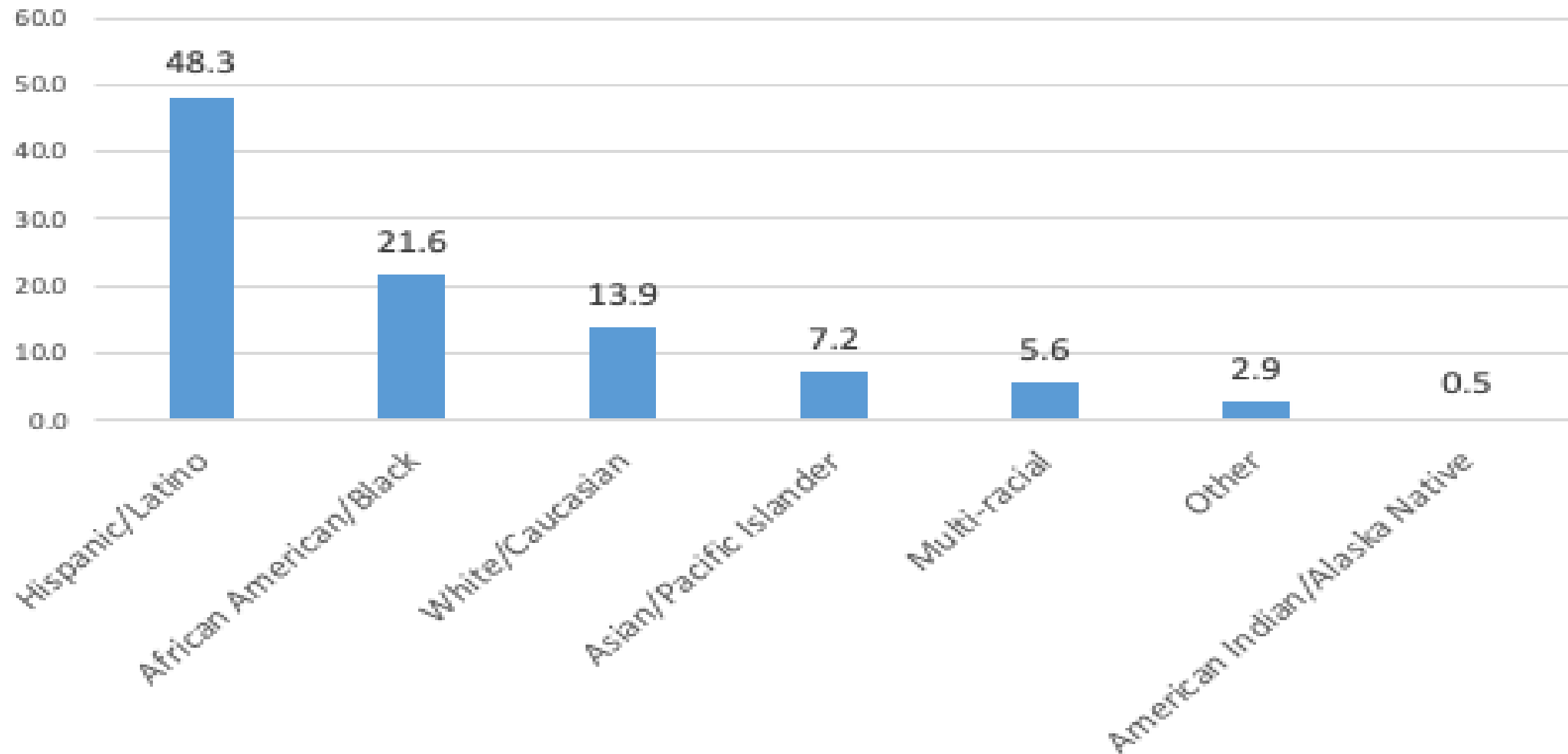
Percentage of Newly Hired/Promoted Child Welfare Staff in CA Identifying as Hispanic/Latinx



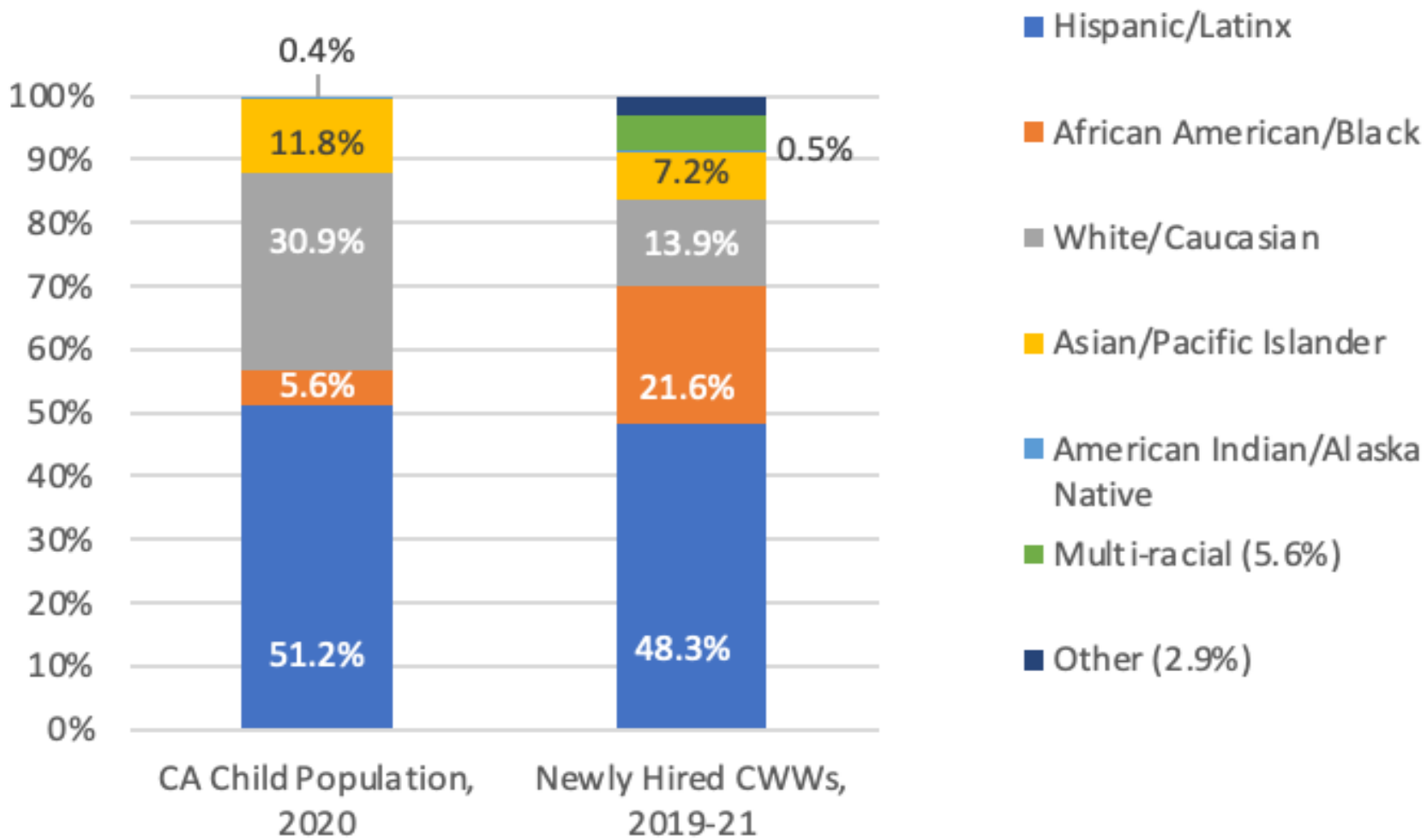
Source: CalSWEC Common Core Demographic data collected for all staff completing the Common Core

Newly Hired Child Welfare Workers: How do you identify yourself in terms of ethnicity/race?

1/1/19 thru 6/30/21



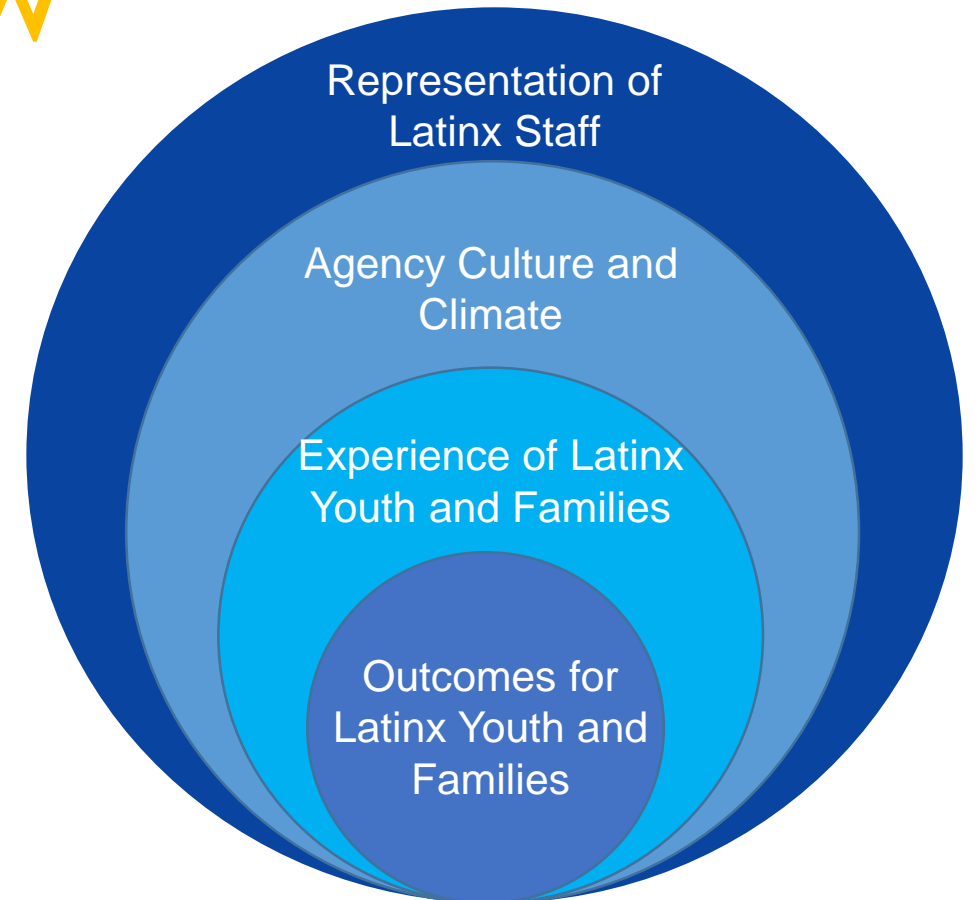
Newly Hired Child Welfare Workers vs. CA Child Population



NOTE: Multiracial & Other were not counted in child data

Child Welfare in the Workforce: What We Don't Know

- Aggregate statewide demographic data on the entire workforce past line staff, supervisors, managers, leadership
- County-level demographic data
- Data on language ability
- The critical linkages in CW agencies & impact on outcomes



Child Welfare in the Workforce: **What We Need to Know**

More research and data collection is critical.

- Qualitative experience of Latinx staff working in the agency
- Demographic data on the child welfare workforce (national, state- and county-level)
- Data on supervisors, managers and leadership
- Data on language ability of families and the workforce
- Much, much more on the linkage between staff representation, agency culture/climate, practice and outcomes for youth and families

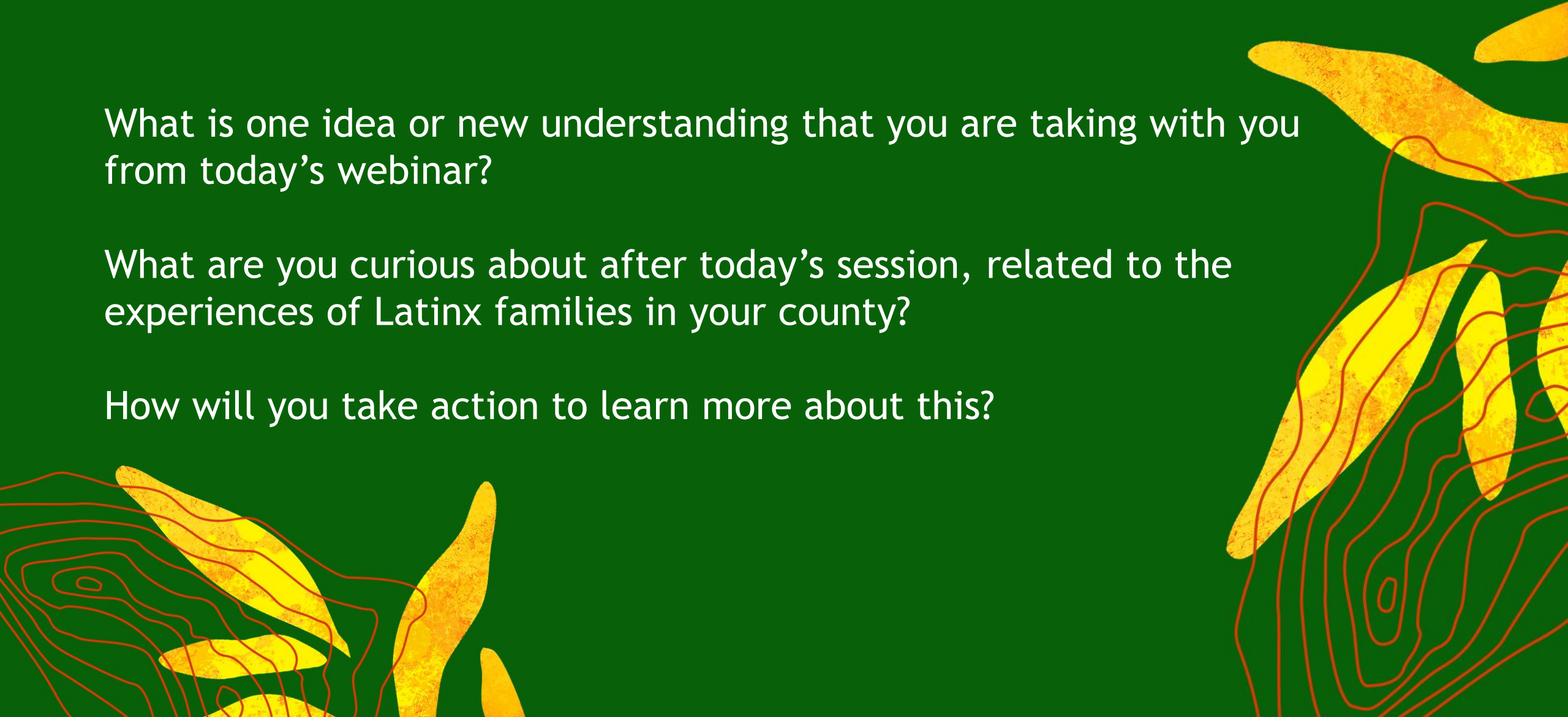


Breakout Session

What is one idea or new understanding that you are taking with you from today's webinar?

What are you curious about after today's session, related to the experiences of Latinx families in your county?

How will you take action to learn more about this?





Preview of Session 2 and Closing

Take a deeper dive into organizational culture and climate to examine how the child welfare system impacts disparities with Latinx communities. Will also discuss resiliency and ways to co-create a more healthy child welfare system.

Explore how child welfare policies and practices can support Latinx families and ways they can unintentionally perpetuate inequities with this population.

Discuss how adaptive leadership principles can assist in co-creating a more just system where both Latinx employees and families feel heard and valued.