



Strengthening Tribal Courts: Impact of Domestic Violence on Youth

◆ November 20 - 21, 2024 | Hochatown, OK ◆





Traditional Opening

Choctaw Princesses

Honor Guard





Strengthening Tribal Courts: Impact of Domestic Violence on Youth

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Coming Up | Keynote

From Past to Present: The Ongoing Impact of Historical Trauma on Native Families

Kathryn England-Aytes

Psychology Faculty, California State University - Monterey Bay





Keynote

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From Past to Present: The Ongoing Impact of Historical Trauma on Native Families

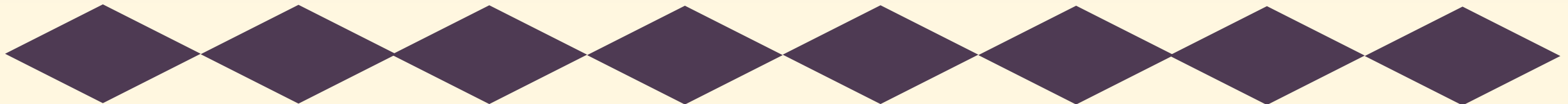
Kathryn England-Aytes, MS, EdD, Psychology Faculty
California State University, Monterey Bay
Consultant, OVC Technical and Training Assistance, Wash DC



Gina South, JD, Juvenile Division Chief, Choctaw Nation of Oklahoma



Melisa Harris, MA, Forensic Interviewer and Consultant
Grayson County Children's Advocacy Center, Choctaw Nation



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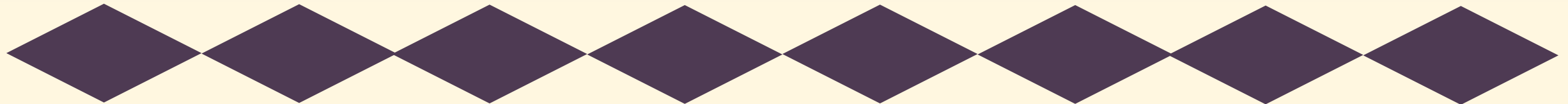
That All Men
are born
equally free
& independent,
& have certain
inherent &
indefeasible
rights, among
which are those
of enjoying
& defending
life &
Liberty, &
of acquiring,
possession
& protecting
property
& reputation,
& of pursuing
their own
happiness,

”

ᏍᏉᏃ - *Osiyo Halito Chokma ~ Good morning!*

We acknowledge and honor the sovereignty and cultures of the diverse Indigenous peoples connected to these traditional Oklahoma lands.

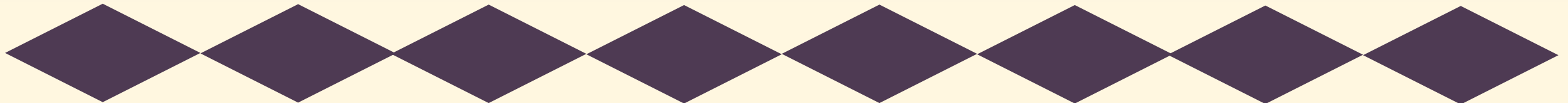
We also pay our respects to Elders past, present, and generations yet to come.





Learning Objectives

- Understanding key concepts related to historical trauma and unresolved grief in Indigenous contexts;
- Addressing intergenerational transmission of historical trauma through biological, psychological, and social mechanisms;
- Considering the continued impact of historical trauma on contemporary tribal communities; and
- Exploring the role of cultural revitalization and traditional resiliencies in addressing historical trauma.



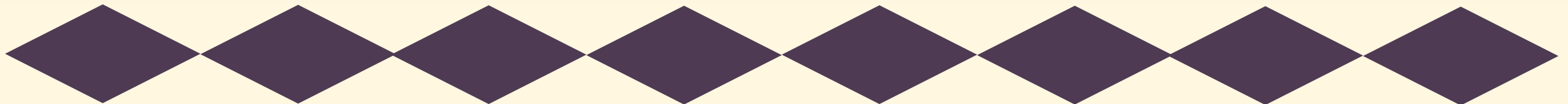
Learning Objective 1

Key concepts related to historical trauma and unresolved grief in Indigenous contexts:



“If there is another group of people in America who have faced all the forces this society and its government could bring to bear in destroying their identity and fundamentally reshaping them in the image of the dominant society, I would like to meet them.”

~ Daniel Wildcat, 2001



North American Indian Cultures

A legacy of language and inspired ideas

NATIONAL GEOGRAPHIC

Potent Echoes

If an ancient Native American language was spoken in the Rio Grande valley, it may have been spoken in the Rio Grande valley, too. The same words are found in the Rio Grande valley, too. The same words are found in the Rio Grande valley, too.

ESKIMO-ALEUT

These languages are spoken in Alaska and Greenland. They are part of a larger family that includes languages spoken in the Arctic region.

SIHOAN-CATAWA

These languages are spoken in the Southeastern United States. They are part of a larger family that includes languages spoken in the Southeastern United States.

YUKON-ATHAPASCAN

These languages are spoken in the Western United States and Canada. They are part of a larger family that includes languages spoken in the Western United States and Canada.

SAKIAN

These languages are spoken in the Pacific Northwest. They are part of a larger family that includes languages spoken in the Pacific Northwest.

MUSKOGEAN

These languages are spoken in the Southeastern United States. They are part of a larger family that includes languages spoken in the Southeastern United States.

PLATEAU-PENUTSIAN

These languages are spoken in the Pacific Northwest. They are part of a larger family that includes languages spoken in the Pacific Northwest.

KIOWA-TANDAN

These languages are spoken in the Great Plains. They are part of a larger family that includes languages spoken in the Great Plains.

ARAWAKAN

These languages are spoken in the Caribbean. They are part of a larger family that includes languages spoken in the Caribbean.

UTO-AZTECAN

These languages are spoken in the Southwest and Mexico. They are part of a larger family that includes languages spoken in the Southwest and Mexico.

COCHIMILTECAN

These languages are spoken in the Southwest. They are part of a larger family that includes languages spoken in the Southwest.

OTOMANGUEAN

These languages are spoken in the Southwest. They are part of a larger family that includes languages spoken in the Southwest.

SIKIAN

These languages are spoken in the Pacific Northwest. They are part of a larger family that includes languages spoken in the Pacific Northwest.

ALGIC

These languages are spoken in the Great Plains. They are part of a larger family that includes languages spoken in the Great Plains.

OTHER LANGUAGES

These languages are spoken in various regions. They are part of a larger family that includes languages spoken in various regions.

PICTURES

These are illustrations of various Native American artifacts and symbols.



New World? Hardly. Long before 1492, Native Americans were experiencing a cultural renaissance. They're challenging stereotypes, regaining some historically active lands, telling their stories through literature and film, and reasserting their rights to govern themselves and practice ancestral traditions. In the past decade alone, Indian casinos and other enterprises have created thousands of jobs and injected money into native schools, businesses, and health clinics.

A prominent scholar at the National Museum of the American Indian says the museum is "redefining the National Mall." "Native Americans have been more visible about their cultural lives," says W. Richard West, Jr., the museum's director and a member of the Cherokee and Arapaho Tribes of Oklahoma. "This hope is grounded in a newly developed and profound sense of the worthiness of who they are."

What is Historical Trauma and Why Does it Matter?

For Indigenous communities, historical trauma refers to the *individual, community and intergenerational effects* of the cataclysmic events of European colonization, including genocide, warfare, ethnic cleansing, forced assimilation, and relocation.

Indian Innovation
Imagine our world without chocolate or chewing gum, syringes, rubber balls, or copper tubing. Native people invented generations of all these and made huge strides in medicine and agriculture. They developed gunpowder, birth control drugs, and treatment for scurvy. Their stories of democracy, gun, justice, and other tools helped inspire hunger and disaster in Europe—though both are also credited to the continent and use of tobacco. Artifacts preserved on this map reflect other notable contributions.

CHOCOLATE
The Aztecs and Mayans used cacao beans to make a bitter drink called xocolatl. The word "chocolate" comes from this word. Today, chocolate is a popular treat.

CHewing GUM
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

SYRINGES
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

RUBBER BALLS
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

COPPER TUBING
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

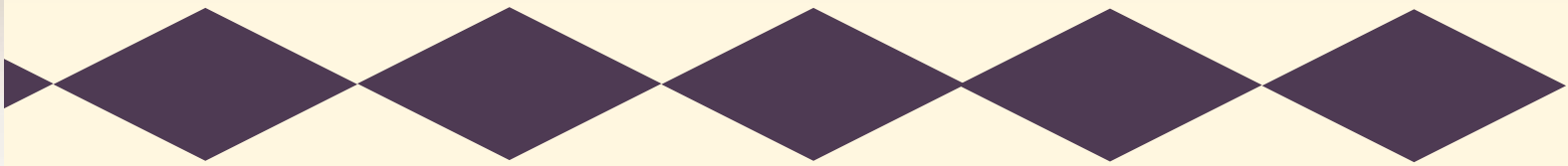
BIRTH CONTROL DRUGS
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

TREATMENT FOR SCURVY
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

DEMOCRACY, GUN, JUSTICE
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

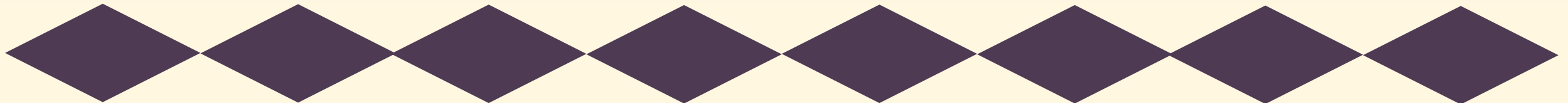
TOBACCO
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.

ARTIFACTS
The Incas used a natural resin called chicle to make chewing gum. Today, chewing gum is a popular treat.



- **Cultural Trauma:** An attack on the fabric of a society, affecting the essence of the community and its members.
- **Historical Trauma:** Cumulative exposure of traumatic events that affect an individual and continues to affect subsequent generations.
- **Intergenerational Trauma:** When trauma is not resolved, subsequently internalized and passed from one generation to the next.

**D. Bigfoot (2008). Child Trauma Treatment Center,
University of Oklahoma, Oklahoma City, OK.**

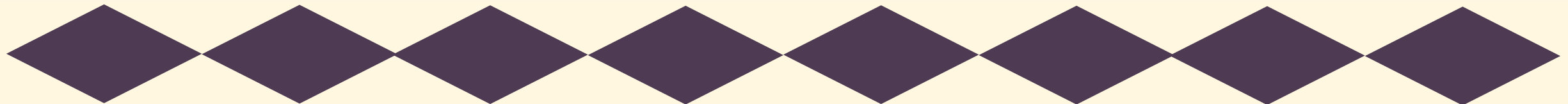




Trauma – An event, or series of events, or set of circumstances experienced as physically or emotionally harmful or life threatening and that has lasting effects on one’s functioning and mental physical, social emotional or spiritual well-being.

Toxic Stress – Difficult experiences in childhood that are scientifically shown to affect brain architecture and brain chemistry in later life.

Felitti, V.J., Anda, R.F., Nordenberg, D, Williamson, D.F., Spitz A.M., Edwards, V.K., Koss, M.P., and Marks, J.S., (1998); SAMHSA’s Concept of Trauma and Guidance for a Trauma-Informed Approach. HHS Publication No.(SMA) 14-4884. Rockville, MD: Substance Abuse and Mental Health Services Administration, 2014.



'Trauma compromises our ability to engage with others by replacing patterns of *connection* with patterns of *protection*.'

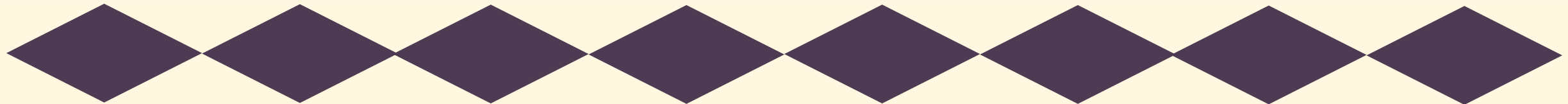
Stephen Porges

Scars remind us
where we've been.
They don't have
to dictate where
we're going.

TRAUMA CREATES CHANGE
YOU DON'T CHOOSE.
HEALING CREATES
CHANGE YOU DO CHOOSE.
MICHELE ROSENTHAL



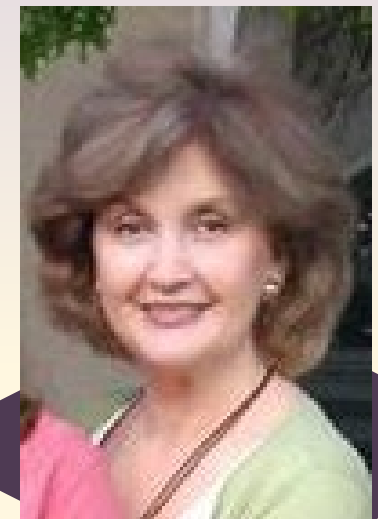
When you look at a person, any person, remember that everyone has a story. Everyone has gone through something that has changed them.
Every. One.



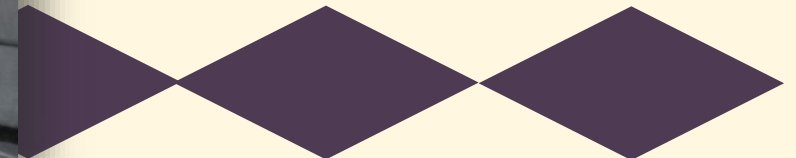
Kathryn is a Native descendant, raised in Oklahoma. Her interest in the area of historical trauma, academic persistence and resiliency among American Indians and their descendants grew out of her personal experience as a boarding school student in Tahlequah, OK, at an institution originally established as the first Male Seminary for the Cherokee Nation in 1846.

She is a former board member of the **Native American Children's Alliance**, an inter-tribal non-profit organization responding to child abuse in Indian Country; a Senior Research Fellow for the **National Center on Adoption and Permanency**; and a training consultant for the **Office of Victims of Crime** (OVC) in the Department of Justice.

Kathryn is a founding teaching faculty in the psychology department at CSU, Monterey Bay. She has taught social and behavioral sciences in Cal State higher education since 2001.



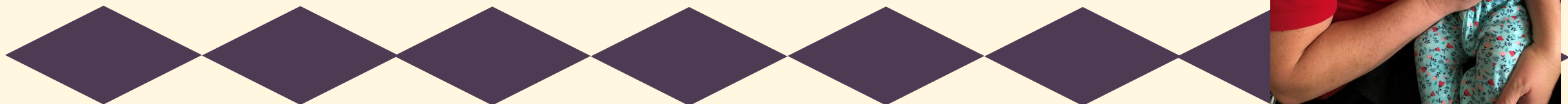
Memories Hold Hands: A Consideration of Historical Trauma in Four Generations of American Indian Descendants (2014)



Melisa Harris was born and raised in Southern Oklahoma, and is an enrolled member of the Chickasaw Nation. She has provided child protection services for more than 20 years, and is currently a forensic interviewer for the **Grayson County Children's Advocacy Center**, and a consultant and forensic interviewer for the **Ahni Family Justice Center** in Durant, Oklahoma.

Melisa has personally conducted over 2,400 forensic child interviews, and is extremely knowledgeable about the **Multidisciplinary Team (MDT) model**, a child-centered response to abuse allegations which improves criminal justice outcomes and minimizes additional trauma to child victims. She provides state and national training on forensic interviewing, MDTs, historical trauma, ICWA, and cultural considerations in working with minority populations. Melisa is a former board member for the **Native American Children's Alliance**.

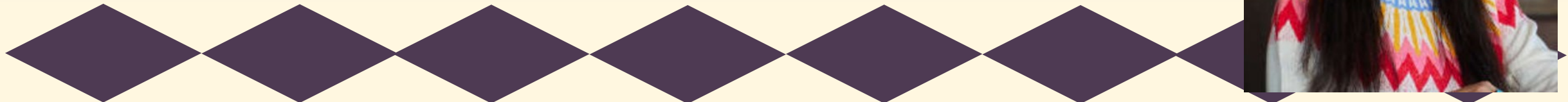
Melisa brings a unique perspective to child abuse and maltreatment within tribal communities, having experienced “the system” as a youth in foster care, as a social worker, and as a foster parent.



Gina South was born and spent the first 14 years of her life in Oklahoma. She currently serves as the Juvenile Division Chief and Assistant Prosecuting Attorney for the **Choctaw Nation of Oklahoma**. She is a member of the Alabama Bar Association, the State Bar of Texas, and the Choctaw Nation Bar.

Gina has served as a member of the Volunteer Lawyers Association of Alabama, the State Director for the Alabama Network of Children's Advocacy Centers (ANCAC), and as a board member and trainer with the **Native American Children's Alliance**. As an attorney for the Choctaw Nation, as well as a foster and adoptive parent, Gina South has dedicated her life to ensure the safety of children, and to improve her community's response to child maltreatment.

Gina is a Registered Choctaw Artist, balancing her career as an attorney with her passion for art. She descends from a long line of Choctaw women who cherished sewing, and she continues this tradition through her creation of stunning ribbon skirts.



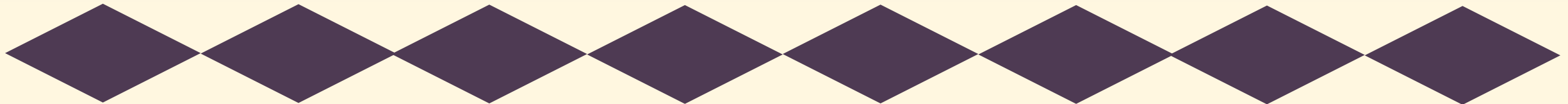


15 Minute Table Conversation

Please briefly describe your Grandmother

Consider:

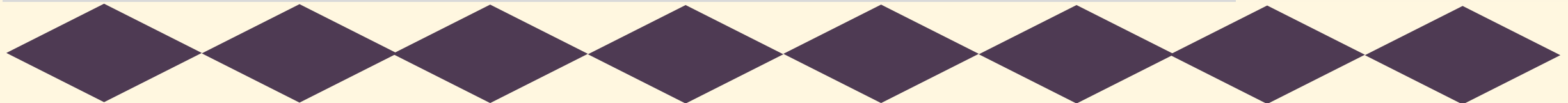
- Race/ethnicity/tribal identity
- Socio-economic class
- Spirituality
- Educational experiences
- Geographical location
- Experiences of trauma



Imagine that *your grandmother* is dealing with a child abuse allegation involving a child in your family and interacting with you or your agency in connection to that allegation:

- How would she handle the situation?
- Who would she have turned to for help (if anyone)?
- How does her culture/community determine her dealing with the situation?
- What supports/barriers are present in her community or culture?
- What stereotypes, information gaps, misunderstandings about her do you worry that she—and the child in her family – might face?
- What perceptions and stereotypes about your agency and its staff would influence her interactions with you?
- How might the services she receives be affected by the above?

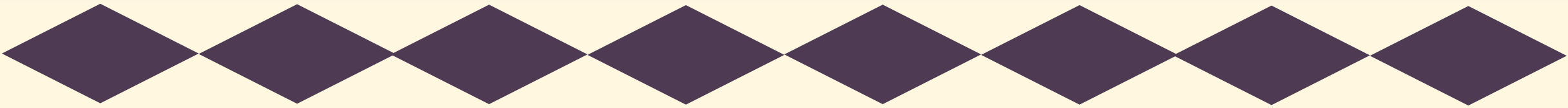
P. Lucero and K, England-Aytes (2022). OVC TTAC “*Our Grandmothers’ Hands: Considering Historical Trauma and Cultural Humility in Court Appointed Services for Child Victims*”





Feedback

Expected or unexpected responses?



Why does this matter in Indian Country?

PORTRAITS OF PRIDE They've made war, peace, cultural evolution and history



NATIONAL GEOGRAPHIC

Indian Country

What is Indian Country? For two centuries the question has been answered in American history, beginning in 1492 and ending in 1890. It's not today the Indian lands with one line. The US government gave the Indian lands to the states in the 1800s. It's not the land that is within the boundaries of government and other lands. It's a complex of history, culture, and politics. Indian Country is the land that is within the boundaries of government and other lands. It's a complex of history, culture, and politics. Indian Country is the land that is within the boundaries of government and other lands. It's a complex of history, culture, and politics.

LONG HISTORY OF LOSING GROUND

Alaska

Arizona

Florida

Louisiana

Mississippi

North Carolina

South Carolina

Texas

Virginia

Washington

West Virginia

Wyoming

Map of the River Basins





Invasion and Colonization

“I now send my best wishes to the [beloved] Cherokees, and pray the Great Spirit to preserve them.”

~ George Washington (August 26, 1796)

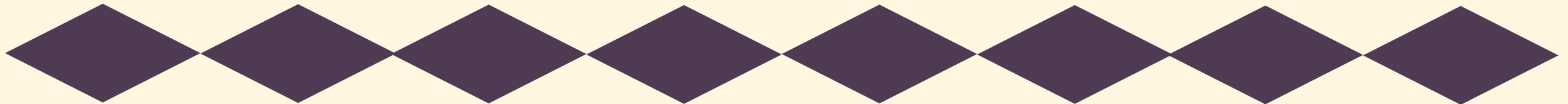
“A Talk to the Cherokee Nation” Philadelphia, PA.



“Civilization or death to all American savages.”

~ Major James Norris, 1779

Recorded in the journal of Major James Norris, 1779, in Frederic Cook, ed, *Journals of the Military Expedition of Major General John Sullivan*, (Auburn, NY, 1887)



Extermination and Manifest Destiny

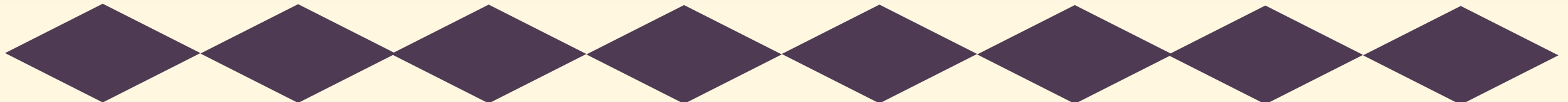


"Toward the aborigines of the country no one can indulge a more friendly feeling than myself, or would go further in attempting to reclaim them from their wandering habits and make them a happy, prosperous people."

~ Andrew Jackson,
U.S. President, 1829–1837

"No state can achieve proper culture, civilization and progress...as long as Indians are permitted to remain."

~ Martin Van Buren, U.S. President, 1837

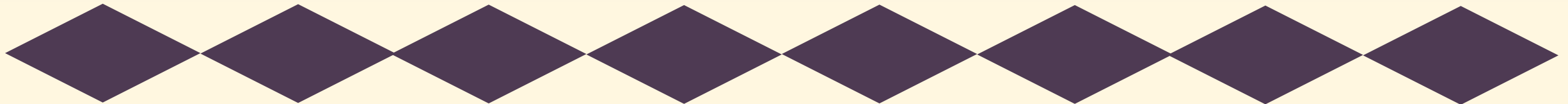




Assimilation

“It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition, and life...transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit.”

~ Capt. Richard H. Pratt, 1892,
Carlisle Indian Industrial School

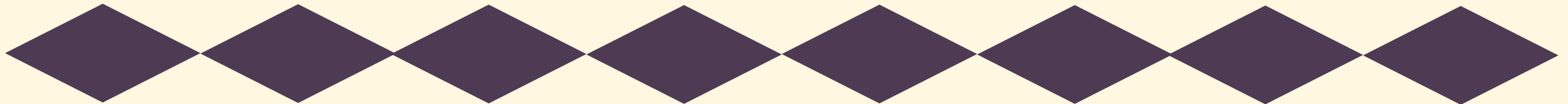




"The connectedness of past to present to future remains a **circle** of lessons and insights that can give us both the consciousness and the conscience to heal ourselves.

Understanding the interrelationship with our past and how it shapes our present world will also give us the **courage** to initiate healing."

~ Maria Yellow Horse - Brave Heart (1988)

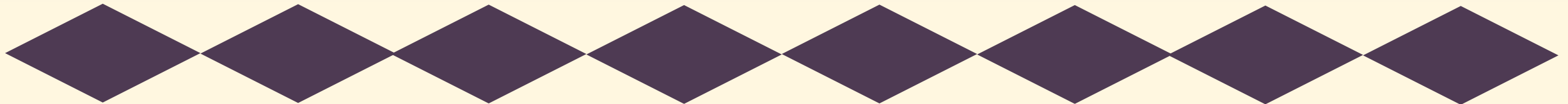


Learning Objective 2

Intergenerational transmission of historical trauma through biological, psychological, and social mechanisms:



In **volatile** or extremely **deprived** environments, particularly early in life, whole parts of our brains barely develop.

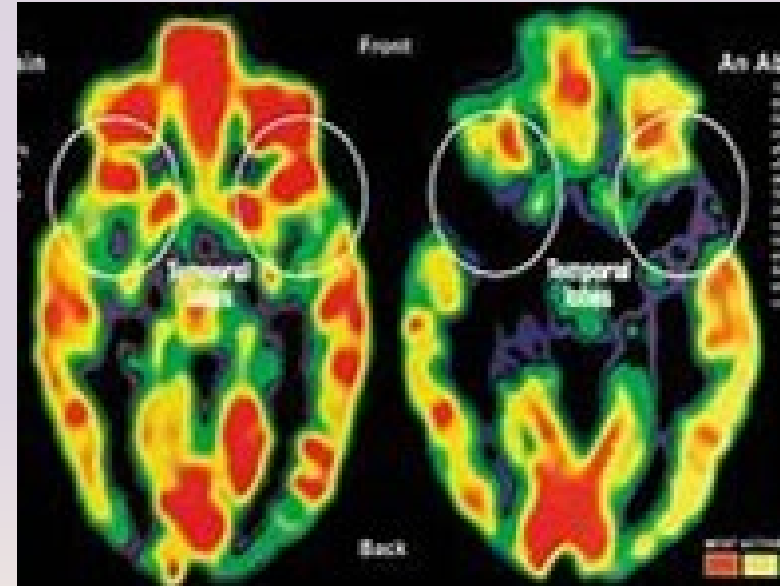


Biological Transmission - the brain is:

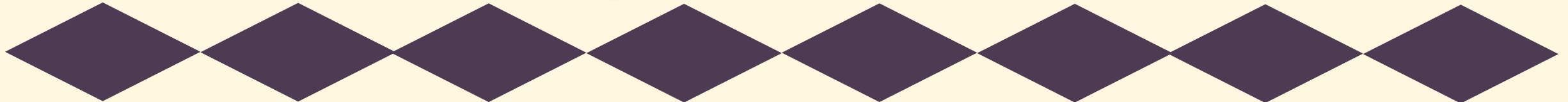
- *virtually shaped by experience and extremely malleable*
- *formed by feedback from the environment*

In a healthy developmental environment, our brains feel a sense of pleasure, engagement, and exploration. We learn to:

- *see things*
- *accumulate information*
- *form friendships*



In a constant state of **terror**; the brain is shaped to be on alert for danger. A child may become an adult who **struggles** to form relationships with other people, who cannot feel a sense of self, or a sense of pleasure



Historical Trauma and Epigenetics



- Originally, epigenetic changes were believed to occur only during fetal development. But pioneering studies suggest that “molecular bric-a-brac” could be added to DNA in adulthood, setting off a cascade of cellular changes.
- Trauma experienced by earlier generations can influence the structure of our genes, making them more likely to “switch on” negative responses to stress and trauma.

Grandma's Experiences Leave a Mark on Your Genes. Discover: Magazine of Science, Technology and the Future (May 2013).



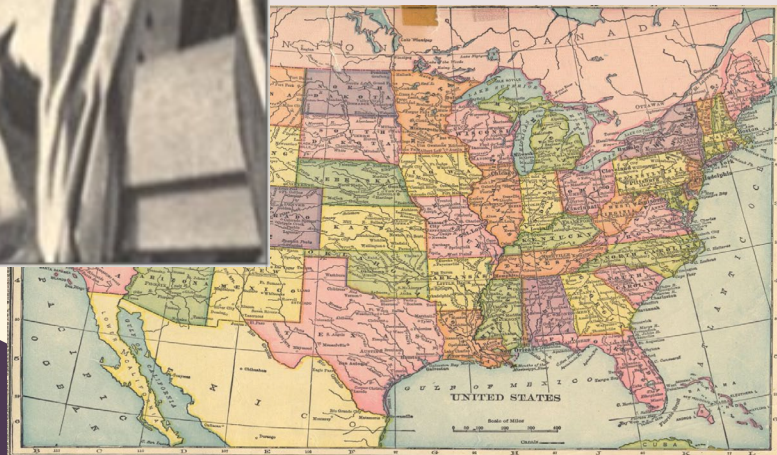
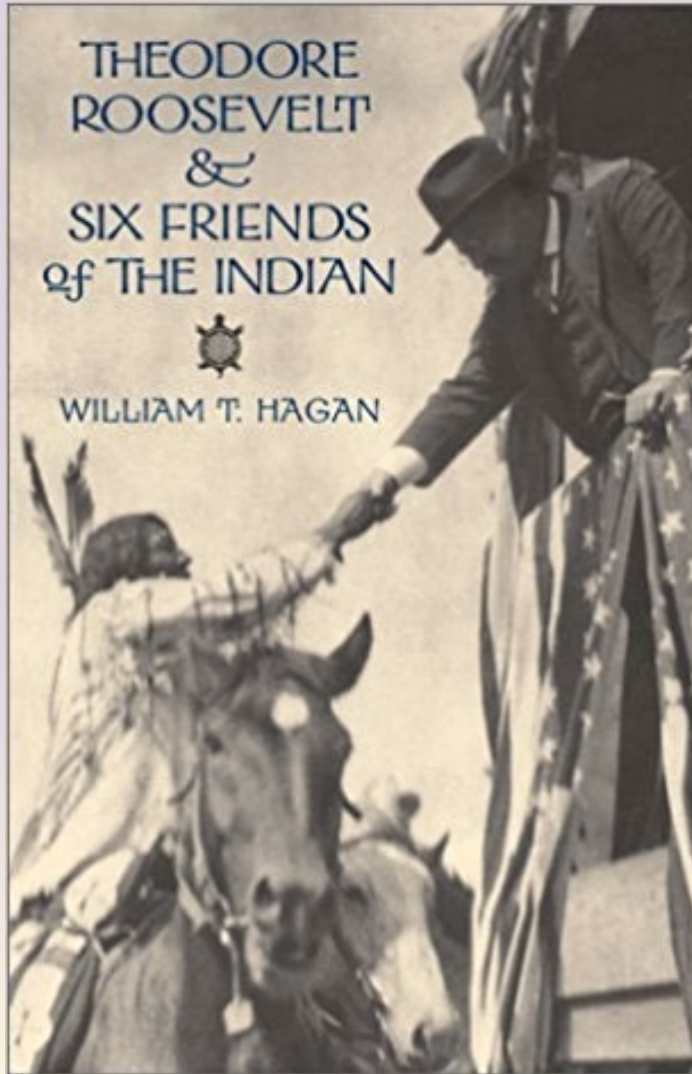
<http://indiancountrytodaymedianetwork.com/2015/05/28/trauma-may-be-woven-dna-native-americans-160508>

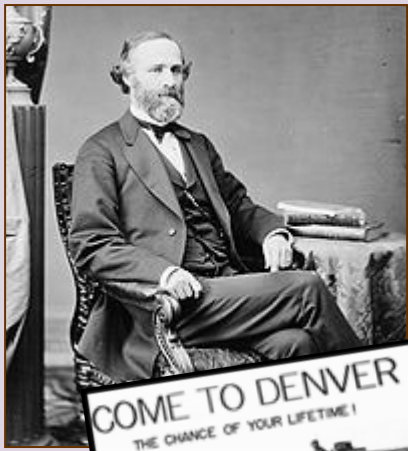
Psychological Transmission

Cultural Trauma

“I don't go so far as to think that the only good Indians are dead Indians, but I believe nine out of every ten are, and I shouldn't like to inquire too closely into the case of the tenth. The most vicious cowboy has more moral principle than the average Indian.”

~ U.S. President Theodore Roosevelt, 1886





COME TO DENVER
THE CHANCE OF YOUR LIFETIME!

Good Jobs
Near Town
Manufacturing
Government Offices, Schools
Wooded Parks
Construction at all stages, ETC.

Happy Homes
Beautiful houses
Very Cheaper
Enjoying Country Life
Government money. Good to buy when
Government money is cheap. Buy now.

Survey
Government Survey
Government money. Good to buy when
Government money is cheap. Buy now.

Beautiful Colorado
Beautiful homes
Government money. Good to buy when
Government money is cheap. Buy now.

INDIAN LAND FOR SALE

GET A HOME
OF
YOUR OWN
ON
EASY PAYMENTS



PERFECT TITLE
IN
POSSESSION
WITHIN
THIRTY DAYS

FINE LANDS IN THE WEST
IRRIGATED IRRIGABLE GRAZING AGRICULTURAL DRY FARMING

In 1888 the Department of the Interior has been issued the following table of lands for sale:

State	Area	Price per Acre	Total	Price per Acre	Total
California	5,715.21	\$1.71	\$9,673.00	\$1.71	\$9,673.00
Colorado	17,053.80	\$1.41	\$24,045.84	\$1.41	\$24,045.84
Idaho	1,044.00	\$1.41	\$1,471.64	\$1.41	\$1,471.64
Montana	12,000.00	\$1.41	\$16,920.00	\$1.41	\$16,920.00
Nebraska	3,040.00	\$1.41	\$4,296.40	\$1.41	\$4,296.40
Washington	21,418.70	\$1.41	\$30,200.36	\$1.41	\$30,200.36
Wisconsin	14,004.00	\$1.41	\$19,745.64	\$1.41	\$19,745.64
Wyoming	1,000.00	\$1.41	\$1,410.00	\$1.41	\$1,410.00

AND IT IS ESTIMATED THAT 350,000 ACRES WILL BE OFFERED FOR SALE

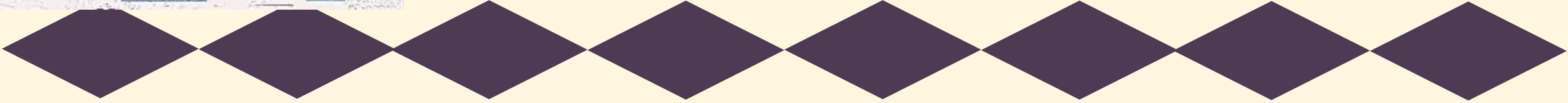
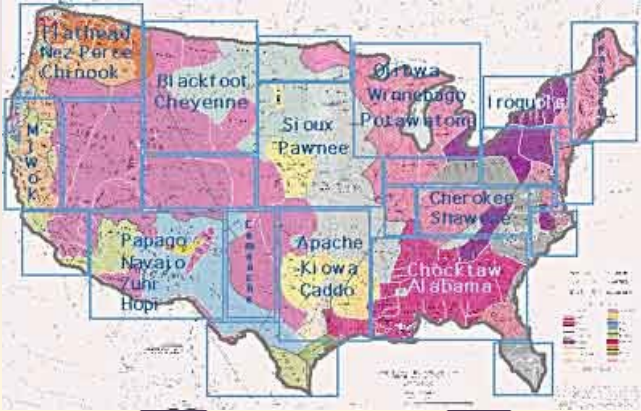
by the Department of the Interior, to be sold, "INDIAN LANDS FOR SALE" in the U.S. before the end of the following year.

L. FISHER,
ROBERT G. VALENTINE,

Historical Trauma

"They made us many promises, more than I can remember, but they never kept but one: they promised to take our land and they took it...little by little, with greed and cruelty unsurpassed by the animal, he has taken all. The loaf is gone and now the white man wants the crumbs."

~ Oglala Lakota Chief Luther Standing Bear (1868-1939)



Understanding a brain that is set to feel primarily danger and fear.



Early traumatic experiences cause brain changes that ensure a **hyper-alert** to danger and **hypo-alert** to pleasure in the brain is a major contributing factor in the repetition of trauma on the next generation.

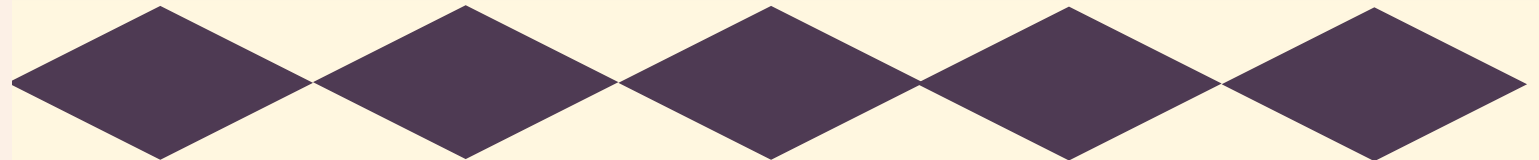
Intergenerational Trauma

"Trauma in a person, decontextualized over time, looks like personality.

Trauma in a family, decontextualized over time, looks like family traits.

Trauma in a people, decontextualized over time, looks like culture."

RESMAA MENAKEM



Social Transmission

An estimated 750,000 Native Americans migrated to major U.S. cities between 1950 and 1980 as part of the *Urban Relocation Program*.



Sandy White Hawk, First Nations Repatriation Institute (FNRI) and Honorary Witness, Truth and Reconciliation Commission on Residential Schools in Canada.

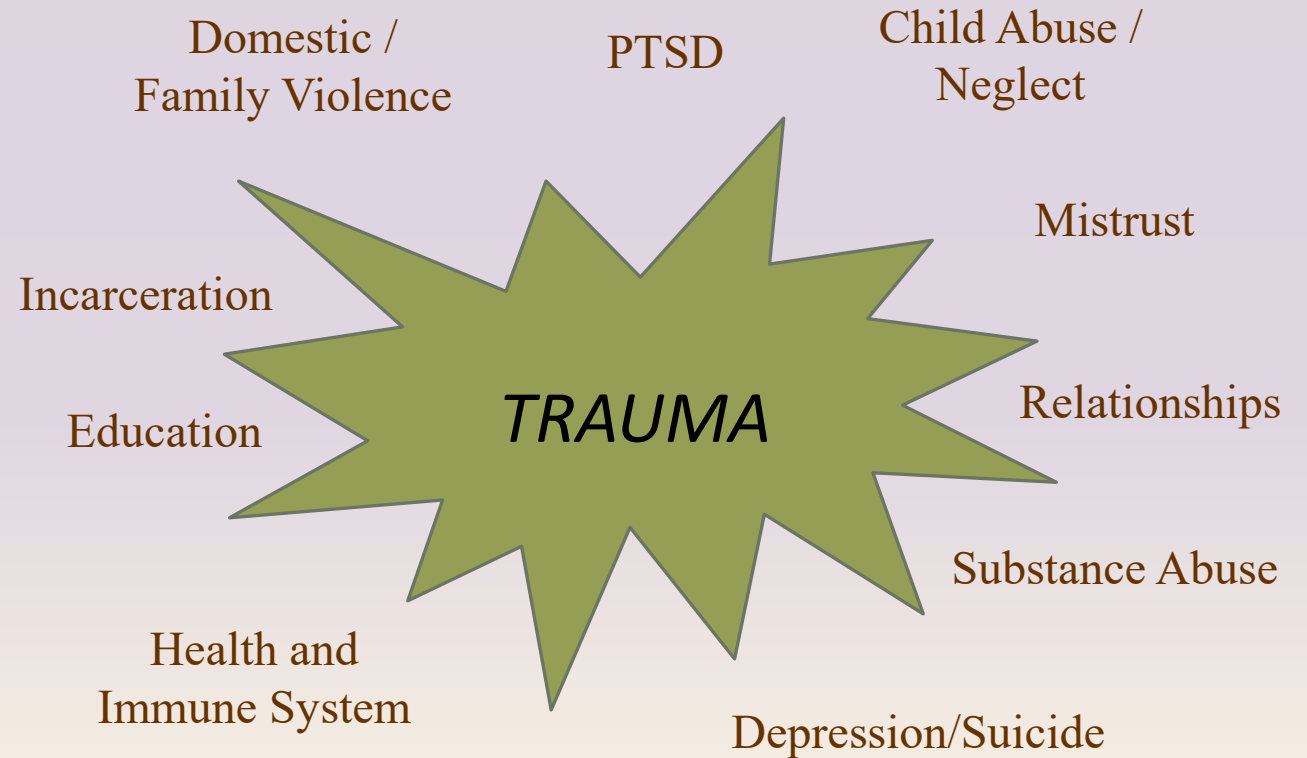
<https://www.wearecominghome.org/who-we-are>



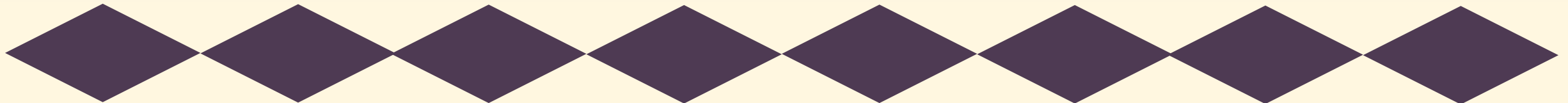
Adoption Project (1958)
Indian Child Welfare Act (1978)

Prior to ICWA, 25% to 30% of all Native children were removed from their homes. Placements were overwhelmingly in non-Native homes.

What does HT look like in contemporary tribal communities?



http://www.traumacenter.org/about/about_bessel.php
, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. (<http://www.amazon.com/The-Body-Keeps-Score-Healing>)



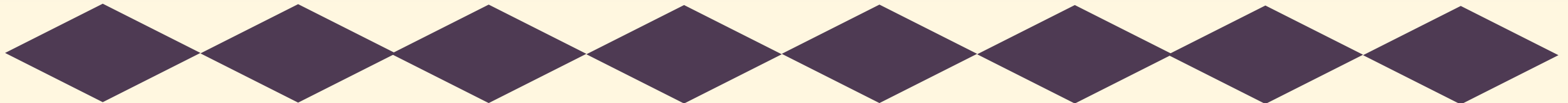
Learning Objective 3

The continued impact of historical trauma on contemporary tribal communities:



“I don’t feel we did wrong in taking this great country away from them...our so-called stealing of this country from them was just a matter of survival. There were great numbers of people who needed new land, and the Indians were selfishly trying to keep it for themselves.”

~ John Wayne, 1971



Contemporary Behavioral Health Data

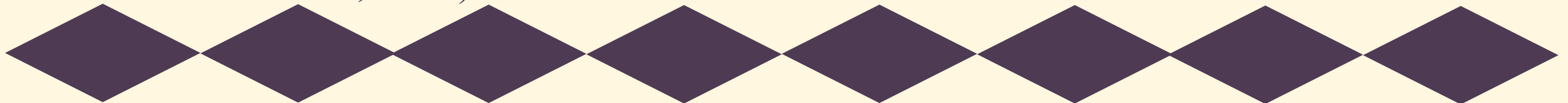
Poverty - 29% of American Indian children live in **poor families** – twice the national average (*National Center for Children in Poverty*);

Alcohol-related deaths American Indians aged 15-24 years were 12.2 times as likely to die from alcohol-related causes compared to Non-Hispanic Whites (*National Indian Child Welfare Association*);

Chronic Health Problems – American Indian children are 2.8 times more likely to have a diagnosis of diabetes than non-Indian children (*National Indian Child Welfare Association*);

Violence - On average, American Indians experience 1 **violent crime** for every 10 residents age 12 or older, which is 4 times the rate of white Americans (*NICWA*);

Depression and Suicide – Depression rates among American Indian children are 10% to 30%, and **suicide** among Indian males ages 15-24 accounts for 64% of all Indian suicides. This is 3-4 times higher than the general U.S. rate (U.S. Dept of Health & Human Services, 2018).



Does Biography Become Biology?



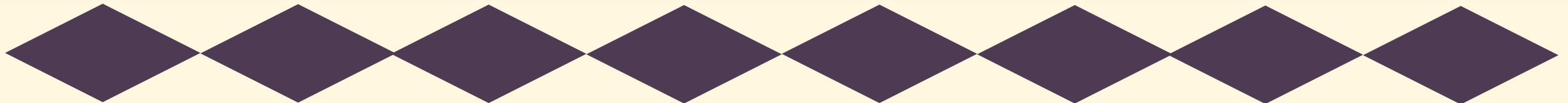
“The way in which we store our memories in the brain - and replay them over time – is another important factor in how we are affected by childhood adversity.”

~ DJ Nakazawa

Adverse Childhood Experience ACE Questionnaire

- A 10-item self-report measure developed to identify childhood experiences of **abuse** and neglect.
- Considered correlations between childhood **trauma** and **stress** early in life with **health problems** in adulthood.
- Showed that adverse childhood experiences were **more common** than had previously been recognized or acknowledged.

Felitti, V.J., Anda, R.F., Nordenberg, D, Williamson, D.F., Spitz A.M., Edwards, V.K., Koss, M.P., and Marks, J.S., (1998). Relationship of childhood abuse and household dysfunction to many of the leading causes of death in adults: The Adverse Childhood Experiences (ACE) Study. *American Journal of Preventative Medicine*, vol 14 (4), 245-258.



Findings from over 17,000 adult participants in California

For the first time, a medical study identified a **direct link** between abuse and neglect (ACE score) and adult chronic illness, as well as **emotional and social issues** such as depression, domestic violence, and suicide.

Risk for ACE \geq 4

Diabetes - 201%

Cancer – 160%

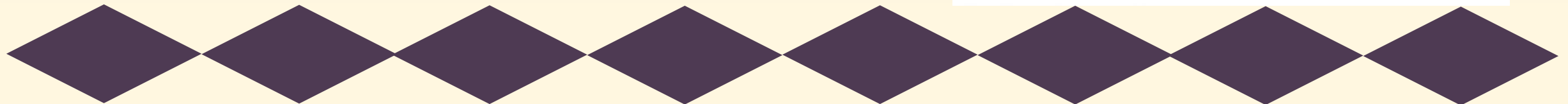
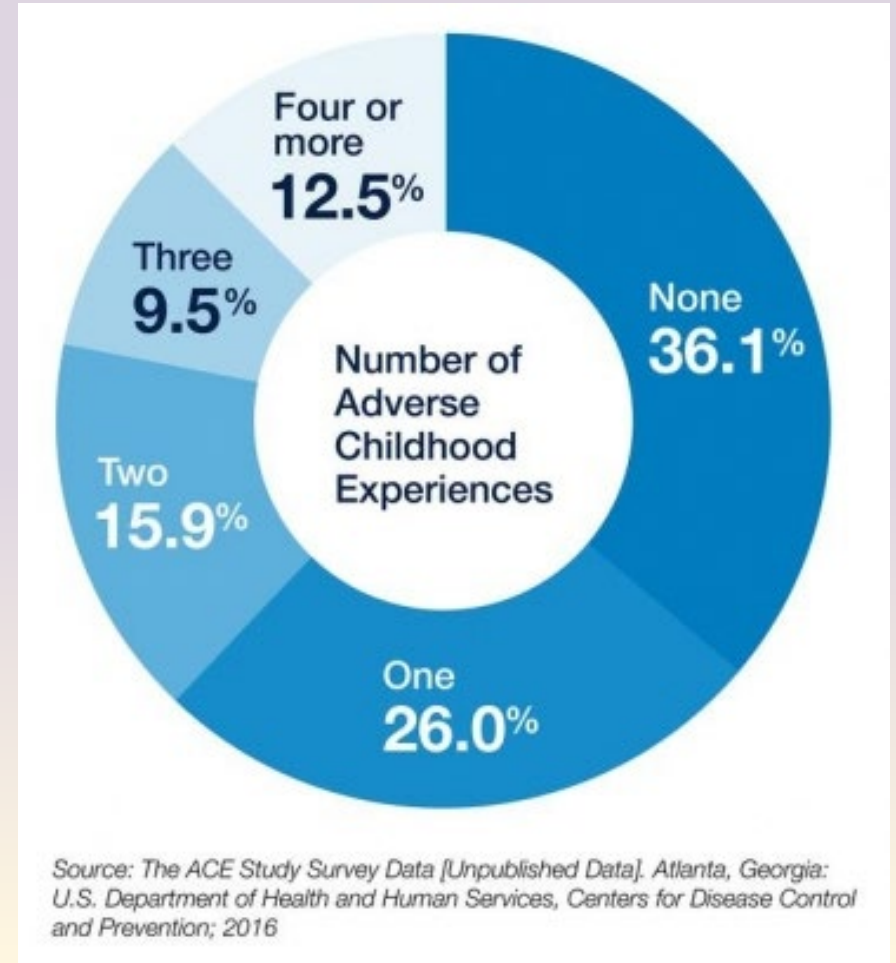
Ischemic Heart Disease

230%

Life Expectancy

ACE \geq 5: 60 years

ACE \geq 0: 80 years



American Indian Mortality in the U.S.

Tuberculosis – 450% greater

Diabetes mellitus – 177% greater

Unintentional injuries – 141% greater

Poisoning – 118% greater

Pneumonia and influenza – 37% greater

Alcohol related – 520% greater

Chronic liver disease/cirrhosis – 368% greater

Motor vehicle crashes – 207% greater

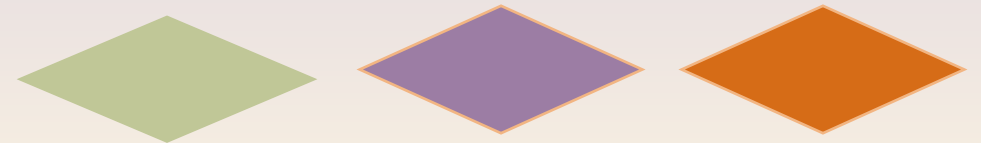
Homicide - 86% greater

Suicide – 60% greater

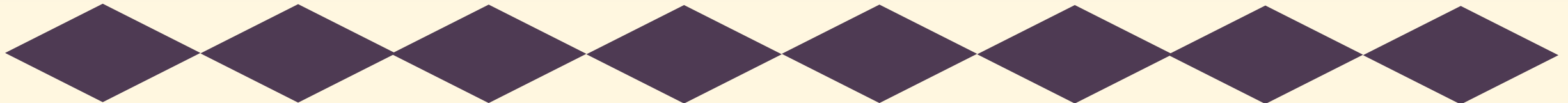
Firearm injury – 16% greater

“Contrary to conventional belief, time does not heal all wounds, since humans convert traumatic emotional experiences in childhood into organic disease later in life.”

~ Vincent Felitti, MD

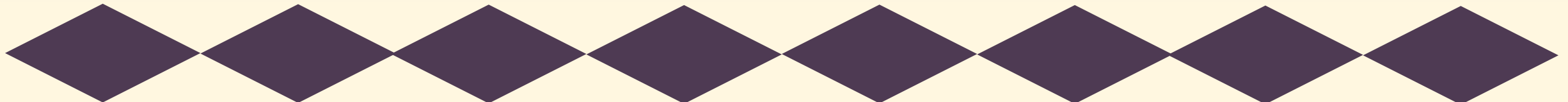
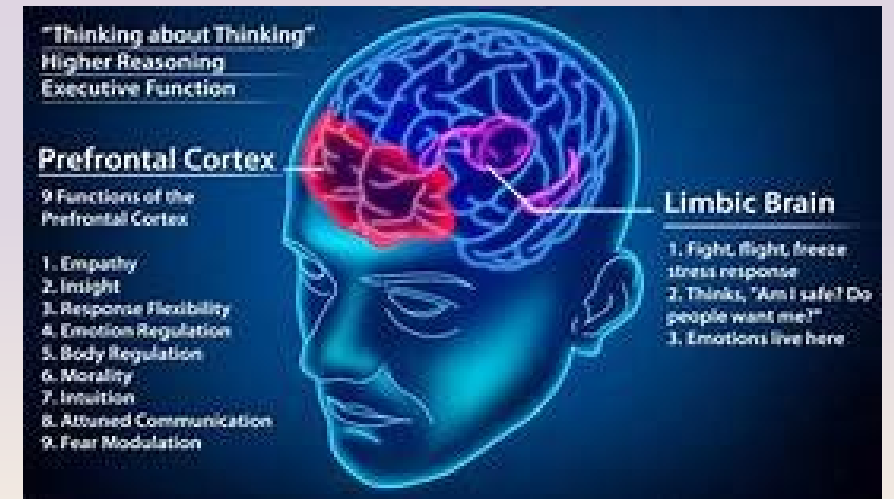


Source: Trends in Indian Health
<https://www.ihs.gov/aboutihs/>



Yellow Horse-Brave Heart defined the historical trauma response (HTR) as a “constellation of features“ including:

- Death identity - fantasies of reunification
- PTSD symptoms, psychic numbing
- Self-destructive behavior, suicide ideation
- Dreams of massacres and historical trauma content
- Internalization of and loyalty to ancestral suffering
- Viewing vitality in one's own life as a betrayal to ancestors who suffered



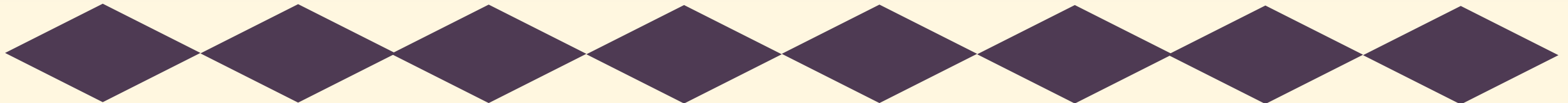
Learning Objective 4

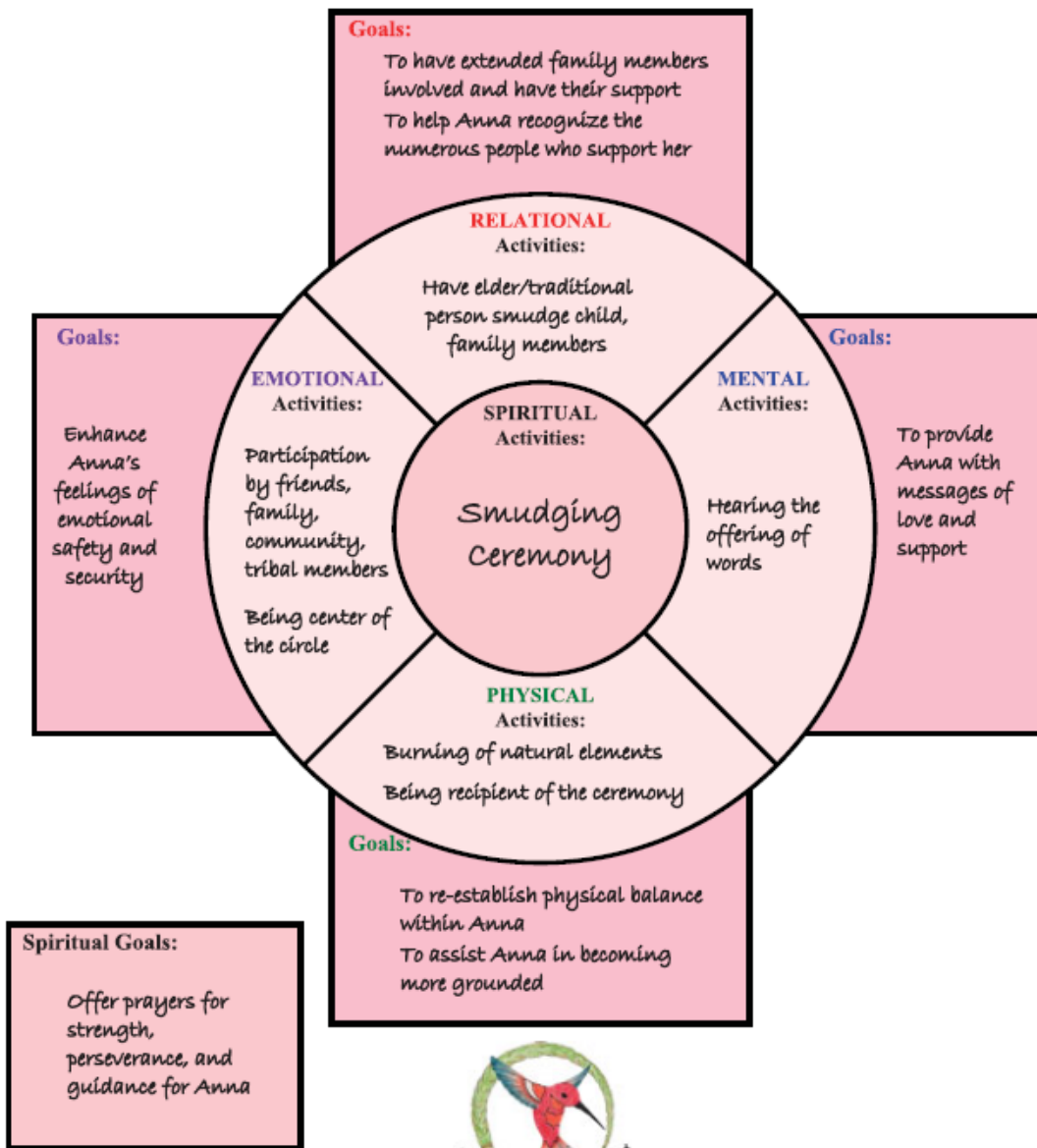
The role of cultural revitalization and traditional resiliencies in addressing historical trauma.



“Understanding the interrelationship with our past and how it shapes our present world will also give us the courage to initiate healing.”

~ Maria Yellow Horse-Brave Heart (1988)





Honoring Children, Mending the Circle blends American Indian traditional teachings with Trauma Focused-Cognitive Behavioral treatment protocols.

Recognizes that Indigenous people have intuitively relied on behavioral principles for generations, predating formal learning theory, **promoting healing and resilience within their cultural context.**

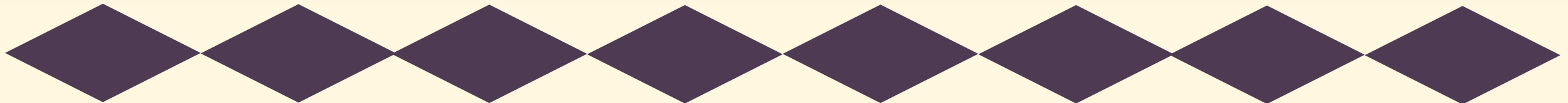
Figure 1. Honoring Children, Mending the Circle: Component worksheet is illustrated.

Shouldering Grief: Validating Native American Historical Trauma



Dr. Brave Heart, conceptualized historical trauma in the 1980's, as a way to develop stronger understanding of why life for many Native Americans is not fulfilling "the American Dream". Although, many Native Americans have adapted to an Americanized way of life and are healthy and economically self-sufficient, there is still a significant proportion of Native people who are not faring well.

Story by [Nora Chavez](#), NM CARES Health Disparities Center



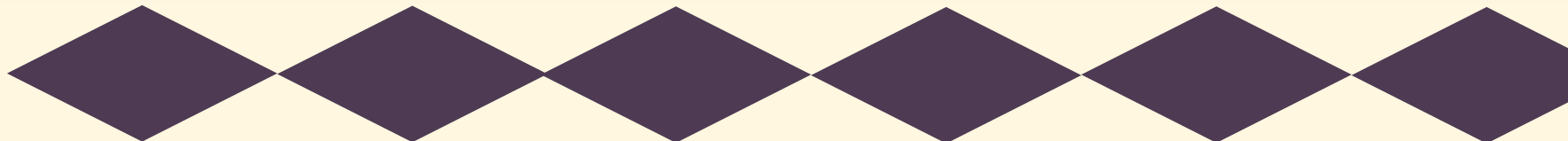
Cultural Healing Strategies

(Historical Trauma Research - Yellow Horse-Brave and Subia-BigFoot):

- Incorporating cultural frameworks, i.e., the Medicine Wheel to address physical, mental, emotional and spiritual wellbeing.
- Service learning programs
- Cultural immersion opportunities
- Youth programs to preserve language and cultural knowledge transfer from tribal elders
- Creativity through art, music, and dance
- Community and environmental activism
- Rewriting “deficit models” of therapeutic intervention

*“Let us put our
minds together
and see what life
we can make
for our
children.”*

*~Sitting Bull,
Hunkpapa Lakota*



Renewing Indigenous Traditional Ecological Knowledge

An official website of the United States government [Here's how you know](#) ✓

USDA U.S. DEPARTMENT OF AGRICULTURE

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USDA Announces Renewed Partnership with Tribal Colleges and Historic Realignment

WASHINGTON, Feb. 10, 2023 – For nearly 30 years, the U.S. Department of Agriculture (USDA) and tribal land-grant colleges and universities have partnered to prepare the next generation of agriculture professionals in Indian Country. USDA is honored to renew its memorandum of agreement (MOA) with the American Indian Higher Education Consortium (AIHEC), which represents the 36 federally recognized tribal colleges and universities designated as land-grants.

Press Release
Release No. 0031.23
Contact: USDA Press
Email: press@usda.gov



GRANDMA SAYS
SERIES 1

Podcast Episode

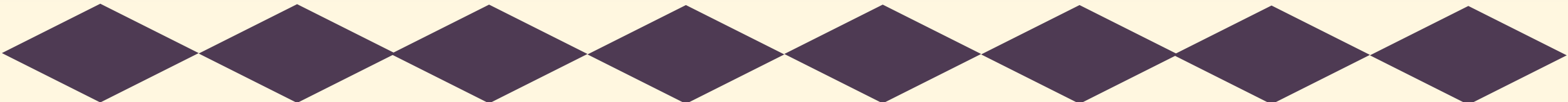
Grandma Says...Culture

The Tribal Youth Resource Center Podcast

Oct 25 • 14 min 45 sec left

▶ + ...

<https://open.spotify.com/episode/4kYGZg1jR7xQKwR4SiQlr0>



Three Areas of Consideration for Engaging with Native Nations Around MDTs and CACs



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[Prev Chronic Dis.](#) 2016; 13: E72.

Published online 2016 Jun 2. doi: [10.5888/pcd13.150575](https://doi.org/10.5888/pcd13.150575)

Peer Reviewed

PMCID: PMC4894723

PMID: [27253635](https://pubmed.ncbi.nlm.nih.gov/27253635/)

Flexible Roles for American Indian Elders in Community-Based Participatory Research

[Shannon Whitewater](#),¹ [Kerstin M. Reinschmidt](#), PhD, MPH, [Carmella Kahn](#), MPH, [Agnes Attakai](#), MPA, and [Nicolette L. Teufel-Shone](#), PhD

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Event Details

WHO SHOULD ATTEND:

State Chapter staff, CAC staff, and MDT partners

WHEN:

Thursday, July 18, 2024
Thursday, August 1, 2024


Sessions will be held from
1:00 p.m. - 2:30 p.m. ET

WHERE:

Virtual via Zoom

This training will not be recorded

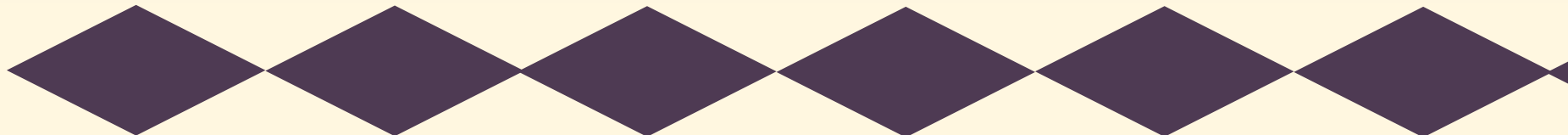
REGISTER:

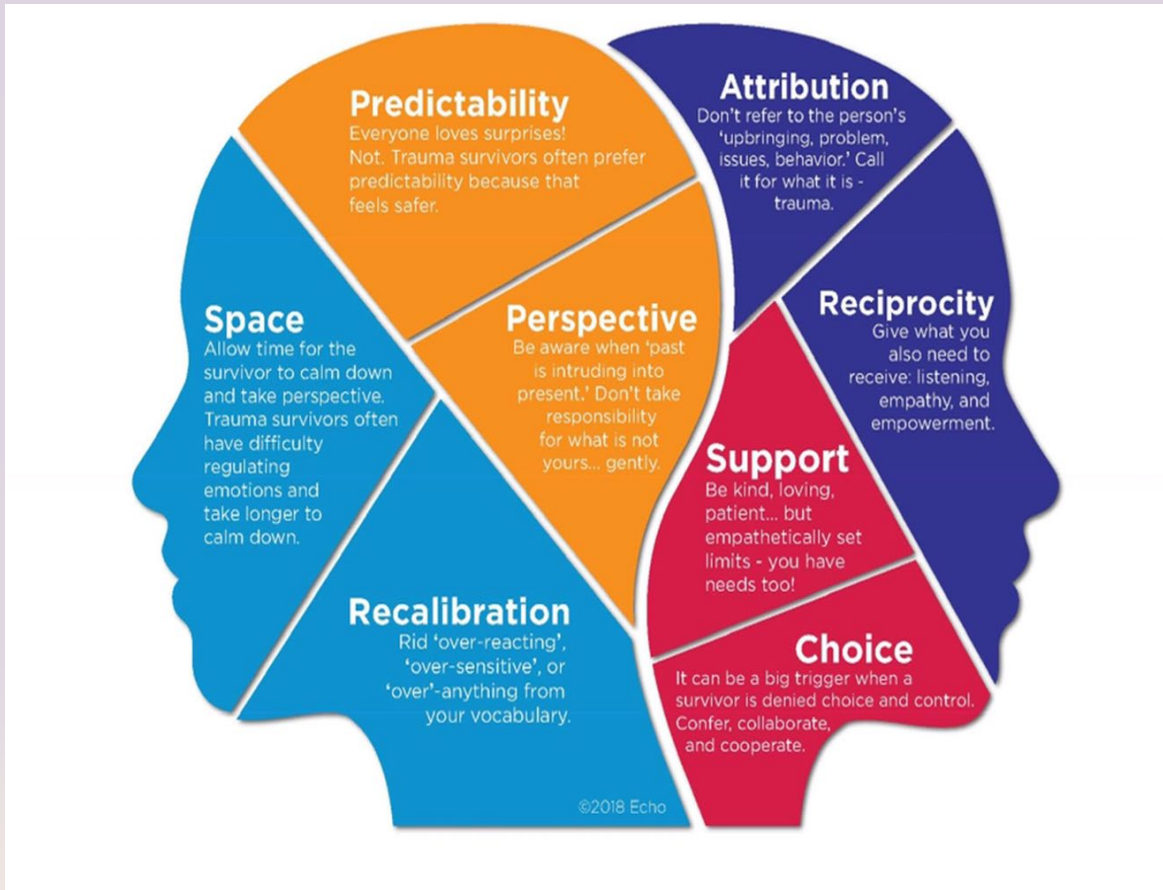
 Scan the QR code or
[click here to register](#)
Friday, July 12, 2024



Roots of Resilience: Empowering Our Most Vulnerable Youth

QUARTERLY NEWSLETTER VOL. 3 | ISSUE 2



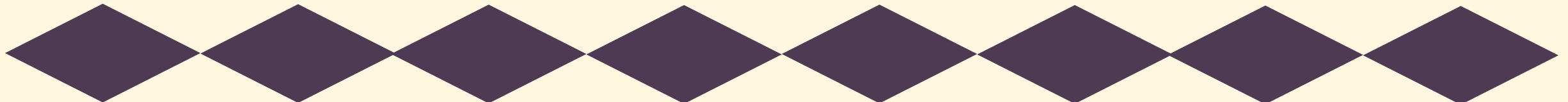


Considerations of Resilience

When researchers measured seven positive childhood experiences, their findings were consistent with the ACEs research.

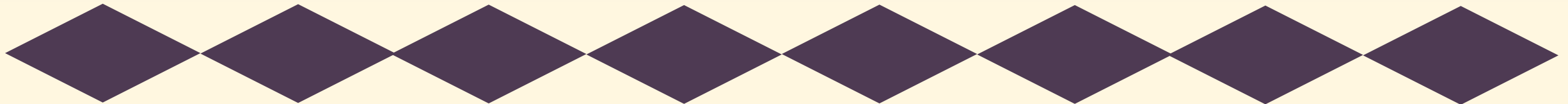
There are protective qualities to such experiences, which is more than simply having a low ACEs score.

Bethell C, Jones J, Gombojav N, Linkenbach J, Sege R. Positive Childhood Experiences and Adult Mental and Relational Health in a Statewide Sample: Associations Across Adverse Childhood Experiences Levels. *JAMA Pediatr.* 2019;173(11):e193007. doi:10.1001/jamapediatrics.2019.3007





Source: We Shall Remain <https://www.youtube.com/watch?v=GsoiwY6YjSk>



Our ancestors' ways of knowing continue to shape who we are...“time knew your ancestors...and mine.”

Thank you for sharing your time and your story with us, and for the important work you do in tribal communities. Please feel free to contact us with any comments or questions:

- kengland-aytes@csumb.edu
- gmsouth@choctawnation.com
- mharris@cacgc.org



GV- Wado Yakoke ~ Thank you!

Sources

Bethell C, Jones J, Gombojav N, Linkenbach J, Sege R. Positive Childhood Experiences and Adult Mental and Relational Health in a Statewide Sample: Associations Across Adverse Childhood Experiences Levels. *JAMA Pediatr.* 2019;173(11):e193007. doi:10.1001/jamapediatrics.2019.3007

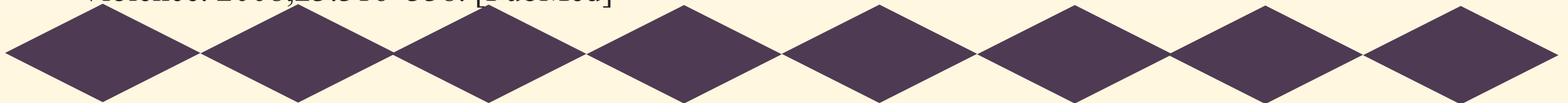
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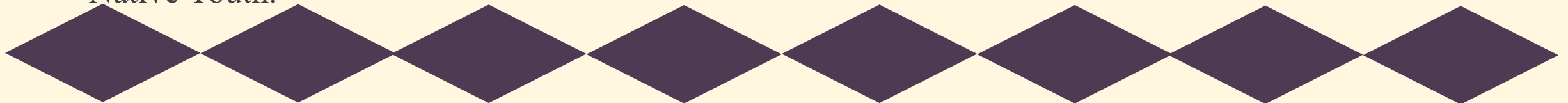
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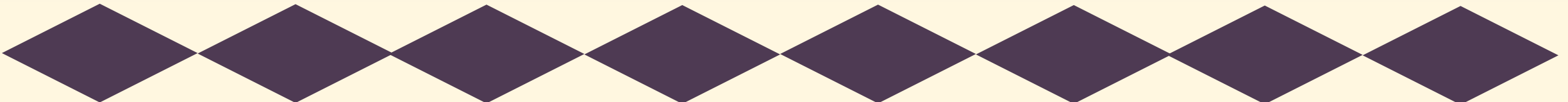


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**Please take a
15-minute break, we'll
be back!**





Coming Up Next | Unit 1

ICWA 101: Essential Knowledge for Practitioners

Adrian “Addie” Smith

Senior Consultant, The Whitener Group





Strengthening Tribal Courts: Impact of Domestic Violence on Youth

◆ November 20 - 21, 2024 | Hochatown, OK ◆

