

Welcome to Historical Wounds, Present Realities

THE TRAINING WILL BEGIN SHORTLY! WHILE YOU'RE WAITING...

 **Icebreaker Question**
(answer in the chat)

What is your favorite summertime activity?



Survey & Certificate of Completion

Available following the training.

*CEUs available for LCSWs, LMFTs, LPCCs,
and LEPs*

Connect With Us!



VISIT **CALTRIN.ORG** &
SCAN TO LEARN MORE



Hi, We're CalTrin!

Who we are

- The California Training Institute
- Funded by the State of California, Dept. of Social Services, Office of Child Abuse Prevention (OCAP) to support child abuse prevention through professional development and extended learning opportunities.
- Designed for staff of family strengthening and child abuse prevention organizations in California, including Family Resource Centers, Child Abuse Prevention Councils, community-based organizations, and other child and family serving systems.

What we offer

- Live webinars & small group training
- Virtual, self-paced courses
- Job aids & other resources



UPCOMING TRAININGS

mark your calendars!

Visit caltrin.org to view and register for upcoming webinars or workshops



August 5 | How to Lead an Effective & Engaging Team Huddle



August 7 | Parenting Traumatized Infants and Toddlers: Myths vs. Facts for 0-5



August 19 | Protective Factor of the Month: Parental Resilience



September 5 | Science of Social Support



September 9 | Strengths-Based Leadership



September 11 | Protecting Your Peace: Supporting Well-Being and Resilience During Turbulent Times

Before We Begin...

DURING



Access your notetaking slides now! The link can be found in the chat.



Review interactive features for today's session. Locate the controls on the toolbar at the bottom of your screen.



This presentation is being recorded.



External AI assistants are not allowed in CalTrin trainings due to California privacy laws.

AFTER



Complete the survey to receive your Certificate of Attendance. CEUs available for LCSWs, LMFTs, LPCCs, and LEPs.



A follow-up email will be sent to all participants within two days.



Historical Wounds, Present Realities

Presented by Andrea French, MSW





Andrea French, MSW

Training & Technical
Assistance Specialist, National Native
Children's Trauma Center

- Social worker with experience in child welfare and community behavioral health
- Has worked as a State and Tribal Child Welfare Social Worker, emphasizing culturally sensitive practices and fostering collaboration with tribal communities
- In her current role, she continues to advocate for the well-being of Native children and families through comprehensive training and support initiatives






Historical Wounds, Present Realities

CALIFORNIA TRAINING INSTITUTE

JULY 31, 2025



Open in a
Good Way



Andrea French, MSW

Nakoda/Dakota/Chippewa/Cree

Training & Technical Assistance
Specialist

Background in Child Welfare & Tribal
Systems of Care

Promotes the well-being of Native
children & families through training
& support

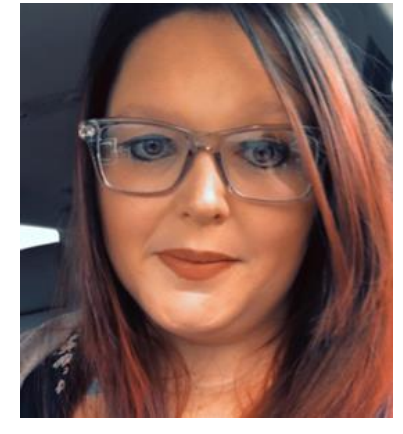
NATIONAL NATIVE CHILDREN'S TRAUMA CENTER



UNIVERSITY OF MONTANA

Our Mission:

Co-facilitate trauma-focused healing for native children, families, and communities. support any agency in enhancing trauma-focused services. This work requires understanding, respect, and honoring of tribal sovereignty, specific community needs, and the use of traditional healing practices.



**NATIONAL
NATIVE
CHILDREN'S
TRAUMA
CENTER**



UNIVERSITY OF MONTANA

A note of caution...

Discussing trauma can be a reminder of our own experiences and may be upsetting.

If upset feelings don't subside, seek help:

- Talk to a trusted person or a mental health professional.
- Take part in healing practices.

Text the Crisis Text Line at 741741 to communicate with a crisis counselor (www.crisistextline.org).

Call the National Suicide Prevention Hotline 1-800-273-8255 or text 988.

Disclaimer...



Power, privilege and race will be our companions:

- This may mean feeling uncomfortable
- This may challenge our paradigms
- This may mean helping one another create safety to engage in the process

Everyone is on a spectrum of knowledge about American Indians

Presentation Journey

DEFINE	the concept of historical trauma, intergenerational trauma, and transgenerational trauma as it applies to AI/AN communities.
DESCRIBE	historical trauma experiences of AI/AN individuals.
IDENTIFY	at least three current impacts of historical trauma on AI/AN communities.
EXPLAIN	two culturally grounded strategies to promote healing.
DESCRIBE	protective factors that contribute to resilience among AI/AN youth and families.

Roots of Who We Are



Write, sketch, or think about the following questions (5 min)

Who are you—beyond your job or title?

What are three words that describe your identity?

What family, cultural, or community traditions have shaped you?

What parts of your identity are evolving, emerging, or being reclaimed?

What gives you a sense of belonging?



Breakout Rooms- Small Group Sharing (20 min)

Please take turns sharing one or two reflections

Roots of Who We Are

In The Chat:

- What is one word or phrase that stood out to you in your reflection or in your group?
- What are you carrying forward with you from this activity?

Think and Share (In the Chat)

HOW DOES YOUR COMMUNITY THINK & TALK ABOUT TRAUMA & RESILIENCY?



Why talk about Historical Trauma?

Historical Trauma is the soil in which all other traumas take root.

Our people can heal from Historical Trauma.

Applying a Historical Trauma lens teaches us to ask the right question.



Primary Elements of Historical Trauma

Trauma or wounding, set of traumas

("Soul Wound" Duran & Duran, 1995, Duran 2006, Mohatt, et al, 2014)



Primary Elements of Historical Trauma

Trauma is shared by a group of people who share a specific group identity
(Walters, et al. 2011)

Genocidal or ethnocidal intent
(Walters, et al. 2011)



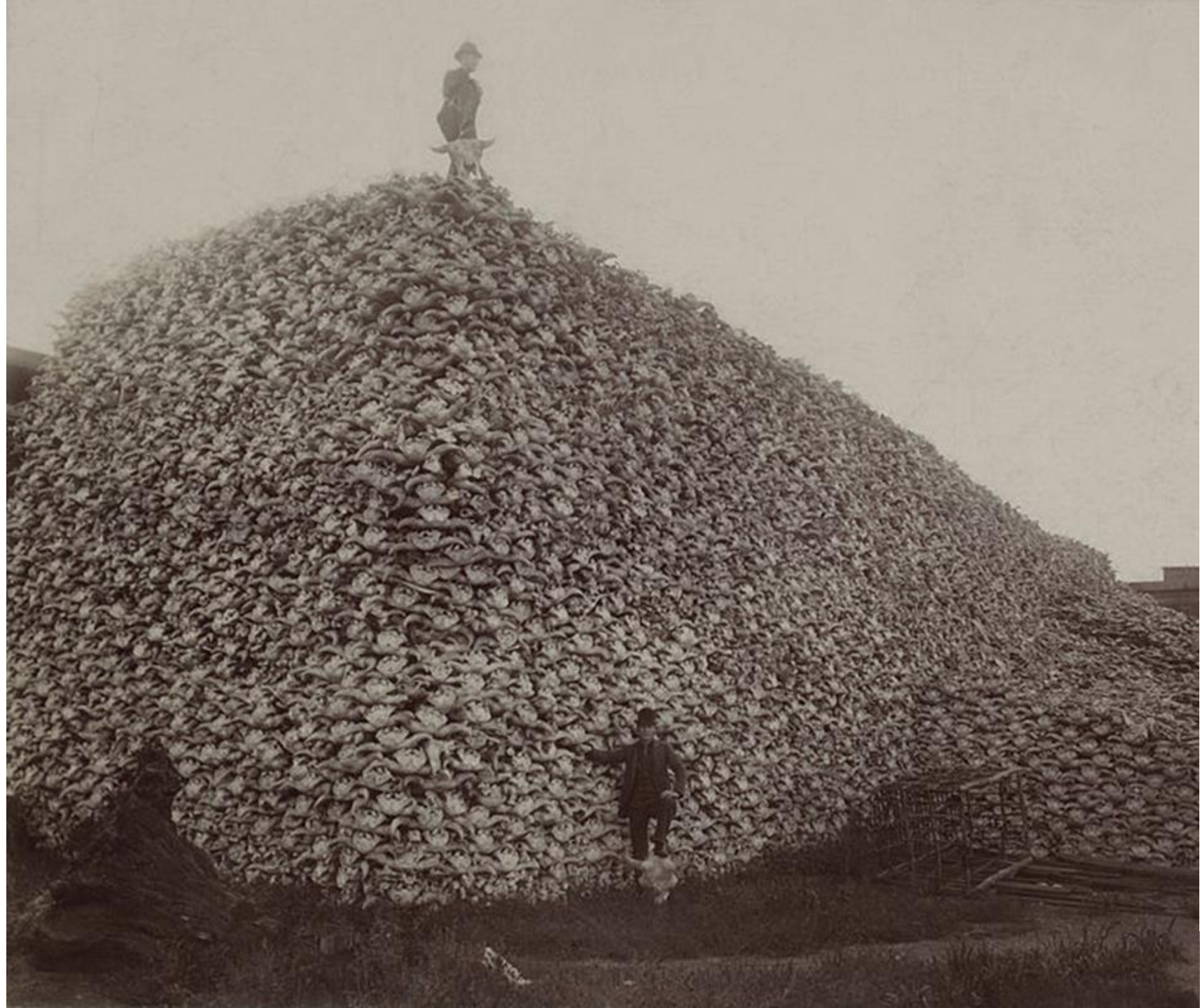
Primary Elements of Historical Trauma

Spans multiple generations
(Mohatt, et al. 2014)

Historical Unresolved Grief

"I feel like I have been carrying a weight around that I've inherited. I have this theory that grief is passed on genetically because it's there and I never knew where it came from. I feel a sense of responsibility to undo the pain of the past. I can't separate myself from the past, the history and the trauma. It has been paralyzing to us as a group."

A Lakota/Dakota Woman
(Brave Heart & DeBruyn, 1998)



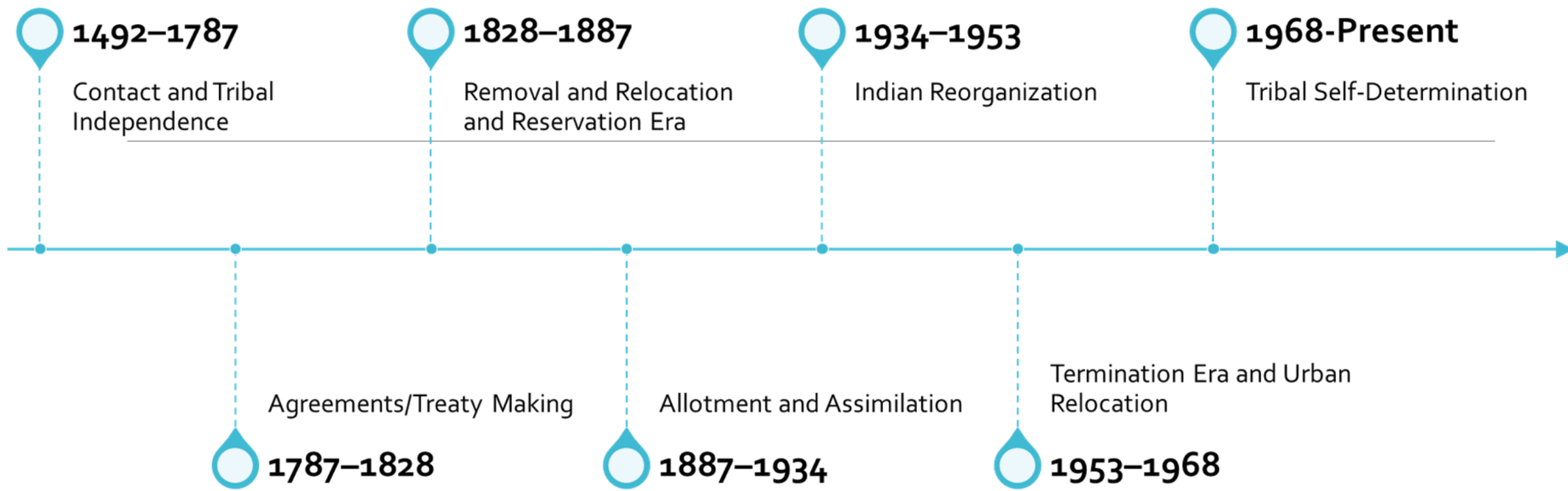
Types of Trauma

Historical Trauma: *"The cumulative psychological wounding across generations, which emanates from massive group trauma."* -Dr. Maria Yellow Horse Brave Heart

Intergenerational Trauma: When the effects of trauma are passed down between generations.

Transgenerational Trauma: When offspring pass effects down to descendants who have not been exposed to the initial event.





Federal Indian Policy

Contact & Tribal Independence 1492-1787

Sovereign
Communities

Welcoming Settlers
& Treaty Making

Indian Wars &
Broken Treaties

Diseases

Enslavement &
Displacement

U.S. Constitution
Inspired By Iroquois
Confederacy

Resilience, Unity, &
Survival

Agreements & Treaty Making 1787-1828

Sovereign
Nations

Independent
Authority

Treaty Signing

Protection of
Tribal Lands

Tribal Strength
& Protection

Land Theft

Removal for
Westward
Expansion

Removal, Relocation, and Reservation Era 1828-1887

Removal &
Relocation

Indian
Removal Act
of 1830

Indian
Territory

Gold Rush,
War &
Massacres

Buffalo
Slaughter

Federal
Boarding
Schools

End of Treaty
Making Era

Allotment and Assimilation 1887-1934

General
Allotment Act
(Dawes Act)

Tribal Lands
Divided & Sold

Assimilation

Unusable Land

Land Loss

1924 U.S.
Citizenship

Indian Reorganization 1934-1953

1928 Meriam Report

**1934 Indian
Reorganization Act
(IRA)**

Protection of Tribal
Lands

Tribal Self-
Government

Stop of Forced
Assimilation

Access to Support for
Housing, Roads,
Schools, Health
Programs

Update of Bureau of
Indian Affairs Hiring
Practices

First Federal Policy
that supported Tribal
Policy and Renewal
in 100 years

Termination Era & Urban Relocation 1953-1968

Assimilation and End of
Federal Trust
relationships

House Resolution 108,
End to services &
support

109 Tribes Terminated,
2.5 million acres
removed from Trust

Under **Public Law 280**,
several states took over
**criminal jurisdiction on
reservations**

Urban Relocation
Program

Barriers to living off-
reservation

Effects of Termination
Policy

Current Termination
Efforts

Tribal Self-Determination 1968-Present

Tribal Self-
Determination
Policy

Tribal Autonomy

Restoration of
Federally
Recognized Status

**Indian Self-
Determination Act
(1975)**

**Indian Child
Welfare Act
(1978)**

**Indian Health
Care & Housing
Acts**

**Violence Against
Women Act
(VAWA)**

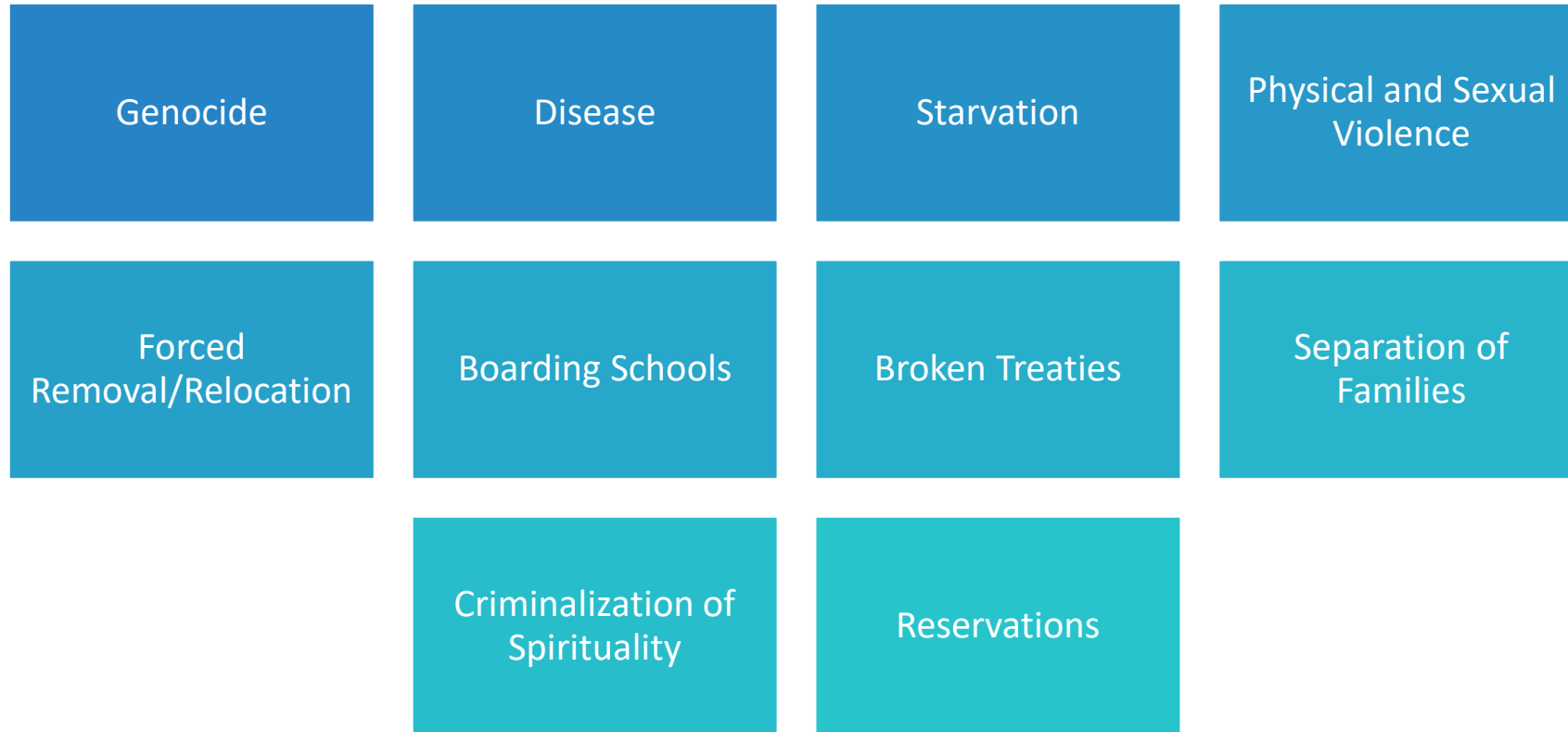
NAGPRA (1990)

**The COVID-19
pandemic &
CARES Act Funding**



Break Time

5 MINUTE BREAK



Examples of Traumas for AI/AN Communities



Imagine this...



Boarding School Era

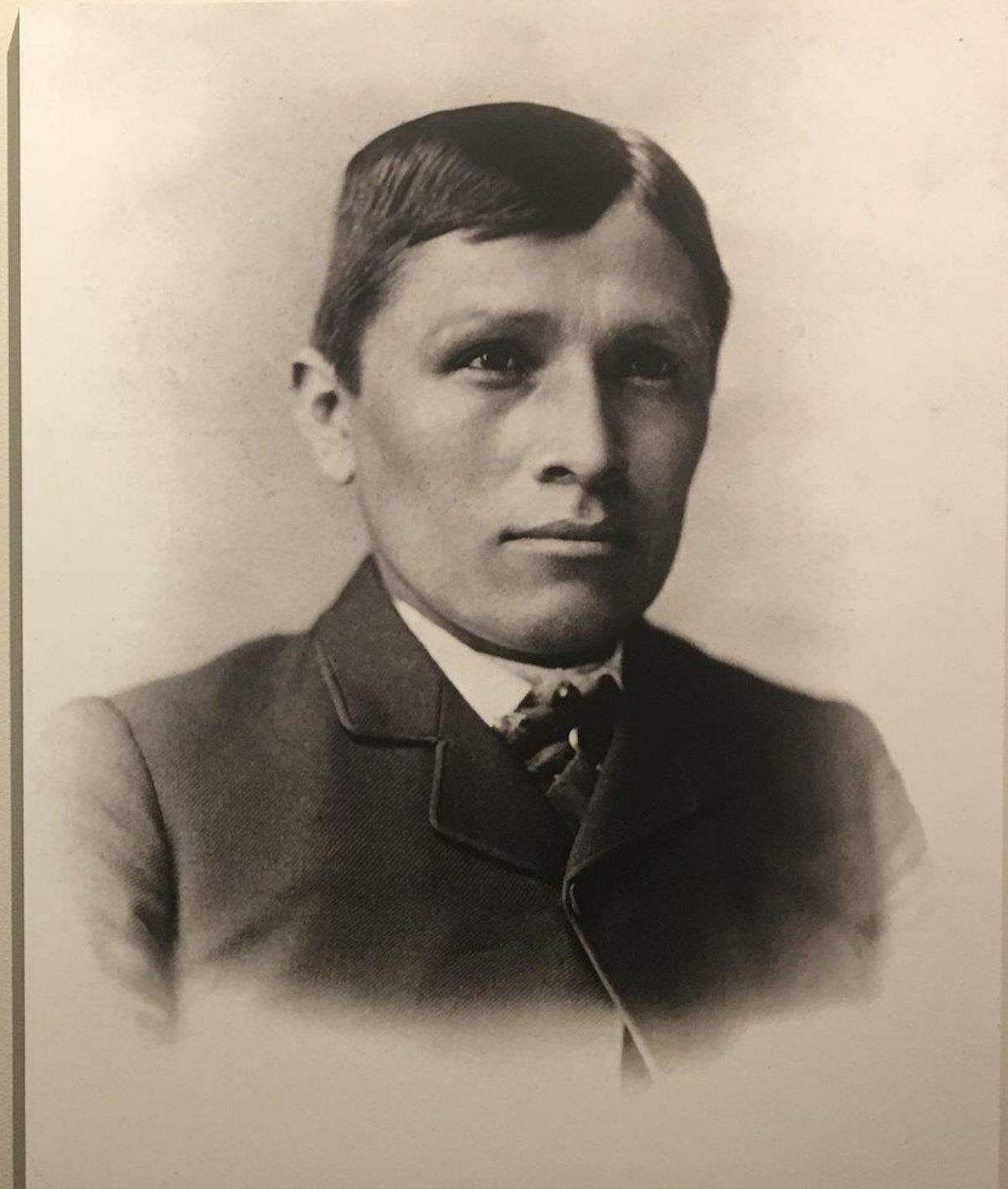


Boarding School Removal

"A great general has said that the only good Indian is a dead one. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man."

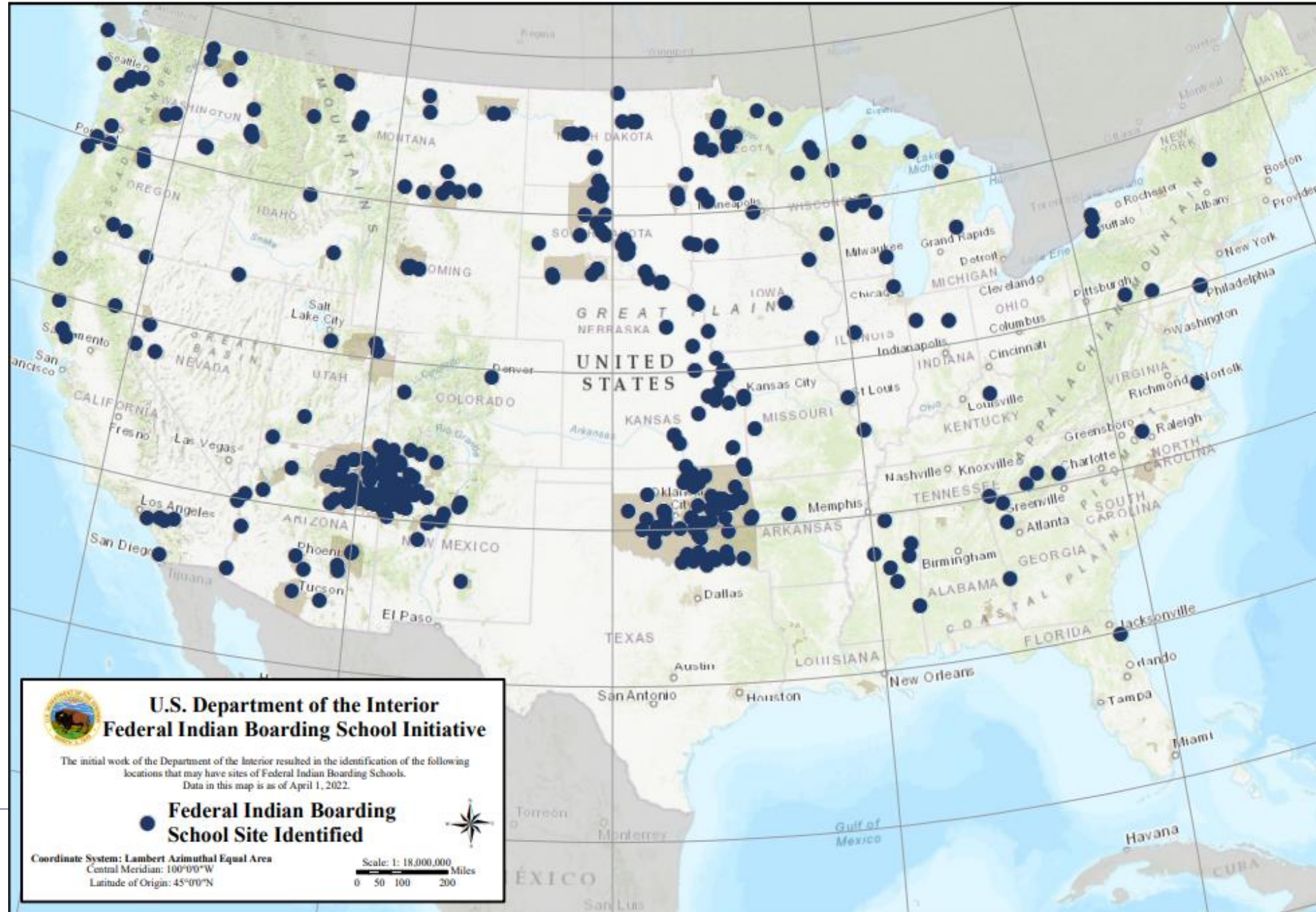
~General Richard Henry Pratt, Carlisle Indian Industrial School, Carlisle, Pennsylvania

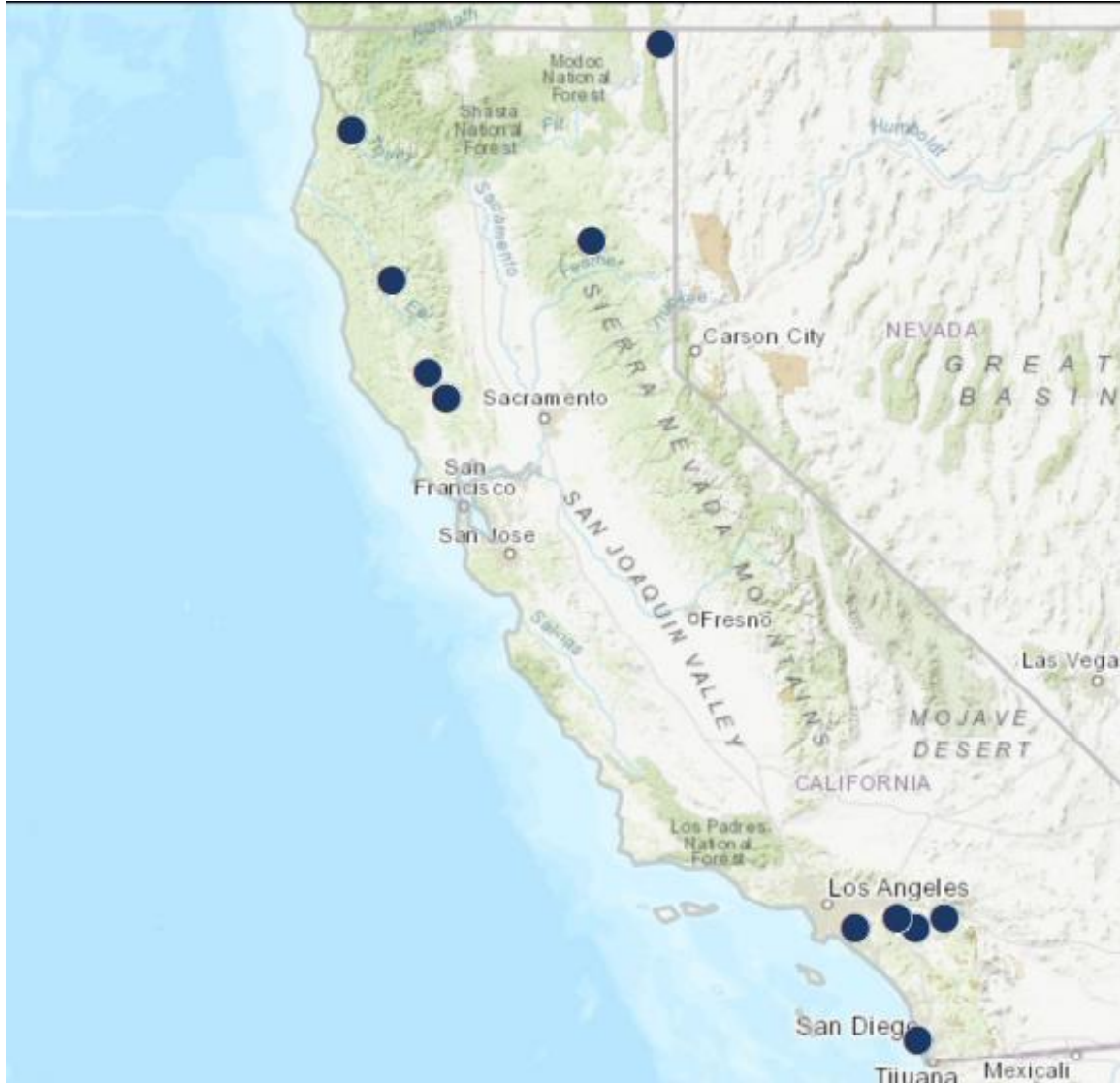






W. H. C. McLeod for Breckinridge, at Black Hills, S.D.





Boarding Schools in California

- **Fort Bidwell School** – Fort Bidwell, Modoc County
- **Hoopa Valley Boarding School** – Hoopa, Humboldt County
- **Nevada City Indian School** – Nevada City, Nevada County
- **Riverside Indian School** (also known as Sherman Institute / Sherman Indian School) – Riverside, Riverside County
- **San Diego Indian School** – San Diego, San Diego County
- **St. Boniface Indian Industrial School** – Banning, Riverside County
- **St. Catherine's Indian School** – Santa Barbara, Santa Barbara County
- **St. Joseph's Indian School** – Ukiah, Mendocino County
- **St. Mary's School** – Red Bluff, Tehama County
- **St. Stephen's Indian School** – Napa, Napa County
- **Tule River Indian School** – Porterville, Tulare County
- **Woodfords Indian School** – Woodfords, Alpine County

★ ★ ★ ★ ★ ★

**Federal Indian Boarding School Initiative
Investigative Report**

May 2022

**Assistant Secretary – Indian Affairs
Bryan Newland**

★ ★ ★ ★ ★ ★

**Federal Indian Boarding School Initiative
Investigative Report
Vol. II**

July 2024

**Assistant Secretary for Indian Affairs
Bryan Newland**

“...By the late 1870s, its goals turned toward destroying tribal identity and assimilating Indians into broader society. See L. Lacey, The White Man’s Law and the American Indian Family in the Assimilation Era, 40 Ark. L. Rev. 327, 356– 357 (1986). Achieving those goals, officials reasoned, required the “complete isolation of the Indian child from his savage antecedents.” ARCIA 1886, at LXI. And because “the warm reciprocal affection existing between parents and children” was “among the strongest characteristics of the Indian nature,” officials set out to eliminate it by dissolving Indian families. Annual Report of the Commissioner of Indian Affairs to the Secretary of Interior 392 (1904).”

Justice Gorsuch concurring opinion,

Haaland v Brackeen, 599 U.S. ____ (2023)

Consequences of Adverse Boarding School Experiences

Ineffective or
destructive
parenting

Authoritarian or
inconsistent
rejecting of
children

Insensitivity to
child's needs

Lack of parental
involvement or
bonding

Poor school
relations

Weak spiritual
foundations &
ethnic identity

Unhealthy family
norms

(Yellow Horse Brave Heart, 2003)

The Road to Healing Is A Collective Journey

By Dr. Maegan Rides At The Door



“Healing is possible when our grief is witnessed, our truth is honored, and our future is supported.”

Dr. Rides At The Door

Survivor Stories

"And my grandpa was on a wagon and took our little suitcases off, my brother and I, and when we got on, I got off the wagon to go get on the bus. My grandpa's last words were, 'We're going to experience some things,' in Cheyenne. He was talking Cheyenne. We're going to probably get our haircuts, because a lot of our Cheyenne people got our haircuts. He said, 'When they go away to school,' he said, 'they get haircuts.' He said our hair is very sacred. Culturally, our hair is sacred. 'We do not cut our hair, but they're going to do that to you. You get there, your black braids are not going to come home.' And that was hard. My braids got cut off. Excuse me. Just remembering what happened to some of us first day of school."

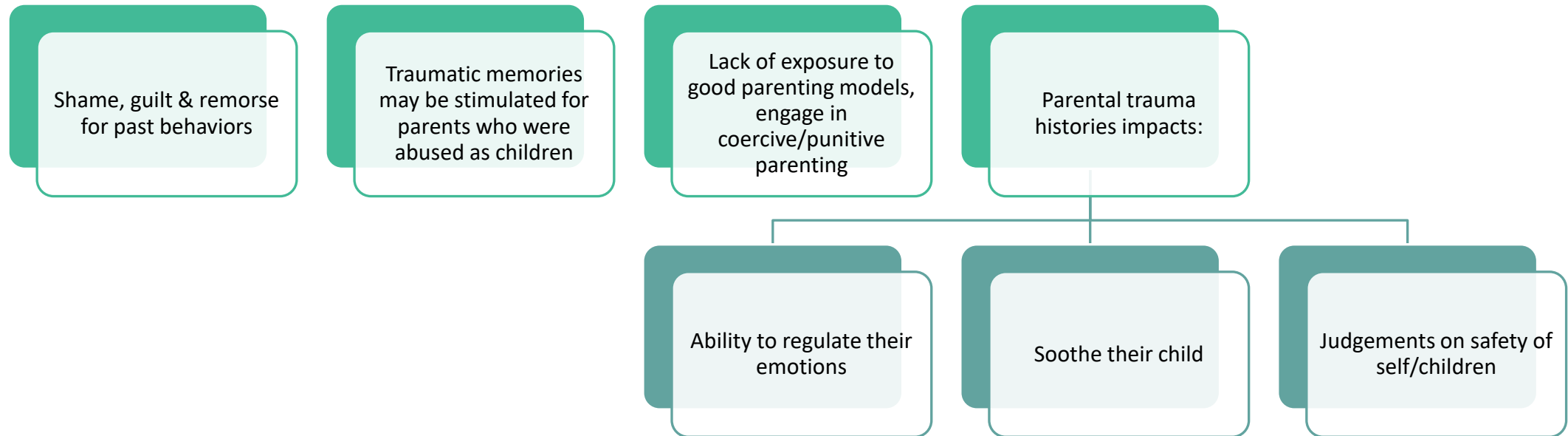
~The Road to Healing Montana Participant

Survivor Stories

“I could just hear all – you could just hear crying. First it would just start really slow and then pretty soon, you could hear the whole dorm crying. You’d hear girls saying they want to go home. And it was true, all our clothes were taken away from us and we were given government issued clothing and...we were given numbers, you know, we weren’t – we never called by our name, we were all called by our numbers. My number was 77 too because my sister was there before me and her number was 76 and then – and it was marked on everything you owned.”

~The Road to Healing Alaska Participant

Parent-Child Relationship Effects



Revitalizing Parenting Practices & Build Trust

Revitalization of Traditional Parenting Practices

Understanding Intergenerational Trauma

Questions to Reflect On:

- How can we respond instead of reacting to challenging situations?
- How can we better connect with and support Native families in culturally respectful ways?

Path to Healing:

- Build trust, foster healing, strengthen partnerships



The Legacy of History

“The historical losses experienced by North American Indigenous people are not ‘historical’ in the sense that they happened long ago and a new life has begun. Rather, they are ‘historical’ in that they originated long ago and have persisted.”

Whitbeck, Walls, Johnson, Morrisseau, & McDougall, 2009

Historical Trauma Manifestations

Historical Unresolved Grief: not adequately expressed, acknowledged, nor resolved

Disenfranchised Grief: Cannot be voiced publicly or not publically acknowledged

Internalized Oppression: Internalize views of oppressor, perpetuate self-hatred either to oneself or to others (lateral violence)

"The reminders of historical loss remain ever present, represented by economic disadvantage on rural reservations, national disrespect, discrimination, and a sense of continual erosion of traditional cultures."
-Whitbeck, Adams, Hoyt, & Chen, 2004)

Lets think about this...

Loss of Cultural Ways of Achieving Wellness and Balance



Loss of People in Communities who are able to provide ceremony of practice, traditional healing and cope with difficulties



Add current day trauma and stressors, and how do we cope with little resources

Substance abuse

Substance
Dependency

Self-Harm

Domestic Violence

Suicide

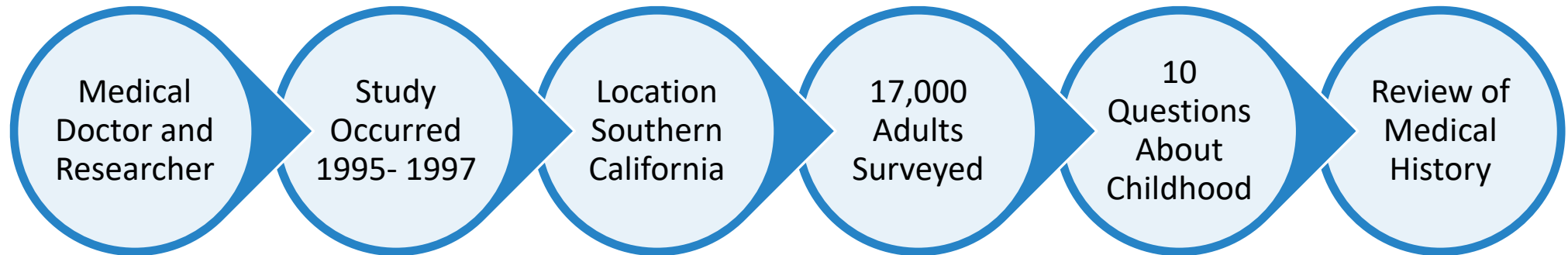
Poor Interpersonal
Relationships

Unresolved Grief

Anxiety

And More...

Adverse Childhood Experiences Study





Mechanism by which Adverse Childhood Experiences
Influence Health and Well-being Throughout the Lifespan



ACEs Pyramid & RYSE Center

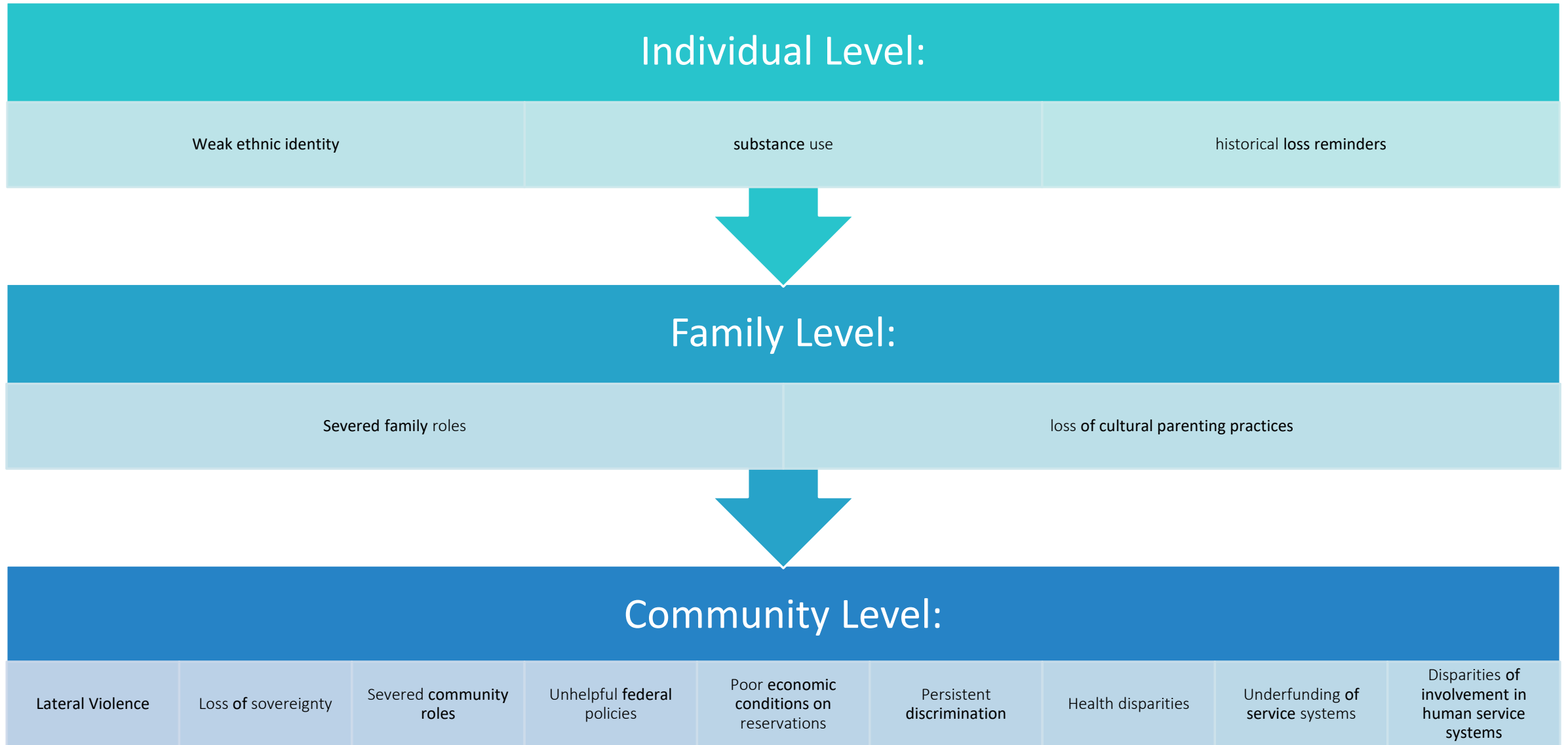
Population Sample	Trauma Category	Trauma Exposures	
		1+	Multiple/Severe
36 incarcerated AI/AN in NM (De Ravello et al., 2008)	Childhood ACEs	97.2% (35 of 36)	81% 53% reported childhood SA
288 youth ages 14-24 from one NP reservation (Brockie et al., 2015)	Childhood ACEs	78%	40% 37% reported 3-6 exposures
233 adults aged 50 and older living in rural off-reservation locations in MN and SD (Roh et al., 2015)	Childhood ACEs	75.6%	Mean ACE score = 2.6 31.8% reported 4+ exposures
516 adults from 7 tribes in SD (Warne et al., 2017)	Childhood ACEs	83.15%	61.57% 50.04% reported household substance abuse

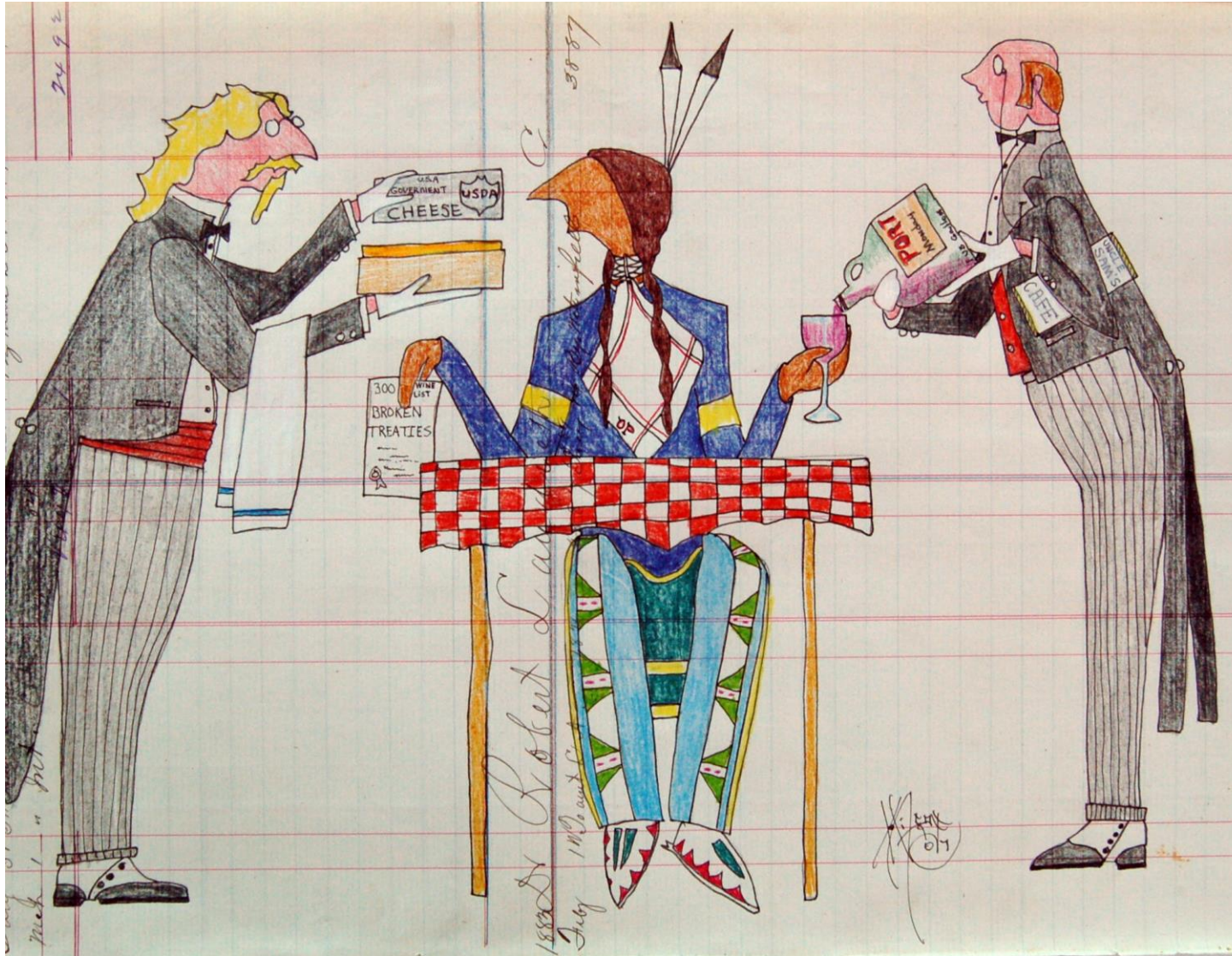
ACEs in Indian Country

It's difficult to
heal in the face
of ongoing
cumulative grief
and losses...



Historical Trauma Impacts (Evans-Campbell, 2008)





Systemic Trauma

Treaties have been and continue to be broken

- Education was a part of treaties

Systems were systems of loss and acculturation

- Physically
- Mentally
- Emotionally
- Spiritually



Current Trauma

AIANs are facing current traumas in the community that are not historical but will be in the future if we do not recognize the impact and respond.

Current systems that serve tribal children and families are expected to address past, present, & vicarious trauma of American Indians.



Ann Coulter ✓
@AnnCoulter

Follow

We didn't kill enough Indians



Marina Medvin 🇺🇸 ✓ @MarinaMedvin · 1d

Letters radicals at "Socialism 2025" conference are giddily discussing the destruction of America.

This woman is a college professor.



"They Heard It Too" ~Alicia Nevaquaya

"We were passing the dinner plate, beans still warm, the laughter of my son just teasing the dogs during dinner time when the words came.

Not from a history book, not whispered in the corner of an old treaty but loud, public, as if she were telling us we should have never made it to this table.

***"We didn't kill enough Indians,"** she said on the news,*

And my son's eyes, wide like the sky froze mid-bite, my youngest asked, "Are they talking about us?"

Yes, baby. They are.

They mean the braids you wear with pride, the syllables of your name, the language we sing before meals, the buffalo we pray for. They mean this land, this laugh, this lineage. They mean our continuance.

I wanted to howl, but I did not.

I lifted the spoon again, I poured them more to eat and I told them:

She does not get to finish the story. We are still here. Still eating, Still loving. Still rising like smoke from every fire they tried to stamp out.

You are not a mistake. You are the answer. And no voice of hatred can undo the miracle of your being.

So eat my children. With joy, with honor, with love that feeds you like corn. We are not ghosts. We are the heartbeat they can never silence.

How does historical trauma impact how we do our work today?

Mistrust

Cumulative Trauma

Services come from a Western Perspective

Cultural Knowledge/Competency



Acknowledging Variability in Responses

Age

Developmental Stage

Knowledge of historical traumatic events and losses (generally and tribal-specific)

Understanding of impacts

Relationships within and outside

Other life adversities

Prior and ongoing support and healing

Other risk and protective factors (individual, family, community)

Familial or Community Narratives



Generational Perspectives

Historical Trauma Lens:

- How we view etiology of illnesses/addiction/etc.
- How do we view parents behavior?
- How do we view communities?


Historical Trauma Lens

What's wrong with you?	What's happened to you?
What's wrong with this parent/caregiver?	What's happened to this parent/caregiver?
What's wrong with this family?	What's happened to this family?
What's wrong with this community?	What's happened to this community?



Break Time

5 MINUTE BREAK

A scenic landscape at dusk or dawn. The sky is a mix of soft pinks, purples, and blues. In the background, a range of mountains is visible, with some peaks covered in snow. A calm lake is nestled in the valley below the mountains. The foreground shows dark, silhouetted vegetation. A dark, semi-transparent rectangular box is overlaid on the left side of the image, containing the text 'Healing & Resilience' in white. A thin white horizontal line is positioned below the text.

Healing & Resilience

Positive Childhood Experiences (PCEs)

How much or how often during your childhood did you:

- feel able to talk to your family about feelings;
- feel your family stood by you during difficult times;
- enjoy participating in community traditions;
- feel a sense of belonging in high school;
- feel supported by friends;
- have at least two non-parent adults who took genuine interest in you; and
- feel safe and protected by an adult in your home.

The Other Side of the Pyramid



Focuses on healing instead of deficits



Provides a framework for communities to take ownership of



Acknowledges the work already happening



Realizes the need for healing the whole community



Encourages a comprehensive community-wide effort



Gives us hope!

Indigenous Wellness Pyramid

Rides At The Door & Shaw, 2023



Defining Resilience

Resilience is a dynamic developmental process resulting in **healthy adaptation despite** adversity.

Healthy adaptation is viewed as achieving appropriate developmental tasks and milestones.

Many of these achievements are universal expectations across cultures and society (e.g., learning to walk, completing school, and gaining a sense of identity), however, they must take into consideration individual differences and variables from child to child.

Newer concepts of resilience include the sustainment of well-being as a component of healthy adaptation.

National Child Traumatic Stress Network-Essential Elements of
A Trauma-Informed Child Welfare Program.

Resilience

The “ability of American Indians to maintain optimism during adversity is related to spirituality, compassion, empathy, humor, friendships and familial and community strengths.”

(Goodluck, 2002)



Resilience

“A positive, adaptive response in the face of significant adversity.”

- Center for the Developing Child

Resilience can:

- Exist naturally
- Be built and;
- Erode





RESERVATION DOGS

WILLE
JACK
PRAYS



Protective Factors

Relationship

Connection

Cultural
Identity

Language

Ceremony

Spirituality



Protective Factors: Relationship

Research continuously finds that having at least one solid and trusting relationship with a supportive adult is the single most important protective factor for children.

There are three conditions:

The support is unconditional

The person shows stability

The child trusts the person



Protective Factor: Cultural and/or Spiritual Connections

- Connection to people, place, and community create a sense of belonging that builds a resilient child.



Protective Factors: Building Mastery

A sense of control over their life- making their own decisions

A belief that they can overcome difficulties

A sense that they can accomplish something if they put their mind to it



Community or Cultural Resilience

“capacity of a distinct community or cultural system to absorb disturbance and reorganize while undergoing change so as to retain key elements of structure that preserve its distinctness”

(Healy, 2006)



Considerations for Working with AI/AN Communities

World View Differences

Universe: interdependent; relying on the maintenance of harmony, balance, and respect for all animate and inanimate things

Family: includes those beyond the nuclear; blended, extended, adopted, clan, band, and society; a commitment, support; a source of identity connection, direction, purpose; a sign of prosperity, wealth and security

Elders and children: the most sacred; to be revered and respected

Time: things happen when they are supposed to

Improving Services & Relationships

- The term "cultural humility" was introduced in 1998 as a **dynamic and lifelong process focusing on self-reflection and personal critique, acknowledging one's own biases**. It recognizes the shifting nature of intersecting identities and encourages ongoing curiosity rather than an endpoint.
 - **Other-oriented rather than self-focused**
 - **Respect for others**
 - **Lack of superiority**
 - **Entertaining hypotheses rather than drawing conclusions**
 - **Life-long commitment to self-evaluation & critique**
 - **Staying open to new information**
 - **Wrestling with the tendency to view one's own beliefs, values, and worldview as superior**
 - **Willingness to hear "you don't get it"**



Principles of Trauma Informed Care

Principles of Trauma- Informed Care

- History & Culture
- Safety
- Trust
- Peer Support
- Mutual Collaboration
- Voice & Choice

Building Safety & Trust

People need to feel physically and psychologically safe whether they are children and families receiving services or staff within the organization

- Practices that support belonging

Planning and decisions are conducted with transparency and with the goal of building and maintaining trust among staff, children and families.



Meet the Family & Youth Where They Are

Native Families are diverse

Families living in the same community may be culturally different

Cultural humility means having the family teach you about them, their beliefs, and their dynamics

Have an of a cultural lens vs. Western lens in working with Native families

Be aware of kinship (extended family, cultural adoptions, clans)



Family-Driven Care

Family-driven means families have a ***primary*** decision-making role in the care of their own children as well as the policies and procedures governing care for all children in their community, state, tribe, territory and nation. This includes:

- Choosing culturally and linguistically competent supports, services and providers.
- Setting goals
- Designing, implementing and evaluating programs.
- Monitoring outcomes
- Partnering in funding decisions



Definition of Youth-Guided Care

Youth Guided means that young people have the right to be **empowered, educated**, and given a decision-making role in the care of their own lives as well as the policies and procedures governing care for all youth in the community, state and nation.

This includes giving young people a **sustainable voice and then listening to that voice**. Youth guided organizations create safe environments that enable young people to gain self-**sustainability** in accordance with the cultures and beliefs with which they identify. Further, a youth guided approach recognizes that there is a continuum of **power** that should be shared with young people based on their understanding and maturity in a **strength-based change process**. Youth guided organizations recognize that this process should be **fun** and **worthwhile**.

Reframing Family Engagement

NOT THIS...

Individual Responsibility

Deficit-Based

Adversarial

Random Acts

Add-On

Events Driven

Compliance

One-Time Project

BUT THIS...

Shared Responsibility

Strength-Based

Collaborative

Systemic

Integrated

Learning and Outcomes Driven

Ownership and Continuous Improvement

Sustained

Family Involvement Vs. Family Engagement

INVOLVEMENT

Ideas and energy come from the agency

“We’re involving them”

Families completing agency directed tasks

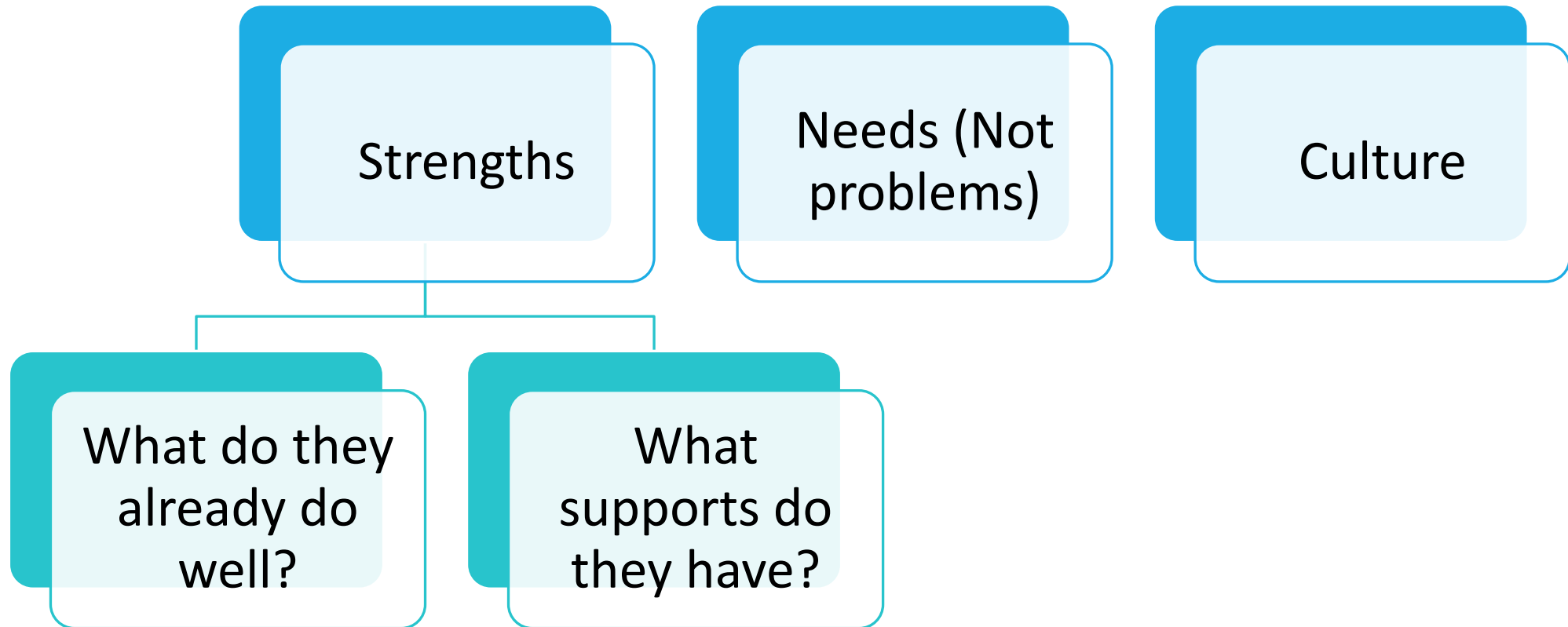
ENGAGEMENT

Ideas elicited from parents

Families are challenged to do something

Community organizers do things for themselves with the support of the school

Focus of Family Engagement



Communication with Families

FROM THIS

Offering Multiple Communication Methods

TO THIS

Working together with families to design methods and process for effective communication

One-on-One Relationship Building

01

Remember names and the tribe they belong to

02

Inquire about their wellbeing

03

Share something about yourself, so they get to know you

04

If you promise or are asked to do something, get it done

05

Don't be afraid to be your authentic self



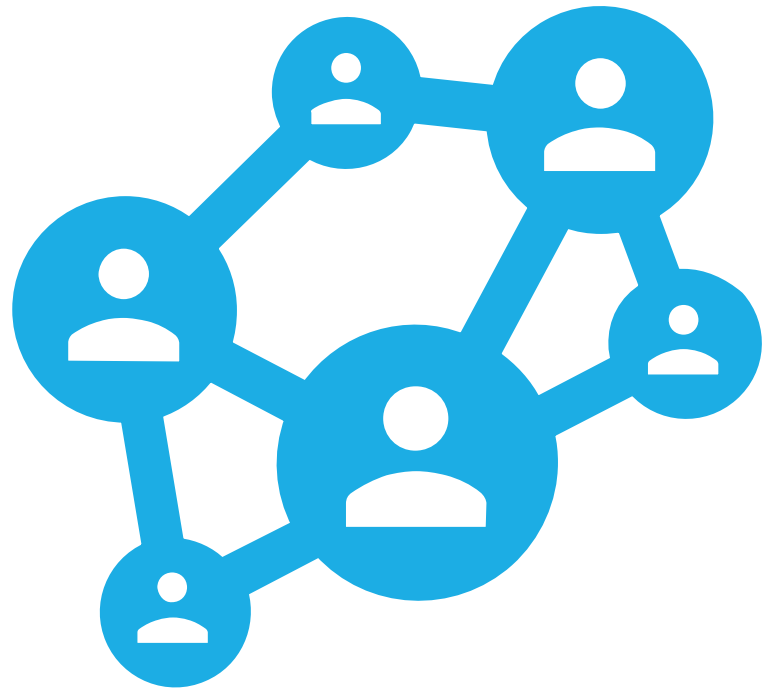
Promote Cultural Protective Factors

- Create opportunities for families to reclaim traditional ways
- Look to local Nations or the Nation of the Family to connect to their community
- Integrate healing practices, traditional ways of knowing, and language
- Be open to the family engaging in services that are most appropriate for them
- Support their connection with nature and ceremony

Voice & Choice, Mutual Collaboration

Strengthen staff, children and families experience of choice and seeks an individual approach that builds on unique strengths rather than focusing on perceived deficits

Healing happens in connection with relationships and authentic sharing of power and decision-making



Peer Support Individual & Groups

One of the key benefits of **Peer Support** is the greater perceived empathy and respect that **peer** supporters are seen to have for the individuals they **support**.

Peer Support also has benefits for **peer support** workers themselves, increasing levels of self-esteem, confidence and positive feelings that they are doing good.

Walking Alongside Each Other


Provide information on case plan and treatment



Inform families about assessment



Families have opportunities to participate in the creation of plans and selection of treatment approaches



Create a picture of the whole family together with the family and use this collective information

Personal Strategies for Engaging Indigenous Families



Be willing to acknowledge your lack of genuine knowledge of Native culture: Native people have anxiety about being stereotyped **OR**



Understand the differences between AI people in their level of identification with and connectedness to their culture even from reservations



Continue to examine your own worldview and be willing to challenge your paradigms



Intentionally engage with cultural humility

Community Engagement Strategies

1

Learn about the
community and
tribe

2

Build relationships
with tribal
members

3

Build partnerships
with formal and
informal service
providers

4

Identify cultural
resources for
families

5

Participate in
community
gatherings



Be Present in the Community You Serve

Powwows

Fairs

Feasts

Rodeos

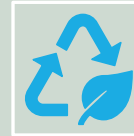
Community & School Sponsored Events

Practice: Build Authentic Relationships

Tribes & Tribal people value connection

It begins with youth but does not end there.

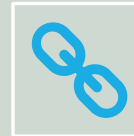
Tribes and Tribal People need allies who genuinely care about their wellbeing.



Sustainable



Mutually beneficial



Reciprocal



Tips for Asking Questions

Ask for instructions on how things might work best

Ask open ended questions

Nothing can replace sincerity and kindness

Listen closely

Slow down, relax and be calm

Be open minded

Practice: Develop Indigenous Literacy



Devote time and resources to build basic knowledge




Learn a tribal community's history, culture and experiences



Identify whether a community has one or more tribes represented



Rely on primary sources of information

The background is a colorful, stylized illustration. At the top, a large yellow sun with a textured, dotted surface is partially visible. Below it, a group of seven people are shown from behind, sitting in a circle. They are wearing patterned clothing: a blue and white polka-dot dress, a pink and white polka-dot dress, a yellow and white polka-dot dress, a red dress, a purple and white polka-dot dress, and a brown and white polka-dot dress. To the left of the group, there are three white flowers with red centers and green stems. The bottom of the image features a pink border with green floral patterns and black dots. On the right side, there is a dark grey rectangular box containing white text.

Move Toward Healing Approaches

Acknowledge and depathologize historical trauma

Shift the narrative to recognize strengths that have been passed down

Remember that healing supports future generations

Helpful Resources

Tribal Colleges

Native American Studies Departments

Tribal Museums, Cultural Centers, Libraries

Tribal Nation Websites

Tribal Elders

Culture and Language Teachers

Historical Preservation Officers

Tribal Government Departments and Officials

Urban Indian Centers



Final Considerations

Keep a rigid state of flexibility

Adapt communication and your expectations

Build staff and program capacity for better outcomes for children and families

Be willing to change process to include accommodating the expressed needs of the tribal program

Relationship, Relationship, Relationship

Tribal Program leadership and staff are looking for connection

They are looking for an ally who is willing to have long term commitment to their success of their programs and supporting the wellbeing of their children and families

Engagement can be Ceremony

“We must acknowledge that we are all related. When one child is hurt, we all hurt. And the opposite is true as well; When one child is protected and loved, put in a place of honor, we all benefit.”

Elsie Boudreau, LMSW, Alaska Native Justice Center

Closing Thoughts

On-going commitment to enhancing one's own knowledge and embodying cultural humility

Remember, It is not only what we do, but how we do it; if we have a strategy we are implementing, it should feel healing in our processes

Need to move out of systemic crisis mode to be intentional

Think about what you will do with what you have heard today...

Questions...?



Closing in a
Good Way

Thank you!

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