

American Indian Culture MFIP Presentation

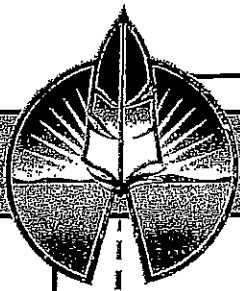
- *Blessing – Spirit Plate
- *Intro – What are you hoping to learn
- *String of Lives Teaching
- *American Indian/ First Nations Cultural World View
- *What is Historical Trauma, Historical Trauma Time Line (sterilization, adoption, out of home placement, human trafficking, burial mounds, forced marches, Concentration camps)
- * Transmission of Historical/Intergenerational Trauma (epigenetics)
- *Practices when working with American Indian Families
- *Web of Healing – Planting Healing Seeds (what seeds are we planting) – values
- *Closing – Drum Song

⊖ Maria BraveHeart on Historical Trauma

What is historical trauma? Historical trauma is cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma. Native Americans have, for over 500 years, endured physical, emotional, social, and spiritual genocide from European and American colonialist policy. Contemporary Native American life has adapted, such that, many are healthy and economically self-sufficient. Yet a significant proportion of Native people are not faring as well.

⊖ The effects of historical trauma include: unsettled emotional trauma, depression, high mortality rates, high rates of alcohol abuse, significant problems of child abuse and domestic violence.

Our purpose is to heal from the historical unresolved grief that many indigenous individuals and communities are struggling with. Historical unresolved grief is the grief that accompanies the trauma. (Brave Heart, 1995, 1998, 1999, 2000)



Stages Of Life

GRANDPARENT - ELDER

CHARACTERISTICS:

Many things (food, wood, money)
must be provided
Some assistance needed in self care
Lots of life experience

RESPONSIBILITIES:

Teach the community
Guide/help parents in their work
Guide community decisions
Remember/teach history,
ceremony and traditions

INFANT - CHILD

CHARACTERISTICS:

Everything provided
Cared for completely

RESPONSIBILITIES:

To live, observe, watch & learn
To feel and respond to things
To explore the world around them

PARENT - ADULT

CHARACTERISTICS:

Hold a set role in society
Make good decisions for the family, community
and children seven generations into the future

RESPONSIBILITIES:

Provide food for the family & community
Care completely for self and children
Teach children about the
world around them
Teach by example, be
a good role model

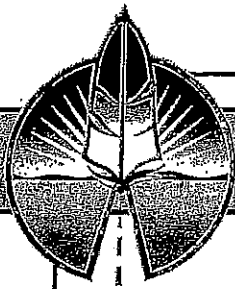
ADOLESCENT - TEEN

CHARACTERISTICS:

Increasingly responsible for own food,
clothing and self-care
Exploring and experimenting in the world
around them

RESPONSIBILITIES:

To work for the community
To make good decisions based on
what is good for the family and
the community



Traditional Values Of Native People

Bravery

Bravery is demonstrating strength of heart in difficult or challenging times. Brave people are healthy risk takers.

- ◆ How can you show bravery and courage today?

Generosity

Generosity is giving without expecting anything in return. Giving your time, belongings, wisdom, and money are all examples of generosity.

- ◆ How can you show your generosity?

Peace Making

Peace making is a process of guiding people through their difficulties, creating agreements, and restoring harmony. Patience, listening, willingness, and compassion are building blocks of peace making.

- ◆ What are ways that you can make peace?

Wisdom

Wisdom is knowledge, experience, understanding, common sense, and insight coupled with good judgment. Anyone can be wise, including children, teens, adults, and elders.

- ◆ How do you show your wisdom?

Humility

Humility is the spiritual quality of knowing one's place in the world. Humble people give others credit and point out the good in them. They are confident, content, have high self-esteem, and receive praise in a respectful manner.

- ◆ How do you show your humility?

Spirituality

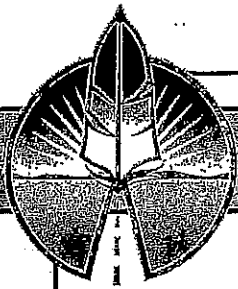
Spirituality is being connected to the earth and to all creations. It is having purpose in life and knowing who you are. Spirituality involves the deepest values and meanings by which people live.

- ◆ How do you express your spirituality?

Family

At the center of Native life is the family, including extended family members. Members of a family may not always be related by blood, and do not always live in the same household. Nurturing a family is one of our greatest responsibilities and joys.

- ◆ What is your sense of duty to family?



Indian Policy Timeline

The Indian Experience

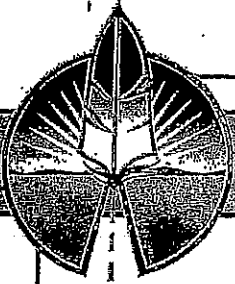
FEDERAL POLICIES TOWARD INDIANS

- Pre-1800's** **Extermination, Manipulation and Colonization of Indians**
Early 1800's **The Civilization Act**
Appropriate money to "civilize" and "educate" Indians in white schools with white teachers who were usually missionaries.
- 1830** **Removal Act**
Authorized President Jackson to remove Indians from the east to west of the Mississippi River. **Forced Death March**
- 1870-1890** **Indian Wars**
Wounded Knee 1890 -- famous Sioux massacre.
- 1870** **Religious Persecution**
Attempt to get rid of plains Indian societies by destroying their "savage" religions.
- 1887** **The Dawes Allotment Act**
Divided up Indian land and gave plots of land to the "head of household." Much of original land allotted to Indians was later taken because they were unable to pay taxes. Government determined tribal roles and membership.
- 1924** **The Snyder Act**
Until this time Indians were not considered citizens of the United States.
- 1934** **Wheeler-Howard Indian Reorganization Act**
The "Indian New Deal" allowed tribes to establish elected tribal governments. Traditional chiefs, headmen and medicine men are not recognized by the government.
- 1953** **Termination Policy**
Attempted to abolish federal supervision of Indian tribes. Effect was disastrous on those tribes that were terminated, most notably the Klamath Tribe in Oregon and Menominee Tribe in Wisconsin.
- 1968** **Indian Civil Rights Act**
Imposed regulations on tribes in order to guarantee individual Indians similar rights in tribal matters as the Bill of Rights gives others.
- 1970** **Self-Determination Policy**
Richard Nixon condemned the Termination Policy and extended more control of Indian affairs to Indians themselves.
- 1978** **Indian Child Welfare Act**
Assures the preservation of the Indian family by protecting the proper placement of Indian children into Indian adoptive and foster homes.

References and Suggested Reading:

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- ◇ Locklear, Herbert. "American Indian Myths", Social Work: May 1972.
- ◇ Prucha, F.P. Indian Policy in the United States. Lincoln: University of Nebraska Press, 1981.
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You Tube: Doctrine of Discovery, Journey of Forgiveness
Manifest Destiny



Types Of Trauma

Native people experienced repeated harms over many generations resulting from historically traumatic events. This is called Historical Trauma. When historical trauma is unresolved, the trauma continues. This is called Current Day Trauma.

TYPES OF HISTORICAL TRAUMA

Extermination, Massacres, Disease

Systematic genocidal campaigns were waged against Native people from 1492 to today that had devastating consequences. Many tribes are gone today due to intentional extermination, massacre and disease.

U.S. Federal Treaties and Policies

Federal policies served to divide and conquer Native people. These policies included the Dawes Act (or land allotments), Citizenship, Relocation, and Termination. The United States broke every single treaty ever made with tribes. Reservations, blood quantum, and other strategies were created by the U.S. effort to deal with what they considered "the Indian problem."

Boarding Schools and Child Sexual Abuse 1879 Carlisle, Pennsylvania

Countless Native children were forcibly removed from their parents and families by being sent to federal and Christian boarding schools. Some children never saw their parents, families, or communities again. The introduction of child sexual abuse can be traced back through generations to these boarding schools.

Loss of Power and Self-determination

After European contact and with the establishment of the United States, foreign ways were introduced that undermined tribal control and leadership over their own people. A new era of tribal government, tribal membership requirements, economies, and dependence on the U.S. was created, resulting in negative consequences.

1973-1976 - Sterilization of Indian Women
Without Their Permission

1862 - Sioux Uprising - Concentration Camp @ Fort Snelling
Mass Hanging @ Mankato

School Violence

Meth Alcohol

Drugs

Depression

Problem Gambling

Domestic Violence

Gang Violence

Historical Trauma

Loss of traditions

Trail of tears

Boarding School

Loss of Land

Massacres

Relocation

Loss of Traditional Foods and Plants

Loss of Ceremonies

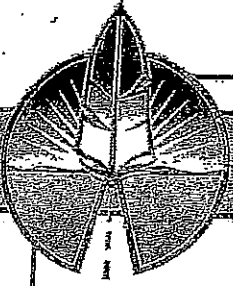
Loss of Language

Loss of Rights

Termination

Introduction of Alcohol

Small Pox / Epidemics



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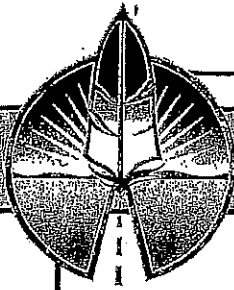
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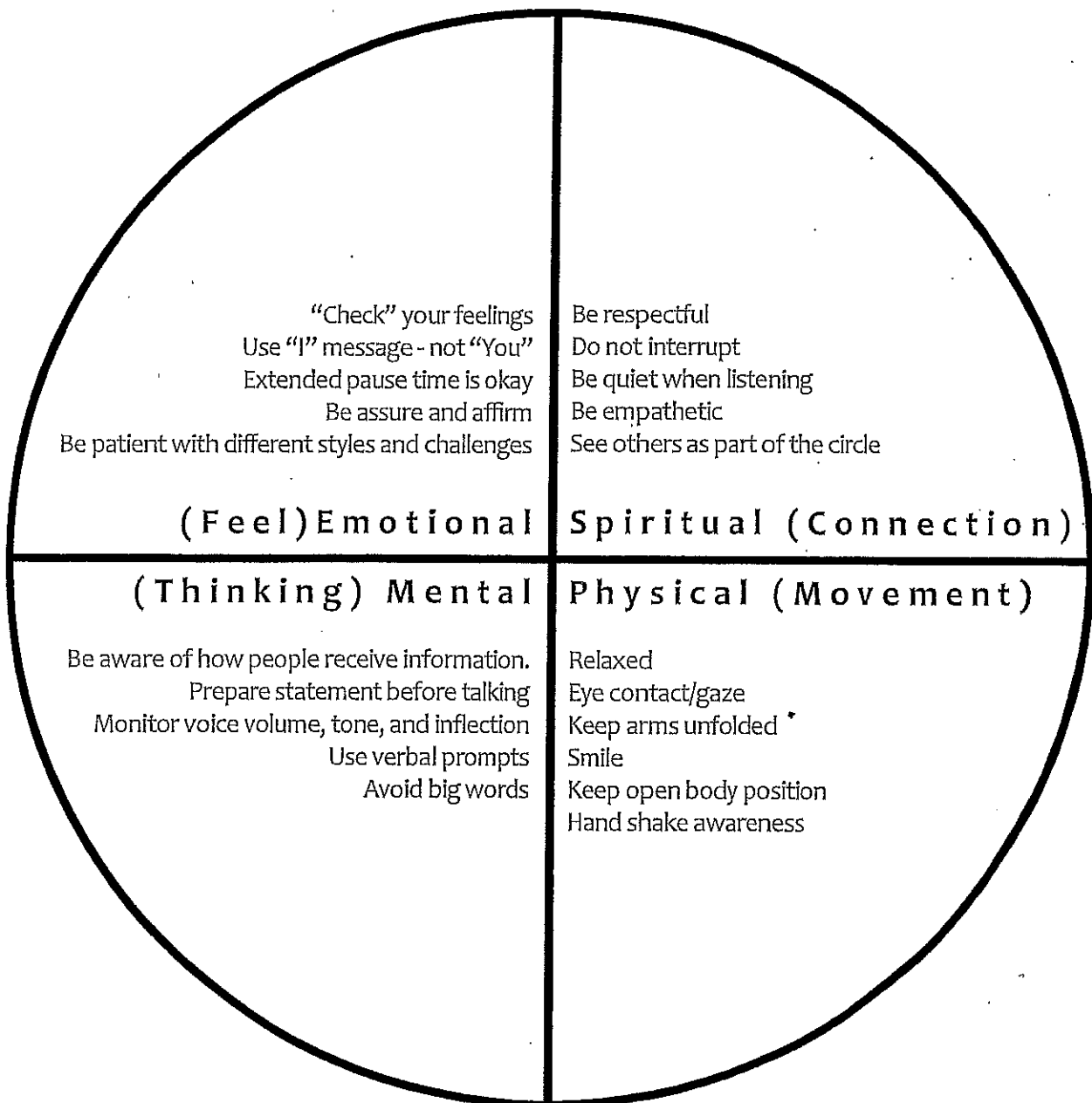
Practices When Working with American Indians

- Create a welcoming environment
- Treat families as you would a guest
- Listen with compassion
- Not looking directly at a person (eye contact)
- Non verbal language
- Softer spoken
- Pausing before speaking (words have a spirit/giving thought to a response first)
- Concept of We not I
- Ask families what they need to create a plan of where they would like to be
- Trust that there are many ways to solve a problem and have an outcome
- Be open to different ways of doing things...be open minded-What is your norm may not be another communities norm
- Families are their own expert – self governing
- Elders and children are revered
- Have something in your office that represents the community you are working with



Four Ways Of Connecting

Native Communication Listen with heart and mind



Humankind has not woven the web of life.
We are but one thread within it. Whatever
we do to the web, we do to ourselves. All
things are bound together. All things
connect.

Chief Seattle

Elder's Meditation of the Day - November 5



"You could study the ancestors, but without a deep feeling of communication with them it would be surface learning and surface talking. Once you have gone into yourself and have learned very deeply, appreciate it, and relate to it very well, everything will come very easily."

-- Ellen White, NANAIMO

Inside of every human being are our ancestors, and these ancestors still live. Today, the white man calls this DNA, but there is more than DNA. We have the ability to go inside of ourselves and learn from the ancestors. The ancestor teachings reside in the place of the center. The ancestors are waiting for us to come there so they can share the ancient teachings.

Great Spirit, let me walk in the stillness.

“Whether we have happiness or not depends on the seeds in our consciousness. If our seeds of compassion, understanding, and love are strong, those qualities will be able to manifest in us. If the seeds of anger, hostility, and sadness in us are strong, then we will experience much suffering.

To understand someone, we have to be aware of the quality of the seeds in their store consciousness. And we need to remember that they are not solely responsible for those seeds. Their ancestors, parents, and society are co-responsible for the quality of the seeds in their consciousness. When we understand this, we are able to feel compassion for that person. With understanding and love, we will know how to water our own beautiful seeds and those of others, and we will recognize seeds of suffering and find ways to transform them.”

~Thich Nhat Hanh

BOARDING SCHOOLS

Maria McCoy



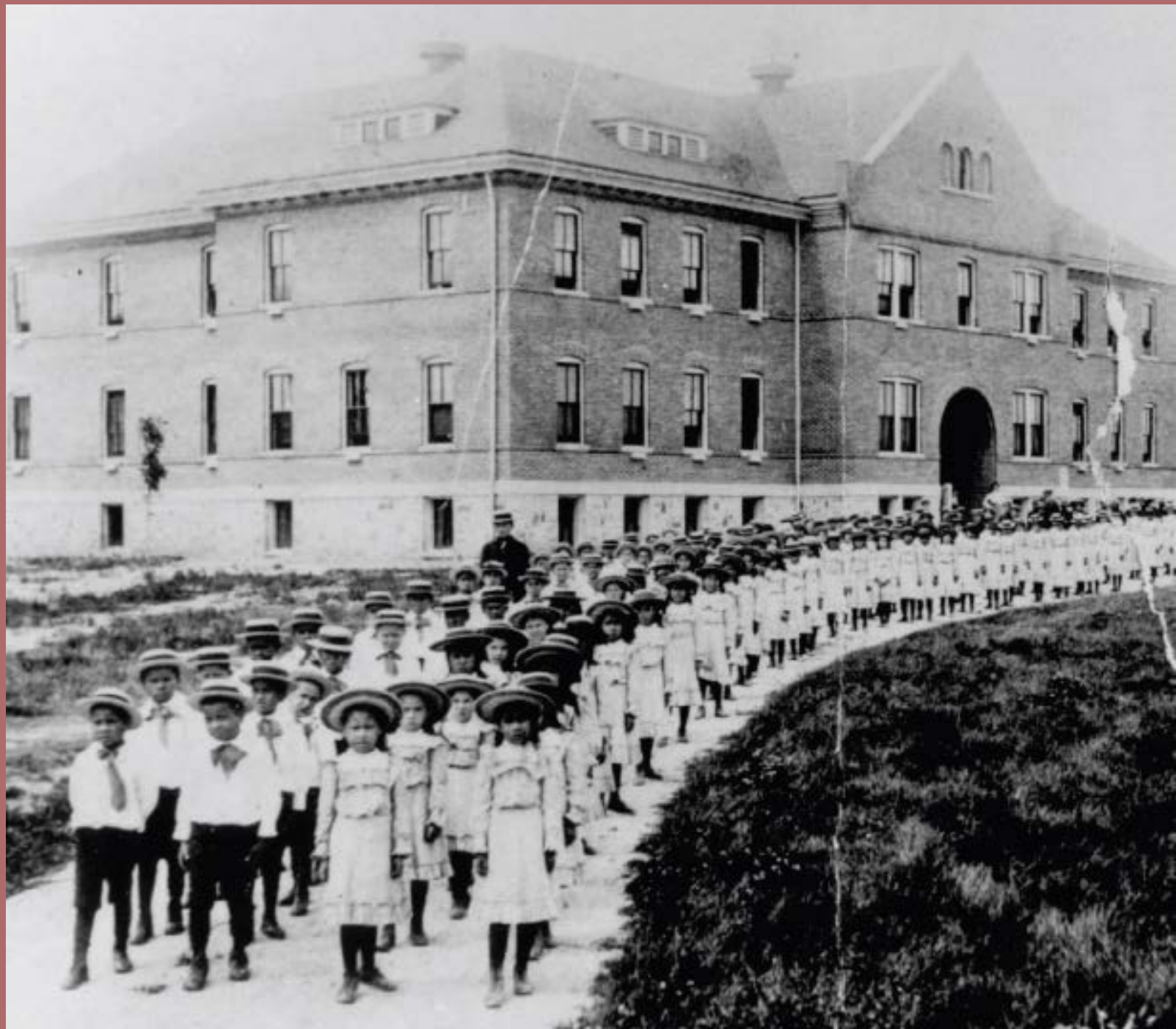


*Student body assembled on the Carlisle Indian School Grounds.
Photo courtesy of Carlisle-www.army.mil*

Richard Henry Pratt established Carlisle (Pennsylvania) in 1879. Between 1880 and 1902, 25 off-reservation boarding schools were built and 20,000 to 30,000 Native American children went through the system. That was roughly 10 percent of the total Indian population in 1900.

Life at Boarding School









Carlisle Indian Industrial School, ca. 1890







UNSPOKEN

AMERICA'S NATIVE AMERICAN BOARDING SCHOOLS



EARNEST

GODFREY
BLATCHA

COOKING
COOK

ALICE
SPRINGER

FANNY
CHARGINSHIELD
SOLDY
MARCH 7 1892

SUSIA
NACH KEA
APACHE
MAY 10 1899

Historical trauma is entirely different than consciously holding onto the past when it resides in your ancestral memory and DNA. It results in numerous defense mechanisms, developmental malfunctions, and behavioral issues. This is scientific and is supported in studies.

~Tony Ten Fingers/Wanbli Nata'u, Oglala Lakota





Thomas Moore before and after his entrance into the Regina Indian Residential School in Saskatchewan in 1874.

Library and Archives Canada / NL-022474

