


**Healing Centered Engagement: Compassion,
Connection, Community, Curiosity, and Ceremony.
(Applying ancestral knowledge
to plant seeds of resilience, hope, and wellness.)**



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Starting In A Good Way

Rita Blumenstein's Movie

<https://youtu.be/gXtSBcKqdZo>

Core Beliefs Guiding This Work

- Indigenous cultural wisdom and practices must continue to exist for another 10,000+ years;
- Cultural practices serve as a guide for wellness and healing in our communities and organizations and systems; these practices plant seeds of wellness in all ages.
- Indigenous people and communities have the strength, resilience and ability to confront the challenges that face them;
- And Indigenous communities should be at the helm of all research that involves them.



5C's: Compassion, Curiosity, Connection, Community, Ceremony



“The lessons we need to learn keep coming at us in any situation in order for us to grow and strengthen, they can be personal struggles or lessons to learn in education.

When we sense a struggle, look at it as your assignment. We should never forget that struggles represent opportunities to grow.

We have willing teachers to help us move on and to be open for other assignments as well. No struggles will come to us that are greater than each one of us. The struggles that come to us are the ones that fit our mental, spiritual and physical.”

*~Esther Green~
Social Work Cohort Class April 2013*

RELATIONALITY

Deg Xinag Language

Gits'an-ghingalnoł ts'i ngighal sits'i ditıldheyh. ^{AJ} Turn over and throw me your pack. Asking raven to turn over in flight to drop his pack, giving you good luck.

Gits'andehoyh. ^{HM+KH} Turn around.

Gits'andadhiyonh. ^{AJ} The one who turned around. The name given to Joe Frank when he recovered from a serious illness.

Spider Ivisoghlug ^{JD+ED} lit. My dear grandfather

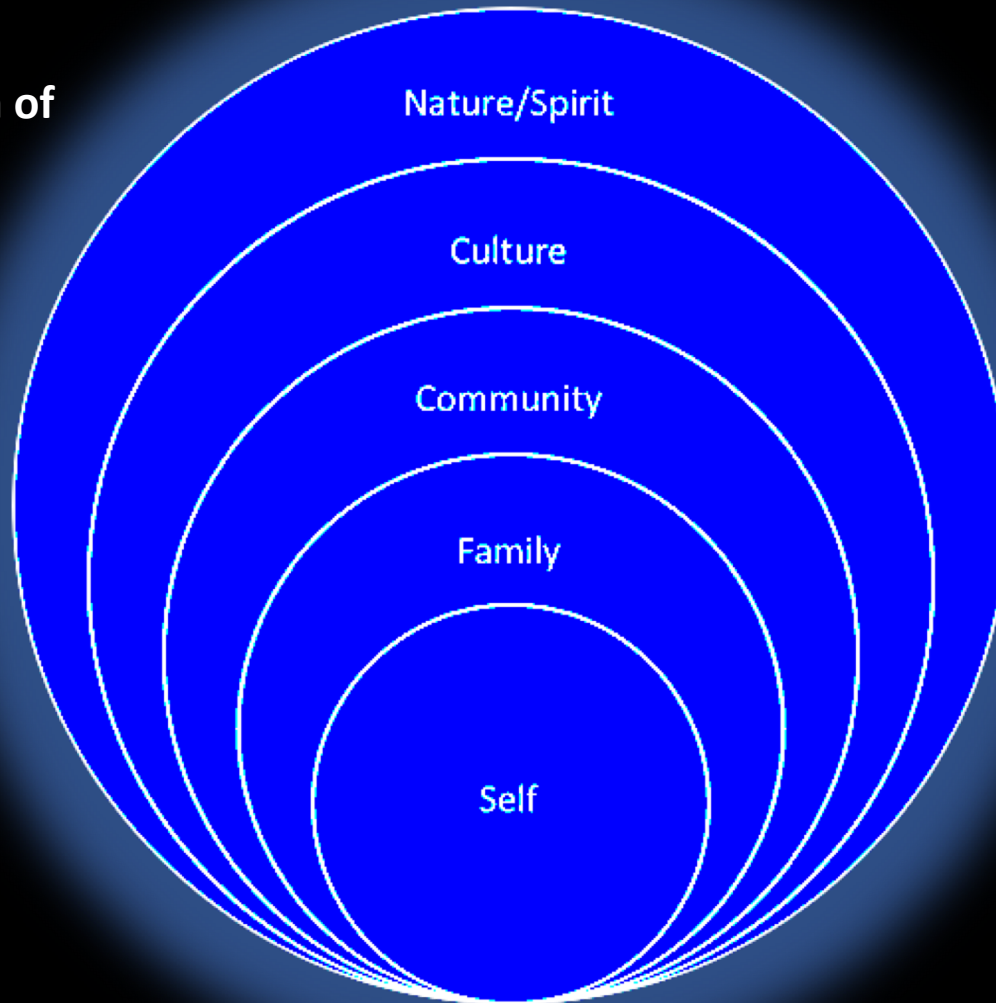
Raven Yixgitsiy ^{HM+KH} lit. Everyone's grandfather

Gegha ^{KH+AJ} Brown bear lit. Older brother

Trauma disconnects us...

So how do we cultivate connection?

What do we connect to in each of these circles?



How can we build connections in each of these circles?

Grounding ourselves in hope. Here is something to keep in mind...For every trauma history (individual, family, group or community), there is also a survival or wellness history – a history of resilience.



Honoring the Whole Person



HISTORY AND HOPE WORKSHOP

www.akresilience.org

ACES/Resilience/TIC; Ecological Systems Perspective; Social Justice Lens;
Social/Emotional Regulation Tools; Ancestral Knowledge

MEET US NEWS WORK EVENTS RESOURCES CONTACT

A photograph of a man and a young child in a field. The child is wearing a blue and white hooded raincoat and is looking towards the man. The man is wearing a grey jacket and is looking back at the child. They are surrounded by green foliage. The background shows a hazy landscape with hills.

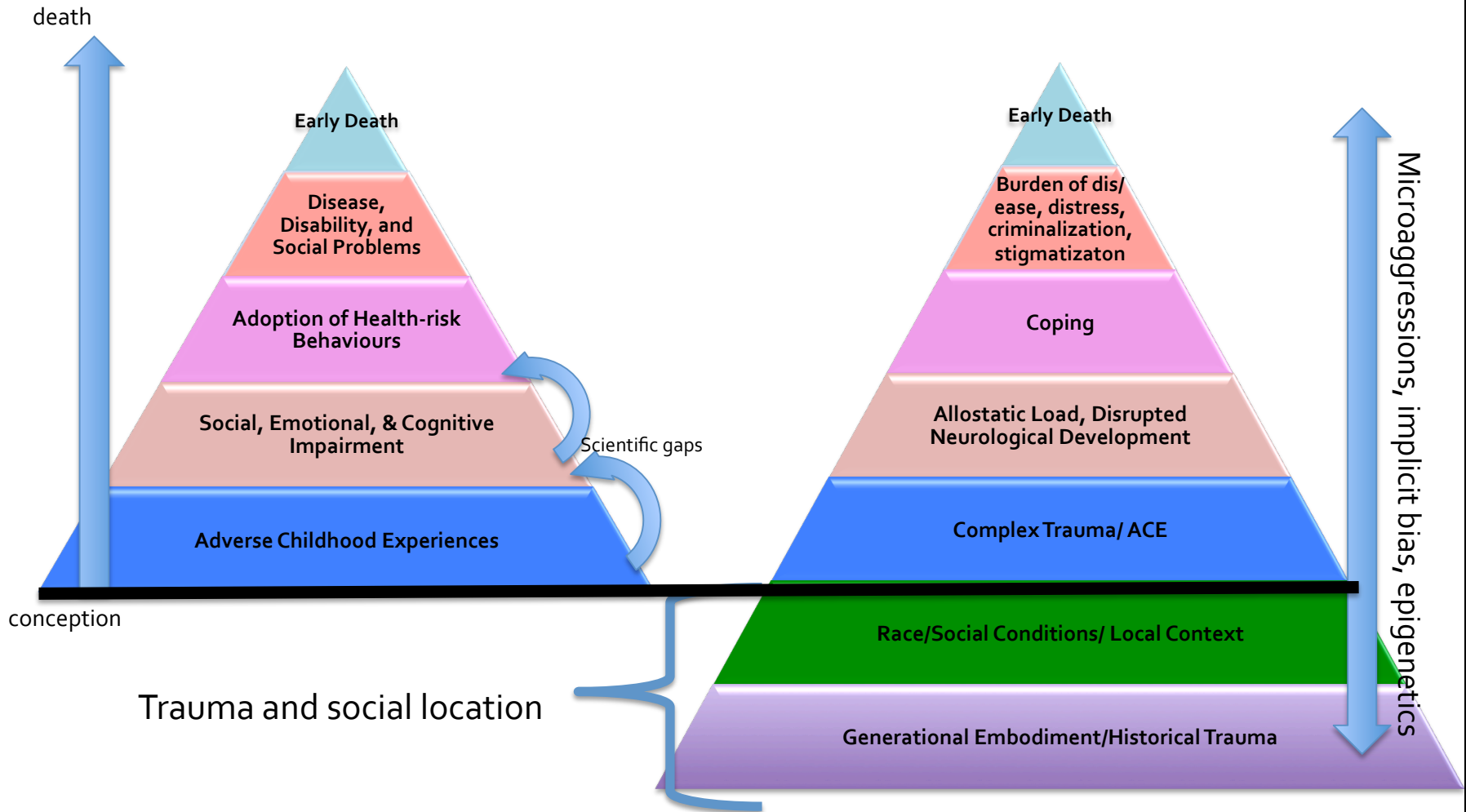
MOBILIZING ALASKA TO END CHILD
MALTREATMENT, INTERGENERATIONAL AND
SYSTEMIC TRAUMA THROUGH HEALING AND
STRATEGIC ADVOCACY.



Trauma and Social Location

Adverse Childhood Experiences*

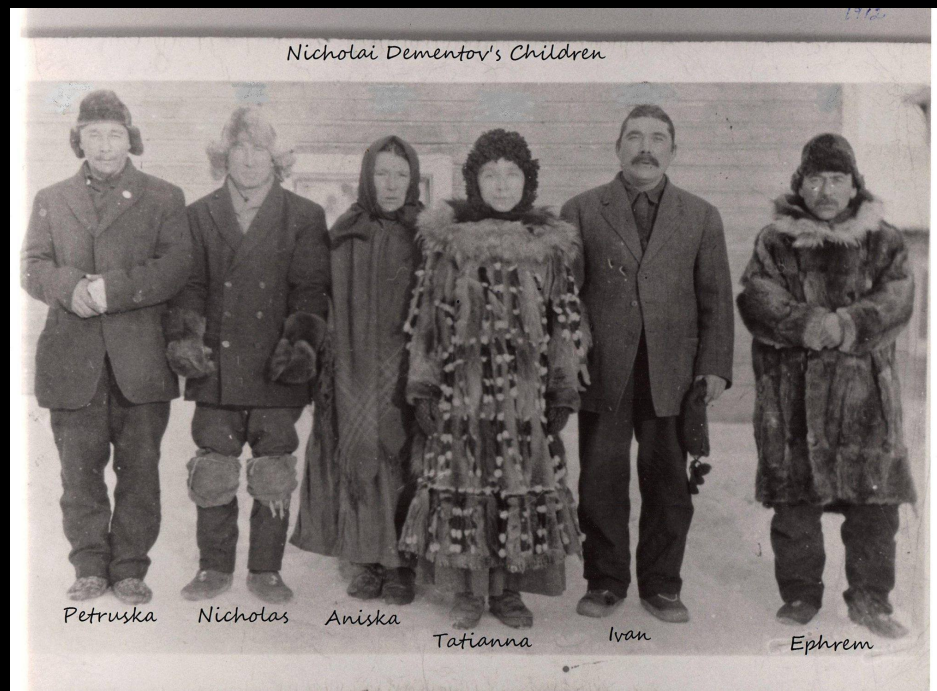
Historical Trauma/Embodiment



*<http://www.cdc.gov/violenceprevention/cestudy/pyramid.html>

Historical Trauma Definition

According to Walters, et al. (2011), “Historical Trauma can be conceptualized as an event or set of events perpetrated on a group of people (including their environment) who share a specific group identity (e.g. nationality, tribal affiliation, ethnicity, religious affiliation) with genocidal or ethnocidal intent (i.e. annihilation or disruption to traditional lifeways, culture, and identity).



HT Response/Impact/Embodiment

1. Individual – 1st level of impact
Individual mental and physical health (grief, depression, ptsd, guilt).
2. Family – 2nd level of impact
Impaired family communication and stress around parenting. Family violence. Interrupted intergenerational transmission of healthy child-rearing practices.
3. Community – 3rd level of impact
Breakdown of traditional culture and values, loss of language, internalized racism, assaults on tribal sovereignty and traditional practices, loss of children, and much more.



Present day trauma and discrimination exacerbate the issues of HT

Woods, et. al. (2011) states, “This significant cultural loss and the trauma associated with such experiences (i.e. historical trauma), along with experiences of modern day racism and discrimination, have contributed to many consequences such as high rates of depression, alcoholism, psychological distress, suicide, and other psychological issues within the Alaska Native community today.”

Present day: Contemporary trauma’s, microaggressions, and ongoing structural oppression and violence...

How do people experience historical trauma today? <https://youtu.be/sjJUQlodh0g>



MOVING FORWARD

A long-term goal of historical trauma intervention research and practice is to reduce emotional suffering among Indigenous Peoples of the Americas by developing culturally responsive interventions driven by the community to improve the quality of life, specifically behavioral health and well-being. Our aim is to restore and empower Indigenous Peoples, to reclaim our traditional selves, our traditional knowledge, and our right to be who we are and should be as healthy, vital, and vibrant communities, unencumbered by depression, overwhelming grief, substance abuse, and traumatic responses. In essence, we strive to transcend our collective traumatic past (Yellow Horse Brave Heart, 2011).

Believe that there are forces for healing, self-righting, and wisdom within or around the person or family and begin to search for and employ them in the service of achieving goals on the path to the dream.

Many observers, some clinicians, and researchers have begun to realize just how potent natural forces for recovery and transformation can really be (Saleebey, 2000).

The Quiet Duck
by
Patrick Frank



The Importance of Culture on Well-Being and Quality of Life of Indigenous People

Culture includes: (beliefs, values, medicine, identity, spirituality, ceremonies, rituals, food, land, water, language, art, music and dance, ways of knowing and being, and more.)

“Wellness is the way we live our life.” (Deg Xit’an Elder Jim Dementi)

Culture Disrupted

“Culture As Buffer” (Walters, et al., 2002)

“Culture as Protective Factor” (Mohatt, et al., 2011; Harris & McFarland, 2000)

“Culture is interwoven with healing.” (Bassett, et al., 2012)

“Cultural Continuity” (Hallet, et al., 2007)

“Our culture is medicine” (Bassett, et al., 2012)

Culture as a Buffer

Coping

Stress
Historical trauma
Violent crimes/assault
Traumatic life events
Child abuse and neglect
Discrimination
Unresolved Grief and Mourning
Poverty

Family/Community
Spiritual Coping
Traditional Health and Wellness Practices
Identity Attitudes
Language
Connection to Nature
Spending time with Elders
Hunting/Fishing/Gathering/Processing Food

Health Outcomes
HIV/Risk
Morbidity
Alcohol/Drug Use and Abuse
Dependence
PTSD/Anxiety
Depression
Suicide

**Examples of resilience and wellness
are rooted in all cultures and
communities across Alaska.**



Plant Seeds of Wellness

All cultures experience challenges in life.

Traditional practices and ceremonies function to both prevent and restore balance.

These practices plant seeds of wellness.



Examples of Traditional Practices that Nurture and Create Wellness:
Tea Partner (Sixoldhid), Memorial Potlatch, Naming Ceremony



**Cultural and traditional practices include
healing and wellness components: Elders model**
***Safety *Self-Regulation and Co-Regulation *Relationships**
***Responsibility for Each Other *Sharing and Caring *Reciprocity**



Culture is Medicine

“Indigenous therapeutic interventions usually involve the individual, family and community and healing occurs within the context of the community as a whole.” (Basset, et al, 2012)

“Healing one strengthens all members.” (Basset, et al., 2012)

When we start on our own healing journey the movement toward health and wellness ripples out into the present healing those around us, ripples into the past healing our ancestors, and ripples into the future healing the next generations. (Duran, 2006)

“Awakening The Spirit”



JOM Potlach Dancers

Moving From Trauma Informed Care to Healing Centered Care – Natalie Clark

Video: Trauma Informed Practice with Indigenous People Across the Lifespan -

<https://youtu.be/Ul71hyrAW-A>



ABC's of Self Care - <https://youtu.be/BXvxezGpXbc>

Accentuating the problems of clients creates a web of pessimistic expectations of, and predictions about, the client, the client's environment, and the client's capability to cope with that environment. Furthermore, these labels have the insidious potential, repeated over time, to alter how individuals see themselves and how others see them. In the long run, these changes seep into the individual's identity (Saleebey, 2002, pp. 4).

Planting Seeds for Healing & Wellness

- Compassion, Curiosity, Connection, Ceremony, & Community
- Health Is Holistic (body, mind, spirit, land, & community)
- Individual, family, community – healing happens within relationships. Healing one strengthens all members.
- Our Elders tell us stories and share their wisdom about how to live a good life.
- Culture is Medicine (so is nature, spirit, food, Elders...)
- Indigenous Healers and Traditional Medicine
- Moving away from problematizing the people to focusing on the strengths.
- Finding your ground – ground yourself in the land and community
- Relationality and relational accountability (Wilson, Research is Ceremony)
- Decolonize interventions – How can we think about healing and wellness outside of the box? What do Indigenous traditional practices teach us?
- I Remember who I am....”What were the original instructions for the people?”

Dogidinh (Thank you)!

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*When we start our own healing journey the movement and energy towards health and wellness ripples out into the present healing those around us, ripples into the past healing our ancestors, and ripples into the future healing the next generations. What a powerful place to be in.
(Duran, 2006).*