



National American Indian & Alaska Native

**ATTC**

Addiction Technology Transfer Center Network  
Funded by Substance Abuse and Mental Health Services Administration



**Native Center for  
Behavioral Health**



THE UNIVERSITY  
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Substance Abuse and Mental Health  
Services Administration

# Indigenous Psychology Part 1: History of Lost

Keaw'e Bone *BA QMHP*

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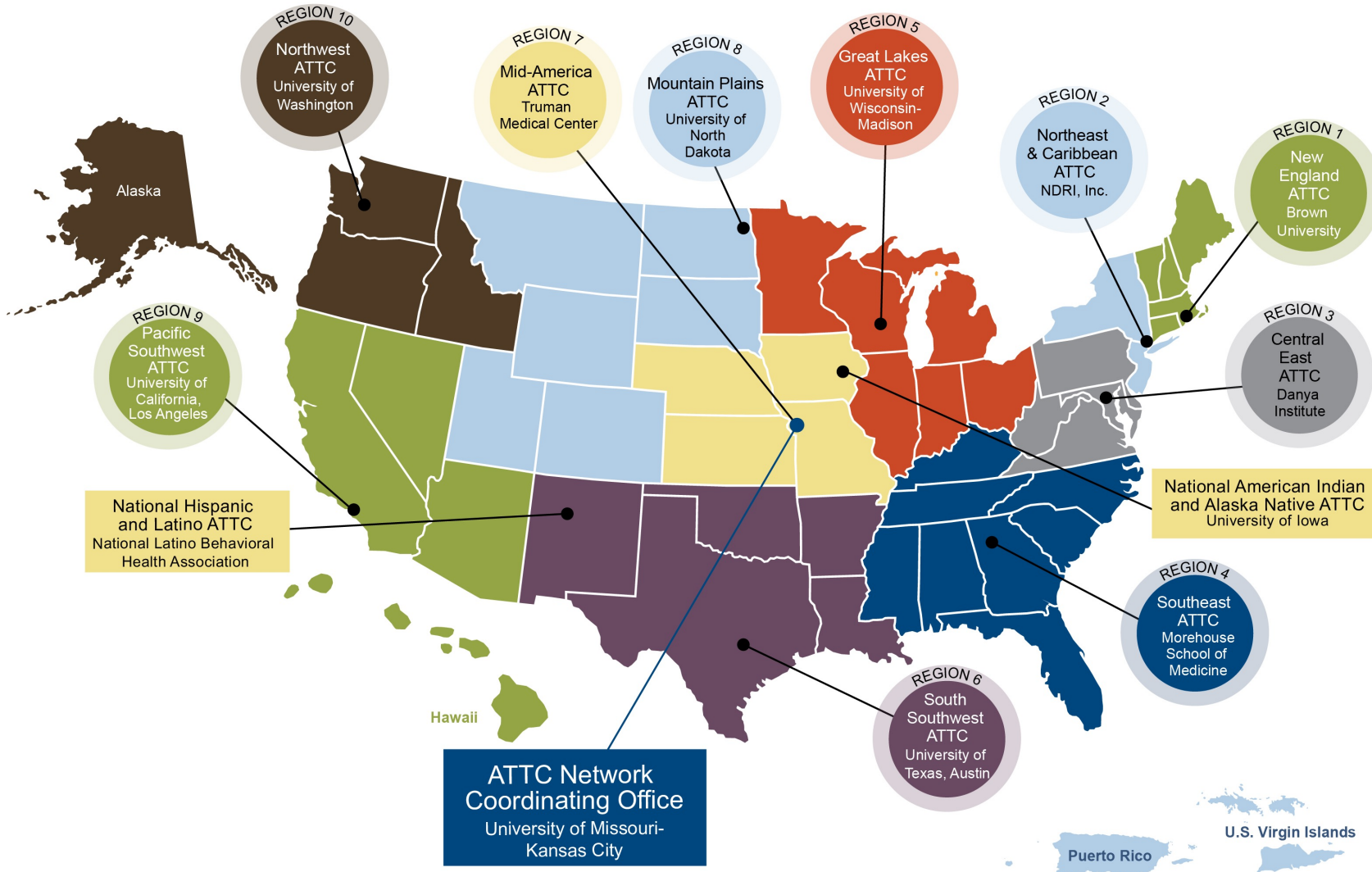
**July 2021**



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## U.S.-based ATTC Network



# American Indian & Alaska Native Addiction Technology Transfer Center

This webinar is provided by the National American Indian & Alaska Native ATTC, a program funded by the Substance Abuse and Mental Health Services Administration (SAMHSA).

# ***SAMHSA***

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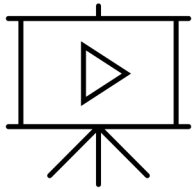
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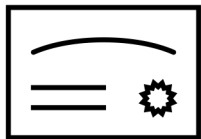


# Follow-up

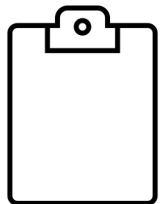
Following today's event, you will receive a follow up email, which will include:



Links to the presentation slides and recording, if applicable



Information about how to request and receive CEUs



Link to our evaluation survey (GPRA)



# Land Acknowledgement

We would like to take this time to acknowledge the land and pay respect to the Indigenous Nations whose homelands were forcibly taken and inhabited. Past and present, we want to honor the land itself and the people who have stewarded it throughout the generations.

This calls us to commit to forever learn how to be better stewards of these lands through action, advocacy, support, and education.

We acknowledge the painful history of genocide and forced occupation of Indigenous territories, and we respect the many diverse indigenous people connected to this land on which we gather from time immemorial.

While injustices are still being committed against Indigenous people on Turtle Island, today we say thank you to those that stand with Indigenous peoples and acknowledge that land reparations must be made to allow healing for our Indigenous peoples and to mother earth, herself.

Dekibaota, Elleh Driscoll, Meskwaki and Winnebago  
Ttakimawekwe, Keely Driscoll, Meskwaki and Winnebago  
Ki-o-kuk, Sean A. Bear, 1<sup>st</sup>. Meskwaki





# Today's Speakers

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**Keaw'e Bone** holds a bachelor's degree in psychology with an interdisciplinary minor in Cherokee studies. He is currently practicing as a Qualified Mental Health Professional working with the community of the eastern band of Cherokee Indians. He has held other job titles well such as a childcare worker, cultural coordinator, Targeted Case Manager, and storyteller. Keaw'e is an (EBCI) member with lineage from the Lakota nation and Kanaka Maoli (Hawaiian) ancestry. Keaw'e is the youngest storyteller in his tribe within six generations.



# Today's Speakers

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*Theresa Sault-Brill I have a vast background due to Traditional Elder's coming to me for various needs, concerns and issues over the span of my adult life. I did not seek to make careers in the Criminal Justice Field or Psychology fields. As a Spiritual and Cultural Woman, I have learned that our solutions are in our culture. I only was seeking to gain the educations, training and experiences to obtain understandings in all aspects that impact my people and other Indigenous peoples; though this so I could be able to truly help in education, empowerment and healings. Upon dealing with the gambit of sufferings throughout Indigenous Communities I learned that any and all portions of the systemized ways are rapidly and progressively failing Indigenous Communities across the board (as seen in our reporting percentage rates). Through my life experiences, educations and trainings we can show how our ways of learning, going about counseling etc. is the most effective, and as Traditional Sovereign People we can prove and justify our cultural ways to implement our real and needed solutions.*

# History of Lost



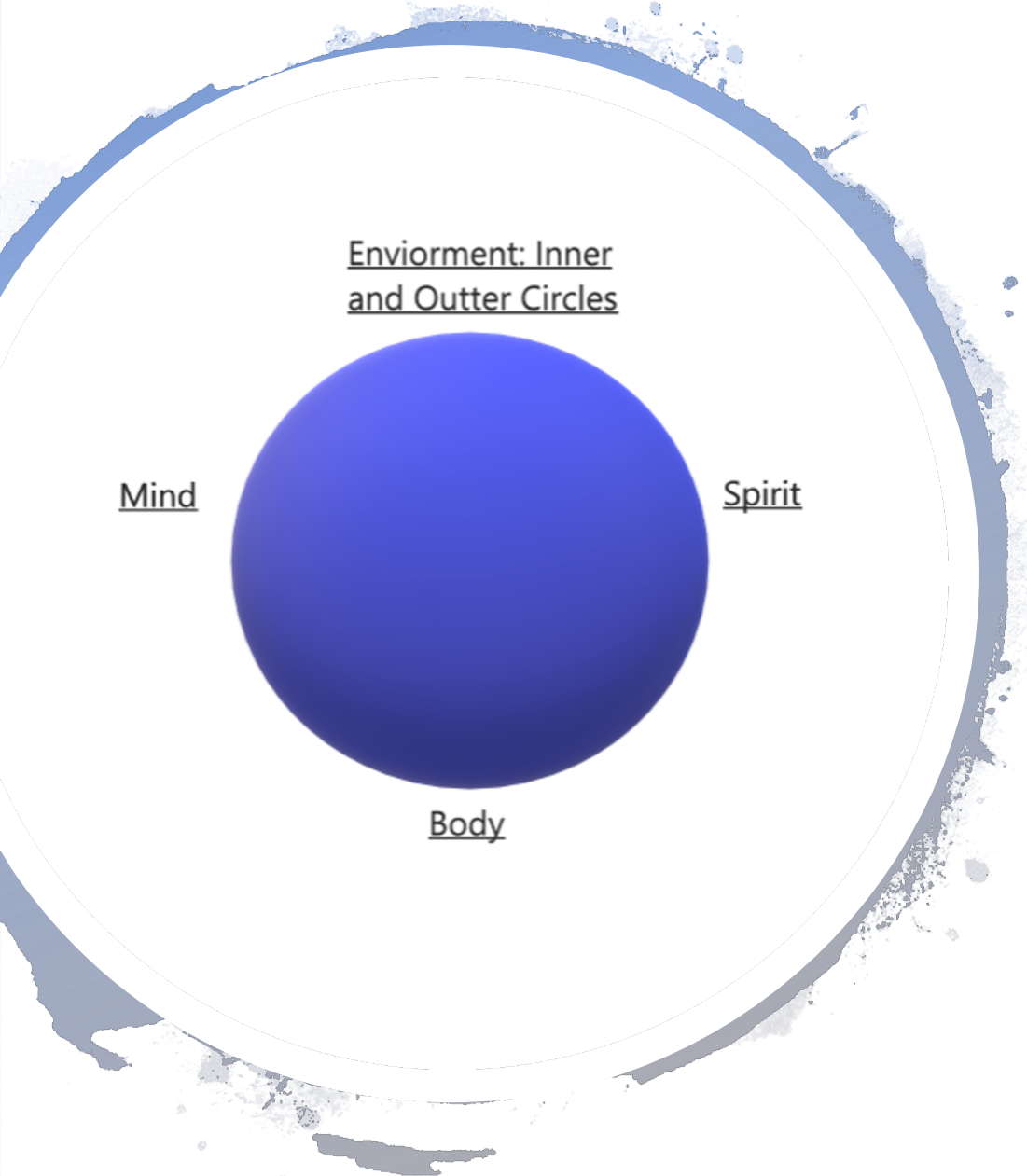
**Merging traditional and clinical models to treat indigenous populations.**

**In Part 1: We will be sharing what story is, history, and explaining the issues related to dealing with Indigenous populations, and statical analysis that shows the issues of ever evolving problems.**

**In Part 2: Suggestions will be given on how to approach Indigenous peoples in a clinical way, that also speaks to a world view in an Ingenious perspective, and resources that will help clinicians and community address issues aforementioned.**

# Learning Objectives:

- Systemic colonization and acculturation to a different culture and adverse effects.
- Listening to spirit and breaking the silence.
- Telling and sharing in one's story.
- Validation and treatment of the whole individual.
- Manifestation of physical problems as it shows in biochemical system in depletion of dopamine stores and receptor availability with SUD and prolonged use.
- Experiencing the worldview of others so as a clinician and or community member change can be allowed to take place.
- Change



- “Our staple values are “Wisdom, Love, Respect, Bravery, Honesty, Humility and Truth. For the Ojibwa, values are part of the spiritual journey ... not the destination. Values are an integral part of every culture. Along with a perception of mankind’s' place in the universe and the individuals own personality, cultural values generate behavior. Cultural values create expectations and behavior patterns without which a culture would disintegrate, and its members lose their sense of identity and self-worth.”

## Traditional view before colonization

- Telling how things were before.
- Roles
- Family
- Clan system
- Markings or tattoos and the importance of appearance
- Life was lived, it was a dedication not just to that one specification it was to the communities benefit.
- Matriarchal society, matrilineal structure born in and would dictate your life to that profession and to the community as being that astute profession.
- Earning status and name in community for males it was the uncles of the mother for females it was the mother, clan mother and (agitsi tali) second mother or aunties that would be helping with rearing or structuring and teaching of the child in clan matters in womanly or manly responsibilities as well as what would be expected of you for the life path that would be chosen for that individual the uncles and aunties would watch and pay close attention to the strengths and weaknesses of the child and start the education needed for that child to be successful in the community.
- Behavioral interaction and moral values in society
- Other tribes in surrounding area were interacting with our tribe, and how small scale conflict played out amongst the tribes.
- Trade system and the store house.

## **Family Roles:**

With the innate knowledge comes sociological, family and individual roles such as: Clan, fe/male, child, sibling, community member, young adult, adult, cousin, spouse, parent, aunt or uncle, grandparent etc.

For each role an individual comes into, much of their basic foundational needs are met, such as: personal development, understanding of self, morality, values, unique place in the world, general understandings etc. This aides in the individual's successes through being in a healthy mind(s), body and spirit(s), balanced way. Through this some of the things they are able to handle and be successful in their roles, education, ambition, passion, creativity, life, tragedy, gifts through spirit.

## **Traditional Birth:**

In many Indigenous Communities it is understood that when one is coming into the picture to be a part of this world known as Turtle Island, they sit with the Creator or "God" in the space of our Universe and console on their part in this life.

When a child was being born, there was certain Clan Mother's with the gift of helping to give birth or family members that aided in the new life coming. The camp of people and the families involved usually came together to celebrate the new life in ceremony and feast. The people also were assessing needs of the new family, identifying roles; as there are new needs when a newborn comes. The family would step up in helping with daily tasks.

There are certain people within the various Indigenous communities that have the gift of naming. Either a name came for the child, or one would be passed down from an elder relative that the people's saw a spirit of life's walk connection between. One's name is a part of their identity, interconnectedness and place amongst the people, just to name a few importance's. With some Indigenous people's a person's name can change over time, become a new as their life develops or takes on more roles or another direction, as one may end up with another spirit(s) with that individual, or earned through an event etc.

## **Childhood:**

Throughout Indigenous communities the Children are seen as sacred as they are still close to spirit worlds of interconnectedness and are our future. A child and adolescent are expected to be freely a child of wonder, curiosity, be free to learn as much about anything their spirit, heart or mind takes them. The community is to see to their learning of their natural Clan or camp duties per fitting developing tasks, the individual's interests, passions, innate talents or unique talent's etc. A child learned through storytelling, history, through observation of those who are skilled at whatever the gift or task, learning was hands on and land based, learning was done in time of game playing also. There was much repetitiveness to lessons, and story time usually came 1<sup>st</sup>. Often times another child could be a student and a teacher (See Community Member and Sibling role), as when one child has the lesson down well, that child will work with a child that is either struggling or just beginning to learn. Children had support systems of their family, clan or camp family, role models and spirits in every aspect of their daily lives. Learning is from birth to the end time of one's human life, from wake to sleep. As a child's interests developed, grew or changed those around would be paying attention and be there for the child to nudge them in that direction, be ready to connect or bridge the child to the next step in their growth when the child began to inquire.

## **Sibling –**

Depending on the age of the child, their natural knack or area of interests, the business of the season and needs of the community would be where the children were found. An older child may be learning or playing archery and running games or forms of wrestling, on top of gathering, storytelling, songs etc. Younger children may be found by the grandparents or elder members of the community, while the adults were tending to the offerings of the day, or the needed tasks.

Siblings (and individual children) were seen as positive role models, striving each day to become better at their focus of interests or innate gifts. Positive competition was a given with healthy razzing to bring each individual excitement to overcome challenges a game.

Siblings showed love, kindness, compassion, understanding, support, encouragement, advocacy. in the family unit and in the community as a role model. When a sibling was lost to a family (i.e. death), often times a cousin with similar gifts may step up to fill the void of the absent sibling (and a child to the parents if the need called for it).

## **Cousin –**

As with all other roles, it varies on the age of the individual, family needs, clan or camp needs, community needs etc. Cousins are close just as siblings are, and typically treated as siblings to a cousin, another child to an Aunty or Uncle etc. Family showed love and support, mentorship etc. across the board without favoritism, bias or discrimination. This unconditional love is typically mutual, so the cousin etc. will also help support their extended immediate family.

### **Young adult** –

Coming into Young Adulthood one has begun to develop their sex. In the case of a Twin Spirited person, many would be able to see by now that this will be more than likely carrying over into their adulthood and very much so a part of the individual. No matter the sexual preference of the Young Adult, all Community Members still showed and had respect for the sex they're attracted to. Many Indigenous communities did not look at each other in sexual ways. Instead, most marriages were due to an attraction to the spirit of the other individual or how the other person's gift matched or complimented the other (i.e., would be a great marriage for the families or community etc.).

Young adults were often beginning to go on hunts, scouting, fishing, asked to attend more councils, asked to step up during story telling times, on long distance runs etc. Young adults were coming into their place of the world. Because a young adult has not yet taken their place in the community, they are not yet to marry or court, they are to focus on their own self, their understanding in who they are (a full sense of self), their choices, their peace in their life, their chosen place in the community etc. This time is important to become secure in self and life first before joining their life with another's.

### **Adult** –

When an individual reaches adulthood it has become apparent by all the community through the individual's daily life i.e.: behavioral choices, confidence in self, ease of and natural flow of their unique gifts both spiritual and humanistic, ease of daily tasks, thoughtfulness of community around, altogether well rounded in the lessons they have learned up to.

It was on the individual, and not sincerely pressured for them to get a mate. The individual would begin the process for finding their match when they were ready and not before. Adults usually did not marry until they were around the ages of 26-30 years of age. This was important so the individual had the time and experiences to know self, place in community and one's unique gifts without struggle and could now step forth, putting focus in their new relationships medicine. Single adult males were often camped around the outer portion of the camps to be a layer of protection for the people.

## **Female** –

A female's role in her Clan or camp varies depending upon the age of the female, their development in spirit, body and mindfulness, circumstances that are going on impacting the people. Throughout Indigenous communities there was always acceptance, encouragement, support and honor in following one's spirit, dreams, visions etc.

A female's connectedness to the water, earth and moon are seen throughout the majority of Indigenous communities. This due to her nature of being able to cleanse herself, and to bring and support healthy life.

Sometimes a "Male" might be seen amongst the female's doing the work, playing the games, tending to the needs etc., and even sometimes seen dressed as and behaving as a female. This was not only accepted but was supported (See Twin spirited role).

## **Male** –

A male's role in his Clan or camp varies depending upon the age of the male, their development in spirit, body and mindfulness, circumstances that are going on impacting the people. Throughout Indigenous communities there was always acceptance, encouragement, support and honor in following one's spirit, dreams, visions etc.

Sometimes a "Female" might be seen amongst the male's doing the work, playing the games, tending to the needs etc., and even sometimes seen dressed as and behaving as a male. This was not only accepted but was supported (See Twin Spirited role).



### **Spouse** –

As with much everything throughout Indigenous Communities, the teachings vary on “marriage”. When two people come together to make a match, community was always considered. Is it a good time to marry, does the people or “tribe” make a good match, is the Clan matches good, and what about the individual match, how does their innate or “traditional” gifts pair.

In Anishinabeg a match that comes together is like the Pipe Stem and the Pipes Bowl coming together, breathing a new spirit into life. Those two beings’, the couple, is seen as two individual spirits that join together their own personal world’s (See Twin Spirit role. In that case it is multi worlds joining). The spirit connectedness that comes between the couple is important medicines. “Traditionally” there was not cheating, domestic violence, divorce or etc. “Traditionally Indigenous People did not look to each other in a sexual way, the people’s respected each other and self. There was not issues with jealousy and insecurities etc.

### **Parent** –

Throughout Indigenous communities it is found to be innate to be or become a parent. Yet due to being in various support roles with family and community, individuals find becoming a new parent free of stress, worry or anxiety. Parents also have support of families and community from the gestation throughout the child’s life. Help and support comes in every form imaginable and continues throughout the life of the individual. Basically, the Clan or camp attends to the needs and raises the child too.

Wet nurses are found throughout camps and are not uncommon. They may have extra milk as their infant or toddler is resting or at play, or they may have recently lost a child.

### **Grandparent** –

The elderly has lived through a lifetime of seasons, heard or told the stories of the people’s, learned all the best ways to go about making tools, hunting’s, fishing, war times, sicknesses, child rearing etc. The elders would have the knowledge of how to live a good life.

The elderly may be found babysitting, having quality story and teaching moments, coupled with bonding when the adults are busy tending to the preparations, harvests etc. the young infants and children may stay with the elders of the community while the adults tend to the needs.

### **Aunt** –

An aunt often takes the role of another parent and mentor. If the mother passes away, often times (depending on the age(s) of the children) the aunt will step into the role of the mother for the children. If an aunt is also lactating, and the mother is busy, ill or deceased, the aunt will step in as a wet nurse.

Often times one's unique gifts will skip a generation and/or show up in a sibling. If the aunt's gifts are similar to the niece or nephew, the aunt will also step in as mentor/teacher on these matters.

If the aunt does not have children, or her children are grown, and her sibling(s) are busy with child rearing, the aunt will also step up in the care of their elderly parents and grandparents, their elderly aunt's and uncle's etc.

Also note, one's family in most Indigenous communities is seen as their entire clan. So, one's family roles extend to their entire clan camp as being a mentor, helper, teacher, protector etc.

Note: In situations where a person in the community that was born male, yet identifies as a female, that individual will often take the role of a daughter, sister, aunt etc.

### **Uncle** –

An uncle often takes the role of another parent and mentor. If the father passes away, often times (depending on the age(s) of the children) the uncle will step into the role of the father for the children

Often times one's unique gifts will skip a generation and/or show up in a sibling. If the uncle's gifts are similar to the niece or nephew, the uncle will also step in as mentor/teacher on these matters.

If the uncle does not have children, or his children are grown, and his sibling(s) are busy with child rearing, the uncle will also step up in the care of their elderly parents and grandparents, their elderly aunt's and uncle's etc.

Also note, one's family in most Indigenous communities is seen as their entire clan. So, one's family roles extend to their entire clan camp as being a mentor, helper, teacher, protector etc.

Note: In situations where a person in the community that was born female, yet identifies as a male, that individual will often take the role of a brother, son, uncle etc.

### **Clan or Family –**

Some Indigenous communities have Clans, whereas others may have camps known for the areas they live from. Either way, these are seen as tight knit families. There is your blood or immediate family you are born into, your Clan or “camp”

In your Clan or camp, you were connected to by spirit, body and mindful of that area, all who live and grow in and around it, the needs and times best to go about.

There was not marriage within a Clan as your Clan is your family. It is a common spirit connectedness to creation, similar gifts, similar perspectives or scope of understandings etc. Still today where there is say Eagle clan members from New Brunswick to Wisconsin etc. of the same tribe or people, one can find many common spiritual and life scope of understandings, spiritual gifts etc. that are so similar in traits and ways you'd believe them to be related.

A Clan Grandmother from each Clan usually represented the voice of the peoples. The tribal councils were typically composed of these Grandmother's. The Grandmother's understood the teachings, needs of the community as they knew each individual well, and made choices that factored in the larger scale of maintaining the balance for generations to come.

### **Community Member –**

Could be one or more of some of the various roles such as: Story-Teller or Teacher, Hunter or Trapper, Fisher, Spiritual, Pipe, Drum, Medicine, Harvester or Gatherer, Warrior, Dreamer etc.

Community members engaged in healthy competition often to provoke betterment of whatever the event was i.e., best storyteller, best hunter, best at fishing, best at making baskets, best drummer and singer, best at sport type games, best warrior etc. Indigenous communities were always striving to be better day and night, yet there was no shame in not being good at something as each individuals' unique gifts were sought out and supported by the elders, the individuals that were the best at the time at whatever the task etc. would mentor gladly.

Community members were also role models, care takers, comedian's, the stern voice. no matter how humble the individual. All ages of community member's voices matter, and all ages are part of the community as there is not a community without each element.

## Traditional view before colonization (Continued)

- Mentality of humans as the biggest resource that you have.
- Solutions to problems already exist and there is knowledge of how to address it, it just needs to be present.
- Being aware of the existence of (tohi) balance.
- Treatment of the whole person and spirit this includes environment
- Walking with the spirit of TOHI
- 
- Living a life of purpose without having to search for the meaning of your existence.
- 
- The two main things that make you a human and what it means when you fall outside of these lines what happens and what it looks like when someone falls out of these two key principles of living.
- 
- How important land and environment not just the things in the environment but the output we as people give or don't give to the surroundings we are in matters a great deal.
- 
- Spiritual innate inherited knowledge, generationally brought an advanced spiritual connection which brought extreme intelligence.

## **Traditional learning and teaching methods used to treat the population in a traditional standpoint.**

Walking belts/ storytelling

The meticulous nature of the practice of purity

Keeping self well because every person is a wealth of resource to the whole

Nothing is a means to an end it is all interconnected every action carries a sequence of following events, intentional action of behavioral awareness.

Enjoying yourself and your job and being a contributing member of the whole

Take time to address and ask questions. Whenever, you do not know the answer being uneducated is better than being willfully wrong.

Everything has a price. Understanding that traditionally the payment was your comfort and payment could come from any type of payment.

Conditioning towards having making payment as a whole community

## **Soldiers to meet with men only:**

Changed dynamic of maternal to paternal – roles changed and respect, honor, importance of place within

## **Ceremonies outlawed:**

Disconnect and shame with what is sacred or special, diet changes, health weakened, loss of medicines, loss of medicine that comes in the times of preparing, planning, gathering, making and giving away

## **Residential Schools, Orphanages, Orphanage Trains, 60's Scoop**

- General daily and other ceremonies taken from.
- Time to heal body, mind and spirit. Brought back into a healthy balanced environment.
- Ceremonies done for the children that did not make it back didn't get to occur. No time for mourning, and time to let go of spirit(s).
- Teachings missed were never taught for many.
- Lost out on ceremonies the individual missed while away i.e., becoming a wo-man, one's gifts, water-fire teachings etc. done with them.
- Loss of cultural teachings, disconnect from elders, role models, mentors, ways of life, ways of being, understandings of world around, how to deal.
- Loss of identity, loss of unconditionally loving family, spiritual teachings and interconnectedness, language, cutting of hair, the uniforms they had to wear, various forms of abuse etc. Progression: Now loss of identity, loss of spirituality or connectedness, loss of respect for self and all the world around, loss of language and why it is important etc. Up to generational trauma, generational dysfunction, gangs etc.

**Sterilization Programs** from government, then Indian Child Welfare came into play with the removal of children.

## Systemic Insidious Trauma

Insidious trauma-

**Insidious Trauma.** *Insidious trauma* refers to the daily incidents of marginalization, objectification, dehumanization, intimidation, et cetera that are experienced by members of groups targeted by racism, heterosexism, ageism, ableism, sexism, and other forms of oppression, and groups impacted by poverty. Maria Root, who coined the term insidious trauma, described the concepts as follows: "Traumatogenic effects of oppression that are not necessarily overtly violent or threatening to bodily well-being at the given moment but that do violence to the soul and spirit. " ([Root 1992](#); [Brown & Ballou, 1992](#))

**Trauma-Informed.** A *trauma-informed* program, organization, system, or community is one that incorporates an understanding of the pervasiveness of trauma and its impact into every aspect of its practice or programs. In such settings, understanding about trauma is reflected in the knowledge, attitudes, and skills of individuals as well as in organizational structures such as policies, procedures, language, and supports for staff. This includes attending to culturally specific experiences of trauma and providing culturally relevant and linguistically appropriate services. It also includes recognizing that not only are the people being served potentially affected by trauma but that staff members may be as well.

Central to this perspective is viewing trauma-related responses from the vantage point of "what happened to you" rather than "what's wrong with you," recognizing these responses as survival strategies, and focusing on survivors' individual and collective strengths. Trauma-informed programs are welcoming and inclusive and based on principles of respect, dignity, inclusiveness, trustworthiness, empowerment, choice, connection, and hope. They are designed to attend to both physical and emotional safety, to avoid retraumatizing those who seek assistance, to support healing and recovery, and to facilitate meaningful participation of survivors in the design, implementation, and evaluation of services. Supervision and support for staff to safely reflect on and attend to their own responses and to learn and grow from their experiences is another critical aspect of trauma-informed work.

The term trauma-informed services was originally coined by Maxine Harris and Roger Fallot in their edited book, [Using Trauma Theory to Design Service Systems](#) (2001) and has been adapted by multiple writers and in multiple service settings. This working definition by NCDVTMH is adapted specifically for the DV field and incorporates some of the original elements as well as other elements and concepts critical to our work with survivors. Need for trauma informed care addressing the whole individual and finding specific person oriented care plans that address personal issue continuous and intentional resource intervention matched with behavioral modification. It is difficult to study for a test when the roof in your house has a hole in it and your home environment is not stable enough for you to focus and learn.

## History of trauma

Survival Mode – Chronic Diseases, behavioral, mental health and parental issues

Lateral Violence

Start of acclimation: the good things about introduction of metal tools, pots and pans

Resources and actual trauma and how things changed from Eurocentric introduction of tools to environment change from commerce of goods

Food source and homeland stability of resources

The loss from modern convinces losing the knowledge

losing the daily practice

1<sup>st</sup> known instance of biological warfare

1838 and the removal act of general Andrew Jackson

Blood Quantum

Boarding schools, Police, Courts, Jails

Loss of language

Fighting for culture and not being brought up in traditional ways but longing for that understanding.



-Like the Wolf, Bear, Spider and Ant Teachings: We rebuild, seek justice only to restore peace for the sake of balance – health.

-Culturally we are to come together, see for self, family and community: Our roles in and how we can contribute to care in the best way of our unique roles keeping true to self.

- When our old ones were initially rounded up to be placed on reservations, the people were heart broken to leave our beautiful seasonal camps, the histories there, the blessings that came in those beautiful places – Yet, the mindset was to persevere so the people could continue with the ways that was given by the Creator for the people, for the next 7 Generations to come. This meant the people had to adapt t what came to preserve our ways of life. That means the people had to continue on with the good ways of being and pass down as they could considering the next events that took place (out lawing of ceremonies and the other previously stated historical events that occurred).

# Accountability to self and to each other – as we impact the whole

Culturally the Importance of Individualism and Being a Part  
Identity VS False Face

## **Individualism:**

- All seen as unique individuals.
- Name, Clan Family, Tribe, Related Tribes i.e., community and one's role.
- Each has own: Colors, Song, Gifts, Clan Colors and Song, Tribal Colors and Song – and one's roles within that.
- The people even noticed each's unique style in basket weaving, quill work, skinning, war clubs etc.

**False Face** was seen as a trickster, or if individual not being self i.e., personality off etc. may become opening for bad spirit(s) to step in where the individual was not being true to self i.e., living best version of self as created to be is gift from Creator for the individual, spirit(s) could use one's gift(s) then.

### **Twin Spirits or Transgender, LBGTQ etc. -**

- Celebrated for the additional gifts they bring to the community.
- Accepted for who they are.
- Taught by those with the teachings on how to deal with the additional spirit.
- Expected to live as they are in a healthy way – life to go on.

often become compounded as they are stunted in their growth and development and become confused about their true self.

### **Twin Spirited –**

Today, those categorized as being “gay, lesbian” etc. in many Indigenous communities are seen as having both fe&male spirits. This as in your person has your spirit – in essence who you are, your origin and the being that moves on when you pass away. The Twin Spirited people are seen as having more than one spirit. (See “Spouse” role) as in marriage, when a Twin Spirited person gets “married” or joins a union with someone else, they already come with the fe&male whole being, so a greater medicine is seen in those matches on top of the natural medicine their being is, by having more than one spirit and their being complete with both fe&male. The Twin Spirited peoples are seen as sacred beings.

It is not uncommon for some Twin Spirited people to be born physically one sex, meanwhile the opposite sexed spirit within them takes over their personality: so, may dress, behave, have more innate draw towards the opposite sex they were physically born etc. This is supported and respected “traditionally” as what comes for one spirit to do or be is of greatest importance. Balance in all things are sought to be upheld; with a Twin Spirited person that is physically a sex, then the other sex must have just as much of a life, usually seen in one’s character being. Twin Spirited people can also be “fluid” in their sexuality, as in, there may be times where one day they are more female than male and vice versa.

## **Schizophrenia and Multi Personality's VS Culturally seen as Multiple Spirits -**

In Traditional teachings, we always seek to keep healthy: mind, body, spirit, and our world around us. As a people, we are spiritual people, so connected to spirits around and within us. Some are more spiritual than others, those may be the spiritual or medicine people. In our Traditional ways, we understand that some people may be born with multiple spirits, or spirits come and go with those with this gift in their life. Each spirit being, like you or I, has its own memories, lessons from, personalities and so on.

### **Multi-spirited –**

(See: Birth) during this individuals time with the Creator, it is seen as there was an agreement to carry this gift as a part of their life's journey, purpose or part.

A multi-spirited person would stand out to the spiritual-medicine-children-elder members of the community etc., and sometimes by their parent(s) as having more than one spirit with their being. The members of the community with the knowledge or gifts like the Multi-spirited person would develop a fast relationship with the infant-child-adolescent-teen-adult etc. and work with them to help the individual understand their gifts, how to get a handle on, have choices in their life, know the difference between bad and good spirits, what to do etc.

### **Childhood Dysfunction or Loss:**

Traumas tend to become complex and compounded as the unresolved issues spill into their various relationships in their life.

### **Relationship's dynamics:**

Changed to almost completely opposite of what once was. Lack of self-respect, healthy boundaries, learned dysfunctional behaviors, communication forms

### **Mentality:**

How one sits, look on face, carries self, hears, responds, see's world around, lifestyles, relationships, work ethics, aspirations,

### **Developmental Milestones in Comparison to Society:**

Adults lack even child life, relationship, daily tasks, self-care

## Synopsys

Through the various forms of devastating impact upon Indigenous Communities over the span of each generation up to today times, there has become degrees and depths of “Generational Trauma”. The impacts due to fur traders, governments, soldiers, residential school, incarceration, mental health commitments, experimentation upon Indigenous People. atrocities have brought Indigenous Communities to the current state of affairs today: in “state of emergencies”, high suicide rates, murder, murdered and missing, crime, addictions, domestic violence, child welfare and family services, educational systems failing as the issue’s are now complex.

ACE’s scores are a good predictor of what type of future is to come health wise. Findings show up that Native Americans or indigenous peoples on this continent show having an 86% rating of having over 4 points out of a ten point scale, the less points you have the better possible outcome the individual has of seeing obesity or alcoholism or heart disease, these are some things that aren’t first connected but through research have been shown to be high predictability.

## Stats

According to the most recent Centers for Disease Control and Prevention (**CDC**) data, **American Indian** and Alaska **Native** (AI/AN) populations had the second highest **overdose rates from** all opioids in 2017 (15.7 **deaths**/100,000 population) among racial/ethnic groups in the US.

SI, in AI/AN-

Suicide disproportionately affects American Indians/Alaska Natives (AI/AN). The suicide rate among AI/AN has been increasing since 2003

in 2015, AI/AN suicide rates in the 18 states participating in the National Violent Death Reporting System (NVDRS) were 21.5 per 100,000, more than 3.5 times higher than those among racial/ethnic groups with the lowest rates.

NVDRS data collected from 2003 to 2014 were analyzed by comparing differences in suicide characteristics and circumstances between AI/AN and white decedents. Group differences were assessed using chi-squared tests and logistic regression. Across multiple demographics, incident characteristics, and circumstances

AI/AN decedents were significantly different from white decedents. More than one third (35.7%) of AI/AN decedents were aged 10–24 years (versus 11.1% of whites).

Compared with whites, AI/AN decedents had 6.6 times the odds of living in a nonmetropolitan area, 2.1 times the odds of a positive alcohol toxicology result, and 2.4 times the odds of a suicide of a friend or family member affecting their death. Suicide prevention efforts should incorporate evidence-based

culturally relevant strategies at individual, interpersonal, community levels and need to account for the heterogeneity among AI/AN communities (3,4).

Stats cont.

CWLA 1958-1967 the Indian adoption project (child welfare league of America) “because the white men knew better”

22 treaties obligate health services for the recompense for land from 1778-1871

Snider act is a provision of health care from 1921 founding health care services to the Indian transfer act of 1950's

1965 SSA was amended to create Medicare and Medicaid to Indian Self-determination Education and Assistance Act in 1973. Later to be amended in the 1980's this allows for tribes to take control of federal programs that were being provided to them By the U.S. in carrying out its trust responsibilities.

1974 Indian healthcare improvement Act allow third party payments as a means to help supplement the underfunded HIS health system; This was made possible by the Social Security Act section 1911 to collect payment from Medicaid program.



## Stats cont.

In 1976 congress amends 1905 (b) of social security act to allow 100 % FMAP

This brings us to where we see a huge picture laid out in front of us, average expenditures per person in HIS health care is around 3-4,000 dollars a year. The healthcare provided through IHS is trying to address problems but consistent research shows that there are health disparities that are encompassing a wide range of problems within the overall wellbeing of the individuals served in this population.

The system is only funding around 50% for the amount needed to address the medical and mental health issue that is currently not being addressed at the level it should be, ACE's scores 4+ indicate strong predictors for health disparities. National rates for ACE score 4+ equal less than 20%, Indigenous populations experience 4+ at 86% which is alarmingly over 4x the national average.

(Bullock, 2002) Trauma, Stress and disease.

Depression adolescents have 2x the risk of Obesity (Goodman and Whitaker, pediatrics 2002;109(3):497-504

Depression itself as a risk factor for diabetes, (Talbot & Nouwen, Diabetes Care. 2000; 23(10):1556-1562)

Native American's experience depression up to six times as often as the general population. (Manson et al, in culture and depression, 1985)

2009 Recovery Act congress authorizes more indigenous Specific provisions and interventions to protect the ability to collect Medicaid revenue.

## Resources:

[HTTPS://WWW.CDC.GOV/MMWR/VOLUMES/67/WR/MM6708A1.HTM](https://www.cdc.gov/mmwr/volumes/67/wr/mm6708a1.htm)

ADAIR, J., & ROBINSON, W. H. (1998). *OUT OF THE FLAME: CHEROKEE BELIEFS & PRACTICES OF THE ANCIENTS*. TULSA, OKLA: CHEROKEE LANGUAGE & CULTURE

MOONEY, J., OLBRECHTS, F. M., & UNITED STATES. (1931). *SWIMMER MANUSCRIPT: CHEROKEE SACRED FORMULAS AND MEDICINAL PRESCRIPTIONS BY JAMES MOONEY. REVISED, COMPLETED, AND EDITED BY FRANS M. OLBRECHTS. [BUREAU OF AMERICAN ETHNOLOGY BULLETIN 99.]*. WASHINGTON, DC: S.N..

Bullock,2002

Goodman and Whitaker, pediatrics 2002;109(3);497-504

Talbot and Nouwen, diabetes care 2000; 23(10):1556-1562

Manson et al, in culture and depression, 1985

## Additional Notes:

(Slide #4) Our people have a story, it is a part of our history. Long ago we used to camp with the Wolves, walk with them, hunt with them, even talk with each other and understand each other. One day the Creator came and spoke, he said that we needed to walk our own paths. He said that we would always be sisters and brothers with each other, and as in siblings, we were much alike in almost every way. He said that what came to one, would come to the other. When one experienced a bad hunting season, or plant food season, the other did too. Like the wolves, my people also had values. Our teachings are of the circle ways, and with that, the circles within circles within circles, so the values go beyond the basic staple values.

Our staple values are “Wisdom, Love, Respect, Bravery, Honesty, Humility and Truth. For the Ojibwa, values are part of the spiritual journey ... not the destination. Values are an integral part of every culture. Along with a perception of mankind’s place in the universe and the individuals own personality, cultural values generate behavior. Cultural values create expectations and behavior patterns without which a culture would disintegrate, and its members lose their sense of identity and self-worth.” [Traditional Ojibwa values include a lifelong commitment to being good. \(native-art-in-canada.com\)](http://native-art-in-canada.com)

(Slide #6) The children were born at home, surrounded by love. In that the sisterhood, mother and grandmother, aunty and other female roles became stronger and the connection to the child, greater.

<https://www.facebook.com/thechangingwomaninitiative> Traditional Home Birth Resources,

[https://www.huffpost.com/entry/meet-the-midwife-starting-the-first-native-american-birth-center\\_n\\_5626889de4b08589ef4939e8](https://www.huffpost.com/entry/meet-the-midwife-starting-the-first-native-american-birth-center_n_5626889de4b08589ef4939e8) Doula Information. Throughout the pregnancy there was much interaction

supporting the pregnant mother and infant in the womb, there was the story telling, the support of good health for the soon to be mother and infant. Today it is through social service organizations, family services, Indian Child Welfare, and other forms of the system, if resources needed. Otherwise, the support typically comes from generational dysfunction, and those around not living in the best sacred manors supporting the spirit of this new being. Before there were songs sang to the infant in the womb, and throughout their upbringing. The infant carried close by in a cradle board, and later raised by the grandparents while the parents did the work the adults did for their clan families current and next seasonal needs. The children slept with their parents, yet always family surrounding them. Now tv and video games raise the children, schools, and the impersonal interactions.

(Slide #7) The children would play games like, "**Butterfly Hide and Seek** where we came with excited hearts free and feeling safe in their world. Singing songs to and for, learning the skills of being quiet and observant. Feeling our blessings big and small and realizing how they are all great. Learning the fragility of trust and the patients to develop, along with the rewards being of the blessings.

Butterfly Hide and Seek was a quiet game. Children were taught never to hurt a butterfly. To the Ojibwa people, it was considered a gift of good luck if you stayed so quiet that a butterfly would trust you and land on you.

Little girls played the butterfly game. One girl covered her eyes and sang a song. "Butterfly, butterfly, show me where to go." All the other little girls would quickly and quietly hide. The singer had to find them without saying another word. It was a game of skill. If you were observant, you could tell where people were hiding by the marks they left as they moved around."

<https://nativeamericans.mrdonn.org/northeast/ojibwa/butterflygame.html>

At bedtimes, our evenings were again of song, silliness but appropriate, games that played to trick were with good intent, and brought health to all. The games and songs taught also things like focus, short and long term memory, listening skills, how quiet plays a part or role, no matter how goofy one could learn to remember as is and not change what was, this keeping truth and the passing on so not to change, going to sleep happy, loved and more like with Sep. "**Sep: A Bedtime Story Game**

Sep was a fall asleep game, rather like a funny bedtime story, with a prize. After a good meal at night, it was time for the kids to quiet down. Sometimes the kids were so wound from the activities of the day that they could not fall asleep easily. When that happened one of the elders might say, "Let's play Sep!"

Sep was a silly game that everyone loved. It worked like this - someone would sing a song with very funny words. Without warning, the singer would suddenly stop singing and say, "Sep!" Everyone had to be very quiet until one of the adults picked up the song again. Any child who made a sound during Sep - the quiet period - was out of the game.

There was a prize for the person who stayed in the game the longest. During the quiet times, the children would fall asleep. Then the parents and adults could talk. In the morning, the game was completed, and the prize awarded.

Sep could be played quietly in one wigwam or could be played with the occupants of many wigwams at once. Because the wigwams were in a circle around a central open area, when the wigwam flaps were open, everyone could hear the silly songs, just as they could hear the night messages."

<https://nativeamericans.mrdonn.org/northeast/ojibwa/sep.html>

(Slide # 15) My people came from where our daily and nightly lives created learning, bonding, trust, responsibility, accountability, community partnership in caring for, seeing and noticing the world around, seeing in such a way for each other, that we felt each other and knew the difference in who was who, where everything had a song and came with such heart filled mindfulness and far more – to being ripped from, made mockery of that which we felt honored for, found sacred, even imprisoned for and worse. How does self-connect freely with when self has now an instinct built in that says, “I can get in trouble for” or “this is bad”. The reward system has changed for my people, into one like a “trained dog” from the residential schools and such places being of food, and foods that have brought upon physical, mocking and in long-term creating mental illnesses, to the spirit being impacted by the body, mind and the worlds around them.

(Slide # 16) Today the Wolves are hunted for only prize or show, in that their mate, families, and packs torn apart. The people have been hunted too, yet by the governments, for scalps, children taken, adults imprisoned, poisoned, diets changed and more. Though this and more, our reflection of self from the world around us, and now within, has changed our values, and the definition of our values. The roles and relationships have changed, how the people get along, find their mates, mixing of ways and dying off. Where they will have a wolf stuffed and mounted, they will have the remains of the people’s old ones they dug up, children they took and killed in their churches and orphanages on display in museums and in storage. Where it is a sport to hunt the wolves, it has been a form of comradery for the euro descents to shoot at my people while hunting or fishing, and legally get away with it, to hate upon, rally and hate speech. Where the euro descents are raised around these mentalities, my people are raised in a world where you are the hunted, the attacked, the dirty one, the whore, the drunken joke, the troublemaker up to something and more. The stigmas are taken deeply. There is a flea market near a reservation in northern Wisconsin, they have inside an antique gun for sale, and it has engraved upon it, “Indian Killer”. It is a gun that has a long knife attached to it near it for sale, it too used to kill my people and sister and brother tribal members. Can see the staining on the knife, from the blood of the people’s ancestors around this area. To be of the people today, go on as if we are all people, go into shop, and sure come on in. Meanwhile, watched like you will steal, and walking upon these guns...who collects this? What kind of people would see it as something to sell that someone may want? Who buys this and is not robbed of the rest of their day in thoughts taken? Yet my people should let go of the past, when it is today that many still are shot at, seen as and so on.

So many choose to stay with the people, those that choose to leave the reserves find, especially if raised on the reservations, it is hard to get by in the worlds surrounding. Near the reserves it is typically racist for the most part, not all, but trying to find a place to rent comes hard if native, trying to obtain a job and not be the token Indian, have ignorant questions brought and being left always feeling as an outsider or the odd ball out. When raised by the generational hand downs of the ones doing their best, from states they were left in before, and raised by those doing their best with the conditions they were in, coming from and facing and so on, the people are left with substandard developmental milestones, even atrocious milestones, when comparing to the people they truly came from. This is what we call innate knowledge, and generational traumas. Like the wolf my people will be, we have instinctual responses from our lessons to ensure the “never agains”. The instincts are becoming toxic responses to even normal life events. Yet, what has become “normal” for my people on average, is beyond dysfunctional and even abusive. Nothing good can spring from toxic fruits but poisoned fruits. The seeds of that tree of life and the fruits before that fall about and become a part of life in the nourishment of, has become so toxic that the tree and its fruits have become born from the beginning now toxic.

(Slide # 17) Due to the hardships and atrocious historic moments our people have faced, and face on the daily, it set in motion a form of “survival mode”. That mode is hard to break from as it shakes to one’s core, and to the ones that were living in survival times, that lasted for many generations. To be in a survival mode, you can see it in the animal world, where they will fight their own to get, even when there is enough, just in case hard times fall again. Now we see today lateral violence within our communities, departments, schools, leaderships and even families. This too has become a learned behavior, form of communication, as you will see people perk up for the gossip of putting another down, pointing out another’s downfalls and this deflecting from their own lives...a much-needed break as it should be. Yet the break needed is to truly detach from the dysfunction and to live and be surrounded by, as in our innate ways, the good ways of being and the good life, healthy minds, bodies, spirits, and the worlds both inner and outer around you. Now we see chronic diseases, as the impacts of generational traumas, from physical, verbal, diet, worlds around and more, our rate of mental health goes up. “Chronic disease has been associated with depression, which, in the absence of intervention, also can assume a chronic course”

[Mental Health in the United States: Health Risk Behaviors and Conditions Among Persons with Depression --- New Mexico, 2003 \(cdc.gov\)](#)

(Slide # 19) In our ways of speaking out upon, attending to, communal care and so much more, we would have night messages. We addressed right away good and bad behaviors and even publicly, as what we do, the person we choose to be, how we choose to respond or react in our daily impacts all even today. Our Web of Life also teaches us the interconnectedness and fragility of our impacts being beyond us. We did not turn our heads or voices from, it was our responsibility when we knew better to go to the family of, elders of, or address ourselves if our role with the individual(s) was to. In this we had many ways, Night Messages was just one. “**Night Messages**: Children were taught bravery, patience, and self-control from the time they were born. Sometimes, like everyone, they needed reminders of good behavior. The Ojibwa had an interesting way of giving reminders. They used night messages. At night, when the camp was quiet, grandfather (an old man) walked around the circle of wigwams. He called out messages. No names were ever mentioned, and everyone could hear him. His messages were a mix of announcements, instructions, and warnings. For example, he might announce that the men would meet at a certain place to go hunting when the sun came up. Or, he might say that if a certain young man was still visiting a certain young girl, it was time to go back to his wigwam. Or, he might say something like this: "A little boy told a lie to his mother today. If it happens again, he will be punished. We cannot have little boys telling lies."

<https://nativeamericans.mrdonn.org/northeast/ojibwa/nightmessages.html>



(Slide #22)

**Data Finder:**

2000 2005 2010 2017 2018 2018 (single race)

- Chronic liver disease and cirrhosis:  
27.9 27.4 32.1 39.5 42.4 45.2
- Alzheimer's disease:  
10.2 17.7 20.7 20.6 18.9 18.2
- Unintentional injuries:  
61.2 68.7 69.8 86.3 82.1 85.3
- Poisoning:  
5.4 11.5 20.2 30.0 31.2 31.4
- Suicide:  
11.9 14.7 16.9 22.1 22.1 22.3
- Homicide:  
8.2 9.4 9.0 9.9 11.2 11.5

<https://www.cdc.gov/nchs/data/hus/2019/005-508.pdf>

(Slide # 22)

**Cause of death Deaths Cause of death Deaths:**

<u>1980</u>	<u>2018</u>
All causes 6,923	All causes 18,847
Diseases of heart 1,494	Diseases of heart 3,394
Unintentional injuries 1,290	Unintentional injuries 2,122
Malignant neoplasms 770	Malignant neoplasms 3,144
Chronic liver disease and cirrhosis 410	Chronic liver disease and cirrhosis 1,149
Cerebrovascular diseases 322	Cerebrovascular diseases 687
Diabetes mellitus 210	Diabetes mellitus 1,060
Pneumonia and influenza 257	Influenza and pneumonia 428
	Chronic lower respiratory diseases 796
Homicide 217	
Suicide 181	Suicide 588
Certain conditions originating in the perinatal period 199	
	Nephritis, nephrotic syndrome and nephrosis 351

<https://www.cdc.gov/nchs/data/hus/2019/006-508.pdf>

## (Slide # 22)

**HIV/AIDS Rates:** <https://www.cdc.gov/nchs/data/hus/2019/011-508.pdf>

**Drug Overdose Death Rates:** <https://www.cdc.gov/nchs/data/hus/2019/008-508.pdf>

[Data Finder - Health, United States - Products \(cdc.gov\)](#)

### **Suicides:**

Violent Death: [Suicides Among American Indian/Alaska Natives — National Violent Death Reporting System, 18 States, 2003–2014 | MMWR \(cdc.gov\)](#)

Suicide Rates: <https://www.cdc.gov/nchs/data/hus/2019/009-508.pdf>

### **Environmental Health Impacts:**

“Environmental Challenges to AI/AN health

The 566 federally-recognized Tribes in the United States make up approximately 1.8% of the entire U.S. population. Yet this small percentage faces a disproportionate number of significant health disparities.

- 12% of AI/AN households in the United States do not have access to safe drinking water.
- 11.7% of residents of Native American lands do not have complete plumbing systems.
- Around 25% of Native American children and 20% of Native American adults are diagnosed with asthma during their lifetimes.
- 100% of U.S. government uranium mining is conducted on Native American reservations.
- Four out of the ten largest coal strip mines in the United States are located on reservations.”

[Office of Tribal Affairs Addresses Environmental Health in Native American Communities | Blogs | CDC](#)

## (Slide # 22)

### Convict Mentality:

- The gang mentality began infiltrating Native American Reservations back in the 1990s. And over the years their presence has grown here. But now they are recruiting members who are younger and younger.

“There’s nothing within Native American culture that connects to being a gang member. Part of the reason some of these young people in Indian Country move and embrace the gang subculture is because they’re disconnected from their own traditional culture,” Grant said.

<https://www.keloland.com/news/investigates/gang-warfare-on-native-culture/>

DIMINISHED SENSE OF SELF-WORTH AND PERSONAL VALUE.  
IMPLICATIONS FOR THE TRANSITION FROM PRISON TO HOME

<https://aspe.hhs.gov/basic-report/psychological-impact-incarceration-implications-post-prison-adjustment#II>

- Traits: Rehabilitate or Reoffending

Biological risk factors can be defined as “anything that impinges on the child from conception to birth” (Kaiser & Rasminsky, 2010). Many people would be surprised to hear that criminal behavior can be broken down and identified as early as conception. However, if we consider the fact that parents genetically pass on their prior behavior, we can try to begin to understand that parents who may have possessed criminogenic needs, could potentially pass on those traits that lead to criminal behavior. “Genes even help shape the environment. Genes influence how parents bring up their children; genes affect the responses that children evoke from their families and the others around them; and, as children grow older, genes sway their choice of companions and surroundings” (Kaiser & Rasminsky, 2010). Genes can define an individual’s ability to control temperament, impulsivity, low self-esteem, and a lack of empathy.

<https://www.police1.com/corrections/articles/6-traits-that-lead-to-criminal-behavior-QKg2lpUaZbdKL1ot/>

<https://www.britannica.com/topic/crime-law/Characteristics-of-offenders>

**Food for thought questions:**

- Our Old Ones, with an immense love, knew we needed our beautiful truths, ways to heal to truly be. Remember their sacrifices and sufferings as you make your daily choices. How can you be in a respectful way to self and those around you? How can you honor the Old Ones, self, and those around you in your choices, walk? By being in a truly good way we care for them, care for self, honor them and any future generations. How can you be in a truly good way in all your daily choices?
- How many “limbos” are you in? Where do you hunger to be? How do you see yourself getting there? What do you need to get there? What do you need to stay there and make a good life? How can you maintain a good life?
- Many before us were taught to hate self, kill each other. Progression of this cycle: Self worth has been impacted creating devastating issues. Find what is your unique beauty. How can you choose to be in ways that will bring that out in you and your loved ones? How are we hating self and each other? How are we killing self and each other, our identity, spirit etc.?
- Many before us were taken not know where they were, feeling of no control, and identities stripped. They were stripped naked yet born a modest people. Progression: We’re taking on the ways of the world around us. They were tortured and now we bully self and each other needlessly. We now kill self and each other in all sorts of ways and forms. We can now change this through our choices and examples. How can you do your part for self and the community around you?
- We once buried with love, respect, and beauty. We even took lives in a way of honor, respect and by need only. Progression: We gather without connecting to that medicine being or being guided by spirit to do so, we hunt and fish without care for life, and waste much of the parts of the being that could have been utilized. We’re now throwing ourselves into the graves with the diseases that could be prevented by choices, by killing self through food, material, and drug and/or alcohol addictions, and by suicide and murder. Some are even having engraved into tombstones gang signs. We are perpetuating this horror. How can you change this? It starts with each one of us.
- Grief due to loss of grandparents/parents/us today/siblings/cousins etc. loss in other way too by loss of values, unconditional love, morals, etc. This creates more losses, voids, perpetuation of bad choices in relationships etc. as it spirals out into our life and our hurts and choices. If you never truly had how do you know how to be better, what you’re truly hungry for and need? How can you stop this cycle? How can you make the 1<sup>st</sup> steps? How can you continue to make it better for the next generations through your daily choices?
- Grief also due to loss of community. As community was supportive of each person’s gifts. Community looked out for and did not tolerate bad behaviors, disrespect etc. Progression: A tolerance and numbness to the dysfunction around us. Putting down instead of building up and supporting. No stepping up in examples and by not standing by or with those in a disrespectful manor etc. How can your choices bring community back? How can you give back to the people and old ones before us that has long been hungered for, to be proud to be a part of one’s community, to feel safe and supported in one’s community by your choices and behaviors?
- Due to the abuse of many of the old ones before us they knew only violence, cruelty, hate, abuse etc. and no longer knew love. Dysfunction became familiar and love became awkward. This led to an inability to love in a healthy manor. What is love? How do we love in a healthy and respectful, honorable way? How can we love self? What choices could you make daily to bring back unconditional love throughout self, family and community, and create a place for self and all that dysfunction is what is uncomfortable again?
- The atrocities many of our old ones before us endured brought us to a place where many are afraid of being healthy, having a good life, being functional, and to love in a good way. Dysfunction became the norm, pain, sickness and death the norm. This is backwards. How do we turn this around? What is there to be truly scared of?
- The shame many of the old ones before us endured for being who they were created to be led to tremendous self-worth issues. Progression: Shame of our choices, stories. How can we change ourselves and break this cycle to see our worth? Be strong and proud in our truths now?
- Many of our Grandparents/parents etc. before us did not know how to express love due to the horrific ugliness they endured. Progression: Self-hate, hate of each other etc. What shows love to self and community? How can you break that cycle? When parents cause you to “hate” them due to abuse, what happens to those children when grown and have children? Do they know how to truly love? How can we love self and love our families in a healthy way? How can we break that cycle?

**IT IS OKAY TO CRY, GET MAD, BE FED UP. IT IS *NOT* OKAY TO STAY THERE. GET UP AND TURN IT ON ALL BY BREAKING THESE CYCLES.**

- Hurt people – hurt people aka what begins generational cycles. With that said let's look at the Tree of Life. Many of our old ones before us may have been removed but still were created as a tree of our life in our ways, knowledge, make-up, natural interconnectedness etc. It's still within. Find your unique beautiful truth, walk in it, trust self. How can you do this? What habits and choices would help you with this?
- We were and are a spiritual people in all aspects, every moment is ceremony. How can you treat your spirit and those around you and community in a sacred way?
- The Tree of Life grew into elders with the knowledge baring fruit or leaving behind the nourishment from their sacred being/manor in which they lived daily care for self and all. By drawing in and around them proper and needed nourishment, they were made of that nourishment, thus leaving only good things behind for us. In what ways can you draw in proper nourishment for mind, body and spirit? Even though many of the children were taken, they were still made of the nourishment that was left before them. To break the cycle how can you change what you nourish your world, daily life with? Or what cycle do you leave? How can you change and create your/our story?
- Forgiving the unforgivable. To forgive= To stop feeling angry or resentful towards someone or self for an offence, flaw or mistake. Can you forgive self now for not being able to see beyond due to not know any different? The pain you inflicted upon yourself or others? The mistakes you made and bad choices that caused negative impacts to your life or others? Could changing your story be enough for you to truly forgive self so you can move on and truly live now? How could you do this by making different choices? What do you need to be strong enough to walk through the awkwardness of the good unknown to break the cycles?