



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
OF IOWA**

SAMHSA
Substance Abuse and Mental Health
Services Administration

Indigenous Psychology Part 2: Finding of the Future

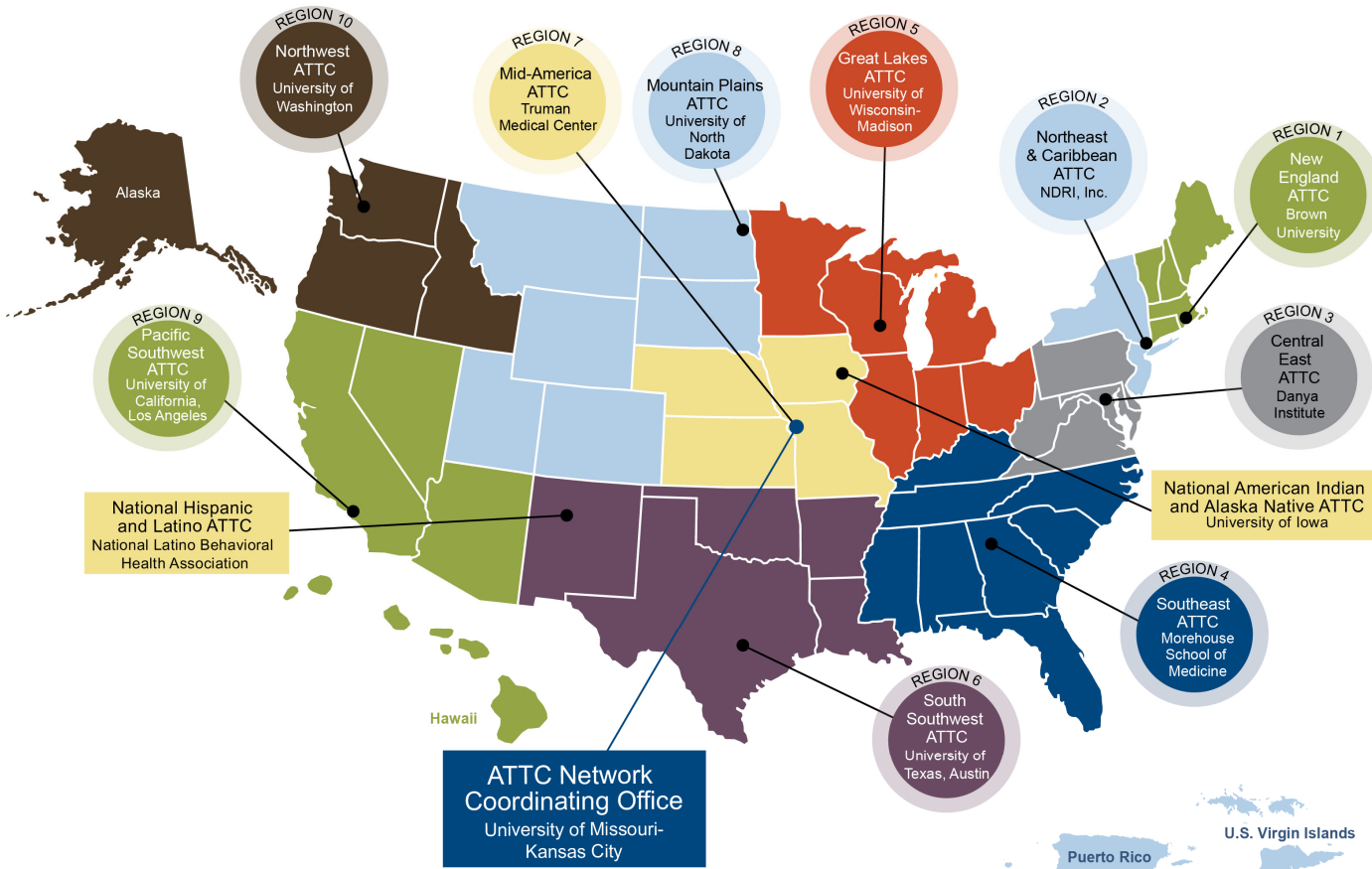
Keaw'e Bone *BA QMHP*
Theresa Sault-Brill *FVTC*

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ATTC Addiction Technology Transfer Center Network
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American Indian & Alaska Native Addiction Technology Transfer Center

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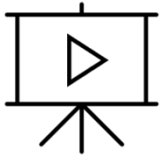
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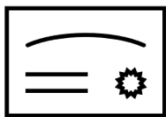


Follow-up

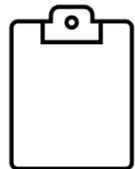
Following today's event, you will receive a follow up email, which will include:



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, 1st. Meskwaki





Today's Speakers

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

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.

Finding of the Future

- ❖ **Merging traditional and clinical models to treat indigenous populations.**
- ❖ **In Part 1: We shared what story is, history, and explaining the issues related to dealing with Indigenous populations and static 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 Indigenous perspective, resources that will help clinicians and community address issues aforementioned.**

Learning Objectives:

- Widen Cultural Knowledge in Approaching Cultural Issues**
- Implementing New Ideas of Behavioral Change**
- Redefining the Negative Aspects of Our Past Into Useful Tools to Approach treatment in General**

Interventions

- Don Miguel Ruiz- the four agreements , the three questions, the mastery of self, the voice of knowledge, the fifth agreement, Mastery of love.
- Don Coyhis and Kateri Vergez-White bison, Red Road to Well-briety, the four seasons.
- Structured programs that come from a traditional way of speaking on many subjects that can extrapolate data to see possible outcomes.
- Programs that allow creativity that also have a rich understanding of history, traditional practices and why those particular things were done.
- Acquiring community backing and support, asking the elder members of the community, what am I allowed to share? what is not is good insight to see how to reconnect with ideas? The practices and behaviors that were learned on a daily basis, What were tools used for specific life skills that built a great base for productivity in ones life and community.
- Making interventions with the purpose of having a good time and inclusivity instead of exclusion, needs to be abreast in all facets of the intervention, in other words seamlessly inclusive and excitingly reinforcing.
- When challenging ideas, start with ideas that are not something that most people would be upset about being wrong about. The idea of creating conflict for something meaningless is arbitrary and using this to pose questions of engagement for constant therapeutic dialog when engaging individuals in this type of intervention is key.
- EXAMPLE (of controlled conflict):
- Is helping others out a good thing? Do you like the way it makes you feel? Is that why you help others out?
- In succession allows for each response to be thought about in deeper understanding progressively.

You do not know everything.

- Learning that being wrong is ok it will give you a wider stance than opposition.
- Opening up, allowing someone to flow off of the understanding that they have and reworking the facts that they see as true; will allow the Person to adhere to new change easier than learning something brand new or completely foreign. We as a people have not done well historically with adaptation to diverse culture that seeks to destroy who we are. Who would in that instance?
- The beauty of owning this knowledge is that it is infallible when you hold this information and use it properly you are being honest and are not operating outside the bounds of what you know to be true.
- Development is a gift and if you can learn from, clients or community will give you a gift that changes you; if you let it, for the better most of the time. A broader worldview allows you to approach different concepts and situations with different perspectives.
- This means more thorough breakdowns of any problem and better thought out plans of actions.
- When you look at the knowledge you do possess and the knowledge that you want to obtain there is a clear line of progression that will continue if you stay within that mind frame.
- The indigenous populous deserves someone to stand up, help in the best way possible. meaning trying new approaches, going to a state in time when the whole of the population was healthy and looking at what was working for those individuals at that time and applying it to the present.

Epidemiology

- Calling things how and what they really are is very important.
- This is a disease, whether it be learned behavior or not this sickness breeds between human to human and has spilled over the realm of specie-to-specie interactions. Sickness has transcended to the whole of the environment we as people are influencing.
- The presence of this disease has been consistent within the population of humans for a great amount of time just how long is not known but it does consist throughout all of written history.
- Acquiring the disease or dysfunction is coming in contact with it and the new behavior being accepted as normal and okay to practice.
- Progression of sickness is that the person despite all the loss that comes from practicing the behavior continues to practice it.
- Intervention for this sickness is to change the entire view and inner look of yourself for what you as an individual sees as important and starting to keep this thought readily available at all times.
- Lastly is maintenance of this behavioral correction and is successfully done under keeping a strict and well balance schedule along with practicing work that me you feel good.

Indigenous Psychology: Reframing Our History

- Multi-generational Trauma and grief is present but there is also Innate or Inherited Knowledge. Indigenous People traditionally we were spiritual people, meaning we did not move camp, set up a lodge, name a child, go to war, healing, gather food or medicine; without first the guidance that comes from spirit. This is still a skill and a resource that is available if the person chooses to acknowledge it. This recognizes the presence of spirits and spirituality in Indigenous peoples but also as science has discovered how the brain interacts; different areas of the brain that utilize a process of thinking in the scope of spirit. This shows Indigenous people learn in a different style. A Learning style that utilizes spirit (bigger picture beyond one's self or state of community affairs) mind and body (anxiety, fear, sexual connotations, feelings and emotions) all come together to make a full spectrum learning skill.
- Throughout much of the traditional Indigenous communities' spirituality is the basis of perspective on all matters. No one being or thing is greater than another, and balance is of utmost importance. As seen in the beginning of life roles, one originates from spirit, then into body, and mind becomes a part of. This cycle continues throughout one's life and onto the leaving of this world.
- **Diagnosing in Indigenous Communities:**
 - illness in many traditional communities, illness has a life of its own that are referred to as spirit(s). Whether the illness is body, mind, or environment it is foreign to ones being. Living in balance is needed for the individual to thrive.
 - When someone has an illness, they see that as spirit, or could be feeding off the energy the person is giving it. Depending on how long that spirit(s) have been present, location, formation or damage done, all must be restored to their healthy beginnings.

Ghosts of Past –or- Spirits of Past

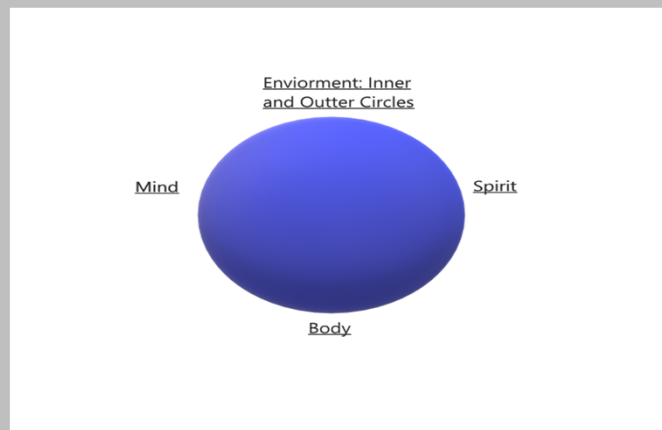
- *In our ways, we see the circles of life and the interconnectedness throughout – how all things come together, and how all is connected, and how one is not greater than another, yet together is as one.*
- Either you are in the light, or the dark. You are either with the flow of life or against. We understand that life's river runs from south to north. The grandmothers and the water teachings to the south. The north, the grandfathers and the old stone knowledge of the fire teachings. We understand the interconnectedness of all this leads back to life, death and to all things to Creator of all and his promises to all. One of these promises is the Suns coming of a new day, the light of life that feeds all, Sun and Fire. Without water the Moon and Earth Mother, all living beings have within nurturing no life can begin or be; both are needed, and both must be pure. We understand what circle you stand in or with; what existence is of a pure life? Is it flowing? Is it a toxic whirlwind that takes down much of that which is in its path? Have you become stagnant? What aspects of stagnancy becomes sickness or death of what is being diminished including one's whole self?
- When living in the past, we are neither in the here or now because we cannot be in the future, nor in the past. We are not of the circle of life today going forth in our paths, some call this "purgatory." Many of our people that are living in the past, trying to exist and maintain or function in their todays, will say it is like hell. Hell hurts all the same to them. What is one feeding in their daily life? if not what is before them, for the seeds of their future days? We live in the idea of the next Seven Generations. This meaning we must choose to live our lives for the reaches of lifetimes beyond us knowing "all is interconnected" reaches all. feeding the ghosts of the past or spirits that fed upon the atrocities or injustice that occurred; The person feeds the spirit their moments, thoughts, memories, lessons and more. People are giving away the precious gift of their todays, changing their future days into those filled with gloom and doom. Bad things that occur in the past that is no longer occurring or still occurring need tending to. When this is attended to healthy lives begin to heal and continue on their path again, where the path was blocked from growth before by these obstacles.
- To many, change is like death. People fear the unknown. If one stays in "purgatory" for long periods of time. Trying to step out purgatory and into the flux of life can be as scary as death itself. in our teachings we understand the cycle of life, birth, in one's lifespan there is death. after death, comes rebirth. They must see this rebirth of themselves as It is, a blessing and opportunity, to recreate oneself. The knowledge gained, to know they are safe now, wiser, and can step forward in life. As new life immerses that new life needs to be supported. They must support their new life in the teachings of balance by using self care, love and health in all forms. When one does better, they can then be better.

Cultural Approaches in Dealing with Trauma, Healing and Recovery

Reconciliation with Self

VS

Living with the Ghosts of Your Past



Invitation

- Having the person with trauma voicing the concerns that they have with the individual or the group or what ever has caused the hurt or trauma in mind and saying what has happened to them and telling the person or entity what ever it may be what is in the persons heart and is too heavy to keep ahold of.
- Hurt associated with this comes out in many different ways including latching onto anger.
- First have the person invite the cause of the trauma into the room and have the person have three things in mind.
- Inviting someone that they are thinking of, this could be someone that they love or have harsh feelings toward either way works the more immediate release for anger is the path you have to keep engaged and follow conversation for the person to obtain more than just release from the anger; **this can be counter productive if person is not thoroughly known by facilitator.**
- If it is a loved one telling the loved one in simple honest words is best and allowing them to have a response moment or asking person if they knew how that loved one would respond and sitting in the evolution of the conversation will allow the person to come to a more immersive understanding of the grief or want they have from this conversation, to be revisited and process at different stages if person wants.
- Lastly thanking the person or telling them that they appreciate them for coming to the space to hear the message that was needing to be said and release them from the room.
- CAUTION: please be aware of stability and if you are not a master level clinician approach one who is about the idea of sitting in if you work in a facility if you are not, be very careful about how emotional this highly charged technique is. it is good to have a "care team" or/of licensed Mental health professionals near or sitting in on this type of session as well as follow up for anyone who is undergoing this type of session. Massive releases can be damaging or feel very exciting and have a care plan in place for spending or any kind of big behaviors or gestures after this is to be followed up on closely.

- **Who and What Does This Serve, Feed, Connect or Align Us With:**

- **Spirit:**

- Spirit is fed by all of the following.

- **Body:**

- Diet, Flossing, Brushing, stretching, exercises, Practice in Purity.

- **Mind:**

- Feelings, Thoughts, Emotions, Reactivity, Chemical Correspondence.

- **Inner and outer circles:**

- Create your own environment, because your environment is what you're putting out; it is what you will see.

Sgadugi dikanwadvdsi –laws of Gadugi

- Gadugi-people coming together as one and working to help one another
- Strengthen one another with encouraging words in all that you do.
- Live and never give up on what you start.
- Be stingy with one another's existence, as a mother would a child.
- Like one another without conditions, admire one another.
- Treat each other's existence as being sacred and important.
- You all live, helping one another.
- In the mind and heart always the thought of working together.
- You all have strong conviction for and believe in one another.
- You all take responsibility for one another's wellbeing.
- Watch over and wait for one another.
- Live and support each other in all that you do.
- You all gang up on work whenever and wherever it arises.
- Live united, and as a team with one another.
- Visit one another with love, Locate and find one another.
- Live and be very skilled in all areas of life, be resourceful.
- Encourage and instruct one another in a gentle and thoughtful way.
- Think of one another in spiritual prayer and healing with medicine.
- Include everyone, all humankind; however many.
- Direct one another in the right way, without confining or pushing.

Working with the Individual:

- The Importance of Individualism and Being apart leads to **Identity VS False Face**. In the DSM-5, terminology would be seen as Narcissistic behavior, Borderline Personality Disorder or in the Spectrum of C-PTSD. Healing starts with **Reconciliation of Self, As a People and Community** the role as a person in the community needs to be corrected as well.
- Find lessons in trauma to become empowered by changes you make in daily practice, move on with the natural flow of life and have a restoration of balance.
- Accountability for Self care, Self love and self respect accompanying accountability to self roles in all aspects of one's life, balance, natural flow and cycle maintained and back to restoration. In our true and best self while on our paths we find our gifts on your own.
- We honor ourselves and each other not to lose ways of being, not having a big Ego or not actually honoring self or others.

Solution based at all times

- Understand where you are going you are first out of control if you do not know where you want to end up.
- Second if you are not coming from a solution base are you going towards a solution? everyone has their own understanding of where they want to be at the end of their therapy journey.
- Asking what they want may or may not be a regular practice, but to those that don't it's a report building technique that is very effective within indigenous populations.
- What does home look like to you? Is a good base to start from.
- When you are progressing towards a problem from a solution-based model you become aware of more ways to address the issue because it is looking at the problem as an equation that has a solution.
- There are multiple ways to get to this solution but as long as the work is put in and the right steps are made, thought out thoroughly as well as those steps are done with the right intention things will progress to a good spot.

The difference between honor and pride

- Honor is earned and can not be stripped from or hurt by anyone
- Pride can be seen as a good thing when at its root is classified as great pleasure from one's achievements, possessions, or status that others see as widely admired or coveted.
- Honor is an adherence to what is right or to a conventional standard of conduct. Other words- doing the right thing for its own sake.
- Pride can be hurt and if you become prideful you lose the spot in which people hold you to a high esteem this can be detrimental but knowing the difference is key.

Enjoying conflict for what it could be

- Enjoy it at an arms distance.
- Normalizing the behavior of dysfunction to placement of pairing associations with emotions that we associate with joy to palate the abrasion.
- Persons in sessions will be able to relate some social skills related to the problem that they are dealing with to address this type of malfunction. Using a conflict to walk through a problem that is arbitrary is a good resource.
- Controlling the skill by introducing small conflict and walking through Ideas by using motivational interviewing techniques on how to plan for these instances and showing how working through these conflicts can be seen in a different light, while showing an indirect path for modelling the behavior that they are so resistant in modelling or just have not put into practice.
- Conflict at an arms distance allows for us to be objective and it helps put you in a viewpoint to change how you deal with conflict when it is close to you.
- Use calm simple language, when addressing a behavior that is not consistent with healthy aligned thinking. ask them to explain it to you because you do not understand.

Health disparities

- When looking at health outcomes as a predictor and correlations of high levels of ace scores within a population and certain heart, cancer and stomach issues along with high rates of SUD and mental health issues that are trending with each other is a high indication of probability to come to fruition in the persons medical future.
- Healthy eating habits along with safe environment and following all the aspects of what it means to be the facilitator of good health with your own life, having a true understanding of origin and having a clear sense of purpose in life.
- Health disparities can only continue if we do nothing about them.
- “What has been seen cannot be unseen, what has been learned cannot be unknown. You cannot change the past, but you can learn from it. You can grow from it. You can be made stronger. You can use that strength to change your life, to change your future.”- C.A. Woolf
- When knowledge is past down unto the next carrier that carrier inherits the responsibility of passing that information on. One of those responsibilities is that it is your life goal to ensure the safety and security of the people. education and compassion are two very important skills that a carrier of uncommon and common knowledge must possess if they are to be effective in this goal.
- The more you are educated and aware of health disparities and potential health risks you may possess, the easier you can plan and implement for better outcomes in the future.

Cortisol

- The effects of high levels of cortisol in your system for long periods of time have a massive impact on our health.
- Fatigue, headaches, high blood pressure, high glucose in your system, weight gain, anxiety, depression, intestinal issues, ED, and irregular menstruation cycles among women
- Part of the reason for indigenous communities having such high rates of diabetes in this population, could be that it directly correlates with the side effects of having high levels of cortisol present for long periods of time; not just in childhood but into adulthood as well.
- The culmination of learned behavior, responses and conditioning in the direction of fear, as a part of every day life or an identity that is heavily tied to long seeded national turmoil and loss of land and identity. The prevailing education that your blood quantum makes you a fraction of a person. Finding out that you are part of one of the smallest, least talked about demographics within the nation that holds an entire history of trauma linked to the genocide and war crimes committed in procurement of land; while being reared in this identity of what makes you who you are and also hearing messages about romanticized views of spiritual connection and ideas of profound mysticism among a general population may cause a person to be in a state of constant fight or flight.
- Boiling down the idea that if you prepare for the future, when the future gets to you, you will know what to do with it.
- The way forward for indigenous peoples fortunately and some infortune is to look back not with hate or any other side variant of experiencing the trauma of past atrocities not to experience them and to be traumatized but to grow a new, becoming what our ancestors would want of us and taking that understanding that has been passed along for indigenous people to use to have that betterment.
- Looking through historical record for truth and seeing the beautiful sides of knowledge that has existed in this world for anyone to use, knowing how to treat one another as well as yourself and knowing in your heart and actions that you are doing just and beautiful work on the behalf of yourself and for those who have come before you and those that will come after your time here is gone.

Working with Vets and being able to release spirits and making peace within self:

- Individuals that start off with less can be dealing with less skills than others already, then experience trauma after trauma ensues. The individual becomes exasperated due to the lack of resource and skill availability, they struggle with from what occurred to them during active duty and from government interactions. These types of interactions and carrying the weight and severity of these damages often lead to legal issues, difficult diagnosis, spiritual connections broken and even suicide.
- Warriors traditionally were the only one's that had the gift of holding trauma without dysfunction. War was only performed in cases of necessity.
- Warriors were taught from adolescents in the ways of being a warrior how to control their power and anger.
- Elders of the tribe and Spiritual people were counseled with first, unless it was urgent, before sending out Warriors.
- Warriors knew who and what they were protecting. Warriors knew how to protect themselves and their spirit in war and ceremony. Warriors carried medicines to do so before, during and after to treat dysfunction seen in war.
- Veterans from government wars were also taken into lodge after to help heal self and deal with any spirits that may have attached themselves to the individual. Veterans also may have not mourned or released the loss of a brother or sister in war.

(LBGTQ2S)

Lesbian, Bisexual, Gay, Transgender, Questioning, Two Spirit

- The demographic dynamics of this community of people are to be client centered at every step and with the utmost respect at all times.
- Anyone's sexuality is not to be judged or diminished nor changed by anyone but that individual if they so choose.
- space, respect and time should be given to those individuals to do so on their own terms.
- There is a long history of trauma and shame associated with these wonderful gifts as two spirits and the energy they bring is powerful.
- Helping anyone within this community is a privilege that should not be taken lightly due to the amount of shame and emotional and cognitive dissonance that exists within so many communities related to this demographic community.
- The level of this trauma has allowed for people to abuse and misuse the energy felt by these individuals causing feelings of remorse, regret and shame and is the usual for these individuals in these types of communities.
- Protect that space and implement healthy relationship boundaries and allow for the individual to build their skillset of tools to be happy and comfortable with their own wants, needs and desires without the shame.
- Looking through the eyes of someone who experienced all of these different levels of distress, to confide and feel comfort when most places do not feel safe is a gift in itself.
- please be aware of the space you are in and allow the gift to stand on its own merit any time meeting with these individuals.
- Give them strength as it gives you good feeling to be present with someone carrying so many others bad energy they have wisdom and strength through their experience.
- Being able to stand on firm ground in who they are and what is needed in their life should not be negotiable it is a right and should be standard.

Questions

Citation

<https://doi.org/10.1016/j.jbusres.2020.10.037> Dark side of leadership

<https://doi.org/10.1016/j.hrmmr.2016.09.011> human resource management meta-analysis

https://actnext.org/wp-content/uploads/KDD_Polyak_et_al.pdf explanative resource for understanding how to read data analysis

<https://doi.org/10.1016/j.apnr.2005.10.004>Get effects of motivational interviewing

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<https://doi.org/10.1002/j.1556-6676.2000.tb02565.x> empty chair technique

[https://doi.org/10.1016/S0147-1767\(98\)00008-X](https://doi.org/10.1016/S0147-1767(98)00008-X) arguments in relation to Psychosocial

Project Ideas:

- Construction or Housing
- Wood Working
- Building or Designing Something They, Their Family, or Community Could Use to Help, Better, Heal or Come Together on i.e., an Obstacle Course in the Woods or along a Lake
- Gardening or a Green House
- Creating Support Groups or Talking Circles
- Community Justice Council
- A Community Facebook Page to Host Events, Volunteer Sign-Ups and Details, Cultural Resources – Stories – Traditional Crafts, Blog on Role Models, Surveys etc.
- Volunteer Women's and Men's Traditional Support Groups for Victims
- Volunteer Warrior Society
- Bringing Back the Traditional Toys, Games and Sports
- Making Traditional Clothes, Bags, Dishes, Baskets, Spears for Fishing, Traditional Mittens, Moccasins, Hats, Traditional Sports Sticks etc.

More Project Ideas:

- **HOUSING** – Environmental and Energy Efficient Home Construction
- The plot of land that is chosen to build the home on would first be greeted by the soon to be resident and builders alike. (Going back to the lands: *Reconciliation, Cultural, Land Restoration grants, Environmental, Environmental Educational, Construction Educational, Tribal Housing Needs, Bringing Our People Home etc.*) To assess the land plot, see what would naturally grow there, what direction the East and West is for front and back doors etc. Begin prepping the land for land restoration and future self-sustaining personal family or individual culturally fitting garden, water drainage to prevent black molds etc.
- Brief Summary of Impacts:
 - One reconnects with the lands, develops the understanding and needs of Mother Earth in their plot to best care for – this creates Indigenous reconnection to Mother Earth, healings, a place they are already connected to so in turn psychologically they can find their peace when looking out their window or sitting in their yard, gardening in their garden etc. Criminal Justice – Individuals and Families are less likely to leave garbage laying around, and care for their space in the community. The personal or family garden will promote a healthier diet, better food choices and appreciation – through this lowering the rates of diabetes, heart disease, short life expectancies, lower rates of ADD, depression etc. that are gained through the chemical imbalances and unhealthy non-cultural diets that have been introduced to Indigenous people’s today since the Soldier Forts and Tribal commodities. The individual or family begins to develop personal investment in their home and space by being an interictal part of their vision for their home and space – this creating a sense of independence, self-worth, feeling of value in their community, community support and being a member of their community through the relationships developed with those that come to help in the building through the various stages – thus bringing community together again.
 - Next to design the home based on the needs and budget of the individual or family. (Breaking away from a non-realistic materialistic world, learning to make healthy budget choices, taking pride in fulfilling needs and seeing the rewards in working with what you have and going from there. – This helps in the healing of one’s ego, sense of self-worth in what is real value, breaking the cycles of a false sense of what is success, educational in home design and construction etc. taking pride in one’s home due to being a part of the building and design from the beginning – thus resulting in better care of tribal homes, more likely to keep their tribal home free of destructive parties and mentalities, and sense of pride due to the feeling of it truly is their space – this being positively psychologically and spiritually impacting.)
 - Then the individual or family begins the steps of construction. Depending on their physical abilities etc. they are to put in (to be determined per case basis based on their work hours, having to care for a disabled relative etc.) X number of hours throughout the process of the construction process of their home. When possible, they need to have family and/or various community members come to help with the construction portion as well. Again, this reinforces the above stated benefits, along with numerous other positive impacts upon the individual or family, and community. There are also the educational benefits of learning the various stages and processes to construction – in this case environmentally friendly home building and energy efficient homes. This also supports Indigenous values and helps to create maintainability of the energy costs due to common low income throughout many Indigenous communities. The skills obtained throughout this process also helps the individual or family, and community members to develop job skills for potential careers if any parts of the process is something of interests to the individual participating.
 - The construction naturally goes into plumbing, electrical, weatherization etc. All aspects are valuable tools to help those involved through the process to develop skills.
 - From there comes the interior design portion. Once again learning budgeting, simplicity, personal investment in the vision and the impacts of seeing the vision coming to life. Due to so many atrocities, injustices, generational traumas and cycles of dysfunction – far too many Indigenous people are filled with hopelessness, therefore many will not so bother to bring to life their dreams, or worse – don’t even dare to dream as they don’t see hope. This creates or feeds existing depression, self-worth, addictions, victimizations, suicides and so forth as Indigenous Communities have the highest rates of mental health, criminality, victimization etc. It even negatively impacts spiritual and therefore physical health. Once again, an individual or family would be less likely
 - Hours throughout the various stages of this project can be also done by those that are victimizers in the community on specific days as rehabilitation, community service etc. Hours on other days could be done by victims (past or current) as therapy. Elderly in the community could also put in hours to help connect the elderly with the community again, help the elderly to feel needed and useful, and for other therapy purposes. School age individuals or groups on separate specific days could come to put in hours during various portions of the projects to learn skills, get a taste of the different aspects from land restoration, gardening, home or building design, construction, and interior design etc. This helps school age individuals to know if they like something for a potential career or not. If they choose to continue, they could potentially obtain some college credits while in High School, develop a resume and references – thus helping to secure a more successful future for Indigenous Children.

Childhood Dysfunction, Loss or Suicide:

- Traditional Ways:
- In rare incidences of child abuse/neglect the child was taken and given to a family member or a couple that could not have children that was a good fit. Also, the parents were dealt with.
- With loss and with rehoming a child: There is ceremony done where the individuals sincerely took the child in as their own roles now as for all.
- Any and all healing was done, ceremony to see what spirit saw as needed, mourning time allowed, and then natural healthy flow of life then went on.

Traditional Adoption – No one goes without.

- When working with children, youth, young adults, or even adults or elderly – that lost family due to dysfunction or abuse: As working with healing the individual in the wounds that occurred, and the losses of ceremony and normal healthy bonds that they lost out on, it is often good to bring about the suggestion they open themselves up to putting out their offerings of Aseema or tobacco for connecting with Spirit in helping them find the missing family members they should have had. To think on ceremony, roles, and how they can be for their family now, if they have made once since, as their children may be missing them aunties or uncles or grandparents or so forth. To see finding who in the community could be a good fit as their family now. To understand their part in a healthy way, and the new family's roles for them – as our communities are our families traditionally; from clan family to as a people our sisters and brothers.

Depression, PTSD, Suicidal Ideology, Human Trafficking, Abonnement, Neglect:

- Seen as a ghost haunting them. Ghosts are dealt with through ceremonies.
- Any additional council and teachings shared pertaining to the reasons the individual is being attacked or haunted by their past events.
- Diet considerations along with medicine may be given, with lifestyle changes needed to support the return of their sovereign self and healthy balanced toward natural flow of life.

Understanding true warrior mentality

- Explaining the difference between holding honor and choosing dysfunction.
- Finding the good in the bad with the past
- Owning ones own ugly history
- Not glorifying the hurt that you have caused
- Understanding the walk of change
- Finding new ways to help and not hurt
- Looking at the way you want your life to end on your terms
- Finding strength in good works
- Finding the opposite and doing the opposite and taking honor as you go
- Feeling uncomfortable about you negative past
- Feeling comfortable about having love in your words and actions
- Learning how to use words not violence for change

Traditional Brotherhood vs Gang Mentalities:

- The young men and adult men played games like Lacrosse. This reminded us of our creation story, brought together brotherhood, the exercise also brought training for our warriors to protect the people. We came together with other clans to play, and even other sister and brother tribes. To be a front player was just as important a role as a background player in the game. As with the wolves, not always was the best the best of, and that was okay. “**Lacrosse**: Lacrosse was played with two poles. At the end of each pole was a piece of net, shaped like a basket. The object of the game was to toss a ball back and forth and catch it in the basket at the end of your pole. Although you could not touch the ball with anything except your net, you could use your pole to hit another player. You could trip players. Lacrosse was a rough game. It was a warrior's game. It was also a national game. Village played village, while onlookers cheered for their favorite teams and booed the opponents.” <https://nativeamericans.mrdonn.org/northeast/ojibwa/lacrosse.html> Today the needs seen, and only resources there seems to be to the people to “come together” or feel protected, who and what the threats are and so forth, has brought gangs and gang mentalities. “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/>

Schizophrenia and DID (dissociative Identity disorder):

- *Traditional Ways:*
- Medicine, Spiritual Person or a Dreamer would be sought out to see if the individual has multiple spirits.
- spirits are looked into to see who they are good or bad, what are there roles?
- The individual and those closest to the individual are counseled on how to work through living with those spirits. The individuals' gifts and how to go on living their best-balance.

- **Disabilities:**

- “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 \(cdc.gov\)](#)
- What is NOT being taught and leading to criminal behaviors.
- <https://www.entrepreneur.com/article/251010>

CULTURAL BELIEFS AND PRACTICES:

- In most Indigenous ways no one is seen as disabled. It is taught that the Creator makes a way for each living being to be able to be in balance with all. With that said, if one has a disability of some sort, that one also has an ability that is unique.
- The ways gone about working with the healthy development of a gifted individual depends on the Indigenous Tribe, as each are unique in their gifts, potentials, knowledge, practices etc. Plus, each individual is treated as just that, individual. So how one goes about working with an individual also depends upon the age the disability occurred and how it came about. In traditional practices, Spirit(s) are always utilized for guidance.
- Needs are assessed i.e.: a crutch, more time, to have around a certain person they connect with etc.
- Then to work on finding the interests of the individual. Many who are “disabled” through “mental retardation” have a shorter attention span as whatever it is does not resonate in the world or scope they are processing from. Yet, that individuals’ entire brain, nor spirit is wholly impacted, so to help develop the portions that are healthy and connect with the individuals focused interests.
- It is found that those with this unique gift are often extremely pure or innocent. It is also found they can absolutely focus into whatever of interest (new or old) and be highly advanced in that specific scope.

- **Residential Schools, Orphanages, Orphanage Trains, 60's Scoop:**
- Many of the patient's will then hold onto the ghosts of their past and still cry over the spirits of their classmates and for self as inner child them is still in the mind, wounded from traumas of the past.
- Traditional Approach:
 - Ceremonies
 - Time to heal body, mind and spirit. Brought back into a healthy balance.
 - Ceremonies done for the children that did not make it back. Time for mourning, and time to let go of spirits.
 - Teachings that are missed, rectified and taught.
 - Ceremonies the individual missed while away becoming a woman, one's gifts, water-fire teachings done with them.
 - If older when help finally is obtained: All the above and ceremonies to see them mourn for other classmates. Classmates may still need ceremonies or council to let that child's spirit go. Guidance from spirits to see suggestions of involvement in activities of empowerment such as planning and teachings. It is no longer outlawed to bring cultural teaching and education together in a safe environment within the community.

• Residential School and the Generational Trauma

- There was so many forms of trauma and loss that occurred to those that went through residential school, church school, orphanages and so on. To those that didn't have to go because they were a bit older, to the parents, grandparents, and later to the children that were raised by, due to in those times there was not much for an understanding about what really happened, nor was that generation raised to talk on such things, or how to talk on such things, nor was there much for resources to get help on such atrocities.
- Many missed their rights of from child to becoming: the lessons and medicines that came, and how beautiful. The bonds with those that would have been a part of that ceremony for them lost and far more. Meanwhile, they instead were experiencing rapes or witness to and feeling helpless. Many raped on their Moon Cycle, and boys raped also. They experienced putting down, blame, manipulations and by spiritual people or supposed to be, by adults, those who are in positions to help like soldiers and government officials – this violating trusts and changing who one might run to for help or will at least embrace. Many also witnessed or heard the last cries of children, and many multiple children's last cries as they were beat to death or left to die due to sicknesses they obtained. Their hair was cut, their connection to the teachings through the languages meanings taken, food was used as ploys in if good or bad, strong feels associated with foods, and the foods finally given when starving was typically bad for their systems i.e., breads and other cheap cost-effective foods, potatoes, dairy and so on. When starving, and you can smell food, strange to you or not, and are deprived of, then finally can have, it tastes so good, this impacting the neuro wiring and spirit to appreciate even more. Then when the children made it home, the people were having similar foods as they came in the form of rations. This creating so many health and mocking mental health issues like diabetes, heart disease, fibromyalgia's and loss of motivation etc. This history and all its impacts we could go on about – what is important is how to work with those that grew up with those that attended or were raised by those that attended and experienced atrocities or they themselves as it has impacted generationally now.
- Many times, if the elder or individuals impacted will share, there is been a life of guilt or shame, due to the passing on of the abuse that was experienced. This is something that must be worked through, while learning how to handle in a healthy way.
- If the individual will share some of the stories where they aren't able to get past what happened to other children, many times the spirit of that child gets pulled and brought back, the individual must learn to let go, so that child's spirit can go on as well – this including the version of their child spirit that was wounded and learn to heal their child self that was deprived of, and what were they deprived of.
- Sometimes, the children they are holding onto, remains were never returned home. In these cases, ceremony might need to be done for that child, but 1st seen through ceremony what all needs to be as spirit guides the people.
- Working with the individual, it is best to not only learn healthy ways of responses, letting go of past when they did not or were not in a way to handle life healthy, letting go of the children that are gone and no longer suffering, but also, to see if they would like to get back what was once taken, while healing their inner child like: becoming a part of the repatriation to bring children's remains home, or part of the school system in whatever capacity to bring back the Traditional ways of having elders and adult family members as part of the daily learning activities and education being combined with culture and becoming wise to the ways of the worlds around them, as our old one's did so they could make the treaties they did, bring about the youth centers and elder centers and other resources many have today. Or they could be attending and helping to bring together the coming into young adulthood ceremonies to take back and so others are not missing out on what they did – one is never too old to go through this ceremony and heal that age of spirit within that is still in mourning for. Many unhealthy relationships formed due to the need for feeling of safety and affection or care when their worlds were so scary due to what the individuals, they themselves had gone through and missed in healthy traditional courtship ways. With rapes combined, tools to numb and so on, made for the odds of relationships to become toxic or abusive. So many of those that were affected by the impacts of residential schools and so forth, could also help to create or teach or be a part in groups that teach and re-instill or, if lost to the people, help to find the teachings on how do we respect self and others, have healthy relationships, when and how and so on.

Losing self to past events and how one can get self back.

- Due to the changes that occurred to many tribal people and communities, with access to teachings, healings and so on, and therapists that are trying sincerely to help so many with complex and compound issues, and so many patients from various tribes – due to many therapists are not spiritual or medicine people, referrals or suggestions of the individual in finding one of their elders, medicine people, spiritual people or dreamers is best. To still be open to the individual coming in for therapy throughout or as a follow up. Yet the therapists can also suggest that the person find the circle teachings of their tribe, some starting off with a teaching many share today of the 13 grandfather teachings: This about being honest, humble, accountability in self and one's life and so on. So, utilize as a mind mapping tool in gauging and reflection for the client or group to see how is self in all aspects of their life. In hopes to empower them and bring safety in their strengthening of weaknesses where one might have for example, due to sexual abuse. To use to weigh out if the suspected off balance or dysfunctional individual(s) in their life circle is healthy in the various ways one should be to self and to those and the world around them. Then working on how to deal with that, weigh out if concerning and so on.
- In Traditional ways, we always try to get the people back to their normal healthy life and way of life (return to the circle of life and of the people). When working with the patient on how they can, what is normal and healthy, uniquely them, what is the barriers, why, needs, what can be done, how to dream for self again and become a part of their life, family and community again.
- Later I'll share 2 mind mapping cultural tools that therapists can use with or give to their patients, one is for mind, body, spirit and world around. The other is a web to track one's life forward and back, if need be, and to see how all impacts, as everything connects throughout life, development and their world around them.
- When an individual or group loses self to past events, again other spirits that are not good can come into play. We begin to see that false face, behaviors, personalities or choices that individual, or group would not have chosen or been like before if the traumas did not occur or have been dealt with. When they are allowed to dwell on, take to much time with carrying the darkness that came upon them, their behaviors, responses, relationships of the various sorts, family connections and successes or growth becomes impacted negatively – soon they start to resemble what psychology would call a narcissist: As they will listen to see where other's aren't perfect, throw in faces later or put on to others, another's mistakes or imperfections, blame everything that happens on what happened in the past or another, go off easily where others would not typically respond in such a manor, feel they have a right to go off because you touched on a trigger they have, and use abuse they went through as an excuse to attack or not deal with life, people and so on even into their type of parenting.

Seventh Generation Prophecy

My people also have a Seventh-Generation prophecy. In that time, we are in. Not all will be of the Seventh Generation in spirit, mind, and body resonating. Either way the people face the same hardships from the get-go. Yet, those born of will face many tests by the bads, be it dysfunction around, from within as one's programming and the physical health we have developed from generations of hardships and atrocities and diet changes and so forth, to even spiritual. The Seventh Generation has their life walk cut out for them in having to over come all that which their ancestors could not, did not, and those today are not.

- **Seventh-Generation Prophecy – Life work cut out:**

- Many of the people today want to know their “gifts”. It is not for us to tell them, no matter what we do or do not see. In the ways, they are to face self, to go out and connect with spirit, and to find on their own, come back and work with their teachers throughout the steps of their life, and go back out each time reconnecting with spirit and facing self. They are to develop their gifts and relationships with spirit(s) on their own, and at times with their teachers through stories and lessons shared.
- One's gifts is only a part of their self. In order to come to the place where our gifts become to a living part of us, we have to first, and throughout, live the good, healthy and balanced life. That means all aspects of oneself and one's worlds – this through our choices throughout our days and nights, our inner thoughts, and how we respond and react throughout. As the good spirit worlds are each in their places, levels or energies, so is the bads. In order for us to connect, we must make ourselves, our world's both inner and outer in those good and healthy, pure of and with good intent ways to meet or connect to. What we cut corners on, feed into live, practice, consume in any and all forms be it thoughts, t.v., music, foods, attitudes, with our time, our choices and so on is what we are building our connections to.
- If one does not constantly face self, be about their betterment and growing – so to recognize or find their lessons throughout their daily and nightly walks i.e., lives – in our ways, they will continue to cycle on their lessons until they get them and do right by. Who and what is in our circles can be hit by the lessons, as the Elders would say, “If you do not get the lessons, sometimes it will impact one of your loved ones, and by watching and having to be there for them, you will finally see”.
- If the individual or group is mixing of ways, or off balanced by only caring for parts or aspect so their life yet thinking they can get away with until told better, then the lessons, the gifts etc. can be tainted or mixed as what it is that is brought in and fed in that circle where their gifts lay. We nurture our paths with our very thoughts, choices and beyond. What we feed our selves and lives and worlds around us, feeds all that is within. With that can come confusion in messages, dreams and how things came about etc. That confusion can lead to one's distrust or disconnect to self, their gifts, and ultimately spirit and the worlds around them.

Fighting for your spirit, who you truly are and what you are really about.

- In Traditional ways, when an individual, family, clan or community of people go through an event it was to be dealt with before life could go on as normal.
- 1st safety and health of all involved was checked. If any needs immediately, those were tended to.
- Then councils were had to find the lesson's, mind you there was always contact with the Creator, Spirits and Old One's in aide to ask for help, guidance etc.
- Those involved in the incident were then addressed concerning needs, lessons etc.

- Now if an individual kept holding onto the event or past, it would be seen as, in essence, holding onto the energy or spirit of that. With that spirit that fed, fed off of or nudged the incident, it will continue to haunt the individual(s), this can change the individual's spirit as the bad spirit(s) attach or follow – including the individuals dreams, thoughts, daydreams, focus and so on as that spirit is with them tainting and weighing down their natural free spirit.
- If allowed to go on, or the individual is not able to let go of the past incident, their personality, life walk etc. would be noticeably changing, this is not as Creator intended for the individual's fate, so now a fight for their spirit. If the individual went away from the initial advise, they were on their own to fight for their spirit they have been giving away, as they have given up their direction and focus by feeding into the thoughts of the past and not coming back t the present.
- When we move on in a healthy way, we can speak on the past, but it is different as it is not one that taxes heart, body, mind or spirit – as it instead is spoken on as a place of wisdom, aka empowerment in sharing.

When facing our pasts, our reactions to and stepping away from the darkness and into the light of who you truly are.

1. **Recognize** – What happened in your story, how it came to be up to where your life is today, how did you react through life, what choices did you make? What can you do now instead?
2. **Acknowledge** – How you learned bad, disrespectful etc. behaviors? You now know and can change making you empowered. How will you behave differently now that you know better?
3. **Forgive** – So you were cheated. Should you continue to cheat self and those around you? How could you gift self a better way of being, so you don't find the need for forgiveness? How can you gift those around you a better way of being to and around them, so they do not need to forgive you?
4. **Change** – How can you change and in what all ways?

Trauma Response and who does this serve.

- Triggers Traditionally are seen as weaknesses. Weaknesses are openings due to the unbalanced strong unhealthy responses that typically come in effect of. Often times individuals regret or find not the fruits of what they hoped for come from how they responded or reacted.
- Our Old Ones, Elders, Spiritual People, Medicine People and so on would often times notice our triggers or weaknesses. In our ways, Traditionally, we were to be honest with self and notice ourselves, if we were not able to overcome the weakness, we may seek help or counsel. Often times bad spirits play upon triggers, testing the individual or group to get them to go off path or become set back in their spiritual growth and whatever it is that is a part of their gifts, be it a hunter, trapper, or even one of our story tellers or medicine folks.
- Many times, our warriors, medicine, spiritual and other people, would be put to out to sit with self and spirits to face self and deal with their triggers or weaknesses.
- There are stories where an individual would prepare to stand against a bad spirit or great being that was bad, some tricksters and others far worse. They would have to 1st face themselves so the being could not use anything against that individual to throw them off or weaken them.
- Time came and the peoples learned there would one day be a spirit war, the peoples of that time would be caught up in the middle of that war for this earthly place and the spirits within it. They spoke on the magnitude of the bad behaviors, disrespect, lost spirits and so on – and in order for the people of that time to get through, they must face self, walk their best life in a good way truly, and control their inner self dealing with their triggers or weaknesses.
- We are taught that when an individual is about to receive a life lesson that would further them along or enlighten them, or a gift or one of their gifts may progress to the next steps, or they may be about to unknowingly positively impact another in their daily path or their children or siblings etc., that due to the teachings of balance, depending upon how big the impact = how strong the bad being would be that would try to detour the individual or group ie put them to the test in life. This means bad things could happen, thoughts that come could trigger, bad dreams or misleading dreams feeding one's ego if wounded, treatments by others could set one off, and we are to try to go back to the center of all, the Creator, and follow the teachings on how to deal, or how to let go and see that which is not ours, how to cleanse self of, how to respond or not respond, where our place in essentially. Safety 1st always, to keep the peace in self, our homes, our worlds.
- With that said, to empower a victim or even an abuser that either is struggling with their triggers, we have to work on 1. What is the trigger(s). 2. How to respond. 3. How not to respond. 4. See through – ie what would come from both healthy response and what comes from the negative, so choice becomes clear and focused.
- In our Traditional ways, we are not to have attachments, and know that we truly own nothing and no one. We have obligations to our Creator and our creation. So, if being triggered, what is it we are holding onto, so spirit is not attached to this world's hardships, and is free to be connected to the good spirits around.

Self care and protecting your spirit.

Sometimes there are bad spirits that try to step in and use the individual as a host because they do not or no longer have a body of their own. The individual must be taught to learn their own healthy boundaries, self-care and one's path in life must be cared for 1st also, and when and how it is okay to allow the other spirit(s) to share or help the people, how to shut them out of their life, how to reopen self when certain one's may be called upon because the gifts that spirit brings that is needed at the time and so on.

The individual has to live a life free of anything that disrupts their health – they must take care of their self in the best choices and ways, they must keep their self-interests at bay and always stay pure of spirit, mind and body. They must obtain their proper rest as their body and mind can become over worked processing so many chances from each being's different (what some call "vibrations").

Today, many that either have this gift, or are suffering due to "picking up on" the bads around them, or even goods, may often confuse what's coming to them as self. The brain has to process what messages they are getting, and depending on the form of the messages, the gentleness or the over baring, the kind, angry, scary, sad and so forth, the body responds with the chemicals that would naturally feel in response to the thoughts about it. Over time this can create health and neurological health issues, as these chemicals are strong. The individual with need to tend to the spirit(s), decipher if good or bads, know that bads do give "nuggets of truth" so that can confuse an individual. Sometimes the bads even share their gifts, and the individual has been relying upon those gifts as if their own and has to let go and relearn or learn their own gifts. The goods also share their gifts, but it is to help.

Meanwhile, the individual must obtain a healthy balanced lifestyle. Must avoid dysfunctional people, redefine what it is about them they believe they are as a person i.e., their character; how does that look in various setting, and what supports being that person, and what doesn't. They must take self-back, and learn how to maintain self, who is self, and then be able to identify when other spirit(s) come. They must learn their barriers, how to create and maintain those, how to respect self so spirit(s) must respect their being. They have to live this in their daily life walk. They must keep conscious of their thoughts as they come and get themselves back on path of what is the focus they choose to be focusing on. It is good for some to keep a journal of times spirit(s) talk with them, what they spoke on, what the spirit felt like, what worked to keep it at bay, what didn't, what worked to get their focus back – as we know bad spirit(s) will play on one's weaknesses, so through this the patterns, like our warriors search for, is found. The individual can work on their weakness or vulnerability, address these issues they're having, and use truth to empower themselves from the bad spirit(s).

Smudging helps, clean, dust free, clutter free, attachment free, organized environments. Healthy clean cultural diets. Must help to heal brain and organs that were activated for prolonged periods due to the toll taken from the encounters the individual had i.e., was is scary, sad one's, consistent and persistent one's etc. They may need ceremony done to get rid of a spirit(s), and or medicines for protection as well.

Resources:

“school-based programs that focus on individual life skills development and interpersonal social emotional learning programs to promote healthy relationships and conflict resolution might address the higher occurrence of intimate partner problems and arguments preceding AI/AN suicides”

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

[Preventing Suicidal Behavior in American Indian and Alaska Native Communities: A Health Equity Issue | Public Health Grand Rounds | CDC](#)

<https://www.ruralhealth.va.gov/docs/webinars/richardson-cultural-sensitivity-062712.pdf>

Dream Catcher Mind Mapping Tool

(A cultural tool that touches on developmental life stages of self, addressing the differences in a cultural healthy way of life vs. the dysfunctional cycles brought upon by generational traumas and dysfunctions, along with some support services for prevention, and reconciliation of self through mapping one's traumas. It could help individuals put their finger on their part or current issues, and therefore needs of support. It shares some support resources. So, through education we can prevent repeated cycles, and encourage healthy lifestyles. It is also to provoke conversation that reinforces healthy choices and their impacts vs unhealthy and its impacts, and how to find our place as a role model in our daily walks.)

4. <https://www.simplypsychology.org/Erik-Erikson.html>

6. Wellbriety Life Stages

https://www.youtube.com/watch?v=u_ZQqGcl5b0

7. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3854993/>

2 In the Beginning – The Creation Story – Your Creation Story – The Dream – The Web of Life



1 – In our Creation it is taught that we first have a Counsel with the Creator of our Universe or World. It is there that the Star Nation, Grandmother Moon, Grandfather Sun, Mother Earth and the Spirit Door is present in our Counsel with our Creator, hearing the Creation of each Individual, Preparing to Support and Nurture that Individual's Life.

(Insert a link to Creation Story Teaching)

2



2 - The Creation of your Sacred Hoop. It is there that the Individual chooses their Roles, their Purpose, their Joys and Excitement in getting to Be A Part of this Creation that too was once just a Vision or Dream. They could be a Birch Tree giving of its bark for the Aniishinabek to make their Lodges, baskets etc. and the gift of the Teachings this brings the People. They could have chosen to be a Deer, Wolf, Turtle, Bear etc. Or a Hummingbird, Eagle, Owl etc. Or a Swimmer. Or a Plant Being Giving of Their Lives to Restore Health and Balance. It is here that the Spirit of the Being is Present and Being Developed to support the Being of their Choice.

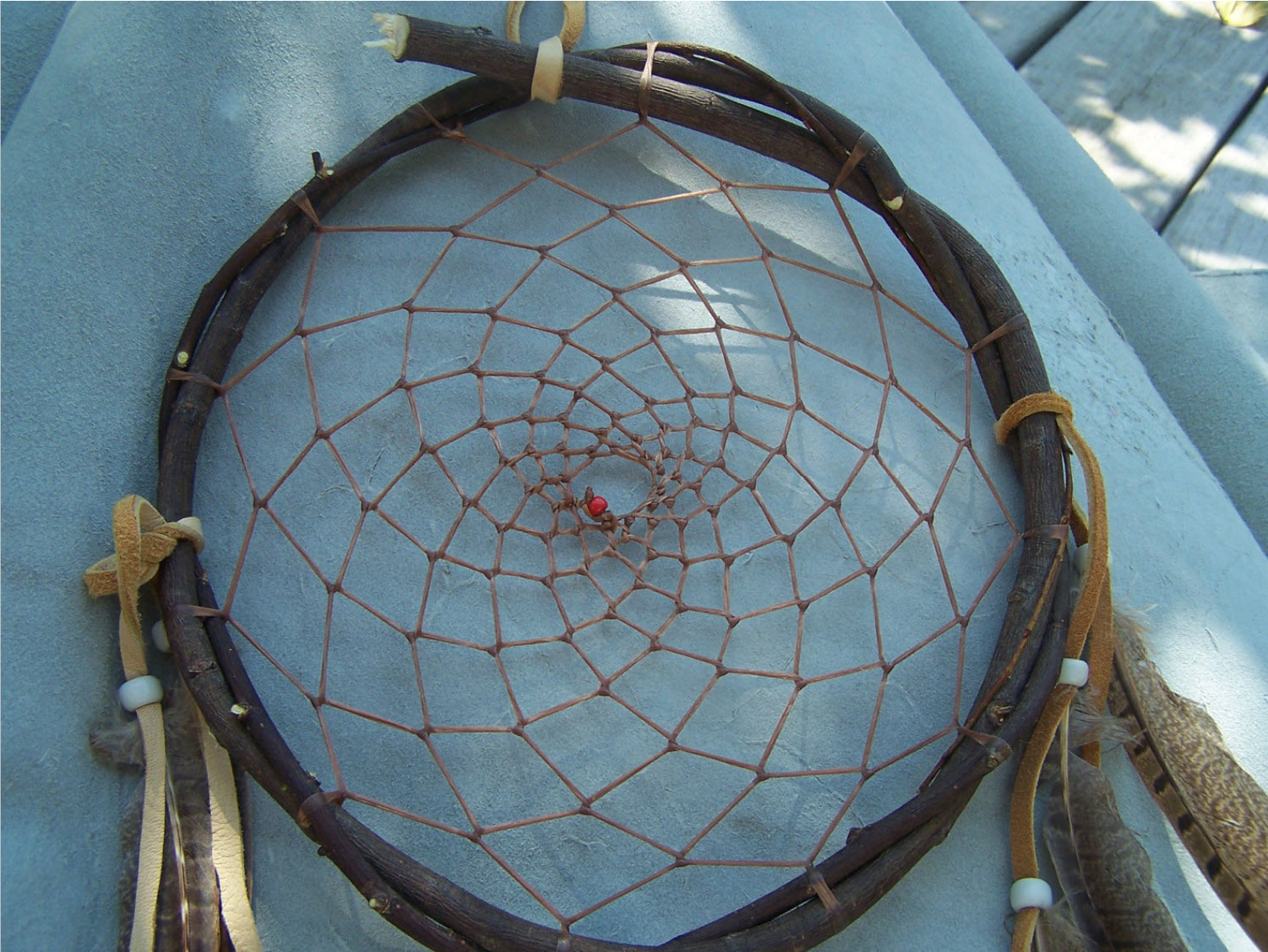
(Insert Hoop Dancer Teaching, Our Sacred Walk, Our Roles etc. links.)

3



3 – **Gestation:** Once the Vision or Dream of that Individual is ready for their Life to begin, they're placed into their Mother's Womb with their Spirit Intact. In the East we see the promise of a New Life, and so the Celebration by Family and Community was to begin. Much Thought and Support in the Preparations for that new life. The beginning of the Cradleboard was Made or Passed Onto. The Developing Infant Safely inside of Mom's Womb would be One With, and immediately dependent upon her Life Waters. It is all the things Mom Eats, the Love and Laughter, Sense of Support around her from Family and Community, her Daily Interactions that all Feed Baby in their Development. Baby then Hears and Becomes One With Heartbeat from Within the Womb at this later stage of Development and Growth. Baby Hears the Sounds of the Voices and Vibrations of their World, Sounds and the Vibrations of Love, Songs, Excitement for, Support and even Stories. (Insert Healthy Moms and Family support service, midwives, birthing centers links.)

4



4 – **Infant:** Baby is now Ready to Enter this World, and Leave the Warmth, Comfort and Security of Moms Womb. Baby now depends upon Moms Milk, again, what Mom Eats and Drinks Supports Babies Development and Growth. Baby now Hears Moms Heartbeat from Outside the Womb, Voices, Vibrations, Smells, Sounds, and Songs of their World around them Gifts Baby continued Comfort, Security and Sense of Love. Baby is Learning to Trust those in their World through that Comfort, their Being Cared for – and through this, Trust of those in their World – all the while discovering their human body: like their toes, gasses, fingers, nose, sight, sounds become so clear and much louder than they were in the womb etc. Babies are still very much so Connected to the Spirit World, and therefore can See and even Hear Spirits around in the World they are Born into. Because of this, it is important to also keep dysfunction, abuse and AODA out of the same Environments that Baby is A Part of. It is during this stage that Family members may get some form of Sense of one or more of some of the Babies Spiritual Gifts that will Become A Part of their Role in the Family, Community and their World later in their Life Cycle.

4 - **Childhood:** What a Child finds in their healthy Exploration Period, they gain a Sense of Security and Becomes Independent. In that Security, they begin to Make Choices, and Learn consequence – good, bad or indifferent. Through all those Lessons, they Begin to Develop Self-Confidence and Self-Esteem. Through Confidence of Self, and their World Around them, they Become Motivated to Achieve their attempts. Guidance helps the child to Become more Confident in their Choices, and that reinforces the already Created Bonds. Through this, the child begins to develop their Friendships, personal Interests in their Community and Culture, and with that, they begin to find where they Feel A Part of their World or Community around them. During Childhood, Children are also still Connected to the Spirit World. They can still See and even times Hear Spirits. Because of this, it is still important to keep the Childs Worlds free of dysfunction, abuses and AODA to Protect the Child. It is during this stage that some of the Childs Spiritual Gifts become more noticeable. Supporting the Child in what they See, Feel, Sense, or Dream etc. by Asking Questions, Looking to See if there is a Reality or Connection to the Cultural Teachings, Prophecies etc. that the Child is Sharing. At this Time, Family would Begin the Process of Looking Around for those with similar Gifts like the Child to later help Advise, Teach, Counsel etc. both the Family and Child.

5



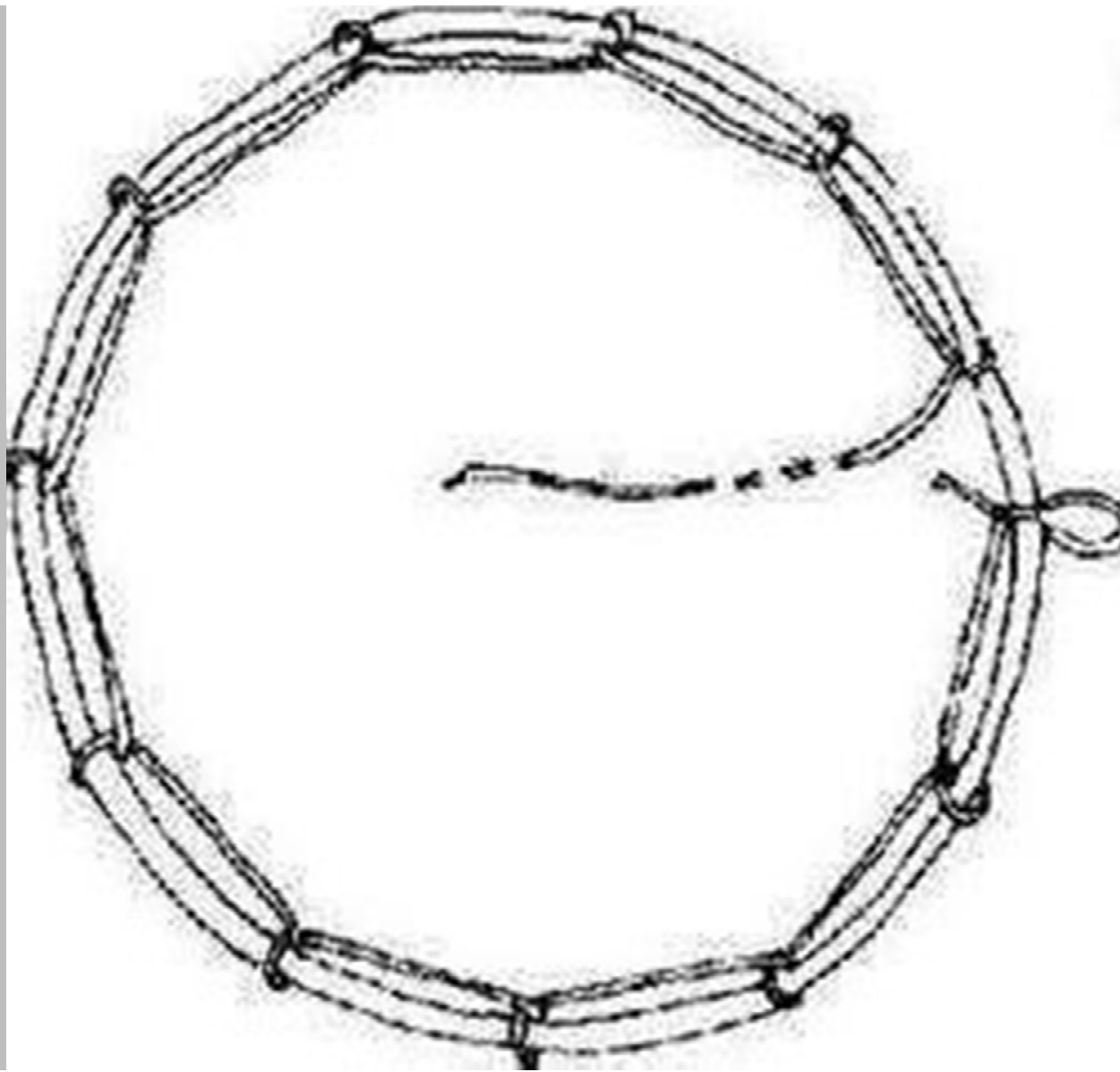
5 – **Adolescence:** At this Stage of one's Development, they Begin Puberty, Body Changes and Hormones. All of these Changes cause another part of their self to Awaken and Develop. They begin to Wonder about their Identity, and that Begins the Search of Self Interests, Hobbies, New Friends etc. Everything is New once again, New Life Rules, New consequences, how to weigh out Choices that can impact one's Life – good, bad or indifferent. It is important to be Supportive, Approachable, and consistent in being Nurturing, and much as with rules. It is during this time that the Adolescence both Spiritual or Cultural Gifts and career interests really begin to take Life. It is the time for the Adolescence to Be Allowed to Connect with their Spiritual Gifts, get to know their Gifts, Become Comfortable with their Gifts, and Develop a Trust that they can Freely Talk, and Share etc. with their Family about what's going on, their experiencing, or is happening. It is also at this Time when those in the Community, or Neighboring Communities, that have similar Gifts, or Knowledge on the Adolescence Gifts to begin having more Visits to Observe, Share, Be there for Support or Questions etc.

5 – **Early Adulthood:** This Phase can be scary due to the Changes that Begin – Jobs, College, Moving Out and Making a Home Space of their Own, and even the Beginning of their Careers. To Nurture, Be Supporting, Open for Discussions in Weighing out Passions with risks Continues the Nurturing of the Family Bonds in abilities to Help, and Gift a Sense of Security, Guide etc. It is also good to help Develop safety and backup plans, or Support Systems. Then Encouragement with a Listening ear as they Begin to have Children of their own. It is also during this Time that the Young Adult Begins to wholly Become pretty Secure or One with their Spiritual or Cultural Gifts. It is later in their Early Adulthood that they become ready to “Court” or “Seek out their Life Partner”, as they have now gained Understanding and Confidence in their Gifts, have been Stepping up to their Unique Place in their Family Roles and Community, Obtained their Education, Developed many of their Friendships, and had many experiences that helped them to Know Oneself, where they Choose to Be, Became good at all they've Chosen to take on at the next Steps in their Life's Walk. Now they can begin to Look seriously for a Match that is fitting for both their Walk, and they themselves also fitting for their Match's Walk.

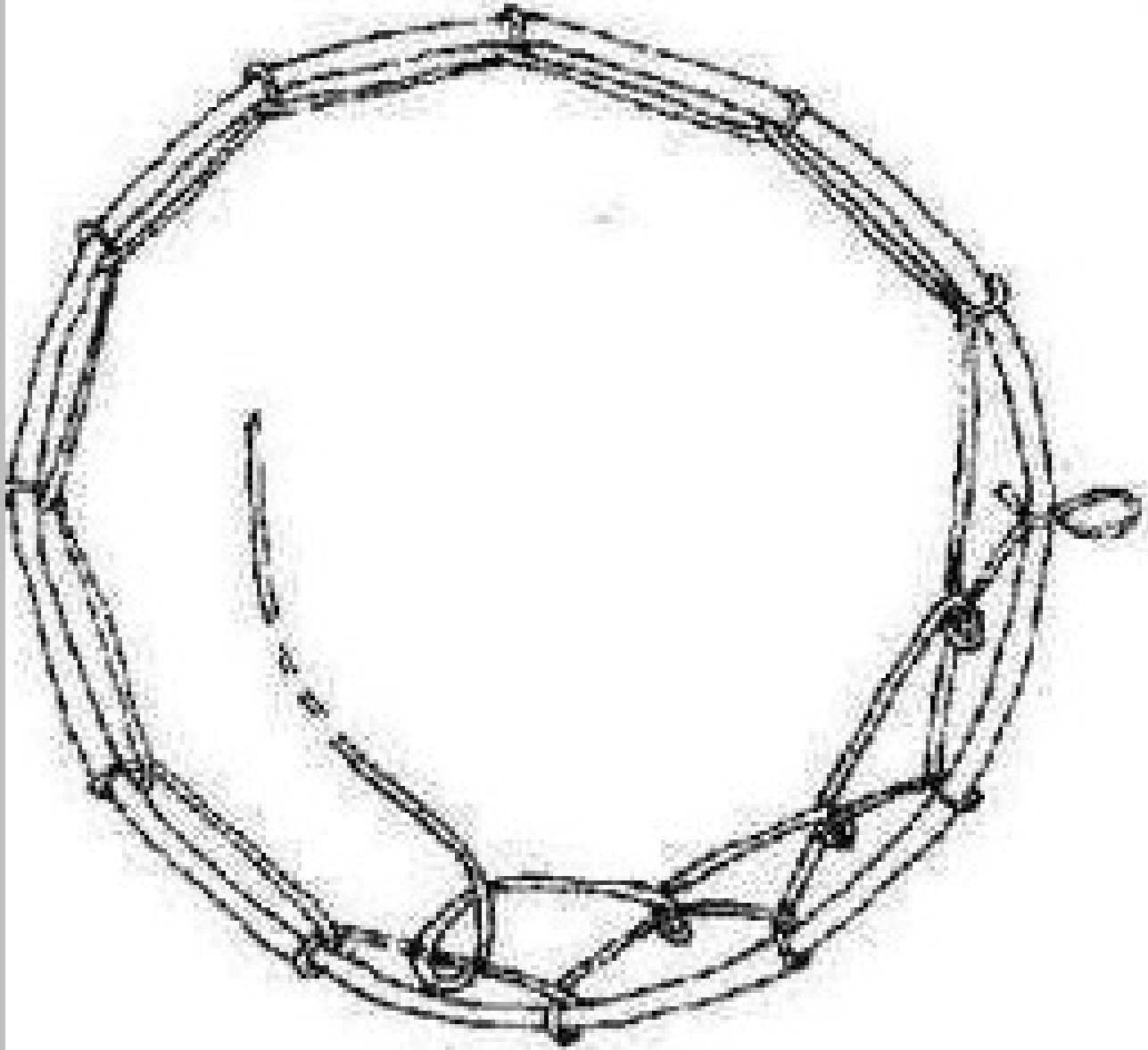
- All words that are (C)apitalized throughout the various stages, share why are they sacred or important.
- How can they be supported?
- What can we do in our roles to be a healthy part?
- Can you share what else is important, and why?
- What do you feel is the effects when any of the healthy parts of development throughout one's life is absent, or replaced by unhealthy or dysfunctional lessons?
- What do you think can be done, or you can do to repair yourself first, your child, family or community to support and strengthen the Web of Life?

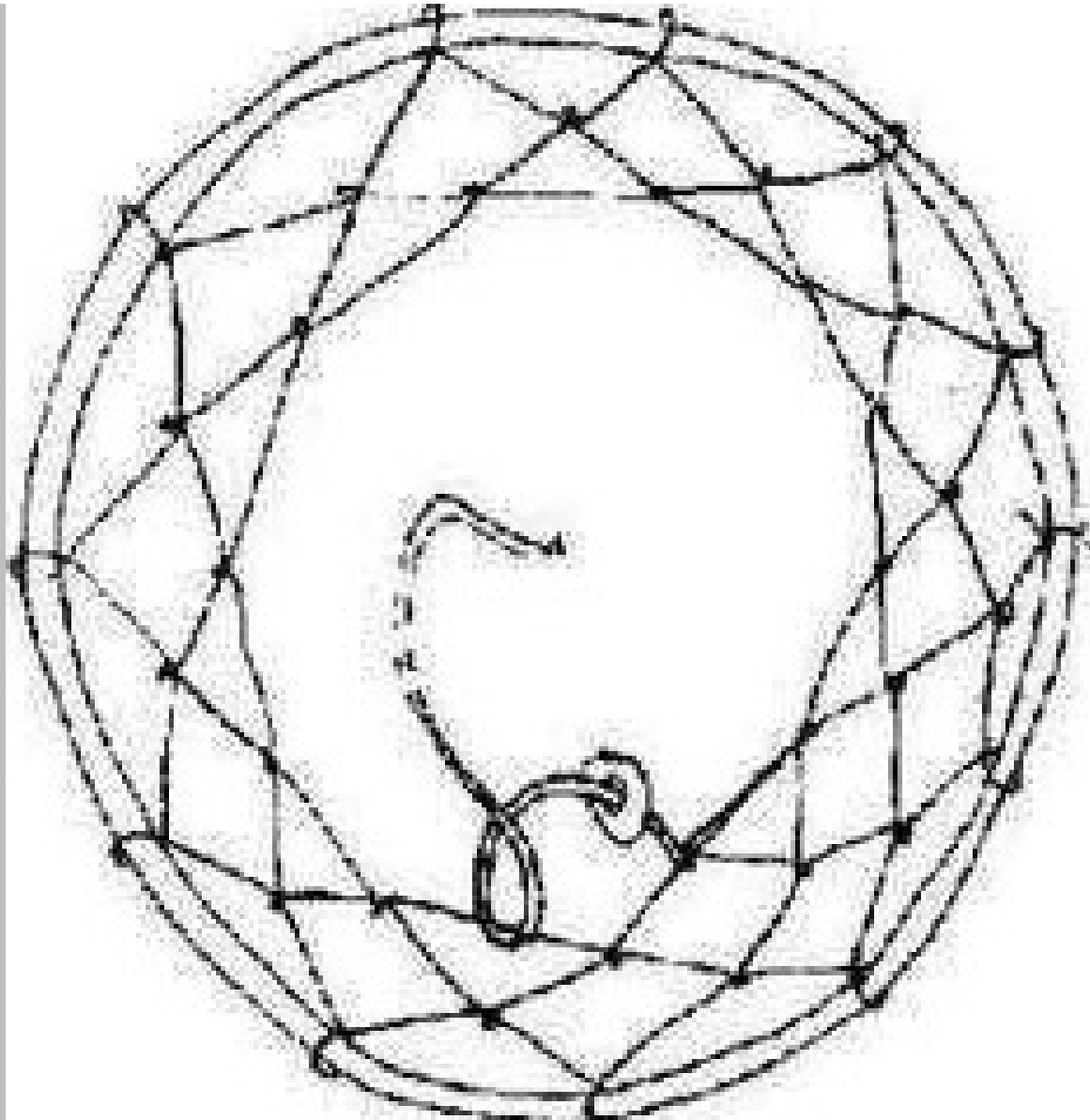
If you've never had, you more than likely do not know the difference. Once we learn though, we can strive to make better for self, our loved ones and community as we fit throughout our daily walks. When learning we will make mistakes along the way. That is A-okay, so long as we recognize those mistakes, try to repair the web where and when we can, and learn from them while moving on and forward with our daily walks.

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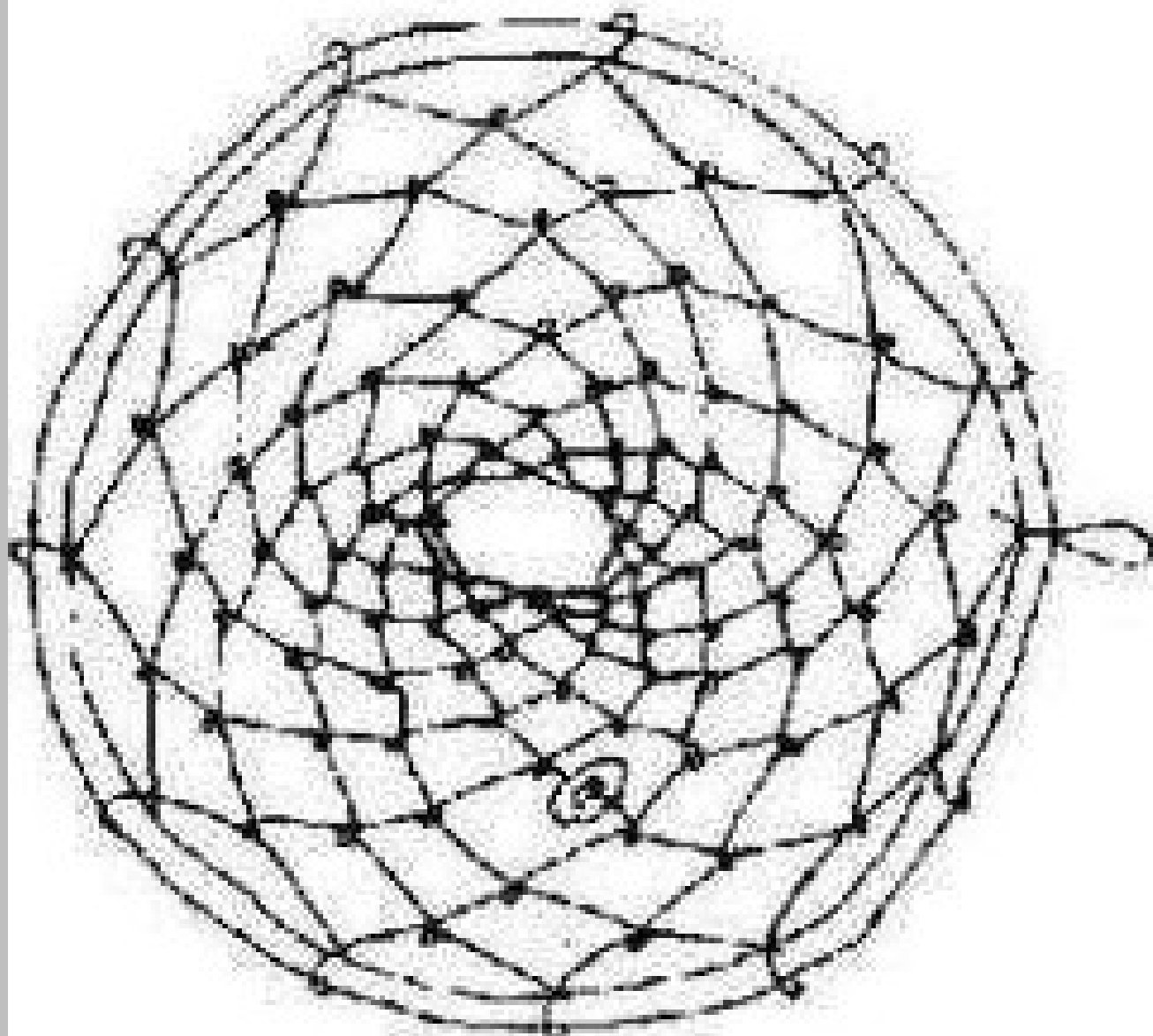
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