

Office of Juvenile Justice & Delinquency Prevention Tribal Youth Resource Center

Session E3- Healing and Wellness- Integration of Culture and Traditional Responses to Support Youth Wellness

This project was supported by Grant #2018-MU-MU-K001 awarded by the Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs, U.S. Department of Justice. The opinions, findings, and conclusions or recommendations expressed in this publication/program/exhibition are those of the author(s) and do not necessarily reflect those of the Department of Justice.



BEFORE WE BEGIN...

Here are some friendly housekeeping reminders

- 1 Your control panel will appear at the bottom of your user screen. (As shown below)
- 2 All attendees will be muted during the presentation.
- 3 Use the Chat box to submit a comment to “All Presenters” or “Presenters & Everyone”
- 4 If you have a question, please type it in the Q&A box

Please complete the CE Sign-in form, when the link is dropped in the chat box.

Please complete a workshop session evaluation.

This session will be recorded. Recordings will be available on this platform and [EnhancementTraining.org](https://www.enhancementtraining.org).

1



Mute



Chat



Raise Hand



Q&A

Leave

2

3

4

Office of Juvenile Justice & Delinquency Prevention Tribal Youth Resource Center

Session Presenters:



Ethleen Iron Cloud-Two Dogs,
Senior Training and Technical
Assistance Specialist
Tribal Youth Resource Center



Tasha Fridia, Asst. Director
Tribal Youth Resource Center



Daniel Hena, Program Manager
Pueblo of Tesuque Juvenile Healing
to Wellness Court

Tribal Youth Resource Center

As a training and technical assistance provider for the Office of Juvenile Justice and Delinquency Prevention, the Tribal Youth Resource Center brings an in-depth understanding and appreciation of American Indian and Alaska Native history, customs, and Indigenous justice systems.

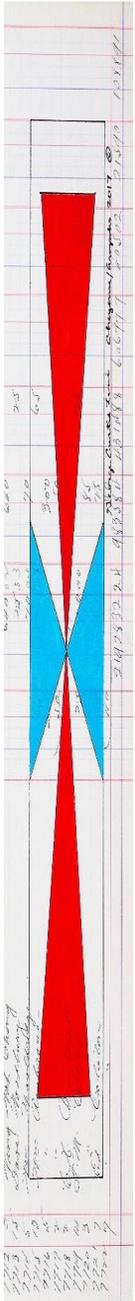
Native youth benefit from a value held by Native peoples:

Our Children are Sacred.

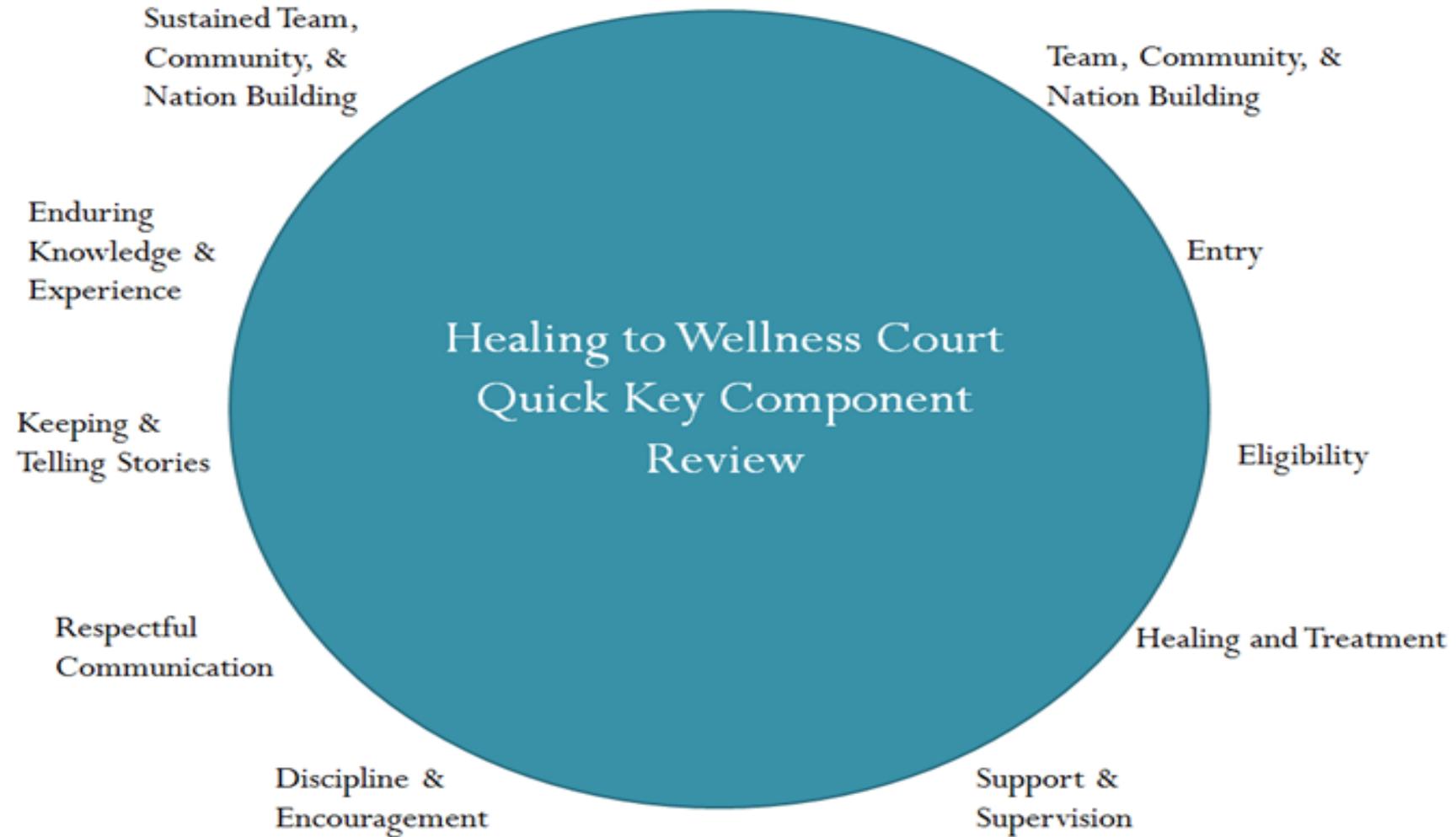


Session Objectives

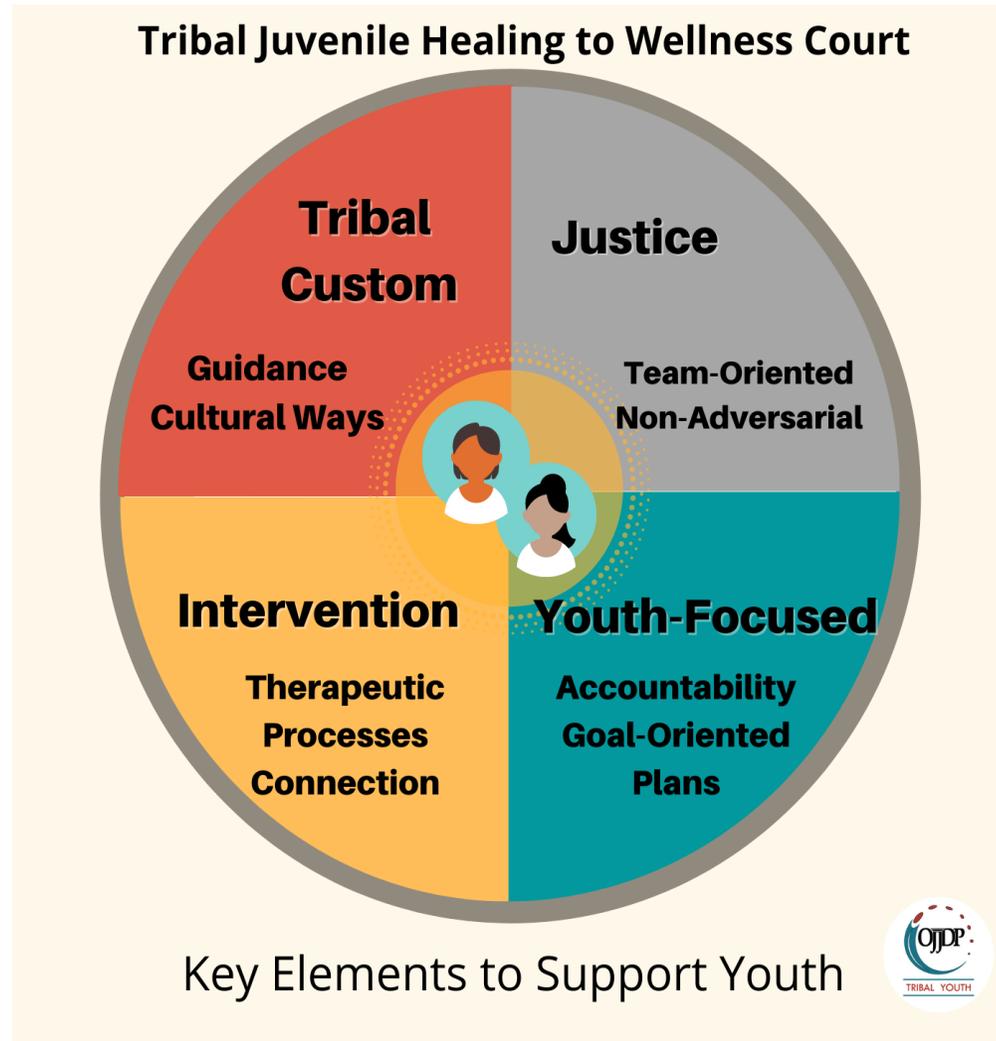
1. Discuss and provide examples of juvenile healing to wellness court process and cultural integration.
2. Explore ways in which culture and indigenous lifeways and activities can support youth connectedness.
3. Engage with presenters in a dialogue related to unique aspects of culture and community that can support youth wellness.



Wellness Court Framework “The Ten Key Components”



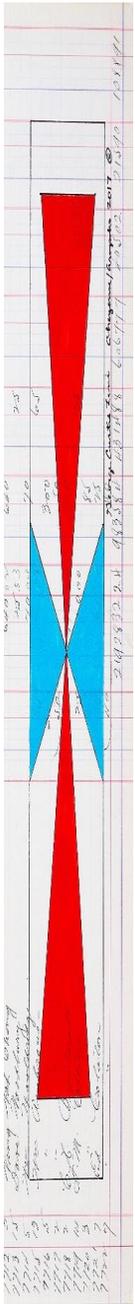
Tribal Juvenile Healing to Wellness Court- Key Elements to Support Youth



Wellness Court- Integration of Culture

Key Component #4- Treatment and Rehabilitation

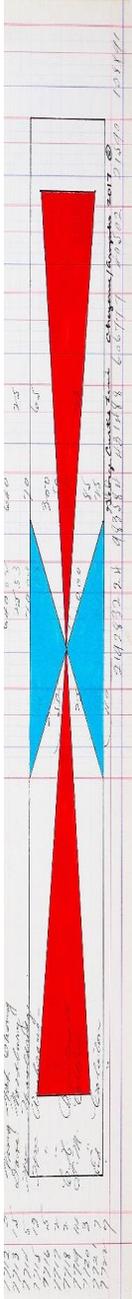
Tribal healing to wellness court provides access to holistic, structure, and phased alcohol and drug abuse treatment and rehabilitation services that incorporate culture and tradition.



Wellness Court- Integration of Culture

Wellness Court Concepts:

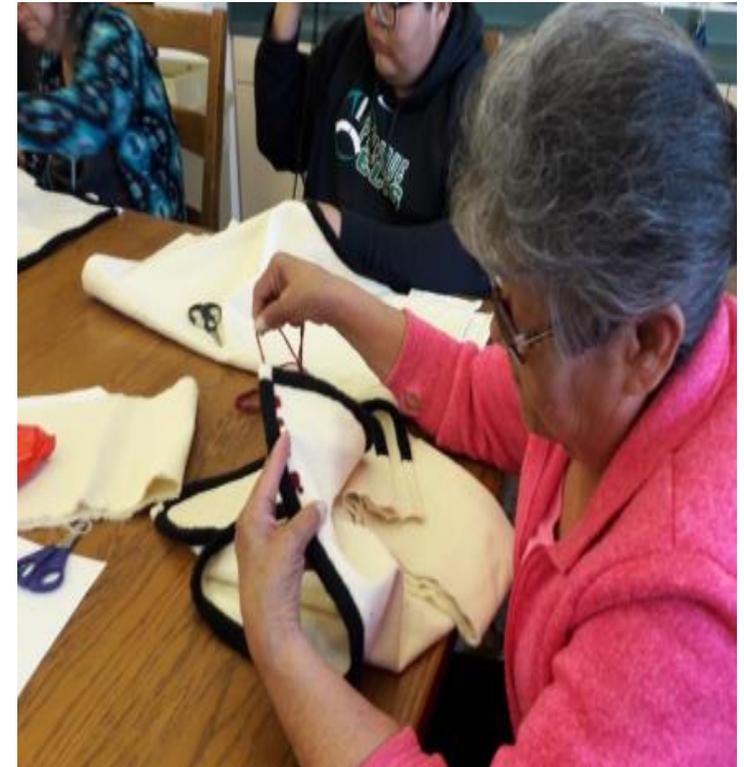
- Consistent with traditional Native justice concepts and methods.
- Focus on the root cause of underlying addictive or abusive behavior that results in court involvement- rather than the act alone.
- Traditional methods focus on healing and often involve family, extended family, and community in the healing process.



Wellness Court- Integration of Culture

Cultural Traditional Components-

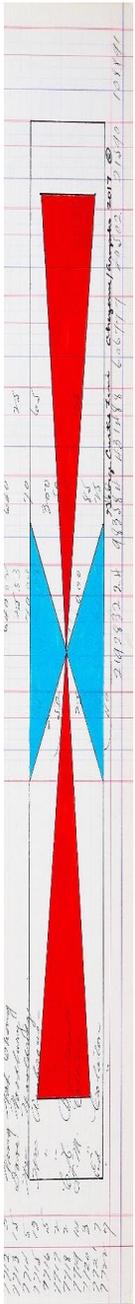
- A wide range of cultural, traditional, customary, and/or community values, practices and activities incorporated within the “phased plan.”
- Activities may be diagnostic, healing, cleansing, reparative, restorative, peacemaking, mediation, and a variety of other culturally grounded participatory activities to support connection and therapeutic community response.
- Activities may engage spiritual leaders, elders, educators, and others to support wellness court participants.



Wellness Court- Integration of Culture

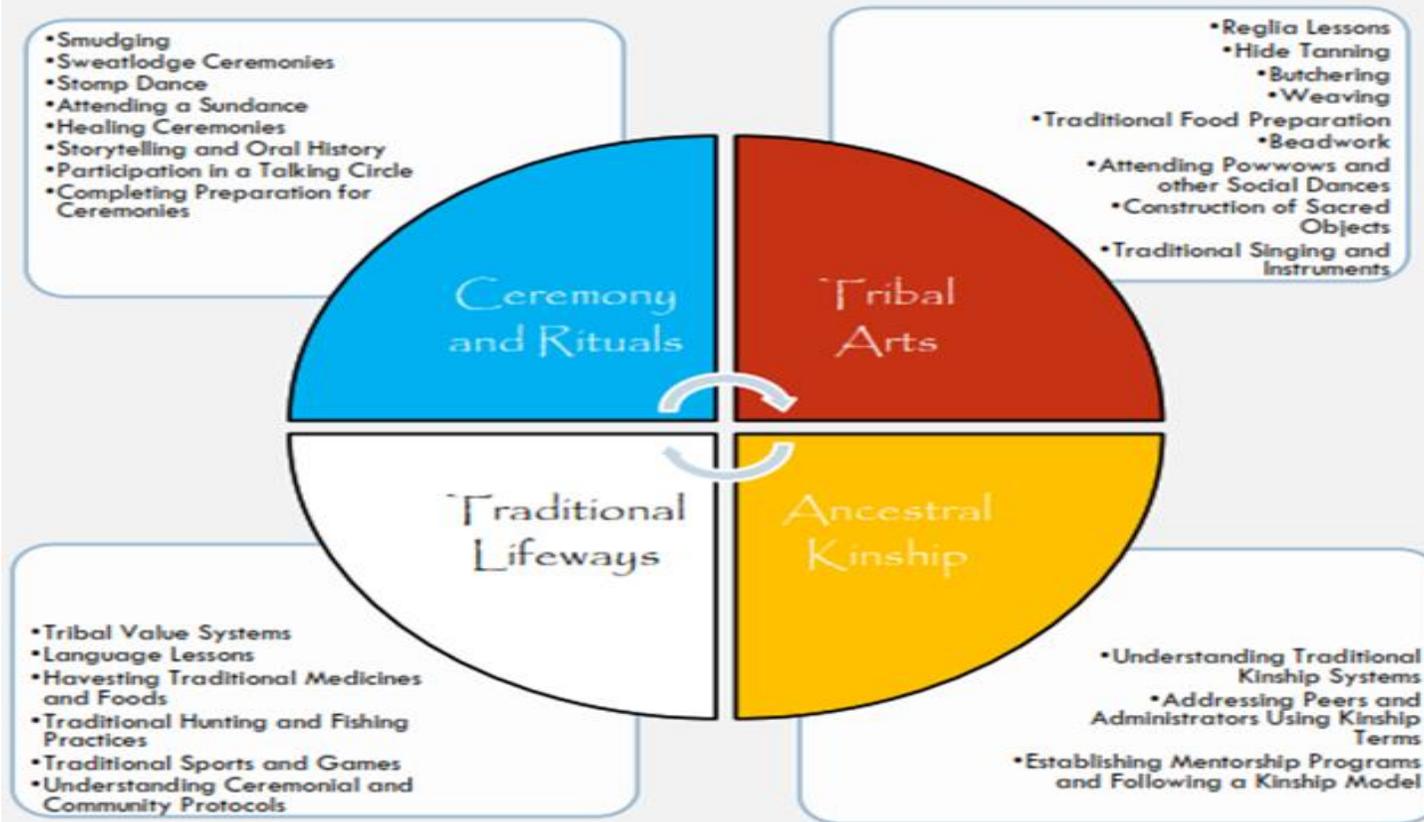
Treatment/Healing-

- Healing and treatment approached in a wide variety of ways.
- Spectrum of treatment modalities, but incorporation of customary and traditional healing practices.
- Some may be intertribal ceremonies and others are specific to tribal culture and generally, are led by local healers and knowledge carriers.
- Cultural healing may be provided in conjunction with western treatment modalities.



Wellness Court- Integration of Culture

Chart: Integration of Cultural Ways in the Juvenile Healing to Wellness Court



Developed by the OJJDP Tribal Youth Training and Technical Assistance Center
Tasha Fridia, J.D. and Anna Clough, J.D. (2017)

Wellness Court- Integration of Culture

Broad Considerations:

- **Gottlieb Report: Lessons Learned**

- *Integrate culture, not religion into the wellness court.*¹
- Respect the cultural and religious diversity of community members.²
- **Emphasize culture**, e.g., how to build a sweat lodge- participation in learning, rather than participation in a sweat ceremony to avoid conflict with individual religious beliefs.

Strategies:

- Integrate teachings, language, history, story telling, songs, reflections on traditions for youth who are newly engaging cultural activities or may have diverse religious views.
- Consider youth readiness to engage and respond appropriately.

1. Karen Gottlieb, Lessons Learned in Implementing the First Four Wellness Courts, (U.S. Dept. of Justice, National Institute of Justice, NCJ 231168, 2005

2. Id.

A Healing Informed Response to Trauma
Experiences/Exposure:
Woasniya Wicoti (Healing Camps)
Porcupine, SD
Pine Ridge Indian Reservation
Oglala Oyanke (home of the Oglala Lakota
people)

Sina Ikikcu Win (Takes the Robe Woman)
Ethleen Iron Cloud-Two Dogs, Oglala Lakota,
Porcupine, SD

Healing Camp Goals

*Wacante Ognaka- (literally
“to hold in the heart”*

- To have a warm and compassionate environment for children who have experienced trauma, grief and loss and their parent/guardian and siblings. All participants are treated as relatives and addressed in kinship terms

Woapiye – (“healing”)

To offer an opportunity for the wakanyeja (and their family if they wish) to receive a spiritual purification or “wiping off” of the spiritual residue left by the trauma they have experienced

Healing Camp Goals Cont.'

- *Woyuskin*- to provide a happy, fun and accepting environment
- *Lakol Caswicutun Pi*- To provide an opportunity for those children who do not have a spirit name to receive one through ceremony and to have a public acknowledgement of their spirit name to reinforce their Lakota cultural identity
- *Wicozani*- To provide an opportunity for wellness in the area of physical, mental, emotional and spiritual wellbeing

HEALING CAMPS

Lakota Adult Mentors help the children to acquire skills, learn about the Lakota culture, and provide hands on teachings.



HEALING CAMPS

**Lakota
Womanhood
ceremony is
part of the
Girls/Young
Women's
Healing Camps**



RAISING A TIPI FOR THE CHILDREN'S HEALING CAMP



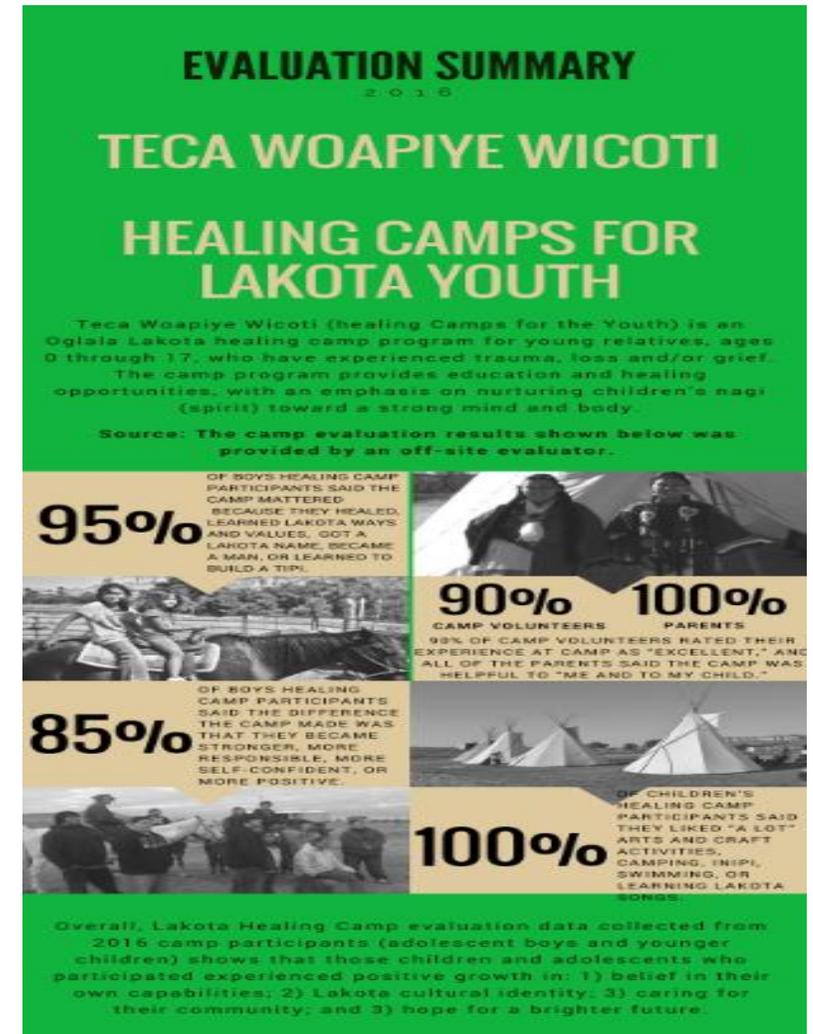


HEALING CAMP TIPIS – children/youth sleep in tipis at night, to receive healing energy from Unci Maka (grandmother earth), surrounded by poles that represent the 7 values and 3 stars (Morning Star, Evening Star and North Star), the cover represents the blanket the child was wrapped in infancy.



Teca Woapiye Wicoti- Healing Camps for Lakota Youth

- High level of positive feedback tied to cultural activities, teaching, and ceremonies integrated throughout the camp and high level of parent satisfaction related to youth and participation.
- Overall evaluation data collected from camp participants shows that children and adolescents who participated experienced positive growth in 1) Belief in their own capabilities; 2) Lakota cultural identity; 3) Caring for their community, and 4) Hope for a brighter future.



Evaluation Infographic

**Promoting Strength-Based Programs through a
Cultural Practice-Based Approach:
The Taytsugeh Oweengeh Health Council TOHC**

Guest Presenter: Daniel Hena, Pueblo of Tesuque



THE PUEBLO OF TESUQUE



TAYTSUGEH OWEENGEH HEALTH COUNCIL (TOHC)

MISSION STATEMENT

THIS COUNCIL SHALL ADVOCATE, ASSIST, AND COORDINATE IN THE HEALTH AND WELL-BEING OF TAYTSUGEH OWEENGEH, AND ADVISE THE PUEBLO OF TESUQUE GOVERNOR, TRIBAL COUNCIL, AND THE HEALTH AND WELLNESS DIVISION.

THE TOCH BASIC STRATEGY

- Increase our community's protective factors, decrease risk factors, and prevent deviance.
- Our strategy focuses on health promotion and prevention activities in order to model a more strength-based approach rather than a restriction-based approach (don't do this and don't do that).
- We used our own cultural practice-based approach to enhance our community's protective factors from the dangers of alcohol, substance abuse, and suicide that continue to be the safety problems that penetrate our circle of care.

TOHC STRATEGY: INITIAL STEPS

- Identify and prioritize issues in our community.
- Rules and cultural norms about our issues.
- Application/Analysis of cultural norms and issues.
- Conclusion- Decision that best assists our overall plan.

TOCH STRATEGY: WHAT IS THE ISSUE?

- Utilized the Office of Substance Abuse and Prevention (OSAP) grant to identify the issues that the community wanted to address.
- Used another survey for the Community Tribal Assistance Solicitation (CTAS) grant to identify public safety issues in our community.
- Analyzed the 2017 data from the Tesuque Police Department and the Tesuque Tribal Court. Alcohol and theft had the highest frequencies. However, there were two suicide attempts, so we focused on this issue.

TOCH STRATEGY: RULES AND CULTURAL NORMS

- TOHC utilized a New Mexico Tribal Prevention Project (NMTTP) grant to conduct a Community Needs Assessment (CNA).
- CNA has 9 different levels: High level of Community ownership, Confirmation/Expansion, Stabilization, Initiation, Preparation, Pre-planning, Vague Awareness, Denial/Resistance, and No Awareness.
- The result of the assessment was a “Vague Awareness” mark. “Most feel there is a local concern, but there is no immediate motivation to do anything about it.”

TOHC STRATEGY: APPLICATION/ANALYSIS

- Our community's issues not prioritized: Alcohol, behavioral/mental health, bereavement, bullying, criminal damage to property, cultural identity, drugs, DWI's, gambling, Homework, rebuild trust in justice system, suicide, theft, vehicle accidents (alcohol related), and youth binge drinking.
- We looked at current grants and future grants to see where each issue could fit within our overall plan.
- We focused on cultural identity and suicide with this grant.

TOHC STRATEGY: CONCLUSION

- Alcohol Abuse and Suicide Prevention is the areas the TOHC chose to engage. In past, Tesuque has waited until after a suicide attempt to find assistance for the person at risk. However, the person's behavioral, physical, social, and spiritual well-being is skewed off balance.
- Tesuque chose the evidenced based Yellow-Ribbon Suicide Prevention curriculum as an initiative to reach out to the youth and community in to identify a safety net. Furthermore, Tesuque implemented cultural components for youth and the community, so they can identify with their heritage to address the spiritual well-being and historical trauma related issues.
- Tesuque believes that this practice needs to be initiated to start the conversation of suicide prevention whether it is a best practice or not. This initiative will be a stepping stone of measurement because there has been no alternative to the current sick-care approach in terms of suicide.

PARTNERS AND CONTRIBUTIONS TO STRATEGY

- Te Tsu Geh Oweengh Community School
- Tesuque Tribal Police Department
- Eight Northern Circles of Life Mental Health Therapist
- Juvenile Healing to Wellness Court
- Indian Health Services Nurse
- Community Member
- Tesuque Health and Wellness Division: Director, Student Services Coordinator, Youth Coordinator, CHR, and fitness and recreation



CULTURAL ACTIVITIES

Tewa Classes (x2)
LEAVE TWO WAYS (x2)
EMBROIDERY (x2)
POTTERY / ART TALK
MAKE BELTS
DRESSES AND SHIRTS
BASKET WEAVING

ACTIVITIES

FISHING
HUNTING → BURIAL SAFETY CLASS
THEATRE
CAMPING
RAFTING
SWIMMING
Join other coalitions / groups / meetings
HIKING
SOFTBALL
ROAD TRIP
CHESS
Healthy Cooking
First-aid
EXERCISING

FOCUS GROUP WITH YOUTH

- The Pueblo of Tesuque Youth Coalition identified the cultural programs. They selected an embroidery class, Tewa prayer class, and Tewa place names class.

APPLICATION

- Skill Development
- Cultural identity
- stress relief
- community engagement
- bereavement
- alcohol and substance abuse.



Taytauegh Oweengeh Health Council
RT 42 BOX 360
SANTA FE, NEW MEXICO 87508
PHONE: 505.882.1876 FAX: 505.882.2080 CELL: 505.888.7483

SHADEH WÁAGÈH EMBROIDERY CLASS

at the Inter-Generational Center (IGC)

Tuesdays 6:00 p.m. to 8:00 p.m.

Application and Agreement

PLEASE PRINT Name: _____ Phone: _____

Address: _____ City: _____

State: _____ Zip: _____ Email Address: _____

This cultural class is being provided to assist with the community's well-being. Therefore, please identify how this cultural class will assist you with your health. **Check all that apply.**

I will take this class to: help identify with my culture, help with bereavement, help with community engagement, help with skill development, help with stress relief, help prevent alcohol abuse, help prevent substance abuse, and Other: (please describe) _____

AGREEMENT

Tesu Gah Oweenge School and the New Mexico Department of Health will provide materials for the embroidery class. Participants are responsible for attending all classes and completing the SHADEH WÁAGÈH embroidery class.

- Participant must be committed to attend classes on Tuesday nights at 6pm to 8pm for at least 5 months. Some Thursday night classes will be held in the first month of class.
- Participant is responsible for providing their own transportation to class.
 - CHN will provide transportation if needed but arrangements must be made at least 2 hours prior to class start time.
- Participant is responsible for cleaning their area at the end of the day.
- Only participant on Application/Agreement will be allowed to attend class.
- Participants that quit class will forfeit the program for materials.
 - The fee is \$60.00
- Participant is responsible for maintaining an alcohol and drug free environment.
- Participant acknowledges that the Pueblo of Tesuque is not responsible or liable for loss, theft, damage to personal property, or personal injury, and is always held harmless.

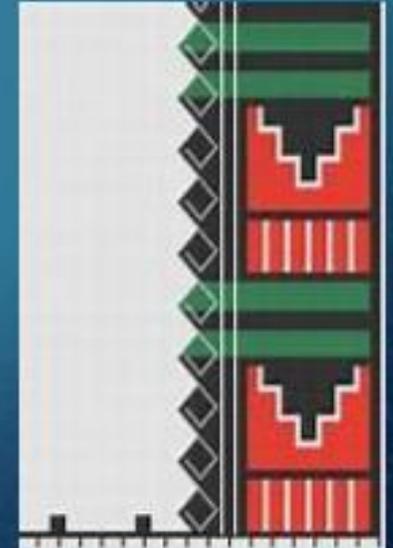
I have read and agree to all terms of this agreement. I acknowledge that failure to comply with terms of this agreement may jeopardize future participation in any Taytauegh Oweengeh cultural healing class.

Applicant Signature: _____ Date: _____

Parent Signature: _____ Date: _____

Office Signature: _____ Date: _____

CULTURAL EMBROIDERY CLASS (SHA DE WHA GEH)



OUTLINING AND CUTTING GARMENT FOR KILT



MEASURING HEM SPACING



USED IRON TO CREATE HEM LINE



ASSURING EVERYTHING IS EVEN



SPINNING YARN

- The class decided to spin their own yarn.
- This is a longer process which added an extra month to our class schedule.



IMPROVISING



TRANSFERRING YARN FROM SPINDLE



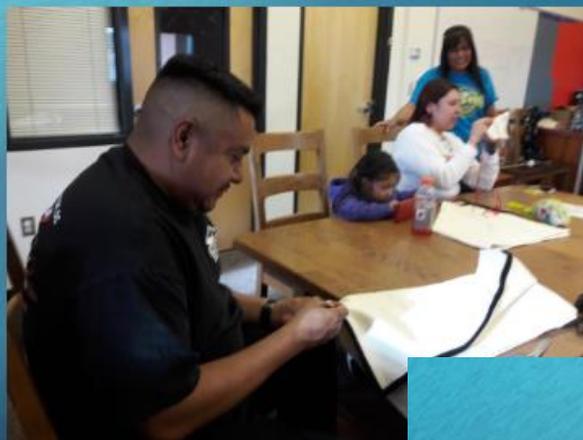
SPUN YARN COMPLETED



BUILDING THE FOUNDATION



IMPLEMENTING BORDER ON KILT



OUTLINE AND IMPLEMENT DESIGN



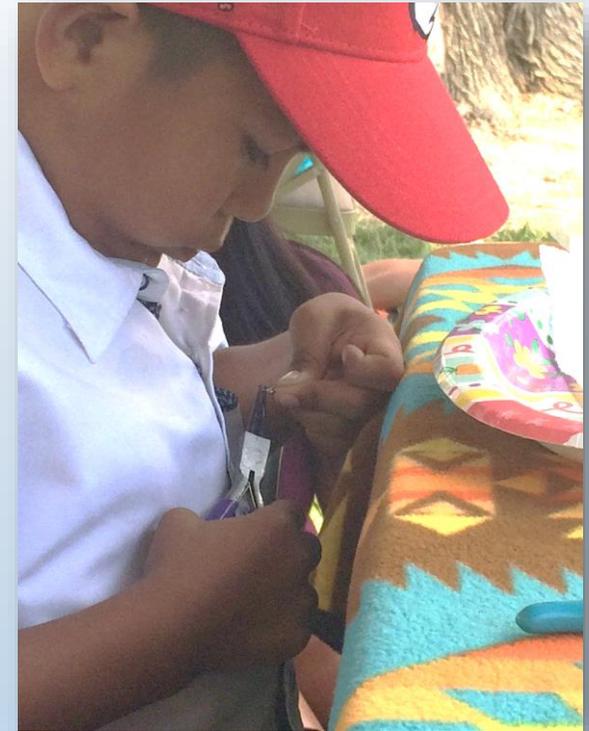


Tesuque dances and songs.





Tesuque youth given beadwork instruction.

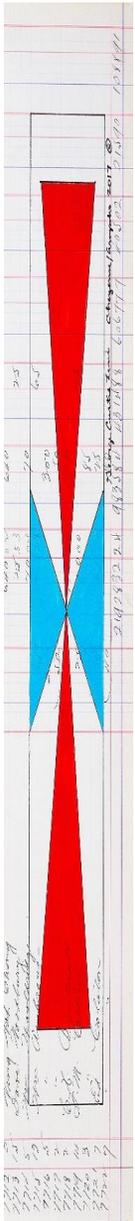


DESIRED OUTCOMES ACCOMPLISHED VIA STRATEGY

- Built Rapport with community members
- Provided a safe environment for the community
- Developed skills
- Allowed members to identify with their culture
- Allowed members to socially engage
- Completed surveys and focus group sessions for other grants
- Learned how to improve class

MOST IMPORTANT LESSONS LEARNED

- Participant skill levels. Finding a pace that everyone could follow.
- What worked is we allowed the experts to show other methods in class like spinning the yarn.
- What did not work was keeping materials in the class only.
- Find money for food or drinks!!!



Discussion

Tribal Youth Resource Center Contact Information

The Tribal Youth Resource Center provides culturally based and trauma informed training, support and technical assistance to all OJJDP-funded Tribal Youth Programs & Tribal Juvenile Healing to Wellness Courts grantees, as well as all interested federally recognized tribes.

Request Training & Technical Assistance:

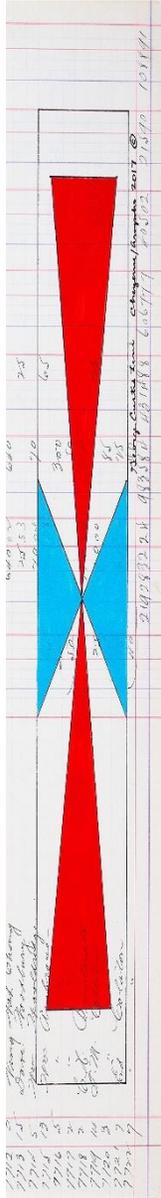
Please visit: www.TribalYouth.org

Tribal Youth Resource Center | TribalYouth.org

(323) 650-5467 | TribalYouth@TLPI.org

8235 Santa Monica Blvd., Suite 211

West Hollywood, CA 90046



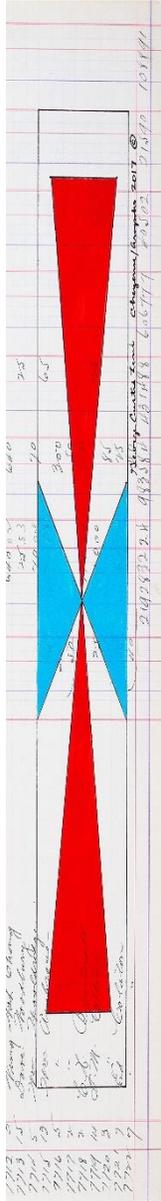


Tribal Youth Resource Center

The Tribal Law and Policy Institute is a Native owned and operated non-profit dedicated to providing free publication resources, comprehensive training, and technical assistance for Native nations and tribal justice systems. In partnership with the Tribal Law and Policy Institute, the National Native Children's Trauma Center offers numerous resources, trainings, and support materials to serve Tribal Youth Programs and Healing to Wellness Courts.



Please visit: www.home.tlpi.org/



Evaluation

Please remember to fill out the workshop evaluation.

Workshop Information:

Friday, October 2, 2020

11:00 am - 12:15 pm

E3: Healing and Wellness- Integration of Culture and Traditional Responses to Support Youth Wellness

