

***Healing Intergenerational
Trauma by Incorporating
Indigenous Practices into
Evidence-Based Trauma Therapy
Models.***

**National Indian Health Board Conference
May 5th, 2023**

**Julie Smith-Ylineimi, PhD, LPCC, NCC
Anishinaabe/Ojibwe Nation
University of North Dakota- Indigenous Health Dept**

Introduction in Ojibwe



Great Confusion through Genocide

- ♦ Loss of Land
- ♦ Loss of Culture
- ♦ Loss of Language
- ♦ Loss of Community Structure
- ♦ Loss of Family Structure
- ♦ Loss of Identity
- ♦ 1830-Indian Removal Act
- ♦ 1883- Religious Crimes Code Act
- ♦ 1887- Dawes Act (Allotment Act)
- ♦ 1890-1930's Indian Boarding School Era
- ♦ 1924- Native Citizenship
- ♦ 1950-70's Indian Relocation
- ♦ 1975- ICWA
- ♦ 1978- Freedom of Religion Act

Consequences of Historical Trauma

- Ineffective or destructive parenting
 - Authoritarian and inconsistent or rejecting of child
 - Insensitivity to child's needs
 - Lack of parental involvement or bonding
 - Poor school relations
 - Weak spiritual foundations
 - Unhealthy family norms
- Weak ethnic identity



Historical Trauma and Cultural Trauma

Historical Trauma

“Refers to cumulative emotional and psychological wounding, extending over an individual lifespan and across generations, caused by traumatic experiences.”

Maria Yellowhorse Braveheart, PhD

Cultural Trauma

“is an attack on the fabric of society, affecting the essence of the community and its members.”

Dolores Surbia BigFoot, PhD

Current health disparities of Native Americans

- ◆ Higher rates of exposure to trauma and PTSD
- ◆ Families highest re-referral rates for physical, sexual, abuse and neglect.
- ◆ Rates of substance abuse and mental health disorders more elevated compared to other ethnic groups.
- ◆ Impact of high suicide rates on siblings, peers, family members and community.
- ◆ High education drop out rates
- ◆ High Incarceration rates

Resiliency



Some of us have kept going...the
“ability of American Indians to maintain
optimism during adversity is related to
spirituality, compassion, empathy, humor,
friendships and familial and community
strengths.”

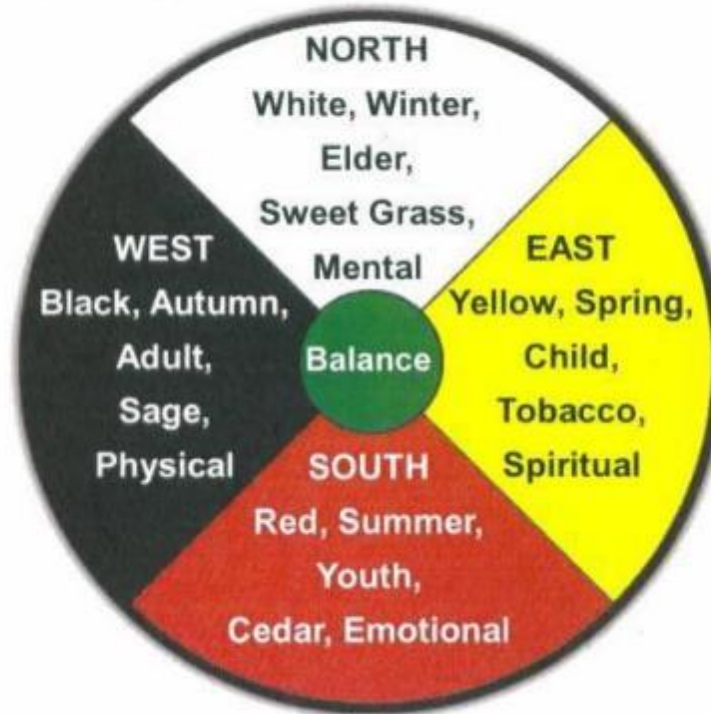
(Goodluck, 2002)


Evidence-Based Trauma Therapy Models for Youth

- ◆ Trauma-Focused Cognitive Behavioral Therapy : *Individual therapy model*
- ◆ Cognitive Behavioral Interventions for Trauma in Schools (CBITS) : *Group Model*
- ◆ Why choose evidence-based models when the research isn't based with an Indigenous Research Paradigm or with Indigenous participants?
- ◆ What are the benefits of using evidence-based models?

Mino Bimaadiziwin “The Good Way of Living”

Ojibwe Medicine Wheel





7 Grandfather Teachings

Core Values of Living

- ◆ Honor
- ◆ Humility
- ◆ Truth
- ◆ Bravery
- ◆ Wisdom
- ◆ Knowledge
- ◆ Respect

Community Values and Norms

- ◆ Harmony with Nature and Surroundings
- ◆ Cooperation
- ◆ Group Emphasis
- ◆ Honor and Reverence for Elders
- ◆ Covenant with Creator
- ◆ Patience

Using our local culture as a foundation of healing

- ◆ What worked for thousands of years?
- ◆ There were ceremonies and healing practices for those suffering.
- ◆ Who can help? *“Creator uses the flimsiest of resumes to help heal the world”*
- ◆ We can't keep relying on Western medical models using individuals with college degrees and specialized trainings to heal our youth- it must come within ourselves as Indigenous people and communities, weaving these ways together... team efforts!
RELATIONAL WAY OF BEING



Integrating Traditional Practices into therapy



Spirit of the Hand Drum



Singing/Drumming

Indigenous people have been playing drums for centuries in powwows, or celebratory gatherings, as well as religious ceremonies and spiritual gatherings.

-Mukwa Manidoo song-



Smudging



Smudging is a sacred Indigenous ceremony. Depending on the geographic location, sweetgrass, sage and/or cedar can be burned to purify the body, mind, and spirit of all persons who are present. This allows the people to participate fully in whatever is happening.

Dancing



Dance is a way of expression, a language in itself. Dances tell stories.

A medium for prayer.



Jingle Dress Dancers/Sisterhood



Full Moon and Naming Ceremonies



Sweat Lodge Ceremony



Local Medicines



Traditional Letting go activity



*Using Tobacco
Ties for Release &
Renewal*



**Decolonizing our health professions through
Professional Development Opportunities:
*White Earth Reservation Immersion Institute***



Participants found an Appreciation and Application of Native American Spirituality/Respect

“it was powerful at a religious and spiritual level and it was powerful for me as a woman, it was powerful and connecting me with other women at a level of pain and community and I felt very connected to everybody in that experience. – Participant



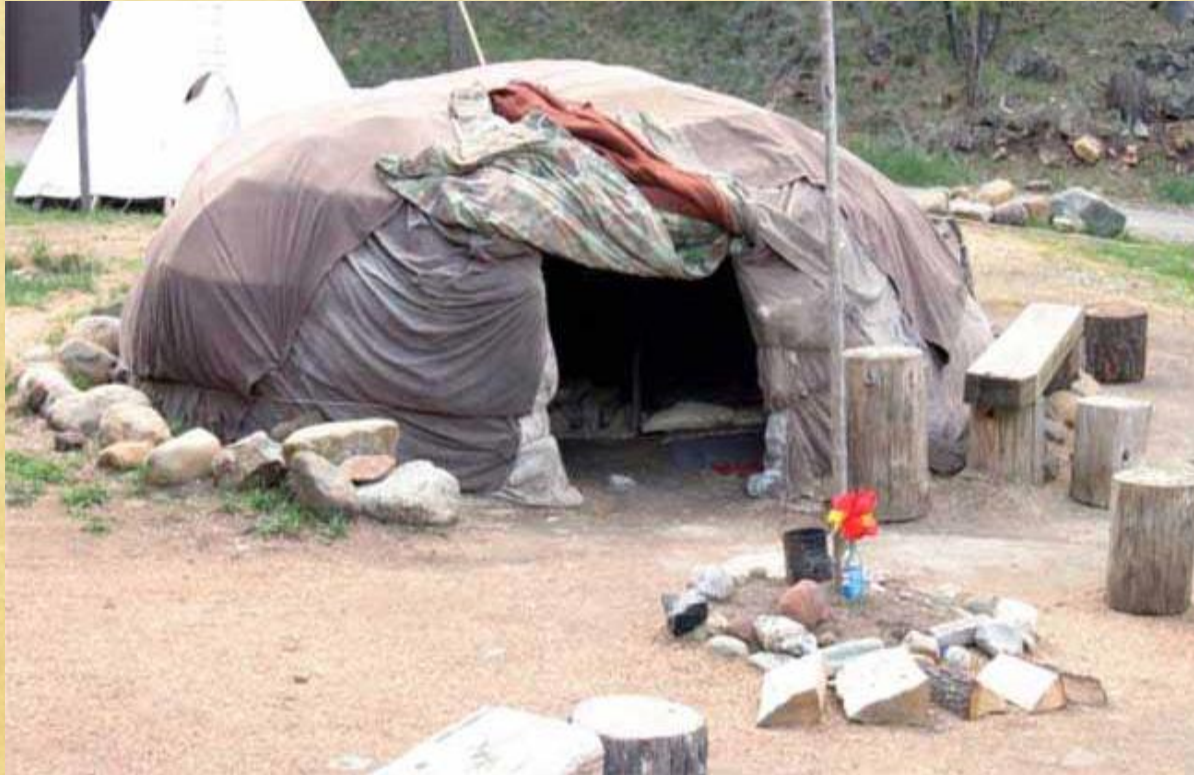
Implications

- Professional Development/Immersion

- During Intake or first few sessions, take a cultural walk and enter into clients cultural worldview
- Adapt evidence-based models
- Educators:
 - ♦ Create Culture Immersion Project
 - ♦ Assign a Photo-Voice portion to share with the class to share cross-culture learning
 - ♦ Offer Cultural Immersion experiences for graduate students – Domestic and International



Cultural Humility



- ***Dabaadendiziwin*—Humility:** Humility is to know yourself as a sacred part of Creation. In the Anishinaabe language, this word can also mean "compassion." You are equal to others, but you are not better

Miigwech! (Thanks)

Any Questions?

- ◆ Julie.smithyliniemi@und.edu