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

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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
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 Bimaadiziiwin “The Good Way of Living”
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
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 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
• *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?

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