IMPACT OF CULTURE ON VICTIM RESILIENCY

PRESENTED BY PAMELA IRON

INSTITUTE FOR NATIVE JUSTICE

DECEMBER 2016

HARNESSING OUR COLLECTIVE WISDOM:
STRENGTHENING THE CIRCLE OF SAFETY, JUSTICE AND HEALING
LEARNING OBJECTIVES

• Develop strategies in your community to help victims become more resilient.

• Understanding the influences on our ability to cope and be resilient.

• Increasing the cultural relevancy to the work that you do.

CULTURE

Aspects of culture can be:

• Preserved
• Adapted/reformed
• Abandoned/replaced

“Culture is a vital part of identity. Identity is a central part of our personality; it may be seen as the core.” —Guttestad

Culture is part of the core of our identity

One definition:

“Culture comprises the values, norms, rules, and ways of life that we get from the generations before us and how every new generation interprets and adapts those to their own lives and society.”

—Guttestad
REVIEW OF CULTURAL VALUES AND ASPECTS OF AMERICAN INDIAN LIFEWAYS

• Nature & Environment
• Time
• Groups/Tribe
• Other People
• Family

• Self
• Children
• Spiritual Beliefs
• Health & Medicine

NATURE & ENVIRONMENT

• Nature is the controlling element
• Mother Nature will provide or replenish
• The earth should be:
  • cared for
  • treated with respect
  • preserved for future generations
• Take only what is needed for life from the natural environment
LIVE IN HARMONY WITH NATURE
Different from the dominant society’s need to control nature

TIME ORIENTATION

• Present orientation
• More concerned about relationships and meeting the needs of others than “clock time”
• Time is without beginning or end
RELATIONS WITH PEOPLE

• The group is more important than the individual
  • Interdependency between individuals
    Responsibility to the tribe
    Work for the well being of self and other tribal members
  • People should be discreet and humble

CELEBRATIONS OBSERVE NATURE’S CYCLES

• Seasons
• Passage into adulthood
• Birth and death
RELATIONS WITH TRIBE/GROUP

• Value cooperation over competition
• Sharing
  • Group effort is valued over on individuals recognition
  • Person who self-aggrandizes is criticized or humbled
  • Difficult to accept positive feedback, if it sets them above their group
• Sharing
  • No form of indebtedness attached to sharing

American Indian values contrast with dominant society that tends to value youth, knowledge, fame and fortune.
MOST RESPECTED AMERICAN INDIAN INDIVIDUALS

• The person who brings honor to the group
• Elders – age and wisdom
  • value wisdom more than knowledge
• People with internal strengths
  (vs. “high achievers”)

RELATIONS WITH FAMILY

• Strong kinship ties
• Matriarchal and patriarchal systems
• Family concern may take precedence over the individual
• Extended family
  • Interdependent network of people who nurture one another
  • Primary social support unit
  • Child rearing responsibilities and role modeling
SPIRITUAL BELIEFS

• Spiritual beliefs are integrated into way of living
  • Distinct way of living and interpreting life
  • Health and medicine
  • “Bad” happenings = punishment
  • “Good” happenings = reward
• Tobacco – medicinal purposes and the smoke carries our prayers to the creator
• Connectiveness to the animal spirits – our relatives

REFLECTION & SUMMARY

Activity
Name 3 or 4 components or Traditional values that you think are the strongest in your community and tell your neighbor why.

What does your community value? What are the strengths of your community?
HISTORICAL AND POLITICAL EVENTS

• Knowledge of events that got us where we are today

• Awareness of events that shaped our future

• Recognition of how it effects us and how we move forward

SEVEN ERAS OF FEDERAL INDIAN POLICY

• 1492-1787: Tribal Independence
• 1787-1828: Agreements Between Equals
• 1828-1887: Relocation of the Indians
• 1887-1934: Allotment and Assimilation
• 1934-1953: Indian Reorganization
• 1953-1968: Termination
• 1968-Present: Tribal Self-Determination
HISTORICAL TRAUMA RESPONSE (HTR)

• It is said that past events shape current reality
• A collection of characteristics is formed in relation to the trauma that a group of people have endured
• HTR shows itself across Native American Nations as a group as well as with individuals.

AN IMPORTANT ELEMENT

Trauma responses to past cataclysmic events can be transferred to offspring.

• Descendants of people who have suffered genocide not only identify with the past, but also emotionally re-experience it in the present
THE TRAUMA

- 1880’s – 1950’s boarding school era
- Federal Policy forced removal of Indian children from their homes and into abusive institutions

DISTORTION OF IDENTITY

- Self-concept
- Values
- Traditional ways-bonding with a group
CARLISLE INDIAN SCHOOL
RESILIENCY

“The ability to regain one’s shape (sense of identity) after going through crises or adversities. It is the ability to cope and do well in life in spite of having had to face a number of difficulties.”

--Guttestad

Developing strong resiliency is necessary to overcome systematic and structural barriers.

INCREASED RESILIENCE WILL COME FROM THE STRENGTHENING OF THE PROTECTIVE FACTORS (PFS) INDIVIDUALS, FAMILIES, AND COMMUNITIES.

Categorizing PFs
1. Networks
2. Abilities/Skills
3. Meaning, values, faith

All of these and their interaction determine an individual's resiliency/ability to cope, which effects life outcomes following difficult or traumatic events.

Native Americans Indian Philanthropy Copyright 2016

Stress
- Historical Trauma
- Discrimination
- Colonization
- Abuse
- Traumatic Life Events

Coping
- Cultural Buffers
- Family Support
- Spiritual Coping
- Identity Attitudes

Outcomes
- Health
- Alcohol/Drugs
- Mental Health
WHAT CAN CULTURE OFFER TO INCREASE RESILIENCY?

Protective Factors
“Factors within an individual, their environment, and the interaction between these factors that give strength, skills and motivation to function in difficult situations and re-establish normal life”

Strong Protective Factors help to:
• Establish and Maintain a positive self-image
• Reduce the effect of “risk factors”
• Break a negative circle and open up new opportunities

Protective Factors are formed and shaped by culture

CULTURAL PATHWAYS TO CONSIDER (INCREASING CULTURAL RELEVANCY)

• Learning tribal stories
• “To all my relations”
• Tribal traditional foods

• Singing
• Naming ceremonies
• Sweat lodge for purification
• Ancestry knowledge
• Experiential activities
INCREASING CULTURAL RELEVANCY CONT……..

• Journaling
• Listening to music
• Meditating
• Cooking Traditional foods
• Gathering

DEVELOPING STRATEGIES IN YOUR COMMUNITY TO HELP VICTIMS BECOME MORE RESILIENT

• Intake form – add questions to assess protective factors to develop resiliency – secondary questions after initial assessment
• Activities they liked as a child, what they liked to do when they were young, elder they admire in the community or in their neighborhood
• Participation in community activities
Keeping it Cultural Relevant

Increased PFs from Native Culture

Development of self worth

Increased Resiliency

Better chance of overcoming structural and systematic barriers

PATHWAYS TO HEALING

• Tapping into history, not the trauma, but the thousands of years of strength, spiritual direction, inherent resiliency, and the discovery of positive identity

• Healing Circles-grieving for our forefathers, acknowledgement of the pain
Thank You!

Institute for Native Justice
A division of the American Indian Resource Center, Inc.
110 W. Choctaw Street
Tahlequah, OK  74464
Phone: 918-708-1708
Website: www.institutefornativejustice.org