



Acknowledging Historical Trauma and Resilience to Create Equitable Systems for Young Children and Families

September 25, 2021

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Session Agenda:

- ▶ Introductions/ Grounding
- ▶ Context - Brief intro to Indian Law and Policy in the United States.
- ▶ There is historical trauma and RESILIENCE
- ▶ ITMH and IECMHC perspectives in honoring history and culture
- ▶ Providing equitable services, focus on self-care

Our Time Together



Honoring Native Lands

<https://native-land.ca/>



Acknowledging Indigenous Children



- ← Thousands of children found in unmarked graves at residential boarding schools in North America (Canada and the United States, and Australia, New Zealand, Mexico, South America, other areas.)

Acknowledging Indigenous Children at the Border



Framing our Discussion



Cultural differences and commonalities among Tribal Communities whether living in urban areas, on ancestral lands, or on reservations.

AI/AN Cultural Wisdom Declaration National Tribal Behavioral Health Agenda - 2016



THE NATIONAL TRIBAL
BEHAVIORAL HEALTH AGENDA
DECEMBER 2016

- NTBHA - December 2016
- Gathering of federal and tribal organizations (Indian Health Services, National Indian Health Board, SAMHSA)
- Many tribes collectively acknowledged importance of mental health issues affecting AI/AN

Holding Space for Resilience

Internet dictionary (Google) -

1. *the capacity to recover quickly from difficulties; toughness.*
2. *the ability of a substance or object to spring back into shape; elasticity*

Merriam-Webster Definition -

1. *the capability of a strained body to recover its size and shape after deformation caused especially by compressive stress.*
2. *an ability to recover from or adjust easily to misfortune or change*



Holding Space for Resilience

- Always **pair historical trauma with historical resilience**. Shared history of trauma, AND resilience.
- We are still here after hundreds of years of war, genocide, assimilation.

Doctrine of Discovery

1452, 1455, 1493

Papal Bull Decree

- Title to lands lay with subjects of a European Christian monarch, not the original inhabitants. Remove and enslave those who are not Christian.

- Supreme Court Case : *Johnson v. M'Intosh* in 1823, where Chief Justice John Marshall explained/applied how colonial powers claimed lands belonging to foreign sovereign nations.

Papal Bull Dum Diversas

18 June, 1452

Pope Nicholas V issued the papal bull *Dum Diversas* on 18 June, 1452. It authorised Alfonso V of Portugal to reduce any “Saracens (Muslims) and pagans and any other unbelievers” to perpetual slavery. This facilitated the Portuguese slave trade from West Africa.

The same pope wrote the bull [Romanus Pontifex](#) on January 5, 1455 to the same Alfonso. As a follow-up to the *Dum Diversas*, it extended to the Catholic nations of Europe dominion over discovered lands during the Age of Discovery. Along with sanctifying the seizure of non-Christian lands, it encouraged the enslavement of native, non-Christian peoples in Africa and the New World.

“We weighing all and singular the premises with due meditation, and noting that since we had formerly by other letters of ours granted among other things free and ample faculty to the aforesaid King Alfonso -- to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit -- by having secured the said faculty, the said King Alfonso, or, by his authority, the aforesaid infante, justly and lawfully has acquired and possessed, and doth possess, these islands, lands, harbors, and seas, and they do of right belong and pertain to the said King Alfonso and his successors”.

In 1493 Alexander VI issued the bull [Inter Caetera](#) stating one Christian nation did not have the right to establish dominion over lands previously dominated by another Christian nation, thus establishing the Law of Nations.

Together, the *Dum Diversas*, the [Romanus Pontifex](#) and the [Inter Caetera](#) came to serve as the basis and justification for the Doctrine of Discovery, the global slave-trade of the 15th and 16th centuries, and the Age of Imperialism.

1500's Contact with Spaniards coming up from South America

- ▶ Kumeyaay, Pueblos, Apaches and Navajos, as well as many other tribes in modern day AZ, CA, NM, TX, UT, Baja, northern Mexico.
- ▶ Conflicts, co-exist, took slaves from these tribes, some were taken to Mexico City, etc. Looking for gold and silver.
- ▶ Kumeyaay Peoples traditional home lands extended from southern California into northern Mexico/Baja. Rich culture and history today. Tightening of the border greatly affected family ties.

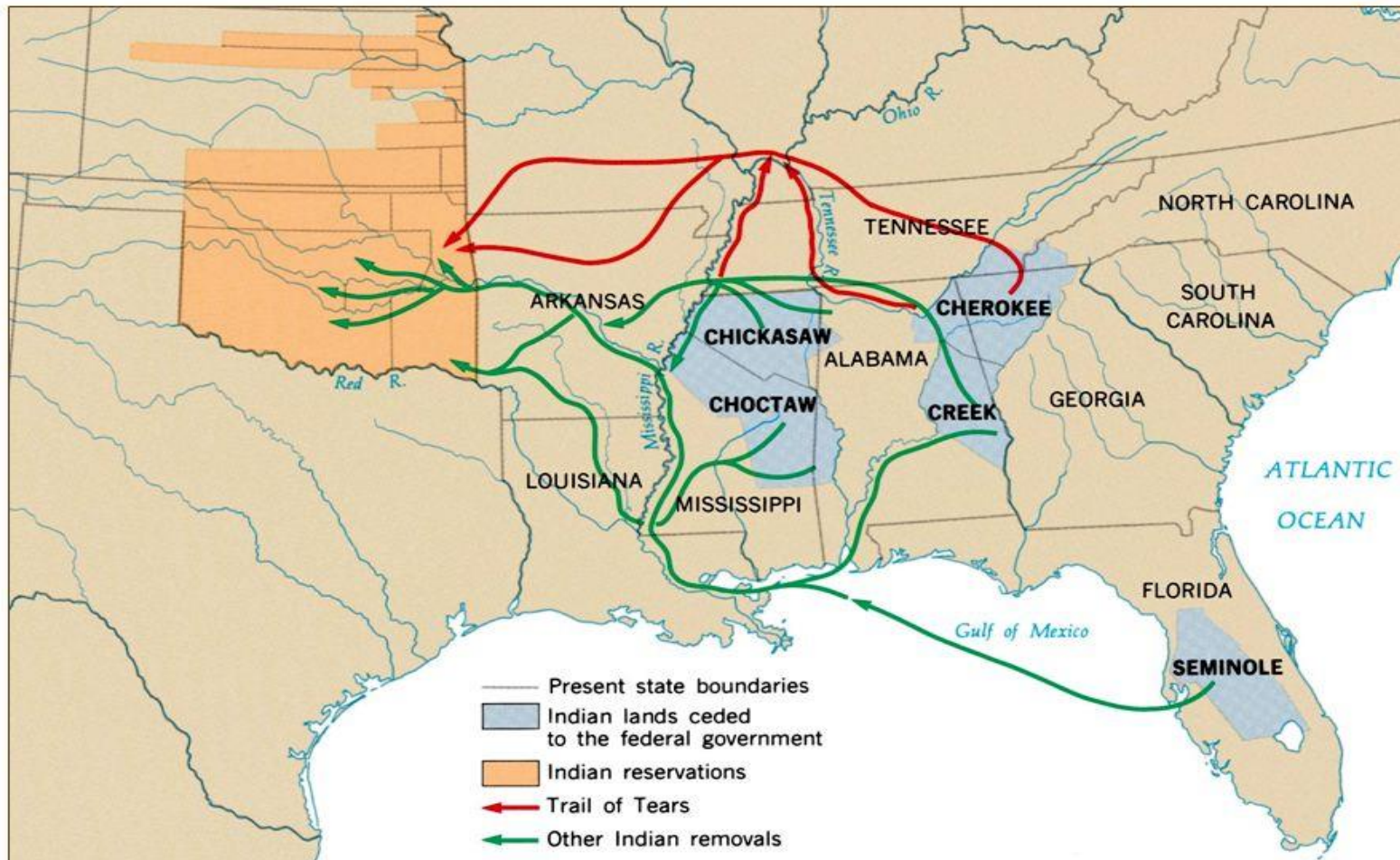
YouTube Video:

San Diego's First Peoples - Kumeyaay Native Americans -
<https://www.youtube.com/watch?v=Q3w3MQkT9B0>

1789 Department of War

- ▶ Established to oversee war with Native Americans, handle all issues relating to Native Americans that did not deal with trading.
- ▶ 1823 - Department of War was changed to Bureau of Indian Affairs.
- ▶ 1951 - Bureau of Indian Affairs moved the health issues of American Indians under the U.S. Public Health Services, and created Indian Health Services.

Indian Removal Act 1830



President Andrew Jackson

Mexican - American War 1846 - 1848

- ▶ Stemmed from annexation of Texas in 1845
- ▶ How many have ancestors who were soldiers in this war?
- ▶ Which side ?
- ▶ Does that affect your family multi-generationally?

Navajo Removal and Treaty

► YouTube video:

‘Long Walk of the Navajo: The 1864 Encounter and Hweeldi and its’ Impact on Dinetah’

Link:

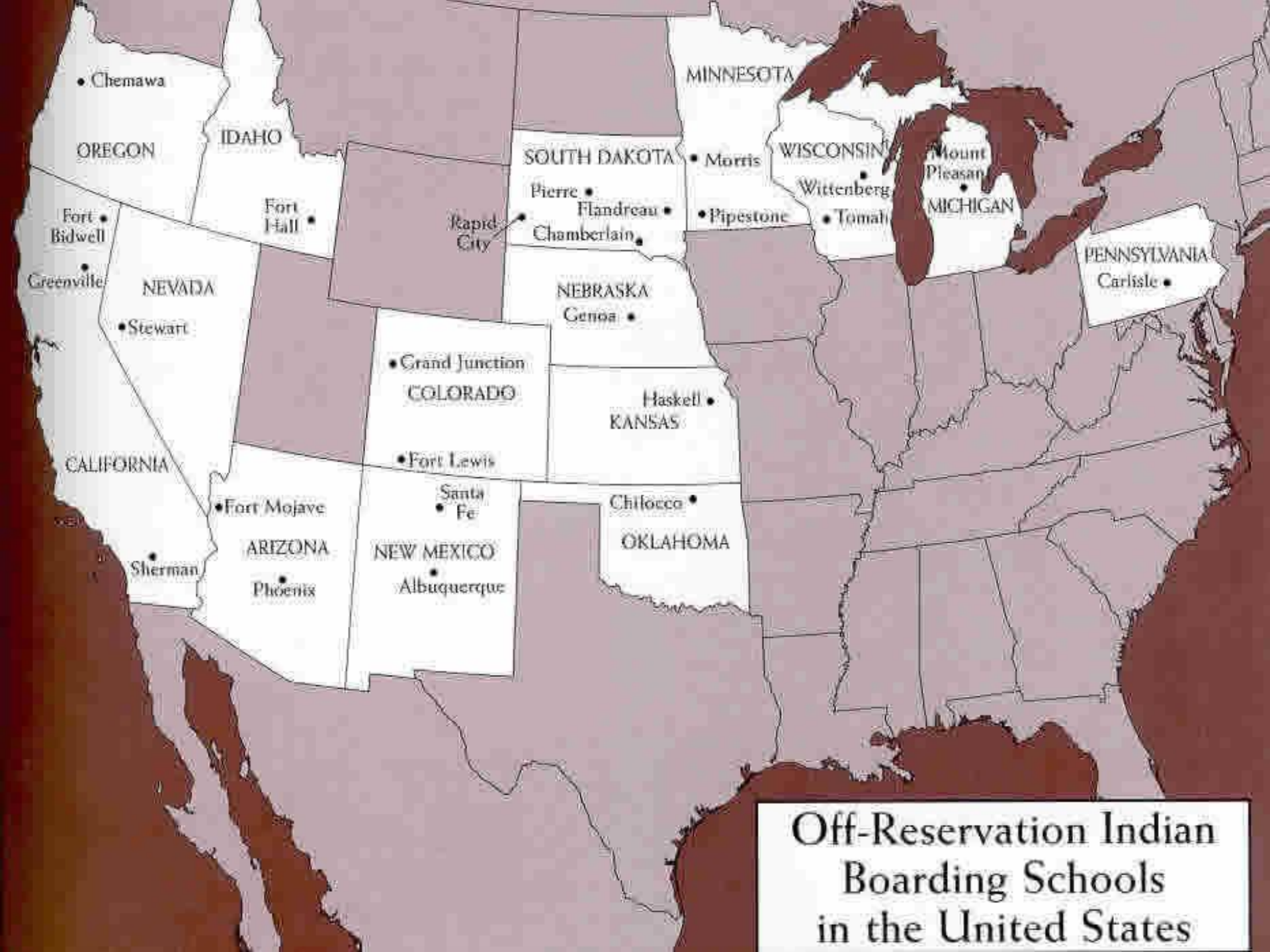
<https://www.youtube.com/watch?v=f373Yqw2r9c>

Resilience

The resilience found in:

- our culture,
- prayers,
- sacred places in nature,
- ceremonies done today, by ancestors
- walking the Red Road / Corn Pollen path

... are the reasons we are still
here today.



Off-Reservation Indian
Boarding Schools
in the United States

American Indian Boarding Schools by State



332 Schools
49 remain open today

29 States
The top five states with the most boarding schools were:

Oklahoma (78)
Arizona (50)
New Mexico (25)
South Dakota (23)
Montana (16)

12 Denominations

Catholic (59)
Presbyterian (16.5)
Mennonite (2)
Episcopal (9)
Baptist (3)
Quaker (10.5)
Dutch Reformed (1)
Methodist (8)
Jesuit (1)
7th Day Adventist (1)
Unitarian (1)

Alaska 15

Beltz
Douglas Island Friends Mission School
Eklutna (Tyonek)
Galena*
Holy Cross
Kanakana
Kosorefsky
Mount Edgcombe*
Nenana High School*
Sheldon Jackson/Sitka Training School
Sitka Industrial Training School
St. Mark's Mission
St. Mary's
White Mountain
Wrangell Institute

Arizona 50

Chinle*
Colorado River
Dillon Community School
Fort Apache (Theodore Roosevelt)
Fort Mojave Industrial School
Gila River St. Peter School
Greasewood Springs Community School
Greyhills Academy High School
Holbrook*
Hunter's Point Indian School*
Jeehdeez'a Academy
Kaibeto Indian School*
Kayenta Indian School
Kearns Canyon
Kinichiee Indian School*
Kingman Indian School
Leupp*
Low Mountain
Lukachukai Community School
Many Farms High School*
Marsh Pass
Naa Tsi'Ana Community School
Navajo
Navajo Mountain
Nazini Community School
Nenahnezed Indian School
Phoenix
Pima
Pine Springs
Pinon
Rice Station
Rocky Ridge
Rough Rock Community School
Sacaton
San Carlos
Santa Rosa Ranch
Sebadalkai
Shonto Indian School
Theodore Roosevelt
St. Michaels Industrial
St. Johns Mission at Gila Crossing
Tee Nos Pos
Toey

Truxton Canyon
Tuba City
Tucson Indian Training School
Yuma
Western Navajo
Wide Ruins
Wide Ruins Community School

California 9

Fort Bidwell School
Fort Yuma
Greenville School
Hoopa
Round Valley Indian school
Sherman*
St. Anthony
St. Boniface Industrial
St. Tiburtius Industrial

Colorado 5

Fort Lewis (now a college)*
Fort Apache (Theodore Roosevelt)
Holy Cross Abbey
Ignacio
Southern Ute*

Iowa 3

Sac & Fox
Toledo Industrial
White's Iowa Manual Labor Institute

Idaho 5

Fort Hall
Fort Lapwai
Lemhi
Sacred Heart Convent of Mary
Immaculate
St. Josephs

Indiana 1

White Manual Labor Institute

Kansas 7

Haskell Industrial Training School
(now a university)*
Great Nemaha Indian School
Kaw Manual Labor School
Kickapoo
Osage Manual Labor School/St Francis
Potawatamie Manual Labor
Shawnee Mission Manual Labor School

Michigan 5

Holy Child School
Holy Name (Chippewa) Baraga
Mount Pleasant Industrial
Pottawatomie
St. Joseph's Orphanage

Minnesota 14

Cass/Leech Lake
Clontarf
Convent of our Lady of the Lake
Cross Lake
Morris Industrial
Pine Point
Pipestone
Red Lake
St. Benedict's Orphan School
St. Mary's
St. Theodore's
Vermillion Lake
White Earth
Wild Rice River

Mississippi 1

Choctaw Central Indian School*

Montana 16

Blackfeet
Bond's Mission School/
Montana Industrial
Crow Agency
Flathead
Fort Belknap
Fort Peck
Fort Shaw
Holy Family
Holy James Mission
Pryor Creek
St. Ignace Mission
St. Labres Mission
St. Paul's Mission
St. Peter's
Tongue River
Willow Creek

Nebraska 8

Genoa Industrial
Iowa Industrial School
Omaha Industrial School
Oto and Missouri Agency Industrial
Santree Industrial School
Santree Normal Training School
St. Augustine's
Winnebago

Nevada 3

Stewart
Fort McDermitt
Western Shoshone Indian School

New Mexico 25

Albuquerque
Bernalillo
Chichiltah/Jones Ranch
Ch'oorshgai Community (Chuska)*
Crownpoint Indian School
Dzith-Na-Q-Dith-Hle Community School*

Fort Wingate Indian School
Jicarilla Apache
Lake Valley Indian School
Mescalero Apache
Navajo Prep*
Nenahnezed*
Ojo Encino Indian School
Pine Hill*
Pueblo Bonito
Pueblo Pintado Indian School
San Juan
Santa Fe*
Shiprock
Southwestern Indian Polytechnic
Institute
St. Catherine Indian School
Toadlena
Tohatchi
Windgate Indian School
Zuni

New York 3

Convent of Our Lady of Mercy
Thomas/Gowanda
Tunasassa Friends Boarding School
for Indian Children

North Carolina 1

Eastern Cherokee

North Dakota 11

Bismarck
Fort Berthold
Fort Totten
Maddock Agricultural and Training School
Sacred Heart Mission
Seven Dolores Mission
St. Mary
St. Michael's Mission
Standing Rock Agency Agricultural/
Martin Kennel
Standing Rock Indian Industrial School
Wahpeton Indian Agricultural
(Presently Circle of Nations)*

Oklahoma 78

Absentee Shawnee
Anadarko
Arapaho Manual Labor and Boarding
School (Concho)
Armstrong
Asbury Manual Labor School
Asbury Manual Labor School and Mission
Bacone College
Bloomfield Academy
(Renamed Carter in 1932)*
Bloomfield Academy for Girls
Burney Institute
Cantonment Mission School
Cherokee Female Seminary

Cherokee Indian Orphan School
Cherokee Male Seminary
Cheyenne Manual Labor and
Boarding School
Chickasaw Manual Labor Academy
for Boys
Chickasaw Orphan Home and Manual
Labor School
Chillico Indian Agricultural School
Chuala Female Seminary
Collins (Colbert) Institute
Coweta Mission
Darlington Menonite Mission
Dwight Mission
El Meta Bond College
Euhawha Mission School for Girls
Euchee
Eufaula
Folsom Training School
Fort Coffee Academy for Boys
Fort Sill
Goodland Academy
Hillside Mission
Homing Creek (St. John's)
Iowa Mission
Jones Male Academy (Became co-ed
in 1955, 1952 BIA, 1988 tribally
controlled)*

Oregon 8

Chemawaw Industrial*
Grand Ronde
Kate Drexel or St. Andrews
Industrial School
Klamath Indian School for Boys
Siletz
Umatilla
Warm Springs
Yaima Indian Boarding School for Girls

Pennsylvania 7

Carlisle
Girl's Home of the Lincoln Institution/
Boy's Home
Holy Providence School for Indians
and Colored People
Martinsburg
Ponemah/King of Prussia
St. Francis
West Philadelphia Industrial
Boarding School

South Dakota 23

All Saint's
Brainerd
Chamberlain (St. Josephs)*
Cheyenne River
Crow Creek (Stephan)
Flandreau/Riggs Institute*
Holy Rosary Mission/Red Cloud
Indian School*
Hope
Lower Brule (St. Josephs)*
Marty (St. Paul's)*
Oglala Indian School
Our Lady of Lourdes

St. John
St. Josephs School
St. Louis
St. Mary's
St. Mary's Academy School for Girls
St. Mary's School
Sulphur Springs School
Tulahassee Manual Labor
Boarding School
Tuskahoma Female Academy/
Choctaw Female Academy
Wapanucka Academy for Girls
(Allen Academy)
Wealaka Mission (replaced Tulahassee)
Wetumka Mission (Levering)
Wewoka Mission Boarding School
for Girls
Wheelock Mission and Wheelock
Female Seminaries
Yellow Springs School

Ohio 1

Shawnee Friends Mission and School

Utah 4

Aneth
Intermountain
Ouray
Uintah

Virginia 1

Hampton University

Washington 13

Colville Mission School
Cushman
Fort Spokane Indian School
Male and Female Industrial School
Payallup
Sacred Heart Convent
Sacred Heart Convent Academy
St. George's Mission
St. Francis Regis Mission
St. Mary
Tonasket
Tulalip
Yakima - Fort Simcoe

Wisconsin 11

Good Shepard Industrial School
Hayward - Milwaukee
Holy Family (Bayfield)
Keshena/Menominee
Lac de Flambeau
Menominee
Oneida
St. Joseph's Industrial School
St. Mary's
Tomah
Wittenberg - Bethany Mission

Wyoming 4

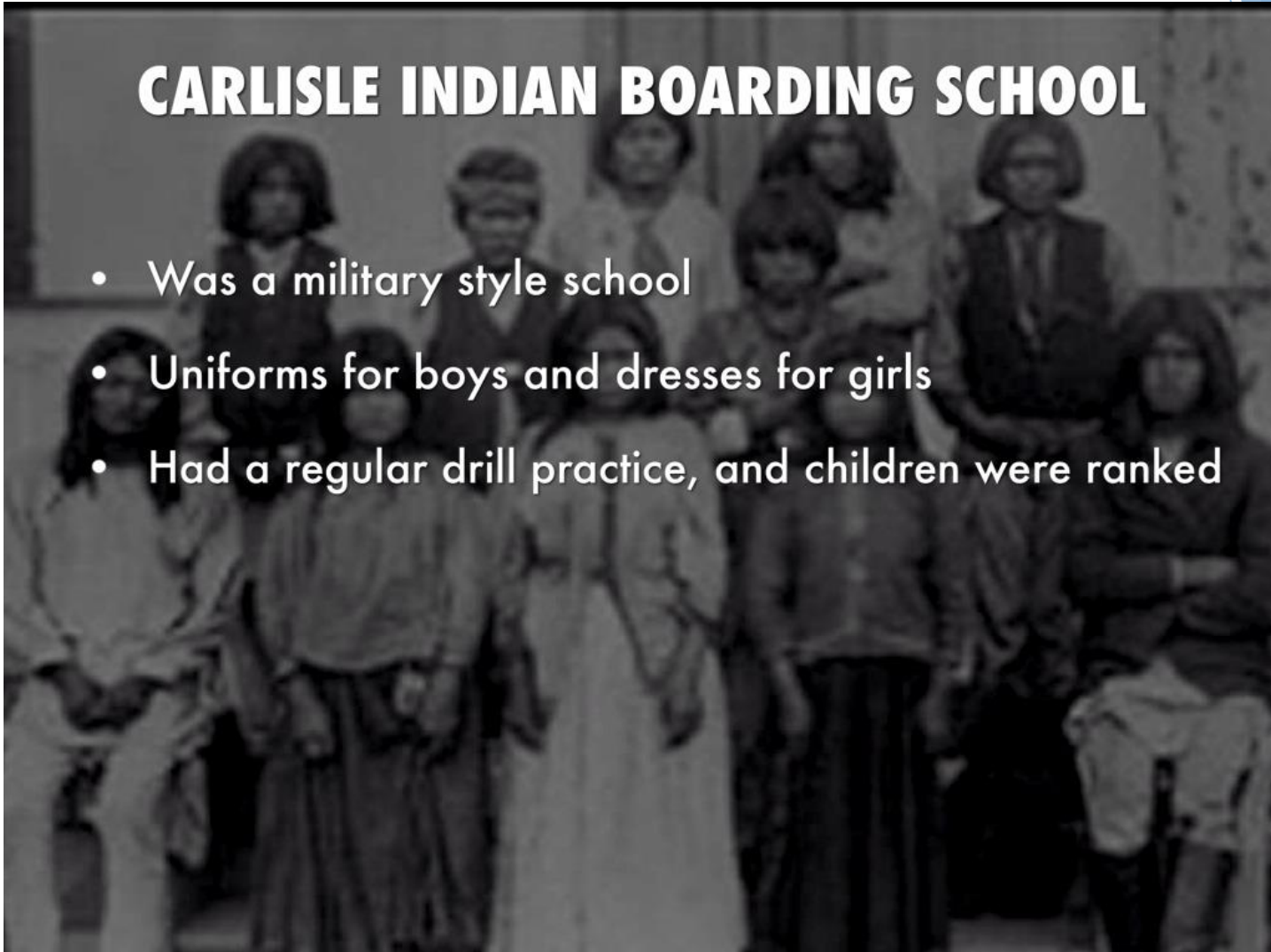
Fort Washakie/Wind River
Hayward Indian School
Robert's Episcopal Mission for
Shoshone Girls
St. Stephen's Mission Industrial School

*Indicates the school is still open as of 2017.

Compiled by Dr. Denise Lajimodiere for the National Native American Boarding School Healing Coalition (NABS)

CARLISLE INDIAN BOARDING SCHOOL

- Was a military style school
- Uniforms for boys and dresses for girls
- Had a regular drill practice, and children were ranked



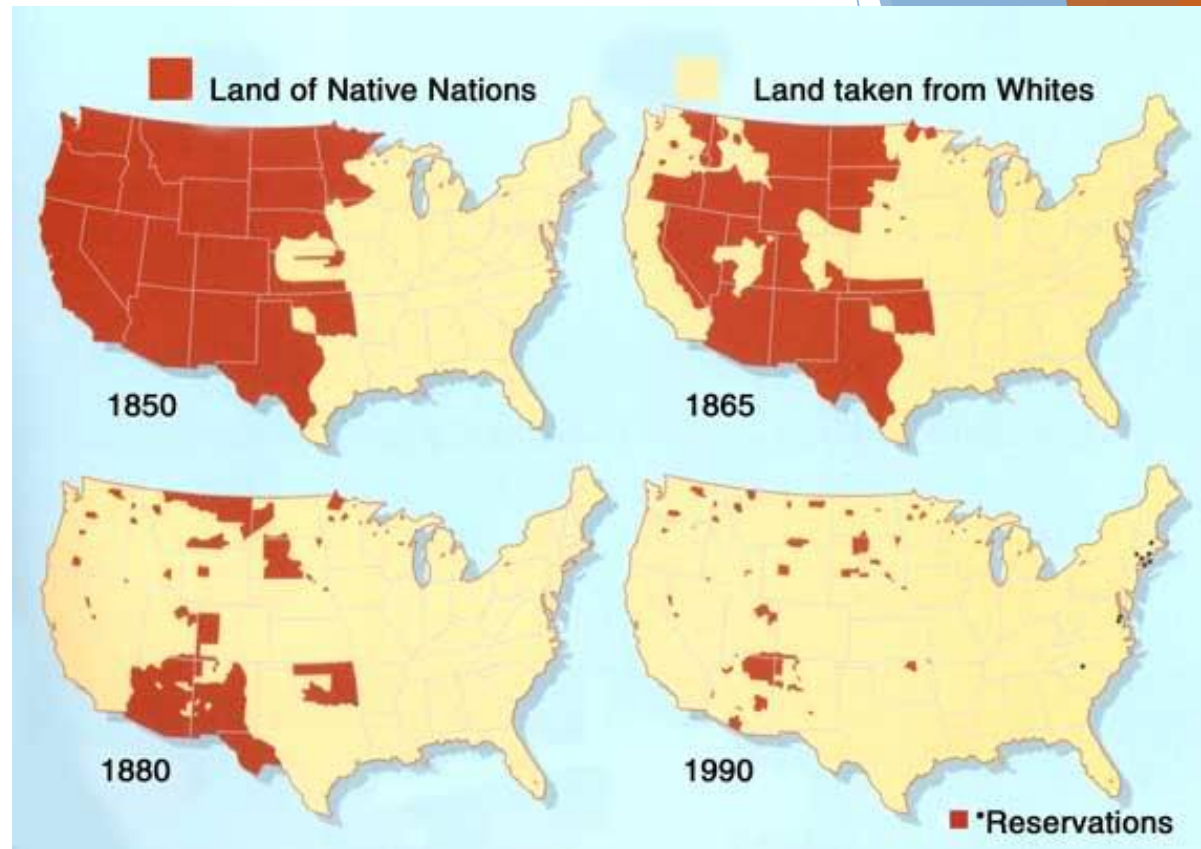
“Kill the Indian, Save the Man”
Captain Richard Henry Pratt,
Carlisle Indian School Founder 1829

“Only by complete
isolation of the Indian
child from his savage
antecedents can he be
satisfactorily educated.”
John B. Riley
Indian School
Superintendent 1886



Impact of the Dawes Act


- Unclaimed land after allotment opened to white settlement
- When allotment began, Native Americans owned 138 million acres
- When the Dawes Act ended in 1947, 90 million acres had been lost, a 60% reduction in land



Poster from National Archives

INDIAN LAND FOR SALE

GET A HOME
OF
YOUR OWN
*
EASY PAYMENTS



PERFECT TITLE
*
POSSESSION
WITHIN
THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED GRAZING AGRICULTURAL
IRRIGABLE DRY FARMING

IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

Location.	Acres.	Average Price per Acre.	Location.	Acres.	Average Price per Acre.
Colorado	5,211.21	\$7.27	Oklahoma	34,664.00	\$19.14
Idaho	17,013.00	24.85	Oregon	1,020.00	15.43
Kansas	1,684.50	33.45	South Dakota	120,445.00	16.53
Montana	11,034.00	9.86	Washington	4,879.00	41.37
Nebraska	5,641.00	36.65	Wisconsin	1,069.00	17.00
North Dakota	22,610.70	9.93	Wyoming	865.00	20.64

FOR THE YEAR 1911 IT IS ESTIMATED THAT 350,000 ACRES WILL BE OFFERED FOR SALE

For information as to the character of the land write for booklet, "INDIAN LANDS FOR SALE," to the Superintendent U. S. Indian School at any one of the following places:

CALIFORNIA: Hoopa. COLORADO: Ignacio. IDAHO: Lapwai. KANSAS: Horton. Nadeau.	MINNESOTA: Onigum. MONTANA: Crow Agency. NEBRASKA: Macy. Santee. Winnebago.	NORTH DAKOTA: Fort Totten. Fort Yates. OKLAHOMA: Anadarko. Cantonment. Colony. Darlington. Muskogee. Pawnee.	OKLAHOMA—Con. Sac and Fox Agency. Shawnee. Wyandotte. OREGON: Klamath Agency. Pendleton. Roseburg. Siletz.	SOUTH DAKOTA: Cheyenne Agency. Crow Creek. Greenwood. Lower Brule. Pine Ridge. Rosebud. Sisseton.	WASHINGTON: Fort Simcoe. Fort Spokane. Tekoa. Tulalip. WISCONSIN: Oneida.
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WALTER L. FISHER,
Secretary of the Interior.

ROBERT G. VALENTINE,
Commissioner of Indian Affairs.

The Snyder Act of 1924

Voting Rights AZ and NM

“Inspired by the high rate of American Indian enlistment during World War I, President Calvin Coolidge signs the Indian Citizenship Act.

1948 – Arizona granted voting rights for ‘Indians.’

1948/1962 – New Mexico, last state to grant voting rights

Source: Library of Congress www.loc.gov

Prucha, P., Ed. (2000) Documents of United States Indian Policy, 3rd Ed. University of Nebraska Press

Indian Relocation Act of 1956

Public Law 959 – Termination/Assimilation Policy

Adult Vocational Training Program -


- Paid moving expenses
- Job training
- Low paying jobs or no jobs due to prejudice
- Many tribal members could not return home to dissolved lands
- No more federal recognition
- Could not return to homelands of dissolved reservations.

COME TO DENVER

THE CHANCE OF YOUR LIFETIME !


Good Jobs

- Retail Trade
- Manufacturing
- Government-Federal, State, Local
- Wholesale Trade
- Construction of Buildings, Etc.




Happy Homes

- Beautiful Houses
- Many Churches
- Exciting Community Life
- Over Half of Homes Owned by Residents
- Convenient Stores-Shopping Centers




Training

- Vocational Training
 - Auto Mech, Beauty Shop, Drafting,
 - Nursing, Office Work, Watchmaking
- Adult Education
 - Evening High School, Arts and Crafts
 - Job Improvement, Home-making



Beautiful Colorado

- *Tallest* State, 48 Mt. Peaks Over 14,000 Ft.
- 350 Days Sunshine, Mild Winters
- Zoos, Museums, Mountain Parks, Drives
- Picnic Areas, Lakes, Amusement Parks
- Big Game Hunting, Trout Fishing, Camping



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Brochure, National Archives.

Self Determination Focus - 1970's present

Indian Self-Determination and Education Assistance Act of 1975

Indian Child Welfare Act of 1978

American Indian Religious Freedom Act of 1978

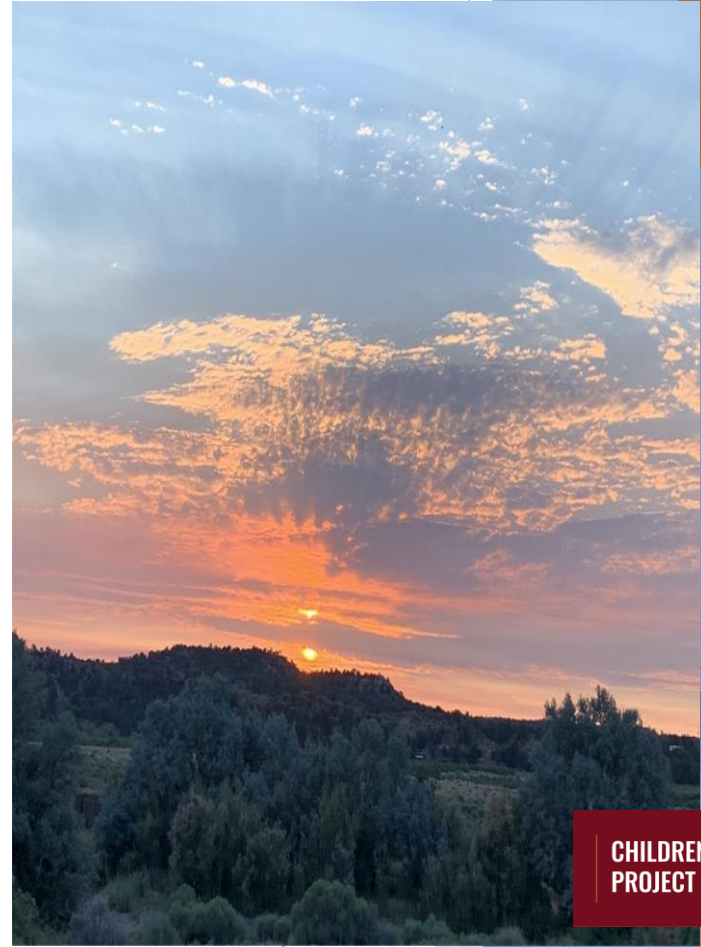


Looking forward - Still level of hesitation because of history of our relationship with government.

Resilience

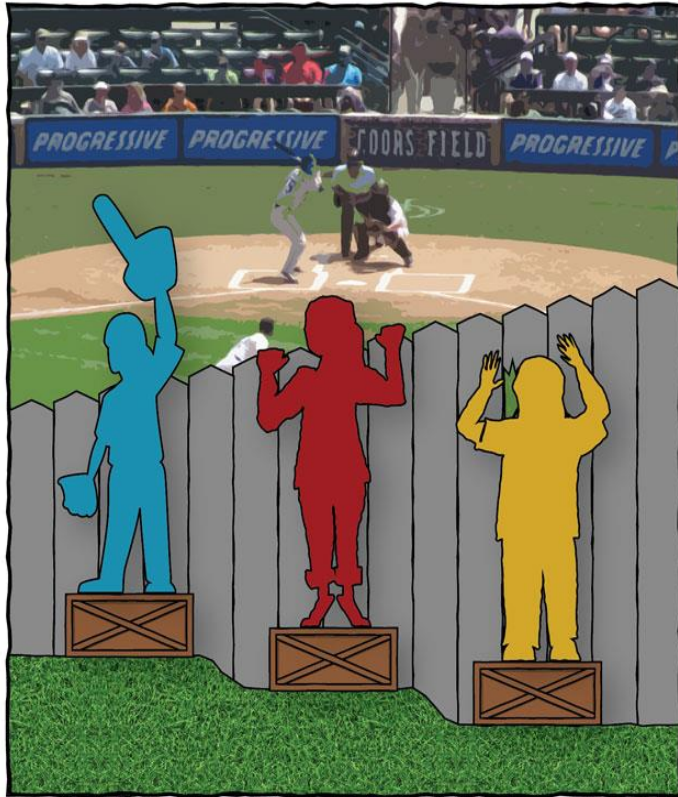
The resilience found in:

- families,
- our culture,
- prayers, faith
- sacred places in nature,
- ceremonies done today, by ancestors
- walking the Red Road / Corn Pollen path

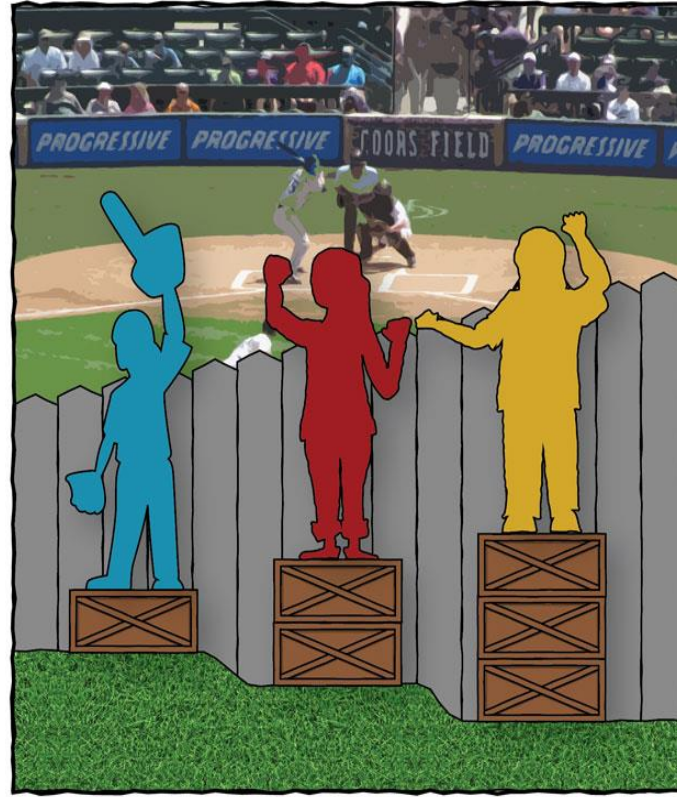


CHILDREN'S EQUITY
PROJECT

Equality vs. Equity



EQUALITY



EQUITY

Reflection

If you are working with diverse communities, how are you considering historical context when delivering services (IECMHC, therapy, child welfare, health care, etc)?

- ▶ What do you actively do to partner more formally?
- ▶ Mexican American community
- ▶ Native American community
- ▶ Immigrant communities
- ▶ Black community
- ▶ Asian community

Focus on Resilience as an Infant and Early Childhood Mental Health Consultant

- ▶ Despite hundreds of years of assimilation and annihilation policy for Native Americans, there are communities and families that exist today and practice their traditional culture.
- ▶ Tapping into the tools of survival to move forward and away from unhealthy habits of being.
- ▶ Personal opinion about IECMH Consultation as a way to recapture what was nearly lost.

Diversity-Informed Infant Mental Health Tenets

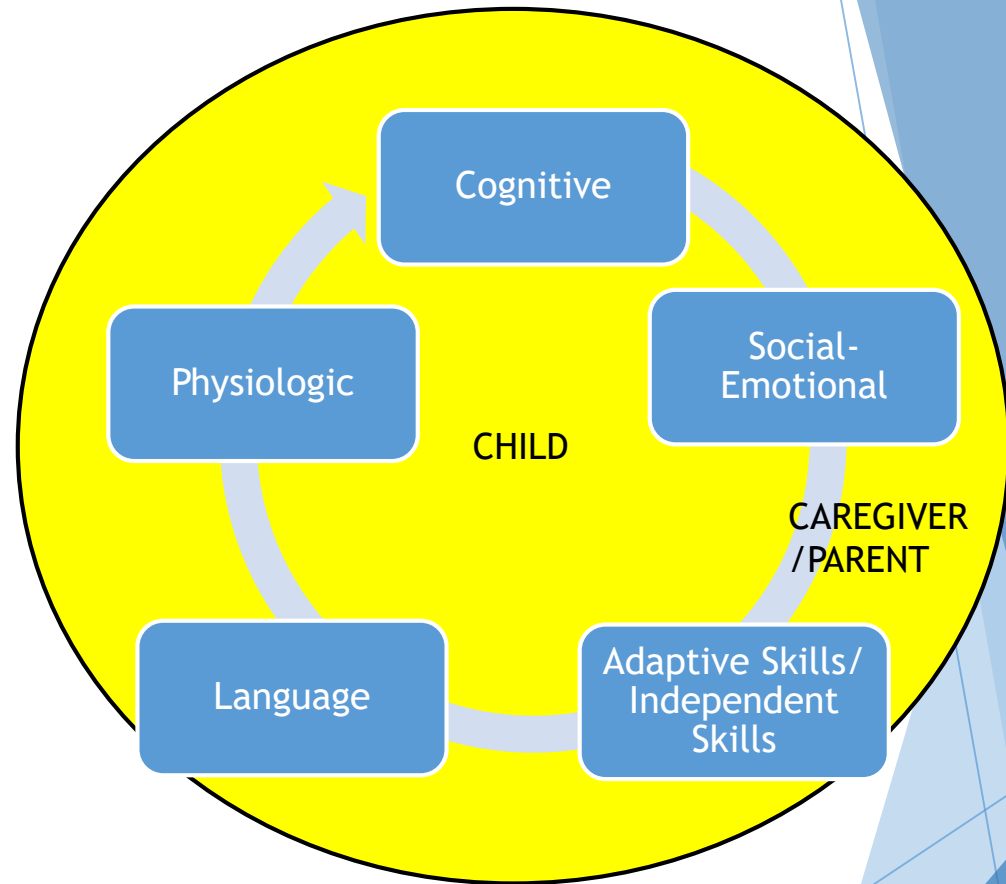
► 10 Tenets

1. Self-Awareness Leads to Better Services for Families
2. Champion Children's Rights Globally
3. Work to Acknowledge Privilege and Combat Discrimination
4. Recognize and Respect Non-dominant Bodies of Knowledge
5. Honor Diverse Family Structures
6. Understand That Language Can Be Used to Hurt or Heal
7. Support Families in Their Preferred Language
8. Allocate Resources to Systems Change
9. Make Space and Open Pathways for Diverse Professionals
10. Advance Policy That Supports All Families

Early Childhood Developmental Domains

Infants/Young Children Develop in a Relationship

Tenet #5: Honor
Diverse
Family Structure -
Navajo clan system
used in my greeting
of consultees.



Traditional Navajo construct that infants need to be with mother/father, use cradle board that has been blessed, everything mother/father does, has an effect on infant/child.
This includes multigenerational practices.

IMH Diversity Tenet # 4: Recognize and Respect Non-dominant Bodies of Knowledge

- ▶ As an MHC I have honored families in pursuing traditional healing and prayers to support their children.
- ▶ In cases where I have allowed this, children improved drastically with bringing family support around the child/children.

Recognize and Respect Ancestral and Current Protective Factors

For thousands of years before European contact, Indigenous peoples had their own systems of care throughout the lifespan that integrated spirituality and all of nature in the universe. Many still have this way of being.

Doctors

Psychologists

Bone specialists

Midwives

Pharmacists

Forms of governing and justice

Systems of community/family support (PARENTING)

Stories/Kinship

Astrologists

Personal Story in Resilience, Correction and Repair



Providing Equitable Support

What are your stories?

Clients: Children/Family stories?

- ▶ Reflective supervision helped me continue to learn about my story, and how it may play a role or not in the way I provide services.
- ▶ It helps me to be aware of teacher, director, home visitor, children and family stories/history. I listen for resilience in their stories.
- ▶ Knowing my own story, and learning their story helps me find/amplify their resilience.

Culture of Trauma Due to Colonialism?

- ▶ Many books and articles in mental health field about reactions to trauma, healing trauma.
- ▶ “*My Grandmother’s Hands: Racialized Pathways...*” by Resmaa Menakem
- ▶ “*Over months or years, unhealed trauma can become part of someone’s personality. As it is passed on and compounded through other bodies, it often becomes a family norm. If it gets transmitted and compounded through multiple families and generations, it can turn into culture.*”



*“Without recollection, there can
be no reflection”*

- Rebecca Shamoon-Shanook

Self-care through slowing down

*“As you grow older
you will discover
you have two
hands, one for
helping yourself,
the other for
helping others.”*

- Maya Angelou



Dan Siegel, Mind Platter

<https://www.youtube.com/watch?v=3EQ2tzHl3Ks>

Self-Reflection : History and Context

Where are your ancestors from?

What resilience do you see now
in your own family during the
pandemic? Resilience in
children's families?



Diversity Informed Tenets for Working with Infants, Children and Families - 10 Tenets

Self-Reflection: Tenet #1 -

◀ **Self-Awareness Leads to Better Services for Families:** Professionals in the field of infant mental health must reflect on their own culture, personal values, and beliefs, and on the impact racism, classism, sexism, able-ism, homophobia, xenophobia, and other systems of oppression have had on their lives in order to provide diversity-informed, culturally attuned services on behalf of infants, toddlers, and their families.

DIVERSITY-INFORMED TENETS FOR WORK WITH INFANTS, CHILDREN AND FAMILIES

Irving Harris Foundation Professional Development Network Tenets Working Group



CENTRAL PRINCIPLE FOR DIVERSITY-INFORMED PRACTICE

1. Self-Awareness Leads to Better Services for Families: Working with infants, children, and families requires all individuals, organizations, and systems of care to reflect on our own culture, values and beliefs, and on the impact that racism, classism, sexism, able-ism, homophobia, xenophobia, and other systems of oppression have had on our lives in order to provide diversity-informed, culturally attuned services.

STANCE TOWARD INFANTS, CHILDREN, AND FAMILIES FOR DIVERSITY-INFORMED PRACTICE

2. Champion Children's Rights Globally: Infants and children are citizens of the world. The global community is responsible for supporting parents/caregivers, families, and local communities in welcoming, protecting, and nurturing them.

3. Work to Acknowledge Privilege and Combat Discrimination: Discriminatory policies and practices that harm adults harm the infants and children in their care. Privilege constitutes injustice. Diversity-informed practitioners acknowledge privilege where we hold it, and use it strategically and responsibly. We combat racism, classism, sexism, able-ism, homophobia, xenophobia, and other systems of oppression within ourselves, our practices, and our fields.

4. Recognize and Respect Non-Dominant Bodies of Knowledge: Diversity-informed practice recognizes non-dominant ways of knowing, bodies of knowledge, sources of strength, and routes to healing within all families and communities.

5. Honor Diverse Family Structures: Families decide who is included and how they are structured; no particular family constellation or organization is inherently optimal compared to any other. Diversity-informed practice recognizes and strives to counter the historical bias toward idealizing (and conversely blaming) biological mothers while overlooking the critical child-rearing contributions of other parents and caregivers including second mothers, fathers, kin and felt family, adoptive parents, foster parents, and early care and educational providers.

PRINCIPLES FOR DIVERSITY-INFORMED RESOURCE ALLOCATION

6. Understand That Language Can Hurt or Heal: Diversity-informed practice recognizes the power of language to divide or connect, denigrate or celebrate, hurt or heal. We strive to use language (including body language, imagery, and other modes of nonverbal communication) in ways that most inclusively support all children and their families, caregivers, and communities.

7. Support Families in Their Preferred Language: Families are best supported in facilitating infants' and children's development and mental health when services are available in their native languages.

8. Allocate Resources to Systems Change: Diversity and inclusion must be proactively considered when doing any work with or on behalf of infants, children, and families. Resource allocation includes time, money, additional/alternative practices, and other supports and accommodations, otherwise systems of oppression may be inadvertently reproduced. Individuals, organizations, and systems of care need ongoing opportunities for reflection in order to identify implicit bias, remove barriers, and work to dismantle the root causes of disparity and inequity.

9. Make Space and Open Pathways: Infant, child, and family-serving workforces are most dynamic and effective when historically and currently marginalized individuals and groups have equitable access to a wide range of roles, disciplines, and modes of practice and influence.

ADVOCACY TOWARDS DIVERSITY, INCLUSION, AND EQUITY IN INSTITUTIONS

10. Advance Policy That Supports All Families: Diversity-informed practitioners consider the impact of policy and legislation on all people and advance a just and equitable policy agenda for and with families.

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Diversity is used in the most inclusive sense possible, signaling race and ethnicity, as well as other identity markers, and referring to groups and individuals on both the "up and down side of power" along all axes.

Diversity-informed practice is a dynamic system of beliefs and values that strives for the highest levels of diversity, inclusion and equity. Diversity-informed practice recognizes the historic and contemporary systems of oppression that shape interactions between individuals, organizations and systems of care. Diversity-informed practice seeks the highest possible standard of equity, inclusivity and justice in all spheres of practice: teaching and training, research and writing, public policy and advocacy and direct service.

This is an update to the 2010 Diversity-Informed Infant Mental Health Tenets

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Self-Reflection: Tenet #1 - “I am Poem”

Diversity Informed Infant Mental Health Tenets Workshop

I Am From Poem Exercise

Participants Instructions: We are inviting you to start writing a short poem called “I am from” as a way to open a door to self-exploration and awareness in the light of Tenet # 1. You have 10 minutes to begin and the only rule for the piece is that each line must start with the phrase “I am...” We encourage you to draw from your own experiences at your work. You may include statements about:

- what are you proud of about your work
- what you struggle with about your work
- a part of you that you feel is unwelcomed at work
- something your work ignites in you
- how your work is connected with your people
- how your work is connected with your history

Reflect on how these have shaped your identity at work and how they have shaped your realm of practice.

Mentimeter Question -
see chat for link

← How your work is connected
to your history and your
people?

← From 'I am Poem'

Examples of Infant and Early Childhood Mental Health Consultation implementation in supporting Navajo culture

- ▶ In my work as an EC Mental Health Consultant, I feel that it is work to help families, teachers, directors recapture the traditional Navajo culture.
- ▶ Indigenous and Navajo culture has practiced 'consultation' for thousands of years, based in spirituality and all of creation.

What is Infant and Early Childhood Mental Health?

- ▶ Infant-early childhood mental health, sometimes referred to as social and emotional health, is the developing capacity of the child from birth to 5 years of age to form close and secure adult and peer relationships; experience, manage, and express a full range of emotions; and explore the environment and learn—all in the context of family, community, and culture. Strategies to improve I-ECMH fall along a ***promotion, prevention and treatment continuum***.
- ▶ ZTT definition

Relationships/Kinship is Central to Navajo/Indigenous Way of Life

Natural Mental Health system tied into clanship, creation stories, spirituality:

- Clanship system, characteristics
- Addressing others through clan relationship
- Someone can establish proper relationships after learning each other's clans, could be newly addressed as: mother, father, etc.
- Relationship/Connection to Mother earth, father sun, animal relatives

Let's start with brain development. When does the brain begin to develop? **In the womb.**

Hozhóojí – Blessing Way Ceremony

Ceremony held for child when mother is 8 months pregnant. Both parents considered to be pregnant during gestation. Both parents can't do certain things during this time.

First Laugh

Puberty

Marriage

Consultative Stance in Infant and Early Childhood Mental Health Consultation

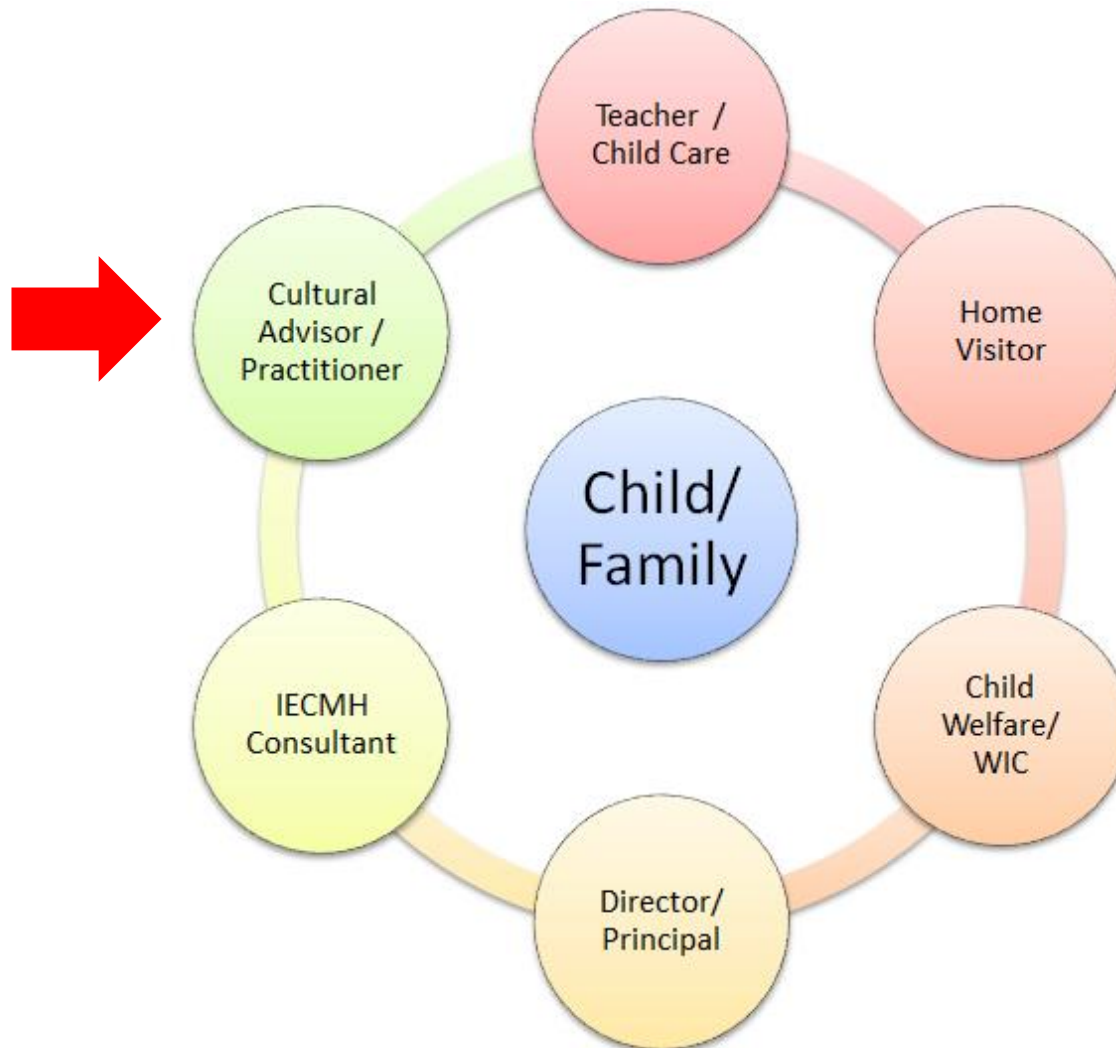
10 Stances :

1. Mutuality of Endeavor
2. Avoiding position of sole expert
3. Wondering instead of knowing
4. Understanding another's subjective experience
5. Considering all levels of influence
6. All voices, especially child's voice
7. The centrality of relationships
8. Parallel process as an organizing principle
9. Patience
10. Holding hope

Similar Traditional Navajo Stance/Beliefs :

1. Ahilth kaa' iijee'
2. Adaa aholyah, doo adaadzoodlii da
3. Doo adaadzoodlii da, Saad adaa aholyah
4. Yik'itdiitiih doo hajooba'
5. T'aa althtsoh hazho'oh baa akoniidzin
6. All voices, especially child's voice
7. K'eh hwiindzinigii, k'eh bee go
8. Parallel process as an organizing principle
9. Patience
10. Hozho Nahasdlii'

Case Example - Everyone is honored and learns from one another.



ECE Professionals - Focus on Building the Most Important Relationship

- Caregiver - child relationship
- Supporting the relationship creates and builds resilience in young children/families.
- Helps to start the journey of repair in families.
- Help families find their way in these systems.
- Support families with their unique needs, meeting families where they are is equity.

Relationships, Relationships, Relationships are the foundation for Indigenous Communities

Hundreds of years of challenges can be countered through healthy parent-child **relationships**.

IECMHC, evidence-based way to strengthen relationships, building and healing healthy attachments through parallel process.

▶ Seasons of a Navajo 1983 :
<https://www.youtube.com/watch?v=OqurstPL6kl>

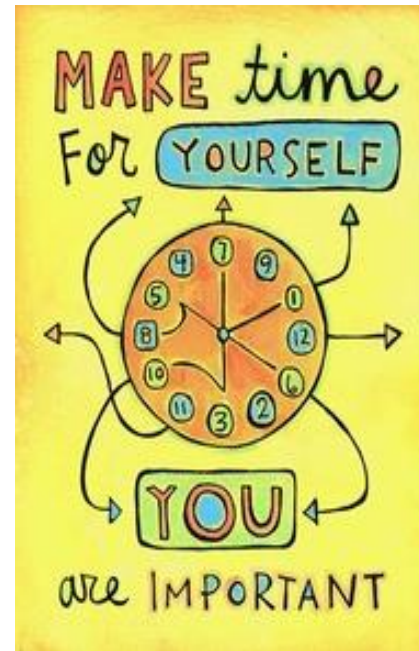
Perspectives to consider in our
work:

“How you are is as
important as who you
are.” - Juree Pawl

Reminders for Stress Reduction

- ▶ Eat, sleep, exercise, write/journal
- ▶ Talk with friends, peers, a “go-to” person
- ▶ Reward yourself for a job well done

Create time each day to decompress



Mindful Self-Regulation Exercises

to use in the Moment

Breathing

Intentional breathing is a helpful way to bring us to the present.

Three Conscious Breaths:

1. Breathe in deeply.
2. Hold your breath for 3-4 seconds.
3. Slowly exhale.
4. Repeat for three full breathes.

Deep Breathing:

1. Breathe in deeply.
2. Notice the cold air in your nostrils and on your breath.
3. Breathe slowly out.

Breathing to Calm Self:

1. Breathe in for count of 4.
2. Breathe out for count of 7.

Breathing to Activate Self:

1. Breathe in to count of 7.
2. Breathe out to count to 4.

Grounding

Becoming aware of our senses can be helpful in bringing us back to the present.

Simple Grounding Technique

1. Place both feet flat on the floor
2. Lean back into your chair, and make note of the feeling of the chair under you and against your back.
3. Place your hands in your lap.
4. Notice the way your feet feel in your shoes, and your shoes feel on the floor.
5. Notice the way your hands feel in your lap. Tap your thighs, and notice the way this feels, if you'd like.
6. Recognize yourself as reoriented to the "here and now."

Four Senses Grounding Exercise

1. In your mind, notice 1 thing you see in the room.
2. In your mind, notice 1 thing you can feel ("my feet on the floor" or "the air in my nose").
3. In your mind, notice 1 thing you hear ("traffic outside").
4. In your mind, notice 1 thing you can smell.

MSR continued...

Imagery

Snow Globe

1. Visualize a snow-globe in your mind.
2. Imagine the snow-globe is shaken up, and the swirling snowflakes symbolize your stress and state of dysregulation.
3. Imagine the snowflakes gently settling and the snow-globe becoming clear.
4. As the snow-globe becomes clearer in your mind, imagine your stress and dysregulation settling and visualize clarity and peace of mind.

Wheat Field

1. Visualize a field with long blades of wheat blowing on a clear, sunny day.
2. Imagine you are sitting in the field. Feel the breeze and the sun on your skin.
3. Visualize the peace and tranquility that the field represents.
4. Bring yourself back to present, carrying with you feelings of tranquility and peace.

Self Talk

Positive Self Talk is communicating with yourself in a way that helps you to feel more present, regulated, and accepting.

Example self talk phrases:

- I accept the things I cannot control.
- I am here to listen.
- I always give my best effort and that is good enough.
- I can keep asking questions.
- I am smart, confident, and capable.
- I see the best in other people.
- I accept this situation for what it is.
- I can slow down and observe before reacting.
- I am organized and know what I need to do.
- I accept the choices of other people.
- I am learning and growing.

Add your own:

- .
- .
- .

Mentimeter : 2 questions

(link will be in chat)

- ▶ What will you take with you today from our time together?
- ▶ And what Self-Care practice will you implement moving forward?

Hozhoo Naahasdlii' (say four times)
All is in beauty and in balance
again.'



Questions, Thoughts, Reflections?



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