Webinar 2: Culture, identity, history as sources of strength and resilience for Tribal Communities.

May 28, 2020
12:30pm – 2:30pm ET
Facilitators: COE IECMHC

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Use the **Q&A feature** to ask questions to the presenters. You may also chime in and answer questions that have been shared with the group!

**A recording of the webinar will be posted on iecmhc.org and e-mailed to all registrants next week. Thank you!**
Welcome!

Who’s in the Zoom? What is your role?

A. Mental Health Consultant
B. Mental Health Program Director or Supervisor
C. Mental Health Systems Leader
D. ECE Practitioner
E. ECE Program Director
F. ECE Trainer or Coach
G. ECE System Leader or Policy Maker
H. Funder
I. Researcher/Evaluator
J. Other
Center of Excellence for Infant and Early Childhood Mental Health Consultation (IECMHC)

Mission and Vision

The Center aims to grow, advance, and impact the field of IECMHC

Areas of Focus:
Technical Assistance
Professional Development
Clearinghouse

www.iecmhc.org
Facilitators: CEP

**Shantel Meek**
Founding Director
Children’s Equity Project (CEP)
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Southwest Human Development and CoE for IECMHC

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Head Start Early Childhood Mental Health Consultant
Confederated Salish and Kootenai Tribes
Children’s Equity Project

- A multi-university initiative, housed at Arizona State University and led in partnership with experts at 15 universities and organizations across the country.

- We work at the intersection of research-policy-practice

- Our mission is to close opportunity gaps and ensure that all children, regardless of race, ethnicity, income, home language, and/or ability, reach their full potential.
Equity in IECMHC Webinar Series

How Did We Get Here?
April 30, 2020 at 12:30 PM

Culture, Identity, History as Sources of Strength and Resilience for Tribal Communities
May 28, 2020 at 12:30 PM

Culture, Identity, History as Sources of Strength and Resilience for African-American Children and Families
June 25, 2020 at 12:30 PM

Culture, Identity, History as Sources of Strength and Resilience for Latino Children and Families.
July 30, 2020 at 12:30 PM
AGENDA

• Session Goals
• Setting the Stage: Historical and Institutional Racism
• Social and cultural context
• Research to Practice - IECMHC Connection
• Where Do We Go from Here?
• Resources
• Open Discussion: Q&A
Today’s Session Goals

• Examine issues of racialized inequities and bias in the early care and education experiences for Tribal Communities.

• Explore traditional practices and their role in healing and resilience.

• Examine the commonalities of IECMHC and traditional practices.

• Identify practices and policies to strengthen cultural responsiveness in IECMHC for tribal communities to reduce disparities and support children’s healthy development and learning.
A Framing to Guide Our Conversation

Source: Racial Equity Institute (REI), 2018
Fish in the Lake

Source: Racial Equity Institute; Artwork by Jojo Karlin (jojokarlin.com)
Race is NOT biological…. It is a social construct, a classification of human beings, that is politically defined.
Racism came before race....
“Racism is the parent and race is the child.”
(quote from Ta-Nehisi Coates)
Setting the Stage: Historical and Institutional Racism
Grounding Our Dialogue

Language and Definitions

- Terms: Tribal Communities, Tribal Nations and American Indian/Alaskan Native (AI/AN) populations to refer to the first peoples of this land.

- By definition, AI/AN description/title was determined in case law decisions to provide federal funding for tribal nations. ACF and IHS have definitions to use for eligibility.

- AI/AN communities are considered a political group with legal ties to the U.S. government through treaties.
Grounding Our Dialogue (cont.)

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

- 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

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 (cont.)

- 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.
Institution of Assimilation and Genocide
Institution of Assimilation and Genocide

- **Doctrine of Discovery**: 1493
- **Indian Removal Act**: 1830
- **Treaties**: 1770s-1904
- **Boarding Schools / Dawes Act**: 1879-1887
- **Snyder Act of 1924**: 1924-1950s
- **Indian Termination and Relocation to 1970s Self-Determination**: 1955-present
Doctrine of Discovery - 1493


- Title to lands lay with subjects of a European monarch, not the original inhabitants.

Indian Removal Act - 1830
Navajo Treaty

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

https://www.youtube.com/watch?v=f373Yqw2r9c
Boarding Schools 1871 - 1950’s and today
Assimilation

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

“Only by complete isolation of the Indian child from his savage antecedents can he be satisfactorily educated.”
John B. Riley
Indian School Superintendent 1886
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
Dawes Act - 1887

Maps showing the land of Native Nations and land taken from Whites from 1850 to 1990.
"In 1910 The Department of Interior Sold Under Sealed Bids Allotted Indian Land as Follows:..."
The Snyder Act of 1924 / Voting Rights AZ and NM

1924 - Snyder Act granted U.S. Citizenship for ‘Indians’
1948 - Arizona granted voting right for ‘Indians’
1962 - New Mexico was last state to grant voting rights

Water rights were given to voting citizens of the U.S. in the early 1900’s (settlers, farmers, etc.)

Navajo Nation - Around 30% Navajo homes, no running water.


Indian Self-Determination and Education Assistance Act -1975

- Authorized Sec. of Interior, Sec. of Health, Sec. of Education, and other government agencies to enter into contracts with and make grants to federally recognized tribes.

- Many hospitals that were run by the government Indian Health Services are now run by local tribal communities through this Act, called ‘638 contracts
Indian Termination and Relocation Act 1950’s

This law is the reason Urban Indian Centers / Urban Indian Health Centers exist and are funded.
Indian Child Welfare Act (ICWA) is a federal law that seeks to keep American Indian children with American Indian families.

Congress passed ICWA in 1978 in response to a high rate (25%-33%) of Indian children being removed from their homes by both public and private agencies.
The American Indian Religious Freedom Act was enacted to return basic civil liberties, and to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religious rights and cultural practices of American Indians, Eskimos, Aleuts, and Native Hawaiians.

These rights include, but are not limited to, access to sacred sites, freedom to worship through ceremonial and traditional rites, and use and possession of objects considered sacred.
Institution of Assimilation and Genocide

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- **Snyder Act of 1924**: 1924-1950s
- **Indian Termination and Relocation to 1970s Self-Determination**: 1955-present
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.
Another way to look at: Individuals, Communities, Policy & Legal Systems

Fish in the Lake

Lake water

Ground water

Individual person

Community, family, location, culture

Case law, laws, policies, economic system, colonialism, assimilation, internment

Source: Racial Equity Institute; Artwork by Jojo Karlin (jojokarlin.com)
“To show that there is inequity, but not why there is inequity leaves too much open to interpretation. The reality is that we live in a racially structured society. That is what causes inequity.”

– REI, The Groundwater Approach
Reflection

If you are working with a tribal community, how are you considering historical context when delivering IECMHC?
Data and Research Landscape

data & research
Effects of Institutional Racism for Tribal Communities

- Lack of access to adequate human services and public services.
- Lack of basic infrastructure - roads, water, electricity, internet, cellular service.
- Loss of culture, language, and protective factors.
- Generational effects
Effects of Institutional Racism (cont.)

U.S. Census Bureau statistics reveal that 27% of American Indian and Alaska Native families with children live in poverty.

32% of those with children younger than 5 years live in poverty—rates that are again more than double those of the general population and again are even higher in certain tribal communities (e.g., 66%).

Source: HHS Public Access website, 2009
Effects of Institutional Racism (cont.)

**Per Capita Personal Health Care Expenditures**

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<tr>
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<th>Expenditure</th>
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<td>Indian Health Services</td>
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<td>National Institute of</td>
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<td>Health reported in 2015</td>
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<td>National U.S. Health</td>
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<td>Expenditure reported in</td>
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Tribal Early Childhood Data

American Indian and Alaska Native Family and Child Experiences Survey

FACES
- Conducted since 1997
- In Regions I-X

AI/AN FACES
- Began with a multi-year collaborative planning effort
- Conducted in 2015 and 2019

Data available through ICPSR for 2015 AI/AN FACES
Tribal Early Childhood Data

Workgroup guided decisions on culturally-informed measures, methods, and outreach.
Children’s social and emotional skills

Teacher reports show that children have better social skills and more positive approaches to learning when compared to scores in the fall.

Source: Fall 2015 and Spring 2016 AI/AN FACES Teacher Child Report
Note: Statistics are weighted to represent all children enrolled in Region XI Head Start in fall 2015 and who were still enrolled in spring 2016. *Asterisk indicates that the differences between the fall and spring scores are statistically significant at the $p \leq .05$ level.
Tribal Early Childhood Data

Children’s experiences with Native language and culture at home and in the community
Just over half of AI/AN children in Region XI Head Start had parents who reported English only spoken at home.

Source: Fall 2015 AI/AN FACES Parent Survey.

Note: Statistics are weighted to represent all children enrolled in Region XI programs in fall 2015. Percentages may not sum to 100 due to rounding. American Indian and Alaska Native children includes children whose parents reported they were American Indian or Alaska Native only or in combination with another race or Hispanic ethnicity. This characteristic is based on the parent’s report of any languages spoken in the home, and therefore may sum to greater than 100 percent if more than one is spoken.
The majority of AI/AN children in Region XI were in homes where English was the primary language.
Most children’s parents reported they felt it was somewhat or very important for their child to learn a Native language.

Source: Fall 2015 AI/AN FACES Parent Survey.
Note: Statistics are weighted to represent all children enrolled in Region XI programs in fall 2015. Percentages may not sum to 100 due to rounding. American Indian and Alaska Native children includes children whose parents reported they were American Indian or Alaska Native only or in combination with another race or Hispanic ethnicity.
Tribal Early Childhood Data

The Narrative: Telling the more nuanced story

Importance of Native language in the face of rapid declines in Native language fluency
“It seems like it is important and helpful to connect language acquisition to health and education outcomes. And not just western medicine health and education outcomes, but to outcomes that are important to respective Tribal communities like knowledge of self, connection to spirituality, knowledge of place and purpose within the community, and connection to beliefs, teachings and practices that created vibrant, healthy communities before western practices and policies hurt our people profoundly. I believe that in our language and culture we find the strength and resiliency that have allowed our people to survive to now. And I think that through that, we will continue to thrive as Tribal Nations.”

— Tribal early childhood education program administrator
Discipline: American Indian/Alaska Native Children

13% of AI/AN boys receive out of school suspension

AI/AN children are less than 1% of K-12 enrollment, but make up 9% of corporal punishment cases.
Discipline Continued
Native American Higher Education Collaborative

- CA 2017-18 disciplinary data self-report by schools.
- Native American boys expelled at higher rates than any other student group in CA.
- Rates of suspension and expulsion - 17x to 40x more likely to be disciplined when compared to statewide average.

“There’s always this piece of trying to remove Native people again and again from the data.”

Molly Springer, Report Co-Author
Reflecting on Bias...

IMPLICIT BIAS

...the mental process that causes us to have negative feelings and attitudes about people based on characteristics like race, ethnicity, age and appearance.

Kirwan Institute for the Study of Race and Ethnicity.
...acceptance of external bias by those against whom it is perpetrated.
Implicit Associations... Learned Early...

- Begin early and develop over a lifetime.
- Are experienced through exposure to direct and indirect messages.
- Can become internalized
- Are actualized at multiple levels: Individual (personal), Interpersonal, and Institutional (systemic)
Reflection

When throughout history, Western education and ways of research suppresses insignificant data, how then do we **SEE, VALIDATE, and BEGIN TO ADDRESS** disparities and inequities for tribal communities?
Historical, Social, and Cultural Context
Acknowledgement of 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
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.
Sa’ah Naaghai Bik’eh Hozhooon

- North – Winter
- Taking Care

- East – Spring
- Thinking

- West – Fall
- Life

- South- Summer
- Planning

Elders Obsidian

Birth White Shell

Adult Abalone Shell

Adolescence Turquoise
Relationships / Kinship Central to Navajo Way of Life

Natural Mental Health system tied into clanship:

- Clanship system, characteristics
- Addressing others through clan relationship
- Someone can establish proper relationship through learning of each others’ clans, could be newley addresses as: mother, father, etc.
Research to Practice
Connecting to IECMHC
Personal Story in Resilience and Equity
Maslow’s Hierarchy of Needs

Hajooba’/Ayoo’o’nh
Doing things to make others happy/help
Understand life / Haashiit’ao kot’eh?
Haala anisht’eh? Self Identity
Having a connection /relationship/K’eh

Feeling like you’re loved/belong
Having WATER, FOOD, SHELTER, Safety (Ko’, toh, hooghan, ch’iinyaan)

Adapted from Maslow’s Hierarchy of Needs
The Practice of IECMHC

There is emerging evidence that IECMHC is a promising disrupter of bias and disparities.
Everyone brings their wisdom and learns from one another
Consulative Stance in IECMHC

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 alhtsoh 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 Nahasdlili’
Case Examples of IECMH Consultation on Navajo Nation

**Individual Child**

16 mos. old:
Parent consent, PBS mtg., loss of caregiver, regressed, aggression, sleep, eating, teachers looked at routines, teachers supported toddler where she was, teacher owns S/E dev./attachment.

4 yr. old:
Harming self in classroom, others at home, mtg. w/parent/caregivers, Traditional approach in conjunction with PBS mtg.

**Classroom Pre-K**

Setting up ‘calm space’ for children. Teacher shared ‘Tucker Turtle’ book with children, gave them space to calm down, practiced/role played. A couple of children used space often. Before ‘calm space,’ teacher or aide would take them into hallway and leave other adult with all children. Changed language of ‘time-out.’ For this classroom, this worked. Hit and miss trial of strategies.

**Programmatic**

Meeting with Decision Makers (directors) of ECE sites. Provide trainings around different early childhood topics, (Trauma Informed Care for Young Children, EC Brain Development, etc.) IECMH Consultant Supports director so they can support staff who then support young children’s S/E development.
IECMHC in Tribal Communities
Voices from the Field

Confederated Salish and Kootenai Tribes
Infant and Early Childhood Mental Health Consultation is something that tribal communities have been practicing for thousands of years.
5 Year Project LAUNCH Grant

- Consultation occurred in early education classrooms.
- Allowed program to bring in cultural teachings and activities to be brought to the community and early education classrooms.
- IECMH Consultant used stories and the culture to teach social-emotional skills.
- Program was well received by the community.
Hundreds of years of challenges can be countered through relationships.

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

https://www.youtube.com/watch?v=OqurstPL6kl
Where do we go from here?
Recommendations

- All funders, researchers, practitioners, school and early childhood leaders, and federal and state policymakers should partner with tribes and learn about their histories and customs.

- Ensure all federal technical assistance efforts begin with an understanding of the tribes’ history and resiliency, and build on cultural traditions and best practices.

- Ensure all data, across systems, are disaggregated and analyzed by AI/AN, regardless of sample size.
Recommendations (cont.)

- Ensure state IECMHC systems leaders partner with tribal leaders in developing, expanding, and improving ECMHC services.

- IECMHC systems leaders should equitably prioritize service expansion to the highest needs communities, including tribes.

- IECMHC systems leaders should include, as a part of ongoing training reflective supervision, an understanding of the histories, traditional practices, and resiliencies of the tribal communities they work with.

- Ensure all ECMHC system evaluations and data collection include and consider tribal communities.

- ECMHC systems leaders should ensure that data tracking to identify and address disparities is a core part of consultants’ work.
All has been restored to beauty and balance again....
Hozhoo Nahasdlii’
Don’t Forget!

How to use a QR Code:

- Open your camera on your SmartPhone or Tablet.
- Point your camera at the code as if you were going to take a picture (but don't snap a picture).
- Once your camera is able to focus on the image, it will prompt the associated content on the top of the phone which you can then tap.

Please complete the survey that will pop-up at the end of this webinar. Thank you!
Open Discussion and Q&A
Open Discussion

Join us for a 30 minute Q&A immediately following the end of the webinar.
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