

Equity in Infant and Early Childhood Mental Health Consultation Webinar Series

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

May 28, 2020

12:30pm – 2:30pm ET



CENTER OF EXCELLENCE FOR
Infant & Early Childhood
Mental Health Consultation
Growth. Advancement. Impact.

Facilitators: COE IECMHC



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Equity in Infant and Early Childhood Mental Health Consultation Webinar Series

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Leave Meeting

If you are having audio issues with your computer internet connection, we advise that you call-in using a telephone. Use the **Audio Settings feature** to identify the call-in number for your local area.

If you are joining by web browser or call-in by phone, **some interactive features (ex. polling) may not be accessible.** Please use the Zoom hosting platform or mobile application in order to participate in these activities.

Use the **Q&A feature** to asks 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)
Arizona State University



Dawn A. Yazzie

CEP Partner
Southwest Human
Development and
CoE for IECMHC



**Jessica
Barnes-Najor**

Co-investigator
Tribal Early Childhood
Research Center



Marcella Adolph

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 12:30PM

Culture, Identity, History as Sources of Strength and Resilience for Latino Children and Families.

July 30, 2020 at 12:30PM

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.

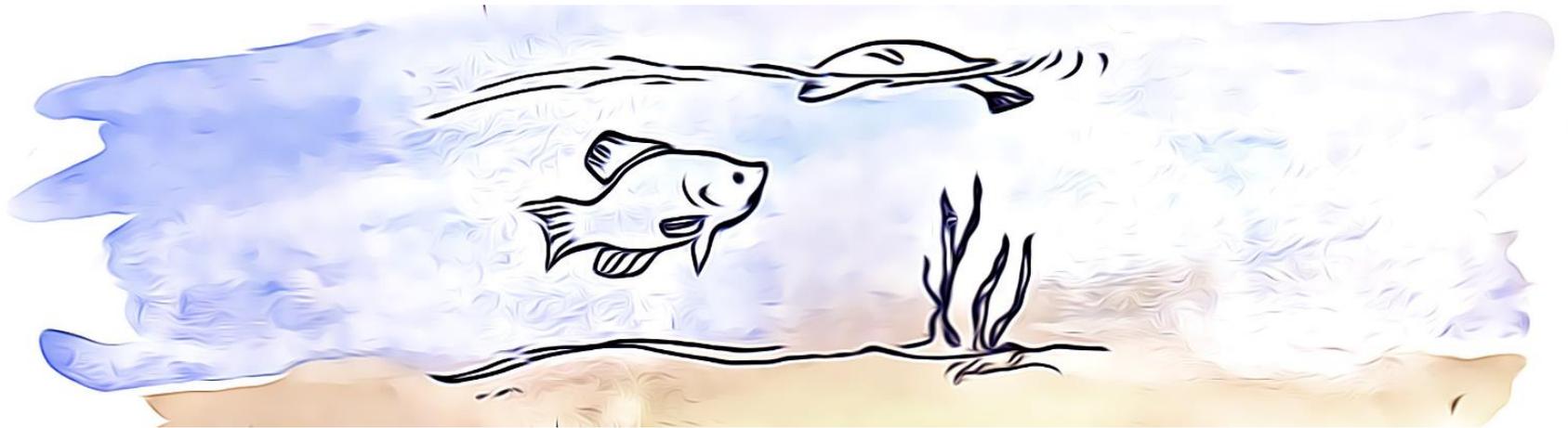
A Framing to Guide Our Conversation

THE GROUNDWATER APPROACH:

building a practical understanding
of structural racism

Source: Racial Equity Institute (REI), 2018

Fish in the Lake



Source: Racial Equity Institute; Artwork by Jojo Karlin (jojokarlin.com)

Further Framing Around Race and Racism



Race is NOT biological... It is a social construct, a classification of human beings, that is politically defined.

Further Framing Around Race and Racism (cont.)



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.

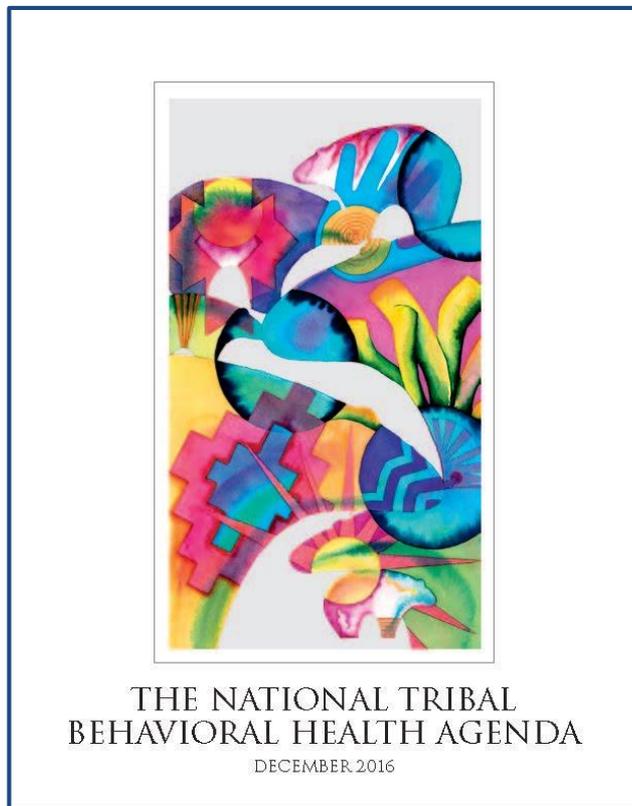
Grounding Our Dialogue (cont.)



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.)

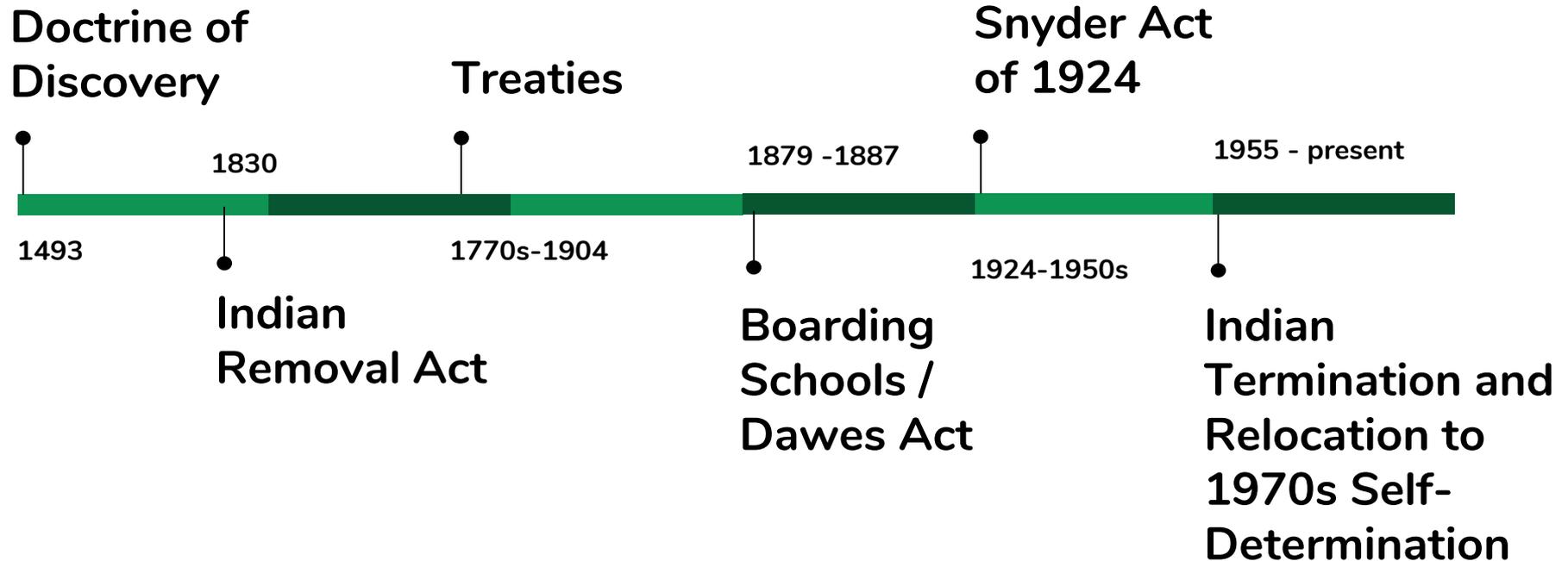


- Always pair **historical trauma with historical resilience**. Shared history of trauma, AND resilience.
- We are still here after hundreds of years of war, genocide, assimilation.



Institution of Assimilation and Genocide

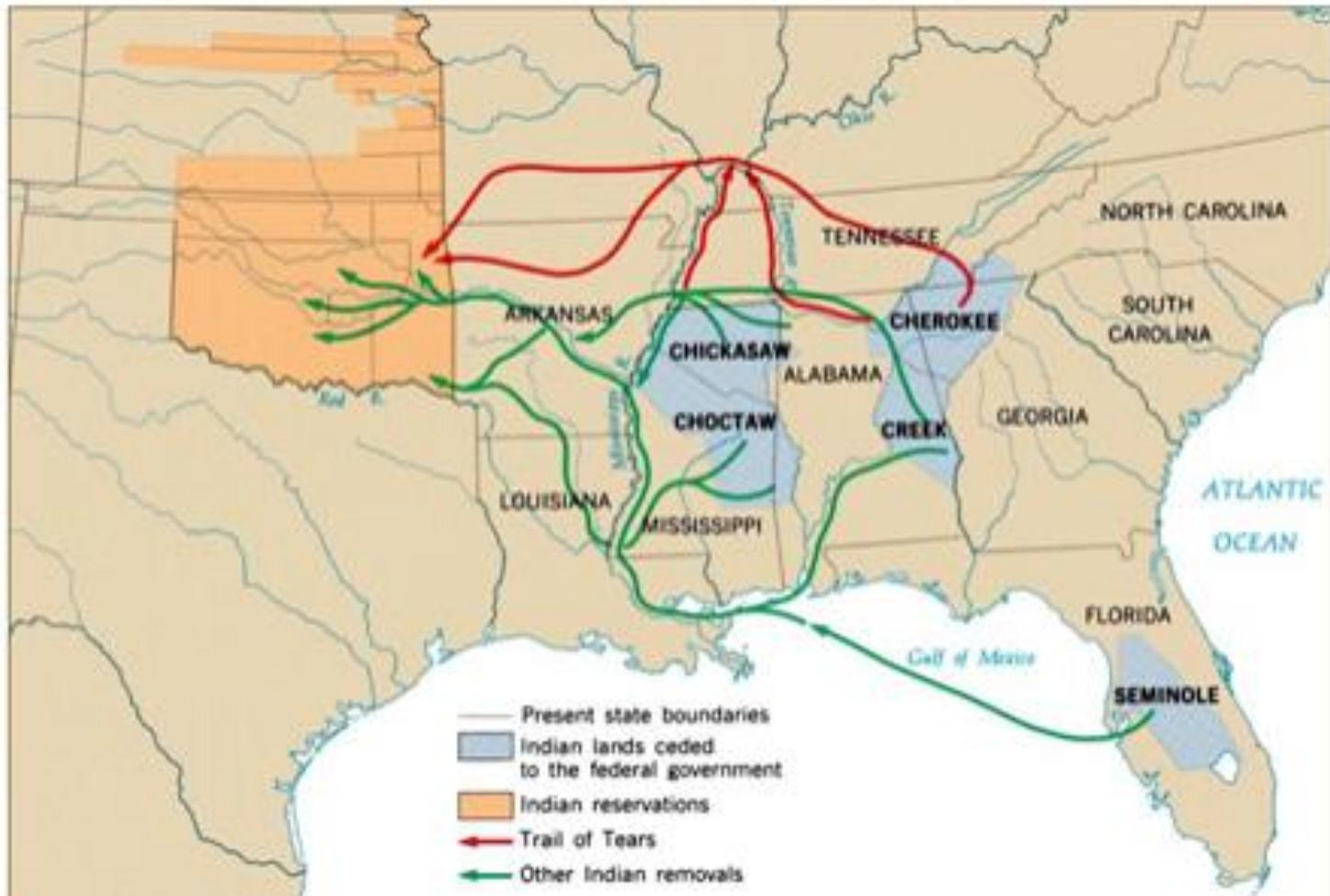
Institution of Assimilation and Genocide



Doctrine of Discovery - 1493

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



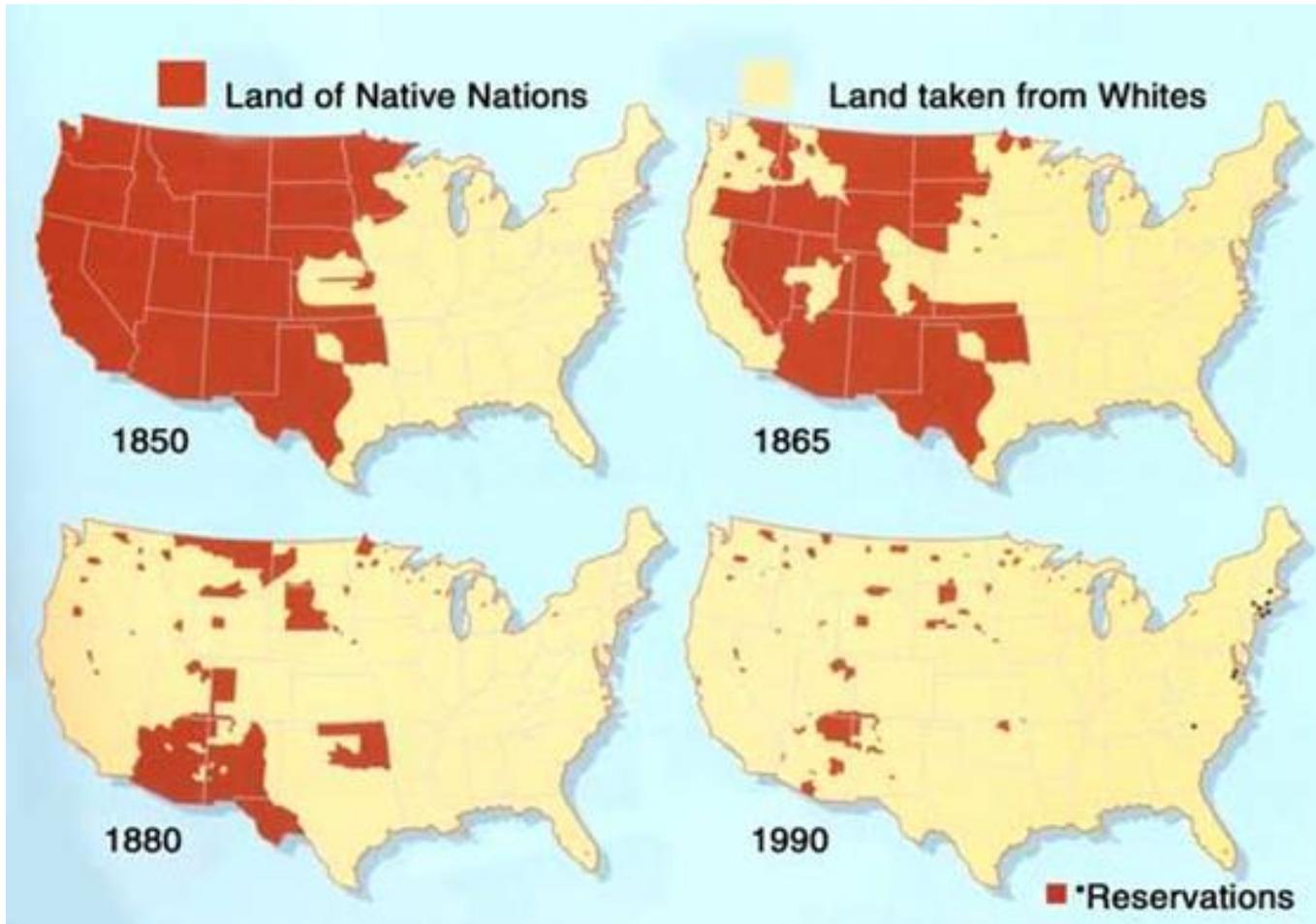
“Only by complete
isolation of the Indian
child from his savage
antecedents can he be
satisfactorily educated.”
John B. Riley
Indian School
Superintendent 1886

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



Poster from National Archives

“In 1910 The Department of Interior Sold Under Sealed Bids Allotted Indian Land as Follows:...”

INDIAN LAND FOR SALE

GET A HOME
OF
YOUR OWN
*
EASY PAYMENTS



PERFECT TITLE
*
POSSESSION
WITHIN
THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED IRRIGABLE GRAZING AGRICULTURAL 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.	MINNESOTA: Ojibwa.	NORTH DAKOTA: Fort Totten. Fort Yates.	OKLAHOMA—Con. Sas and Fox Agency. Shawnee. Wyandotte.	SOUTH DAKOTA: Cheyenne Agency. Crow Creek. Greenwood. Lower Brule. Pine Ridge.	WASHINGTON: Fort Simcoe. Fort Spokane. Tekoa. Tulalip.
COLORADO: Ignacio.	MONTANA: Crow Agency.	OKLAHOMA: Anadarko. Cantonment. Colony. Darlington. Muskogee, ^{W.S.} Pawnee.	OREGON: Klamath Agency. Pendleton. Roseburg. Siletz.	Rosebud. Sisseton.	WISCONSIN: Ossida.
IDAHO: Lapwai.	NEBRASKA: Macy. Santee. Winnebago.				
KANSAS: Barton. Naduan.					

WALTER L. FISHER,
Secretary of the Interior.

ROBERT G. VALENTINE,
Commissioner of Indian Affairs.

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.

Source: Library of Congress www.Loc.gov

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.

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

Indian Child Welfare Act 1978

- 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.

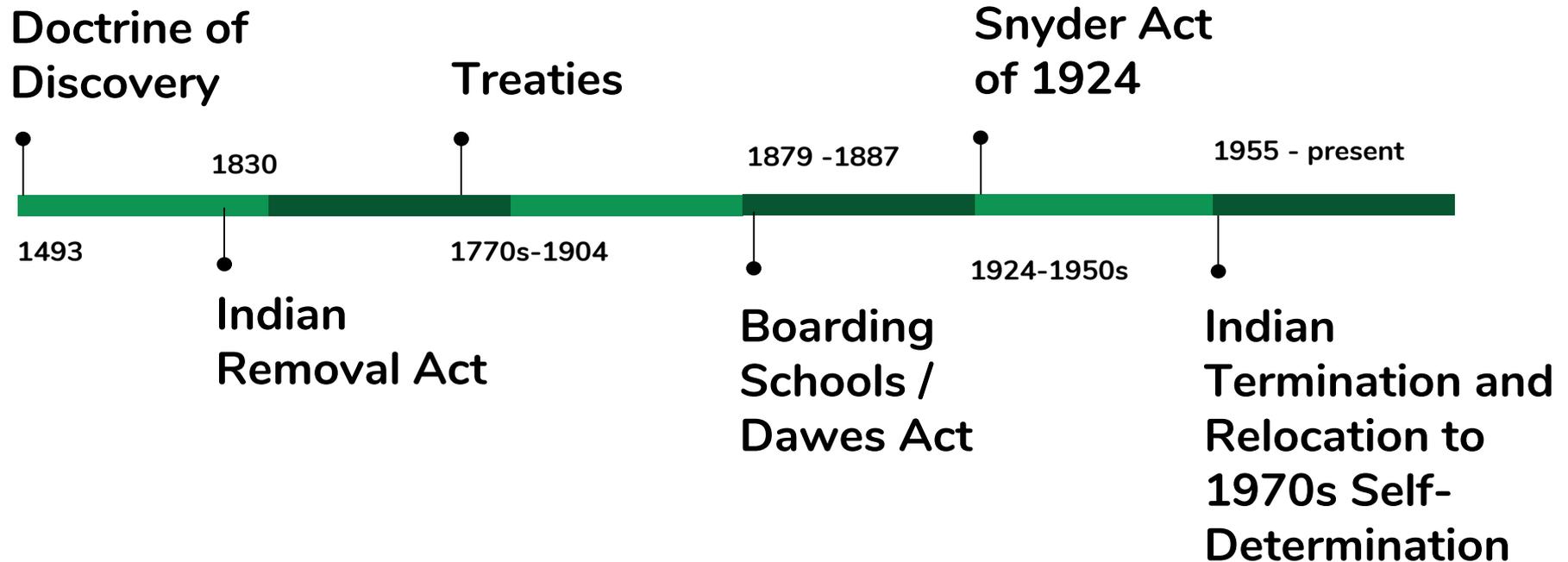
American Indian Religious Freedom Act 1978

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



Resilience

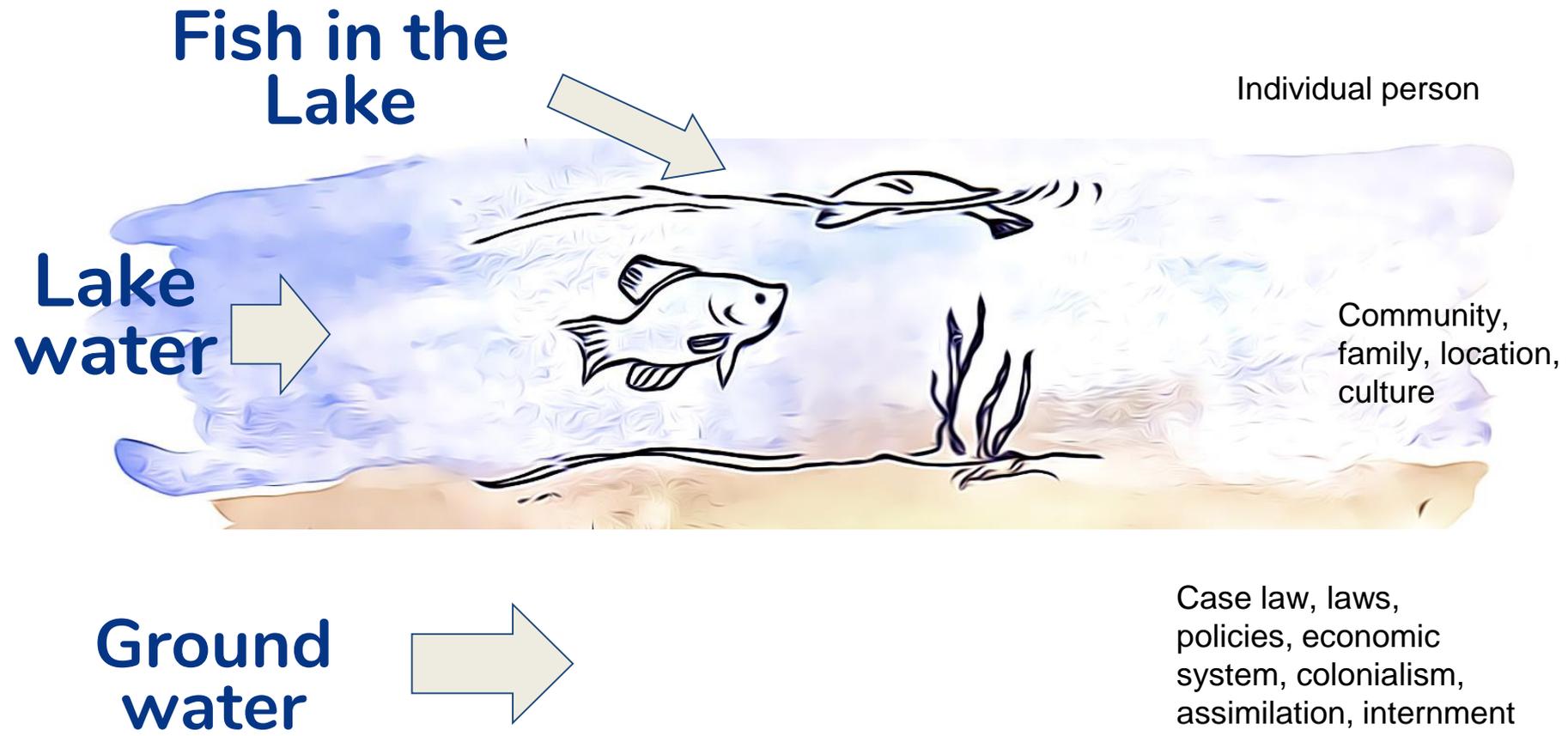
The resilience found in:

- 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



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



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

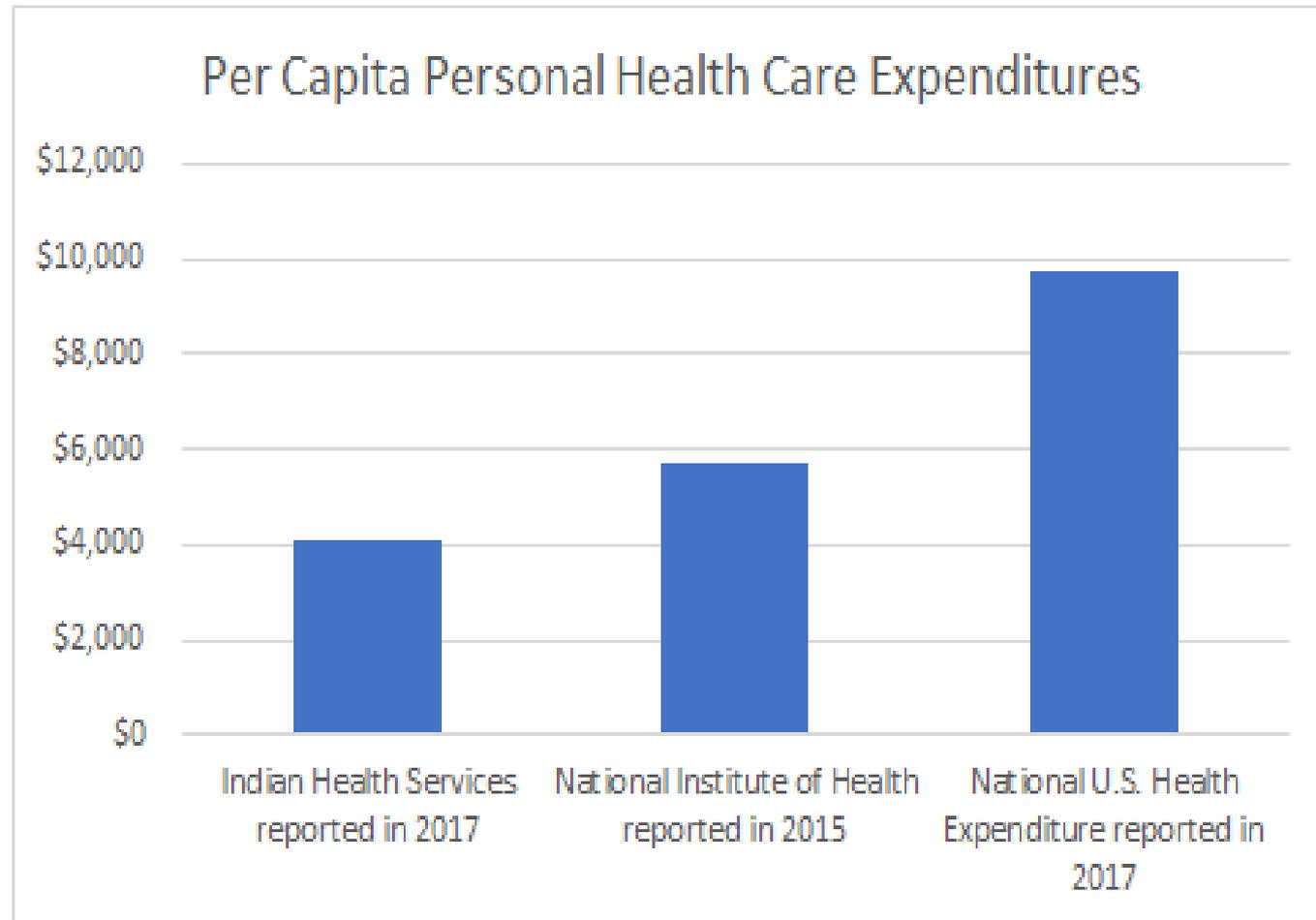
Effects of Institutional Racism (cont.)



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%).

Effects of Institutional Racism (cont.)



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

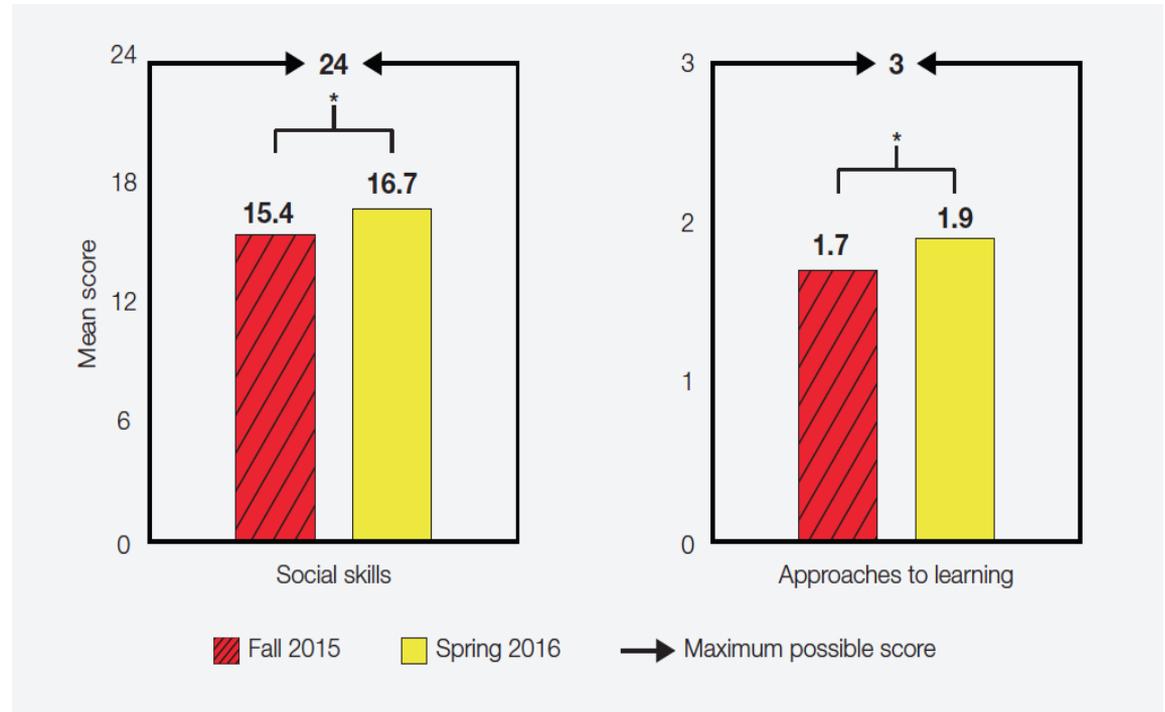


**Workgroup
guided
decisions on
culturally-
informed
measures,
methods, and
outreach**

Tribal Early Childhood Data

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.

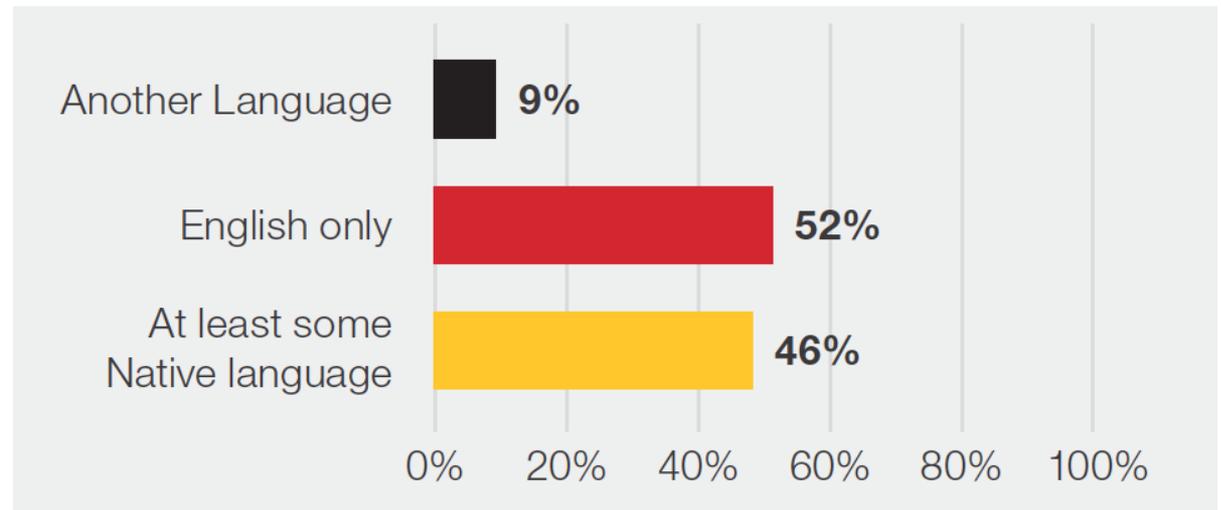
*Asterisk indicates that the differences between the fall and spring scores are statistically significant at the $p \leq .05$ level.

Tribal Early Childhood Data

**Children's experiences with
Native language and culture at
home and in the community**

Tribal Early Childhood Data

Just over half of AI/AN children in Region XI Head Start had parents who reported English only spoken at home.

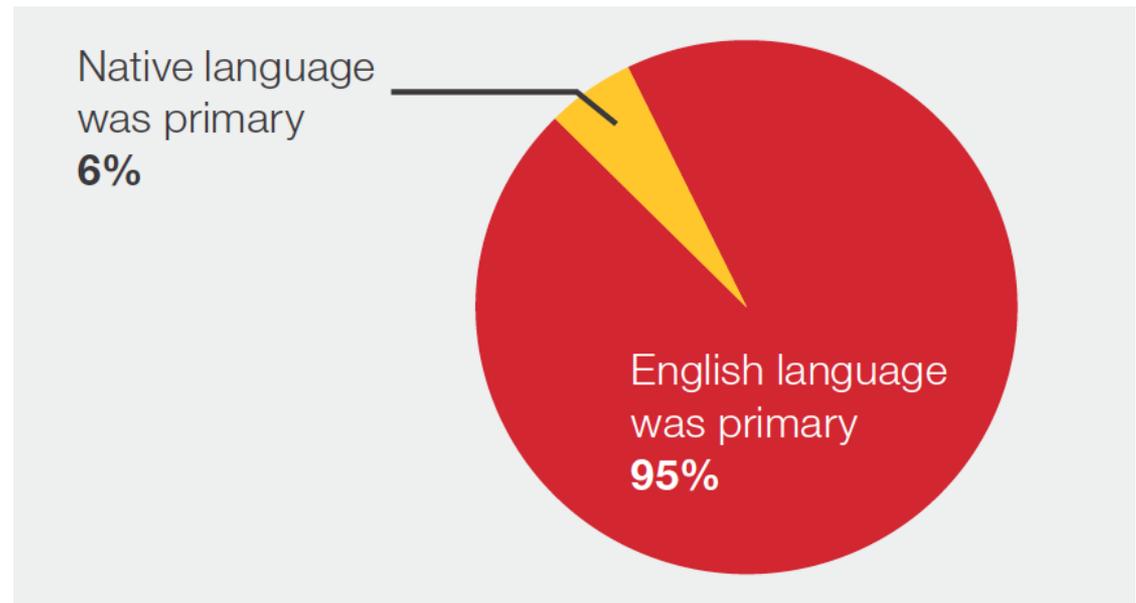


Source: Fall 2015 AI/AN FACES Parent Survey.

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.

Tribal Early Childhood Data

The majority of AI/AN children in Region XI were in homes where English was the primary language.

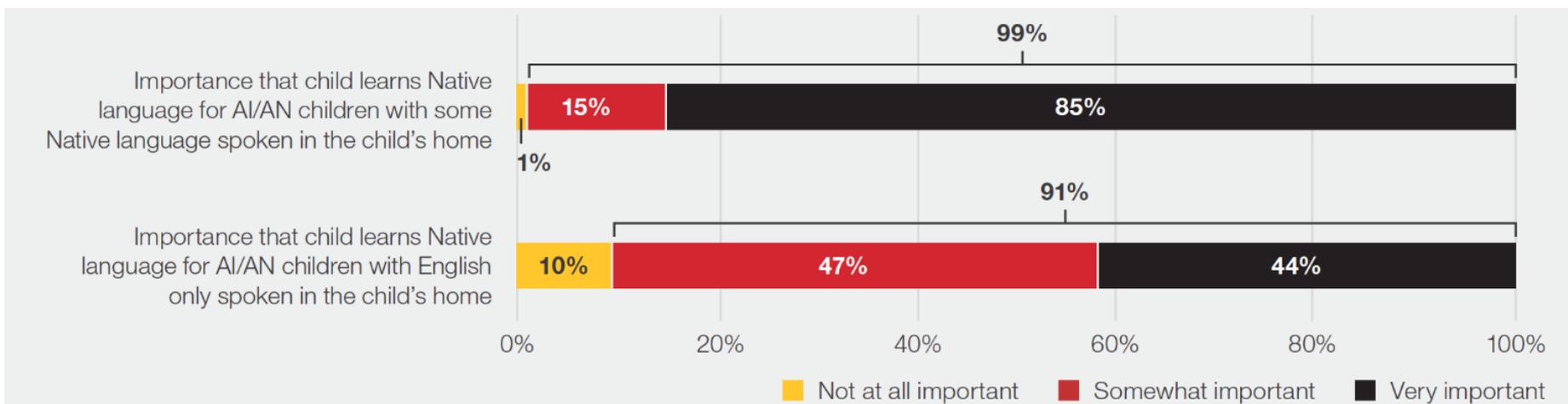


Source: Fall 2015 AI/AN FACES Parent Survey.

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 include 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 whether a language other than English is spoken in the child's home and whether the child's parent primarily uses this language when speaking with the child.

Tribal Early Childhood Data

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



Tribal Early Childhood Data



Making it real...

“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.

A small orange circle is positioned on a thin orange horizontal line that spans the width of the slide, located in the upper left quadrant of the green textured background.

INTERNALIZED BIAS

...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

Resilience

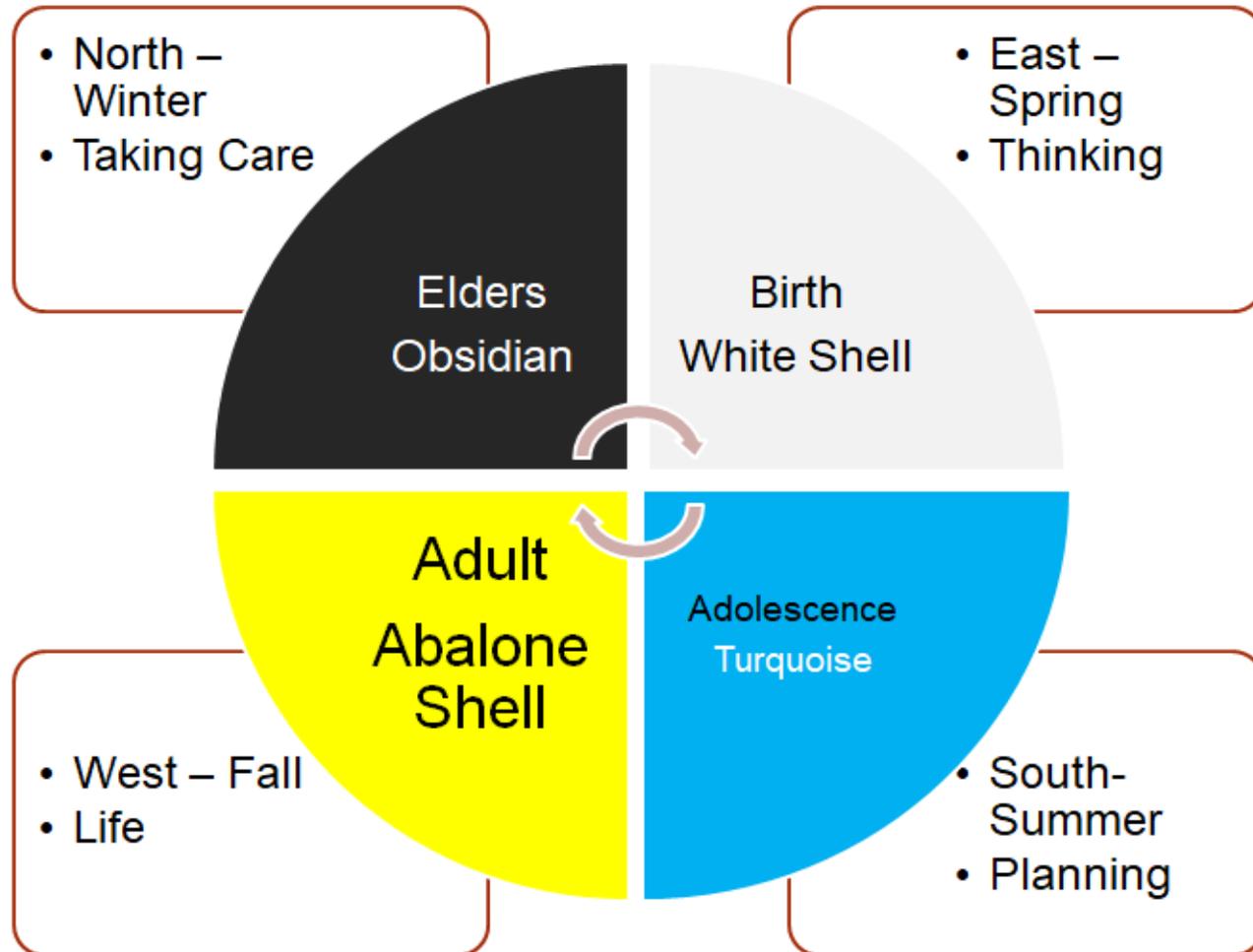
The resilience found in:

- 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.**



Sa'ah Naaghai Bik'eh Hozhoon



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.



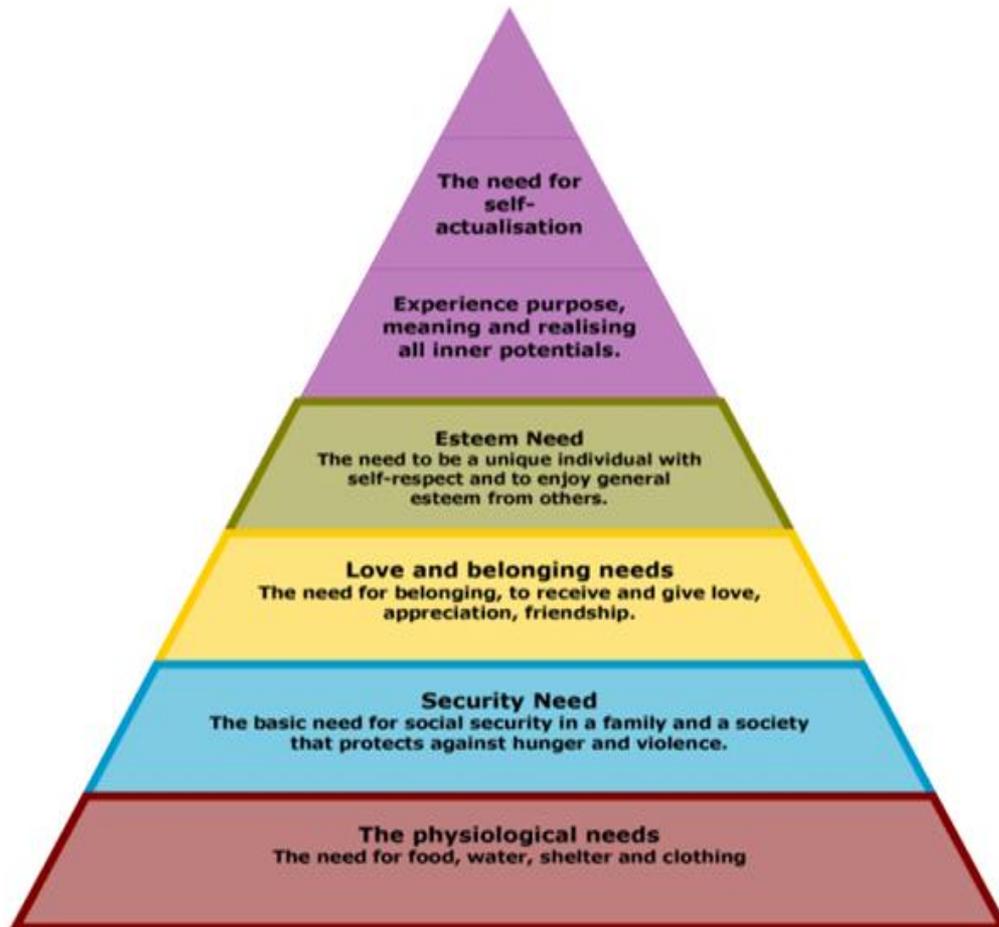
Research to Practice Connecting to IECMHC



Personal Story in Resilience and Equity



Maslow's Hierarchy of Needs



Hajooba'/Ayoo'o'nih

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**

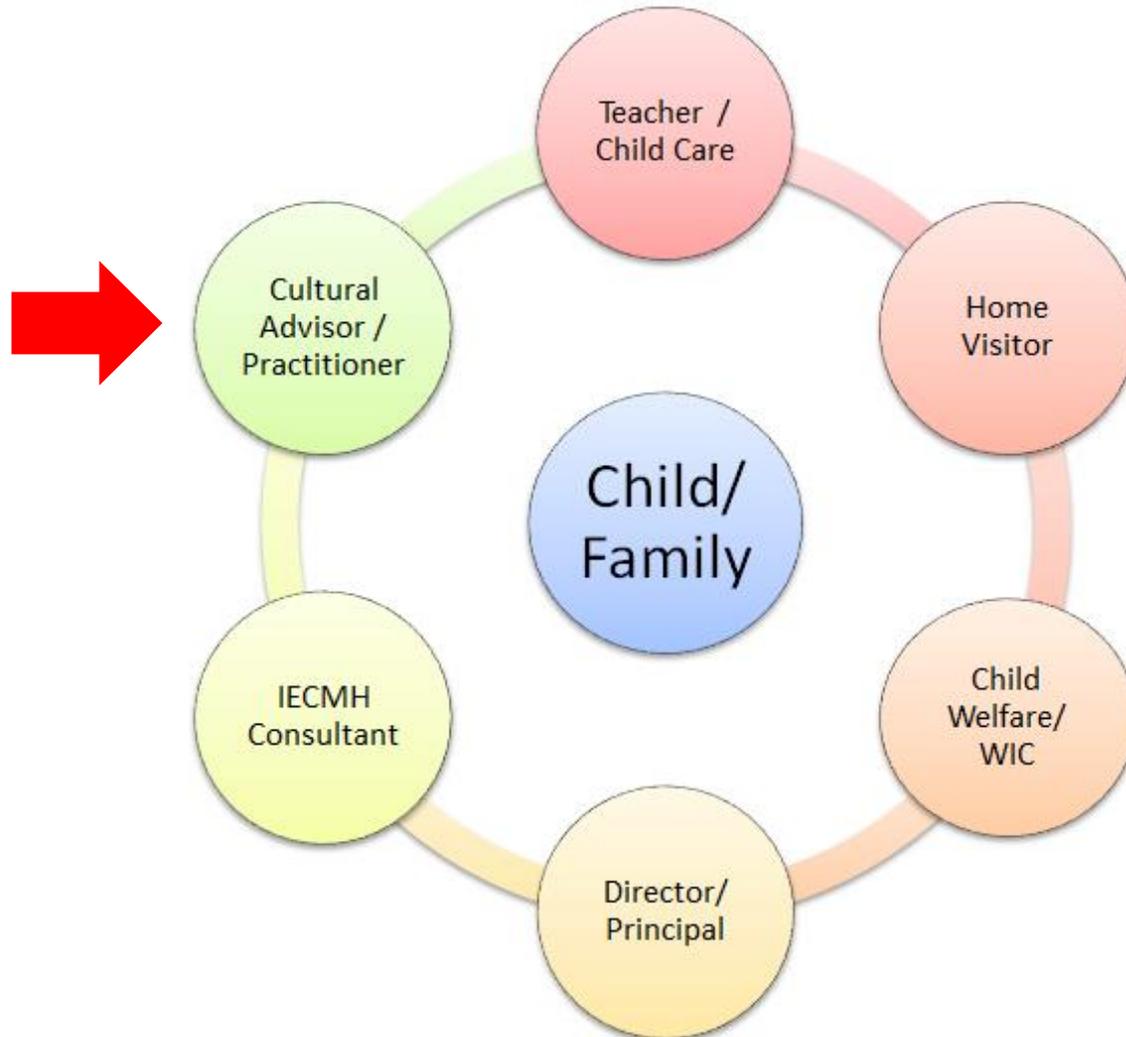
Having WATER, FOOD, SHELTER,
Safety (Ko', toh, hooghan,
ch'iiyaan)

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 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 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

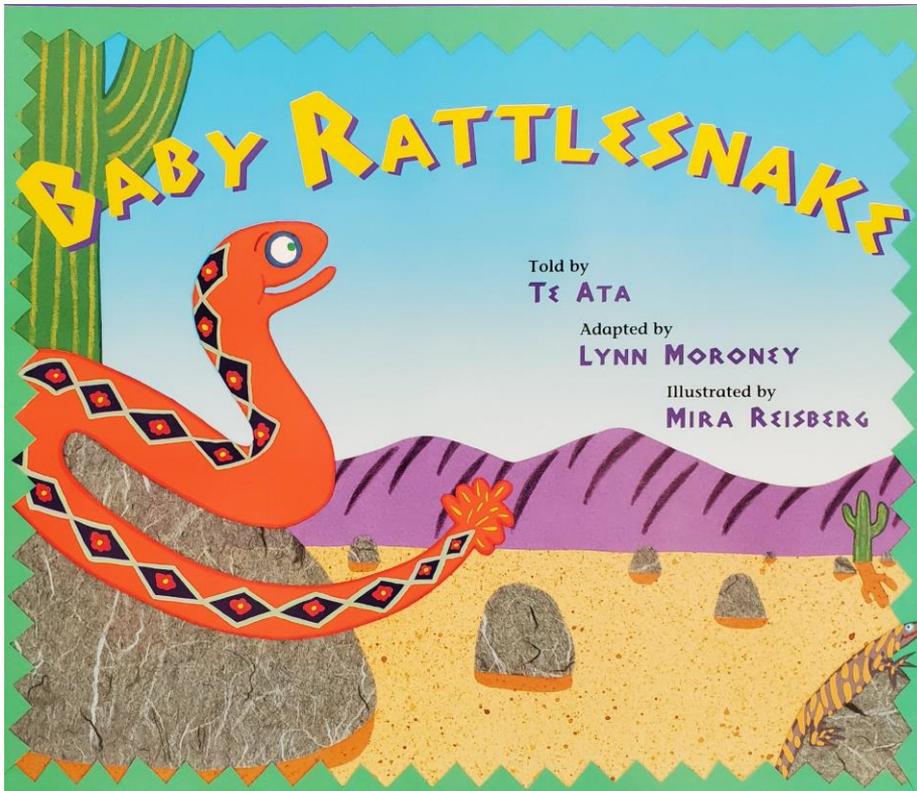


**Confederated Salish and
Kootenai Tribes**



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.

Open Discussion Q&A



THANK YOU!
CONNECT WITH US!



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IECMHC@Georgetown.edu
[@IECMHC](#)