

Lobby

Are you a part of or do you work on behalf of a tribal community?

- Yes
- No



Northwest (HHS Region 10)

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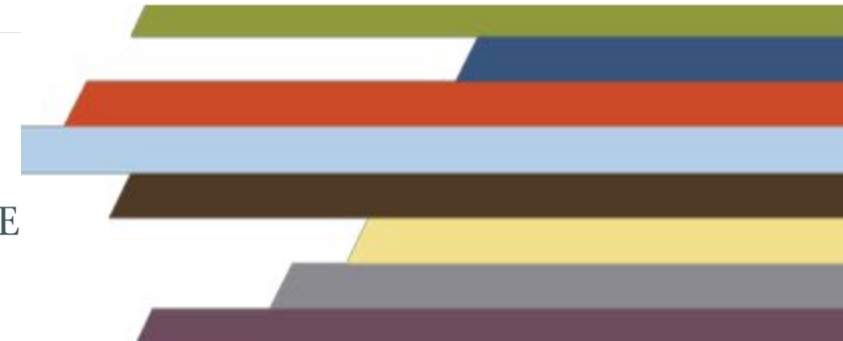


The Development of Culturally Grounded, Trauma-Informed Prevention Programs in Indigenous Communities

Dr. Alvina Marris and Dr. Sara Waters



WASHINGTON STATE
UNIVERSITY





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The Northwest PTTC is a partnership led by the Social Development Research Group (SDRG) at University of Washington (UW) School of Social Work in collaboration with the Prevention Science Graduate Program at Washington State University (WSU), and the Center for the Application of Substance Abuse Technologies (CASAT) at the University of Nevada, Reno (UNR).

Northwest partnering institutes share a vision to expand the impact of community-activated prevention by equipping the prevention workforce with the power of prevention science.



Prevention Science
Graduate Program
WASHINGTON STATE UNIVERSITY



Disclaimer

The views expressed in this webinar do not necessarily represent the views, policies, and positions of the Substance Abuse and Mental Health Services Administration or the U.S. Department of Health and Human Services.

This webinar is being recorded and archived, and will be available for viewing after the webinar. Please contact the webinar facilitator if you have any concerns or questions.

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Mark Your Calendars!



Strengthening Families 10-14/Fortaleciendo Familias: Delivery
and Impact on Latinx Families

March 17, 2021

11:00 AM – 12:30 PM Pacific Time

Presenters



Alvina Marris, PhD, is an enrolled member of the Colville Tribe and a clinical psychologist working in the outpatient Colville Tribe Behavioral Health Program. She has interests in the incorporation of traditional teachings, cultural practices, and beliefs of Native people into the treatment and prevention of mental health disorders. Dr. Marris is committed to developing therapy models grounded in traditional Native practices and beliefs and examining the effectiveness of current “evidence based treatments” for adaptation if needed



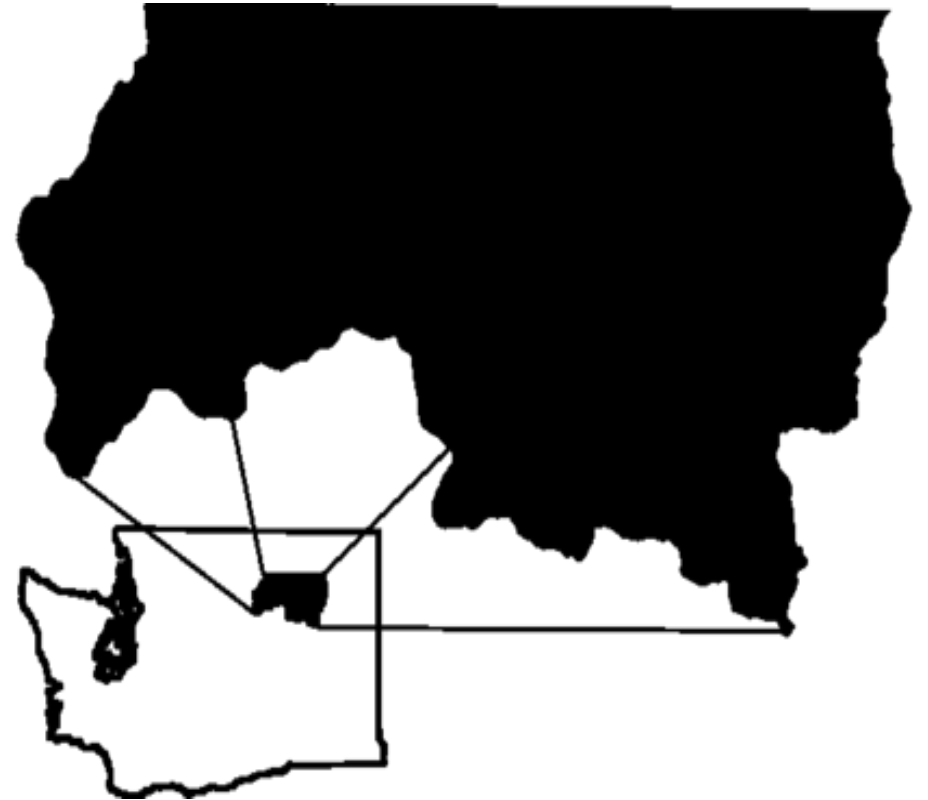
Sara Waters, PhD, is an Assistant Professor of Human Development and member of the Prevention Science faculty at Washington State University. Dr. Waters brings her expertise in the child-caregiver attachment relationship and the impacts of toxic stress and trauma in early life to the development, evaluation, and implementation of interventions that leverage early relationships to ameliorate experiences of early trauma. Over the past 5 years Dr. Waters has built relationships with members of the Confederated Tribes of the Colville Reservation and collaborated on several funded projects focused on the development of culturally grounded caregiving interventions in that community

Learning Objectives

- Discuss how revitalization of tribal traditional practices heals trauma in the family and serves as prevention and intervention for mental health difficulties
- Describe the development of the stim' aspu?ús program, a culturally grounded, trauma-informed preventive intervention
- Explore the tensions involved in culturally grounded prevention research and the role of (de)colonization in this work

The Confederated Tribe of the Colville Reservation

- Established by Presidential Executive Order (1872)
- 1.4 mil acres located in North Central Washington
 - Originally twice as large as today
- Diversity of natural resources: standing timber, streams, rivers, lakes, minerals, native plants and wildlife
- Governed by the 14 member Colville Business Council



The Confederated Tribe of the Colville Reservation

- Prior to colonization in mid 1850s, ancestors of the 12 aboriginal tribes were nomadic, following the seasons and sources of food
- The aboriginal territories were grouped primarily around waterways: Columbia, Sanpoil, Okanogan, Snake, and Wallowa Rivers



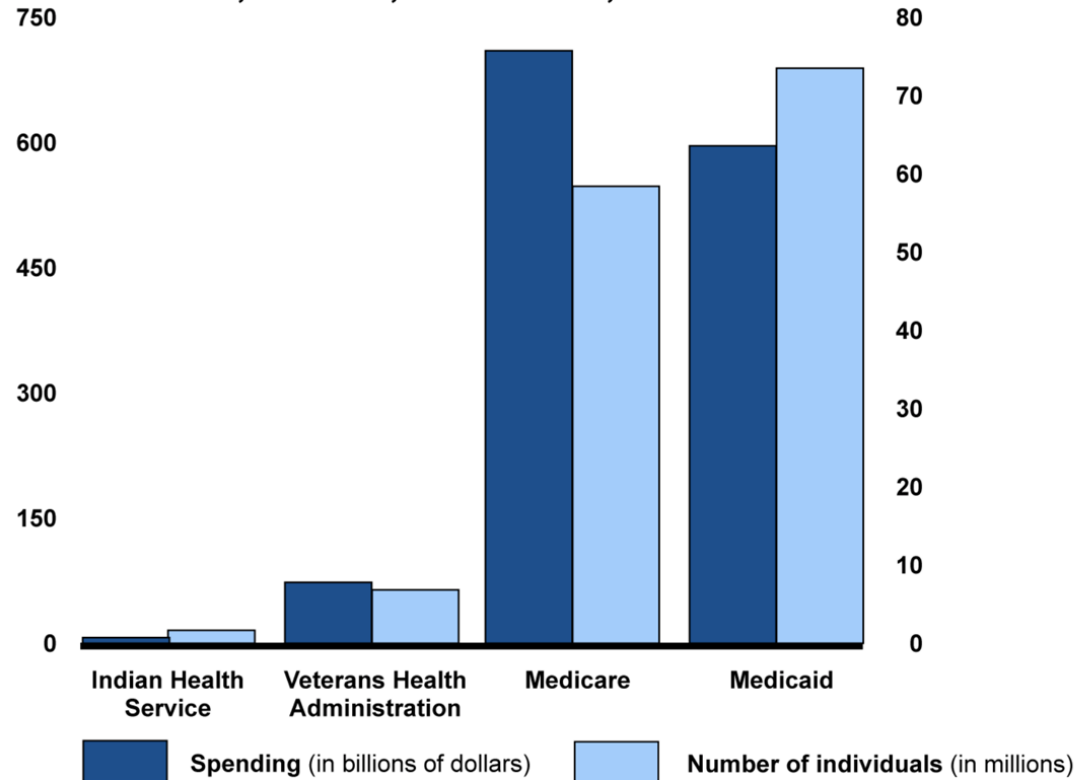
Today: Over 9,365 members of the 12 Tribes

nsełxcín		<p>uknaqín mætɬ^wu snʔáyckst sǎ^wyʔitp nspilm sənpʔ^wilx</p>	<p>Okanogan Seeing over the top Methow Blunt hills around a valley Lakes Speckled fish Colville Sharp, pointed trees Nespelem Prairie San Poil Grey mist as far as one can see</p>	
	nxaʔamxčín	<p>škwáxcənəx^w šnpəšq^wáwšəx^w šntiyátk^wəx^w ščəlámxəx^w</p>	<p>Moses-Columbia People living on the bank Wenatchi People in the between Entiat Grass in the water Chelan Deep water</p>	
		nimipu	<p>walwáma palúšpam</p>	<p>Nez Perce Joseph Band, Wallowa People Palouse Palus People</p>



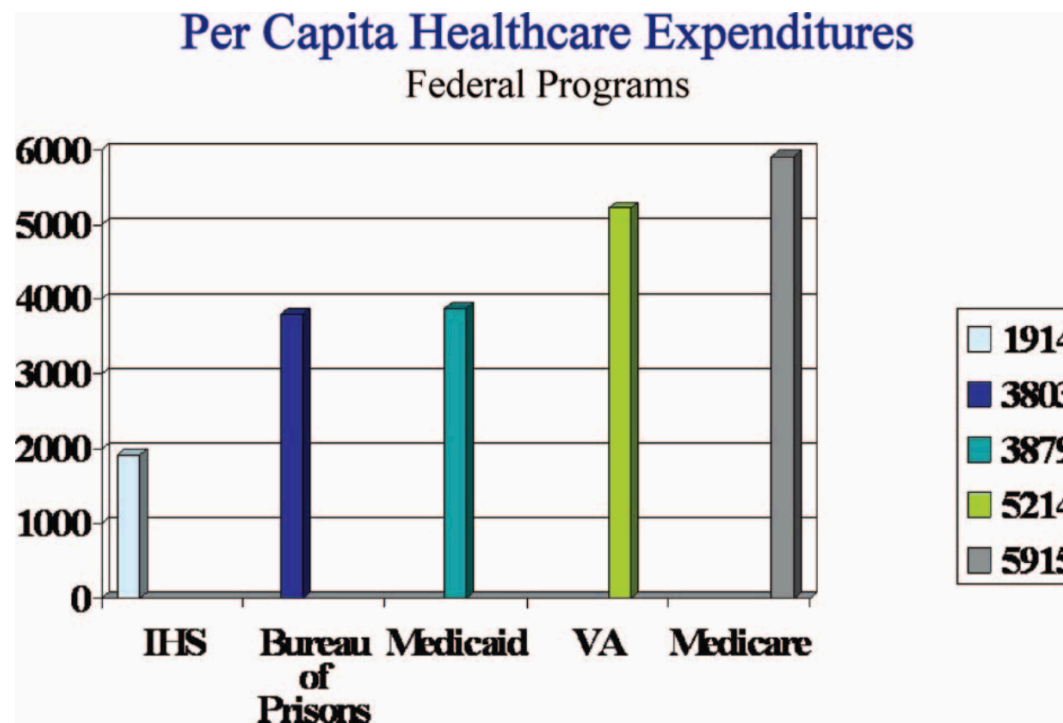
American Indians and Alaska Natives experience significant health inequities caused by ongoing settler colonialism and systemic oppression

Figure 1: Spending Levels and Number of Individuals Served by Indian Health Service, Veterans Health Administration, Medicare, and Medicaid, 2017



Source: GAO analysis of 2017 data from: Indian Health Service; Veterans Health Administration; the Medicare Board of Trustees; and the Centers for Medicare & Medicaid (CMS). | GAO-19-74R

American Indians and Alaska Natives experience significant health inequities caused by ongoing settler colonialism and systemic oppression



(Warne, 2007)

Figure 1. Comparison of per capita healthcare expenditures for several federally funded healthcare systems in US dollars [Indian Health Service (IHS), Bureau of Prisons, Medicaid, Veterans Administration (VA), and Medicare]. Figure adapted from US Department of Health and Human Services, Indian Health Service, January, 2006.

American Indians and Alaska Natives need to be medical/behavioral health professionals

Association of American Medical Colleges report 2018

American Psychological Association report 2020

Active physicians



0.56%

reported as AI-AN alone or in combination with another race

(4,099 of 727,300 total)

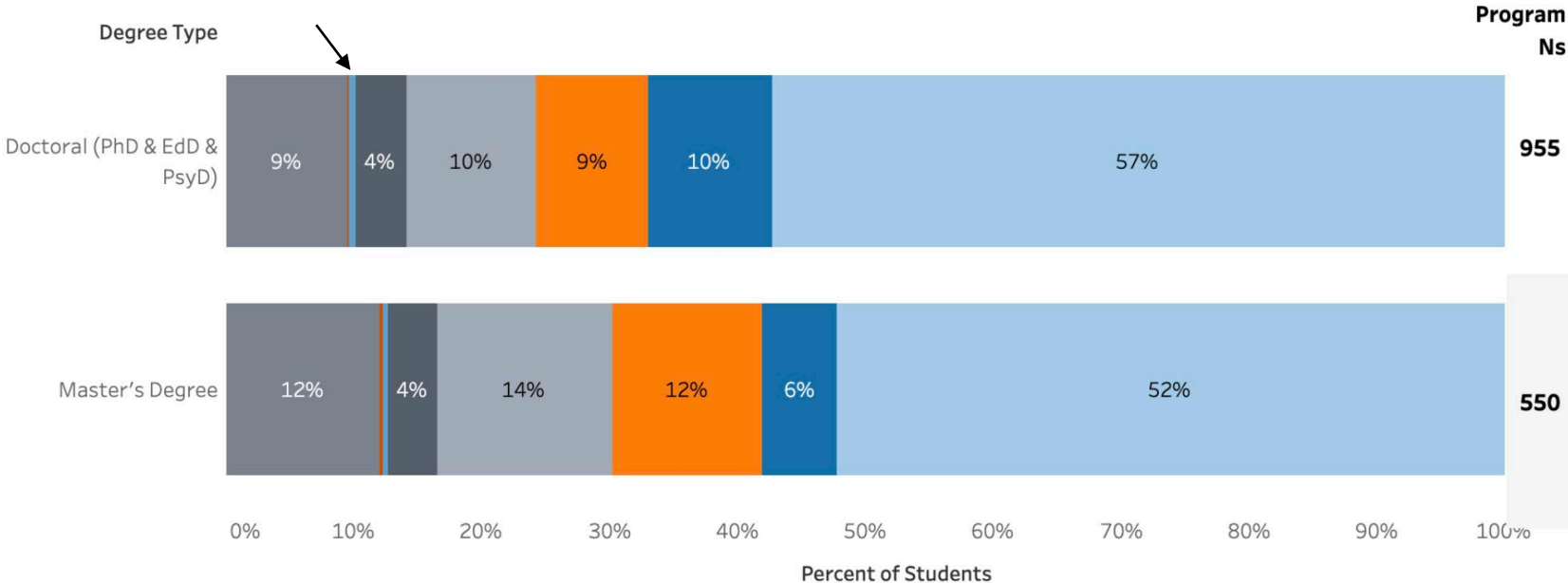
Full-time faculty



0.48%

reported as AI-AN alone or in combination with another race or ethnicity

(836 of 174,570 total at MD-granting institutions)



Native solutions heal Native problems

- Surface-structure adaptation: Change images or phrases in existing program to align with specific cultural group
 - Less time intensive to develop
 - Easier to bring to scale
 - Disconnected from community
 - Missing core cultural components
- Deep-structure adaptation: Systematically infuse community beliefs, values, and practices into existing program
 - Balances time and scalability
 - Community engaged but within pre-established parameters
 - Assumes core components of existing program is applicable
 - Issues with fidelity of core components

(Okamoto et al., 2014)

Healing Native people requires Native Knowledges

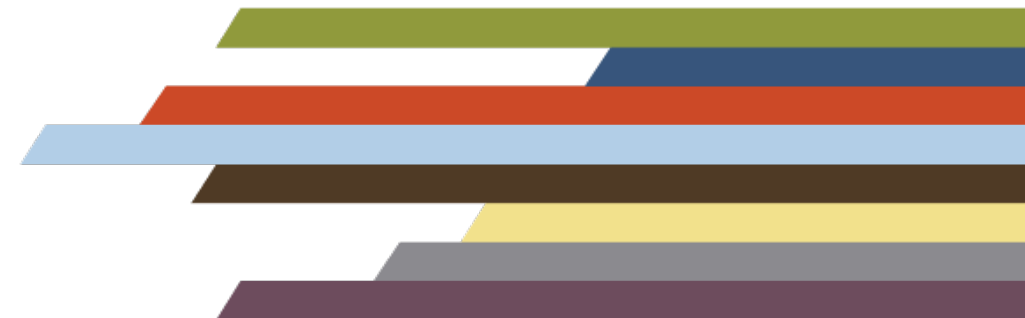
- Culturally grounded prevention: Develop content “from the ground up” with cultural context centered
 - Community engaged and invested
 - Core cultural components included
 - Resource intensive
 - Difficult to evaluate and replicate



(Okamoto et al., 2014)



What is your experience with evidence-based prevention programs for American Indian and Alaska Native people?
(Please respond in the chat box)



Parenting program examples

- Family Spirit ®: Culturally-tailored home-visiting program (Barlow et al., 2006)

Them knowing their traditions and part of our heritage and that they are carrying it on, I think it makes them feel good to know that there is a place right there for them - Else Charging Crow

- Wakanheja parenting program: Lakota-centric curriculum for Lakota historical trauma response (Yellow Horse Brave Heart, 1999)

The Seven Laws [of the Lakota] need to be learned...I shared the Seven Laws with my children...I found that they want to learn and they're proud of it (p.120)

stim' aspu?ús
(What's in Your Heart?)
Program



Background: The *Attachment Vitamins* Program

- 10-week parenting program (Hulette et al., 2018)
- Facilitated group learning aims to increase parents'
 - Knowledge of trauma and its effects on child development
 - Attunement to the emotional needs of child
 - Mindful awareness of “moments of connection” with child
 - Executive function/Emotion regulation skills
 - Reflective capacity



CHILD TRAUMA
RESEARCH PROGRAM



Center on the Developing Child
HARVARD UNIVERSITY

University of California
San Francisco

Evaluation of the *Attachment Vitamins* Program

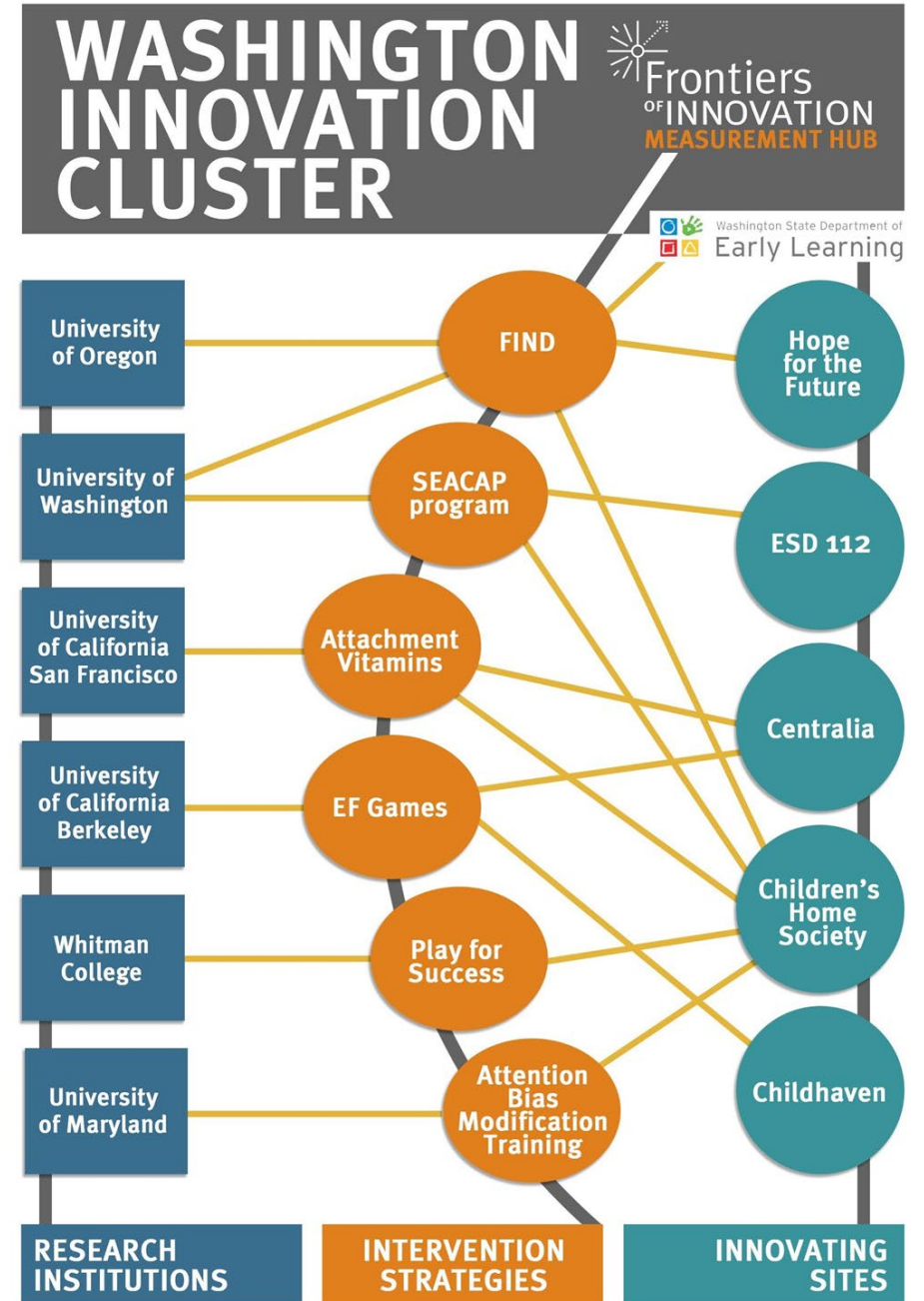
- Sample was 53% White, 25% Hispanic, 20% multi-ethnic
- 46% of parents reported 4 or more ACEs, 18% reported 0 ACEs
- Pre-post evaluation revealed improvements in parents'
 - Sense of competence in parenting
 - Healthy emotion regulation skills
 - Warmth toward the child



(Waters et al., 2018)

Frontiers of Innovation

- Community of practitioners and university-based researchers
- Science-based strategies to improve outcomes for young children and families
- IDEAS Impact Framework
 - Precision
 - Fast-cycle Iteration
 - Co-creation
 - Shared Learning



stim' aspu?ús (What's in Your Heart?) program

- Program for caregivers of young children
- Meetings include
 - Shared meal
 - Psychoeducational curriculum
 - Reflective discussion among caregivers
 - Sharing “heart moments”
 - Storytelling



Surface structure changes and feasibility testing



I just like getting with other parents and learning other strategies and coping techniques and just the sense of feeling that your not alone; other parents struggle too – Participant

Good conversations and storytelling on our kids – Participant



**Handout: Toxic Stress
and Protective Factors**

Qualitative Study

- What are community members' views on
 - Key parts of the curriculum
 - Traditional parenting practices
 - Program value
- Focus groups and one-on-one interviews
 - Elders
 - Language experts
 - Caregivers of young children
 - Early childhood professionals (Head Start)



Results: Intergenerational strengths

My mom talks about that nurturing she got from her grandma, and every time she talks about it I can see in her eyes, I can feel that sweet gentleness of my great grandma and it makes me feel like a little tiny baby [protected and loved] – Language Expert

I remember more my great-grandmother and grandparents being there for me, as being these caring, nurturing individuals... And then when my sister... when there was a deep illness, I saw a lot of that care really double upon the child – Elder

Results: Traditional lifeways

When they [grandparents] take you out in the mountains and they want you to follow them and they wanna teach you why this is growing that way and why you pick this on that season and stuff like that. And culturally speaking, that's a part of parenting that, grandparents and mothers and fathers... we used to come to the country and up in the mountains for weeks at a time and pick huckleberries and things because that's what you're supposed to do. That's just what we knew to do. – Elder

I think keeping my kids in tune with a lot of the culture and values that I was raised with by my parent, my mom, and my grandparents, is kinda what I try to instill in my children, because it's part of who we are as a people. It's important to keep those cultures alive by teaching my kids those. – Caregiver

Results: Desire to gain traditional knowledge

So we weren't raised culturally, like, traditionally, but I do have some aspects of that of being around my grandparents up here. So I know about what to do during a funeral and stuff like that, but not, not fully cultural. And I feel now that I'm an adult and have children of my own, I wish I did know that because culture is a lot for our members and we just don't have the resources. Like, we do and we don't. – Caregiver

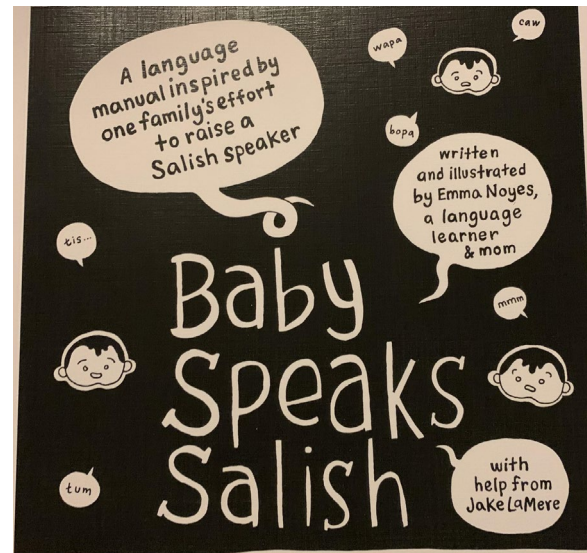
If I could do it, I would put my whole heart into our culture 'cause it does make it feel like I'm missing out to not know the culture and I wasn't raised and I cannot speak any type of Salish anything, and it sucks because I can't teach my children that. – Caregiver

Guiding values and goals

- Caregivers in community with one another
 - Group format
 - Facilitation by trained community members
- Multigenerational healing
 - Sensitivity to differences in awareness of historical trauma
 - Sensitivity to differences in knowledge of traditional practices
- Long-term sustainability
 - Where the program “lives” and what that means

stim' aspu?ús (What's in Your Heart?) program

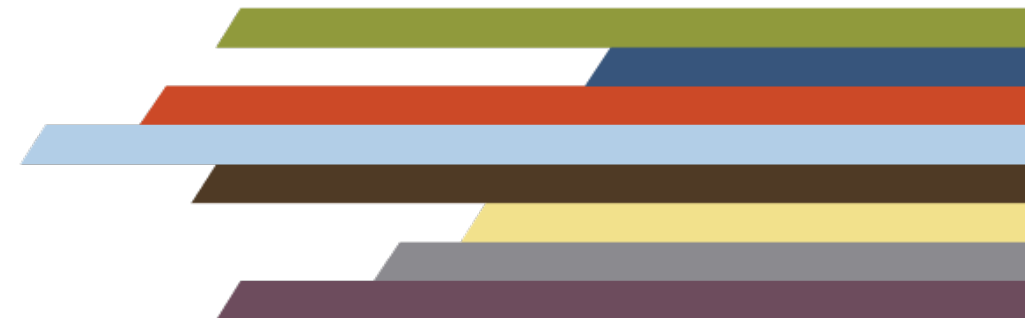
- COVID-19 forced changes, for the better
- Database of outdoor cultural activities
 - Geo-location
 - Instructions and stories
 - Tools
- Recorded stories and language learning





What do you think about when
you hear the term *decolonization*
or *decolonizing*?

(Please respond in the chat box)



Decolonization and decolonizing methodologies

Decolonization brings about the repatriation of Indigenous land and life (Tuck & Yang, 2012, p.1)

Decolonizing methodologies is concerned not so much with the actual technique of selecting a method but much more with the context in which research problems are conceptualized and designed, and with the implications of research or its participants and their communities. It is also concerned with the institution of research, its claims, its values and practices and its relationships to power (Smith, 1999, p. x)

Common Native American & mainstream American values

Native American Values

COMMUNITY (take care of the others)

View of *TIME* as relative

Respect for *AGE* (elders)

COOPERATION

Learn *PATIENCE*

LISTEN (and you will learn)

GENEROSITY and sharing

Live in *HARMONY* (with all things)

Give *INDIRECT* Criticism

Learn *HUMILITY*

Mainstream American Values

INDIVIDUALISM (take care of yourself)

TIMELINESS (every second counts)

YOUTH (staying and looking young)

COMPETITIVENESS

Be *AGGRESSIVE*

SPEAK UP (and be heard)

MATERIALISTIC

CONQUEST (over nature)

Give *DIRECT* criticism

SELF attention (egocentric)

(Limb, Hodge, & Panos 2008)

Tensions in culturally grounded tribal prevention



Beginning the work

- Acknowledge the Indigenous peoples whose land you occupy
 - Native Land Digital
- Unlearn the history that was taught/Learn Indigenous history
 - *All My Relations* podcast episode: Thanks-taking or Thanksgiving?
- Understand and identify settler privilege
 - *Unpacking the Invisible Knapsack of Settler Privilege*, Dina Gilio-Whitaker
 - I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
 - I can be sure that my children will be given curricular materials that testify to the existence of their race.
 - When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.

Questions and Discussion





We want your feedback!

Please respond to a brief survey about today's webinar!

Link is in the Chat.

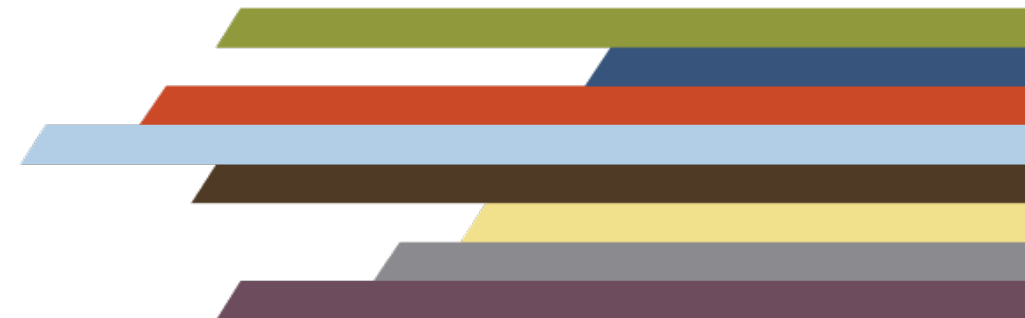
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Qe'ciye_w'yew
Thank you

