



MHTTC

National American Indian and Alaska Native

Mental Health Technology Transfer Center Network  
Funded by Substance Abuse and Mental Health Services Administration

**IOWA**

**SAMHSA**

Substance Abuse and Mental Health  
Services Administration

# National American Indian & Alaska Native MHTTC K-12 Initiative &

## Traumatic Stress Initiative—Category II

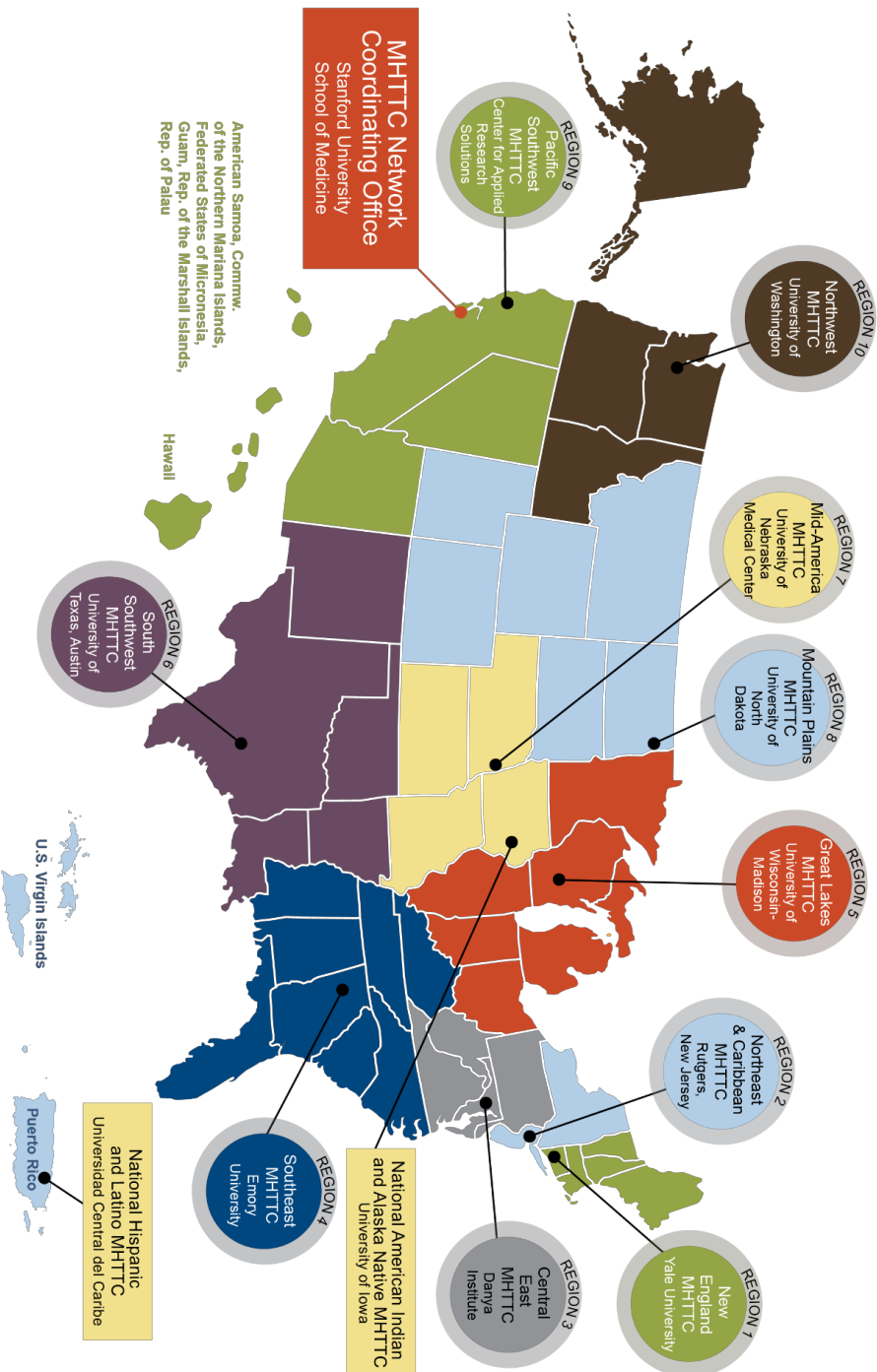
Hope and Resilience of  
American Indian/Alaska  
Native Youth



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MHTTC Network



American Indian  
& Alaska Native  
Mental Health  
Technology  
Transfer Center  
K-12 School Mental Health  
Supplement Project

# **SAMHSA**

Substance Abuse and Mental Health  
Services Administration

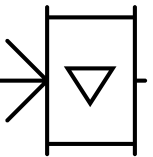
The National American Indian and Alaska Native Mental Health Technology Transfer Center is supported by a grant from the Substance Abuse and Mental Health Services Administration (SAMHSA).

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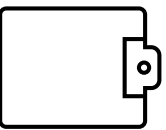


# Follow-up

Following today's event, you will receive a follow up email, which will include:



Links to the presentation slides and recording, if applicable



Link to our evaluation survey (GPRRA)

# Land Acknowledgement

We would like to take this time to acknowledge the land and pay respect to the Indigenous Nations whose homelands were forcibly taken over and inhabited.

Past and present, we want to honor the land itself and the people who have stewarded it throughout the generations.

This calls us to commit to forever learn how to be better stewards of these lands through action, advocacy, support, and education.

We acknowledge the painful history of genocide and forced occupation of Native American territories, and we respect the many diverse indigenous people connected to this land on which we gather from time immemorial.

While injustices are still being committed against Indigenous people on Turtle Island, today we say thank you to those that stand with Indigenous peoples and acknowledge that land reparations must be made to allow healing for our Indigenous peoples and to mother earth, herself.

Dekibaota, Elleh Driscoll, Meskwaki and Winnebago Nations  
Ttakimawakwe, Keely Driscoll, Meskwaki and Winnebago Nations  
Keokuk, Sean A. Bear, 1<sup>st</sup>. Meskwaki Nation



# MHTTC K-12 Program Co-Director

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**Teresa Brewington** works for the Native Center for Behavioral Health at The University of Iowa. She is the Co-Director for the National American Indian and Alaska Native Mental Health TTC – K-12 School Supplement and the Co-Director for the National American Indian and Alaska Native Child Traumatic Stress Initiative – Category II. She is an enrolled member of the Coharie Tribe and a descendant of the Lumbee Tribe. She holds a Master's in Educational Leadership, a Master's in Business Administration, and has 36 credit hours towards a Master's in Counseling. She has held positions as a director at several mental health agencies and worked as a school guidance counselor serving primarily Hispanic/Latino students. She has also served as a foster care agency supervisor, where she worked directly with the Salt River Pima Indian Community placing Native American children in foster homes. Her last position was as the Elementary School Principal for Native children at the Meskwaki Settlement, located in Iowa, where she currently resides.



# MHTTC K-12 Program Manager

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**Dr. Allison Baez** is a member of the Tap Pilam Coahuiltecan Nation. For over 25 years her focus has been on students' and their families' academic success. Dr. Baez shares her expertise that implements the best practices from a Native cultural lens intended to strengthen and empower individuals, families, and communities. Through collaborative efforts she applies culturally responsive approaches and methodologies to serve Indigenous populations. She received her PhD from the University of the Incarnate Word in San Antonio, TX.



Kate Pruess



Emily Sones



Bethany Walzacak



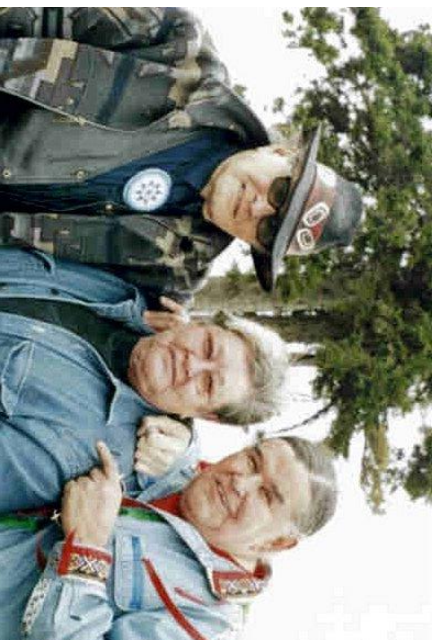


# Today's Speaker




Dr. John Gonzalez is Ojibwe from the White Earth Anishinaabe Nation and a Professor of Psychology at Bemidji State University, where he also received his undergraduate degree in psychology. He earned his doctorate in Clinical Psychology from the University of North Dakota. Dr. Gonzalez's professional interests are in cultural psychology, multicultural psychology, and community psychology. All these areas come together to provide a holistic view of people and their environments. Dr. Gonzalez's research interests are in the areas of mental/behavioral health for indigenous people and ethnic minorities. Dr. Gonzalez has investigated the racial experiences of American Indian students as well as Native people's racial experiences accessing healthcare. He also expertise in multicultural and Indian education serving on the Indian Education Parent Board and as a School Board member for Independent School District #31 - Bemidji Area Schools.

# My Story - Who I am.....



# Outline

- Who I am
  - Building Hope and Resilience
    - Cultural Humility – start here first
    - Protective Factors
      - What are protective factors for Indigenous Youth?
      - How are protective factors different from risk?
    - An example
  - How do you apply these locally?
  - Strong, Resilient, Indigenous
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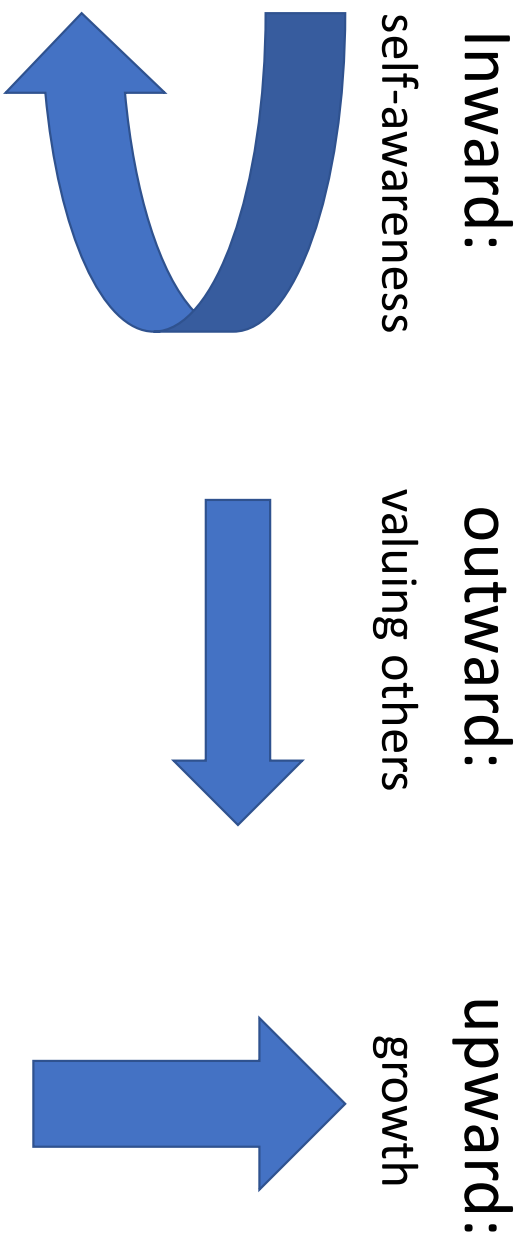
## Cultural Humility (Hook et al., 2013)

Desire and ability to maintain an other-oriented interpersonal stance in relation to features of cultural identity that are important to others.



# Cultural Humility

- Three dimensions of cultural humility:



# Cultural Humility

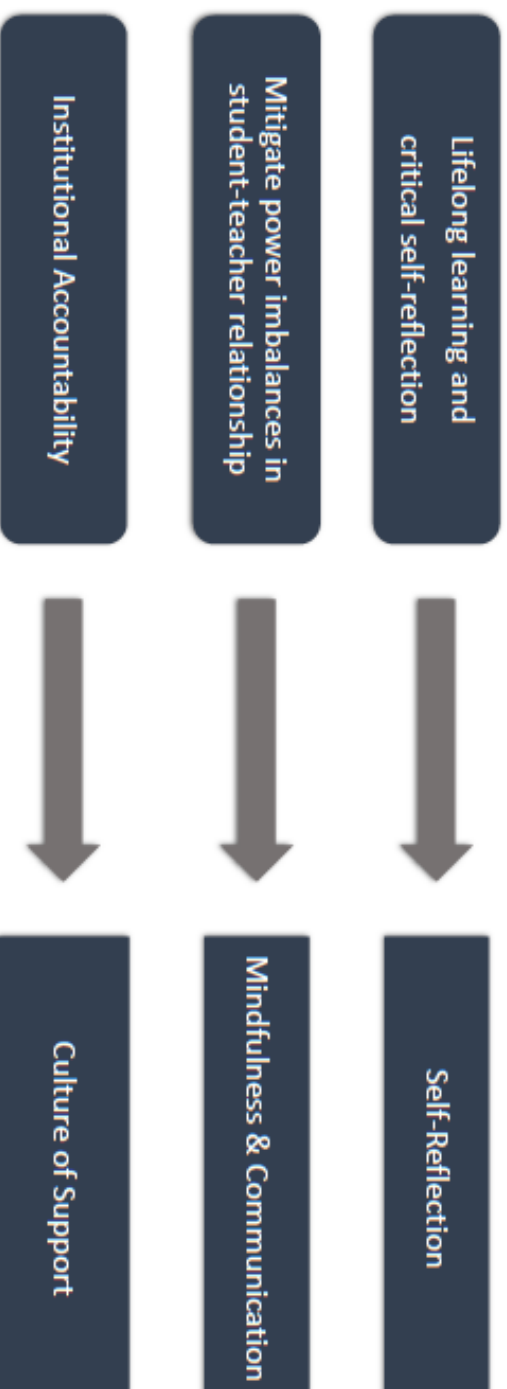
- Commitment to lifelong learning process – on an ongoing basis with students, communities, colleagues, and themselves.
- Self-reflection to understand oneself with openness and humility to understand others in order to build authentic and trustworthy relationships

Lifelong learning and  
critical self-reflection


Mitigate power imbalances  
in student-teacher  
relationship

Institutional Accountability

# Applying Cultural Humility



## Self-Reflection: Cultural Identity Inventory

- What are the **values, beliefs, practices, and experiences** that shape who we are and how we act
  - Recognize the **complexity** of cultural identity
    - We are more than one or two cultural attributes
    - There is fluidity to the components of one's identity
  - With a more comprehensive understanding of our cultural identity; we are better situated to build authentic relationships with others
- 



# Cultural Identity Inventory

	Cultural Dimension Indicate how you identify for each category	Manifestations What values and beliefs are associated with this dimension	Interactions Does this dimension interact with any other dimension? How so?	Privilege If privileged in this dimension- what privileges do you have? How have you responded?	Vantage Points How do you understand this aspect of yourself? How do you think or experience the way others see you?
Gender					
Race					
Class					
Sexual Orientation					
Citizenship					
Religion					
Physical/ Mental Ability					
Other?					

Adapted from: Hyde, C.A. (2012). Challenging ourselves: Critical self-reflection on power and privilege. *Community organizing and community building for health and welfare* (3<sup>rd</sup> ed., pp. 428-436). New Brunswick, N.J.: Rutgers University Press.



# Cultural Identity Self-Reflection

- Choose 1-2 aspects of your identity that are most salient to you now

What values and beliefs are associated with those aspects of your identity?

What privileges do you have or not have based on those aspects of your identity?

How do you think students experience those aspects of your identity?

- How might your cultural identity impact your work with students?



# Self-Reflection: Self-Awareness

- Developing an accurate view of oneself
  - Awareness of one's privileges
  - Awareness of one's biases
  - Awareness of one's values
- Why is self-awareness important for working with students?



# Self-Reflection: Self-Awareness

- **Self-Awareness**
  - Facilitates curiosity and a willingness to learn from our students
  - Fosters empathy for Indigenous and marginalized students
  - Motives us to continue learning and growing



# Mitigating Power Imbalances

Mindfulness

&

Empathic Communication



# Mindfulness as a tool

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- Stress, competing demands, anxiety, and fatigue increase likelihood of acting based on implicit biases
  - Teaching can be emotionally draining and demanding
  - Teachers may experience secondary traumatic stress from working with student trauma



# Mindfulness

- Mindfulness- intentionally living with awareness in the present moment without judging or rejecting or holding on
  - Can be practiced at any time, anywhere, while doing anything
  - Involves observing, describing, and participating



# Empathic Communication

## Awareness & Openness

- Be aware of your judgments (biases)
- Attend to your non-verbal communication
- Ask open-ended questions to understand context

## Validation

- Acknowledge the student's points
- Respond to strengths while understanding difficulties
- Acknowledge emotion





# **Institutional Accountability**



# Institutional Accountability




- What is your school already doing to support cultural humility?
- What are some changes you would like your school to pursue to support cultural humility?



# Institutional Accountability: Microintervention Strategies

Goal	Approach	Example
<p><b>Make the "Invisible" Visible</b></p>	<ul style="list-style-type: none"> <li>• Make the metacommunication explicit by interpreting how the verbal communication was received</li> </ul>	<p>"You inferred that Rosa was a first-generation student, however her mother is a Lawyer. Many minorities and Latinx people have college degrees."</p>
<p><b>Disarm the Microaggression</b></p>	<ul style="list-style-type: none"> <li>• Express your disagreement</li> <li>• State values and set limits</li> <li>• Describe what is happening</li> </ul>	<p>"I do not agree with what you just said about _____"</p>
<p><b>Educate the Individual</b></p>	<ul style="list-style-type: none"> <li>• Appeal to the offender's values</li> <li>• Differentiate between intent and impact</li> </ul>	<p>"Although you may not have meant any harm, it is offensive to say that [reiterate offense]."</p>
<p><b>Create an Environment of Support</b></p>	<ul style="list-style-type: none"> <li>• Maintain an open, supportive, and responsive environment</li> </ul>	<p>"You are not alone in this. I support you."</p>





# Cultural Humility allows us to instill Hope and Build Resilience

How? Because then we know what protection and risk feels like.

# Protective Factors vs Risk Factors

- **Risk Factors**

- Factors associated with \_\_\_\_\_ of a problem
  - Higher likelihood
  - Greater severity
  - Longer duration
  - \_\_\_\_\_

- **Protective Factors**

- Improve people's resistance to risk factors and to problems





## **Prevention of Suicide among American Indian Youth**

- The most powerful risk factor for suicide attempt was having a friend who attempted or completed suicide
  - Suicide exposure of a friend or acquaintance associated with new-onset of major depression

Borowsky, Resnick, Ireland, & Blum (1999). Suicide attempts Among American Indian and Alaska Native youth: Risk and protective factors. *Arch Pediatr Adolesc Med.*, 153, 573-580

## Prevention of Suicide among American Indian Youth

- Increasing 3 protective factors was more effective at reducing the probability of a suicide attempt than decreasing risk factors
  - discussing problems with friends or family
  - emotional health
  - family connectedness
- Presence of protective factors decreased the risk of a suicide attempt among adolescents without risk factors

# Protective Factors:

## A Strengths Based Approach to Well-being

- Protective Factors
  - do not simply reduce risk
  - Moderate risk
  - Provide a strengths-based framework for research and prevention
  - Provide a positive framework for working with youth and communities confronting painful issues





## **Protective Factors:**

### **A Strengths Based Approach to Well-being**

- Highlight research that shows important protective factors that are culture specific
- Traditional culture as prevention in tribal communities
- A health and well-being promotion approach to resilience



# People Awakening Protective Factors



## Individual protective factors

**Self-efficacy:** The belief in yourself as someone who can solve your own problems.

**Communal-mastery:** A sense that you can solve your own problems by working together with other people in your life.

**Wanting to be a role model:** It is a choice to live a good way as an example to others, because a person sees that their actions can influence others' behavior. Becoming a role model for sobriety is particularly important.

**Ellangneq:** *Ellangneq* is an important Yup'ik word, best understood as awareness, as in being aware of the consequences of your own actions and how they affect family and community.

**Giving:** A desire to give to others and contribute is protective when it becomes a sense of responsibility to family and community.



## *Family protective factors*

**Affection/praise:** Protective families recognize a child's accomplishments in specific ways in every culture. Yup'ik families show pleasure in a child's actions in many ways, and give praise.

**Being treated as special:** A protective parent or caregiver tells a child they are a valuable, worthwhile member of the family or community, and therefore have a reason to be alive.

**Clear limits and expectations:** Protective families clearly and consistently define acceptable behavior for the child.

**Family models of sobriety:** Family members model sobriety and are an encouragement to others to be sober.



## *Community protective factors*

**Safe places:** Protective communities have safe places for youth to go, free from substance abuse and violence.

**Opportunities:** Protective communities provide opportunities for youth to do positive things.

**Role models:** Protective communities have community role models outside the youth's family. They model appropriate behavior, live a good, clean and sober life, and share what they know with others.

**Limits on alcohol use:** Protective communities enforce local alcohol laws and youth curfew laws.

# Elangned

- Yup'ik Mindfulness and Awareness
  - ability to see connections between one's behavior and its consequences past, present and future.
  - *My Father and Mother gave us tools to understand ourselves through the teaching they gave to us, by the land that we live on, the stars we have at night, the sun we have during the day, and all the survival skills. I am very grateful, and hopefully down the road my daughters and grandchildren will still be able to say these things about us, my husband and I.*
    - *Maggie Wasuli, 2001*

# ***Yuum Ayuquicia***

- Communal Efficacy
  - Self confidence they are contributing to community – have an important place in community.
  - *I remember when we started hunting and fishing, we got a lot of praise...from our relatives and elders. And it helps to build up our self-esteem. Nowadays it seems like there is less importance on it. But in the villages, when a young man catches their first seal or their first moose, they still have celebrations, and that helps to build the ego and self-esteem of all the young people.*
    - Arvin Dull, 2001



# Murikelluku Cikug—Warch the Ice



## Module 10

### Goal:

The participants will learn ice safety skills and how to use these skills when presented with challenging life situations, including substance abuse.

### Objectives:

- Teach ice safety.
- Recognize dangerous situations.
- Provide youths with hands-on experience to learn about ice and how to survive falling in.
- Explore the rewards and dangers of challenging situations.
- Find solutions on ways of surviving and coping by connecting subsistence skills with the dangers associated with alcohol and drug use.

### Setup:

This module uses ice safety to teach youth how to be thoughtful and careful about life decisions. By learning how to be

**People Awakening Protective Factors:**

- Ellangneq
- Communal-mastery
- Self-efficacy

prepared for traveling on the ice, learning the different kinds of ice and how to survive falling through ice into freezing water, youth also learn they have some control over what happens in their lives.

As you develop this activity, think about how you can bridge the lessons of ice safety with the lessons of making good decisions when it comes to substance abuse. For example, you could have an expert tell a story.

### Learning and teaching:

The module uses subsistence skills to build ellangneq, a sense of control over one's life. Being aware of your surroundings protects one from making mistakes. Learning from other people's



Ayarug:  
Pick  
end

mistakes also helps young people make good decisions.

Also, youth will learn that they can use their own skills and knowledge to protect



themselves from danger and that they can help each other stay safe.

We recommend that you choose someone from your community who has traditional knowledge as well as practical experience with traveling on the ice. By having them tell stories about how they overcame or prevented an accident is a good way to also talk about dealing with dangerous life problems.



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# Example Module: Under Ice Fishing



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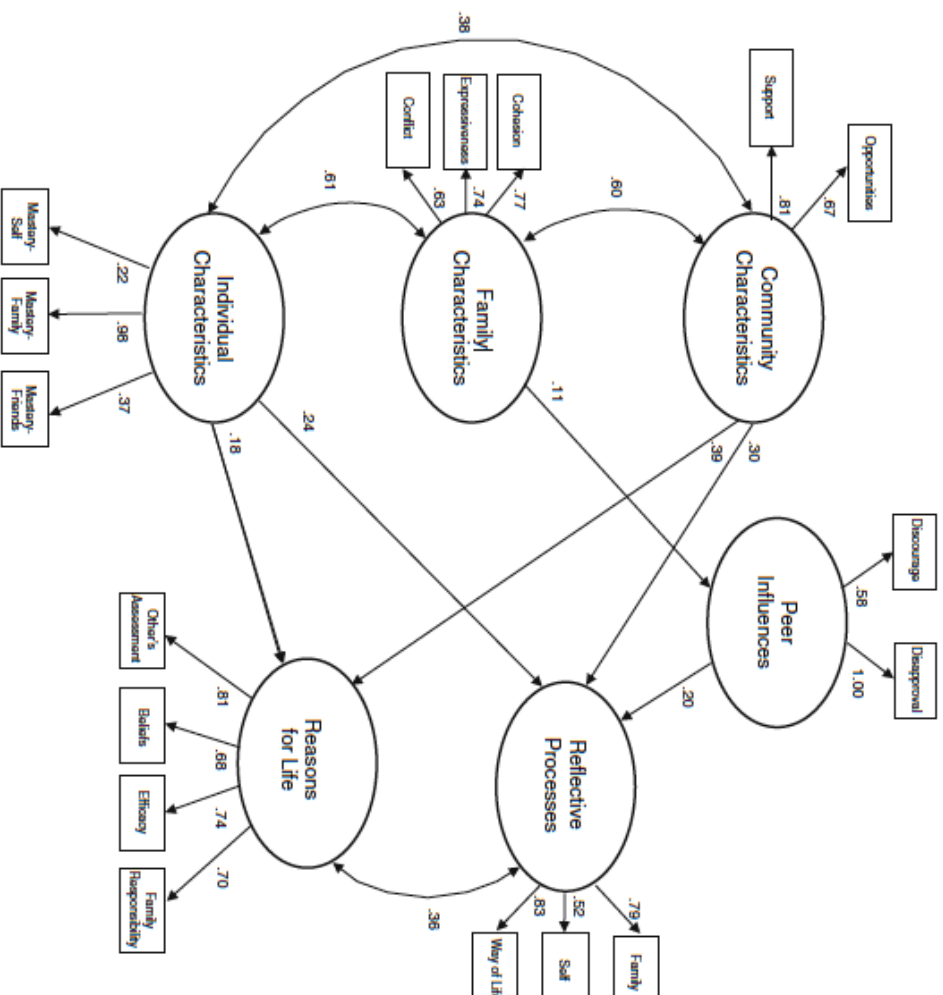


# Connecting to prevention and wellness







# Pathways of Protection




# Protective Factors Research

- Resilience for Youth –
    - How do communities design cultural activities for contemporary youth linking to their cultural values?
    - Can these provide experiences in meaning, identity, and protection for youth?
  - Focus on use of local expertise, local community staffing, and locally developed solutions
  - Is there a set of cultural values to guide a local model of protection?
- 

# Seven Teachings of the Anishinaabe

- Zaagi'idiwin (Love)
  - Manaaji'iwewin (Respect)
  - Zoongiide'ewin (Courage/Bravery)
  - Gwayakowaadiziwin (Honesty)
  - Nibwakaawin (Wisdom)
  - Dibaadendiziwin (Humility)
  - Debwewin (Truth)
- 

# Culture as Prevention Strategy

- Many Indigenous cultural practices provide community resilience strategies that develop local capacities and deliver protective resources to youth
    - Instruction and enactment of cultural values
    - Meaning making
    - Cultural identity development
  - Alternative framework to risk-based approaches
- 

# Strong Indigenous Resilient

- Native Youth in Action
  - Center for Native American Youth
  - United National Indian Tribal Youth (Unity)
  - We R Native
- Red Lake Secondary Complex (videos)



# Strong Resilient Indigenous





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# Questions or Comments?

# About National AI/AN MHTTCK -12

**National AI/AN School Mental Health Contact Information: K thru 12 Program Information**

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- [K-12 Program guide.pdf](#)