Northwest ATTC Presents
CULTURALLY RESPONSIVE SUPERVISION

Lynsey R. Parrish, MSW, LICSW
Northern Cheyenne, Crow, Turtle Mountain Chippewa Des.

ATTC Network

Presented by: Lynsey Parrish, MSW, LICSW
LAND ACKNOWLEDGEMENT

DISCUSSION

So how do we provide culturally responsive supervision in Indigenous communities?
HOW DO WE PROVIDE CULTURALLY RESPONSIVE SUPERVISION?

- Building Self Awareness
- Do the work to gain knowledge and understanding about the identities of the respective communities we are working in and how they were shaped
- Continually build a broad understanding of clinical and culturally based interventions and modalities

SELF AWARENESS

- Who are you? Where do you come from? Etc.
- What is your cultural background and how does it influence the work you do?
- What do you know about the community you are walking in?
- What tools are you using to understand any biases?
- What tools are you using to grow as a provider/supervisor?
- What other things should we be doing to look at our position in the community?
LEARN ABOUT THE COMMUNITY

- History
- Maladaptive Responses to Trauma
- Resiliency, Strength and Protective Factors

HISTORICAL AND GENERATIONAL TRAUMA

- Colonization
- Genocide
- Boarding Schools
- Federal Policies
- Reservations
FIRST PEOPLES OF TURTLE ISLAND

- Scholarly estimates of the pre-Columbian population of Northern America have differed by millions of individuals: the lowest credible approximations propose that some 900,000 people lived north of the Rio Grande in 1492, and the highest posit some 18,000,000. - https://www.britannica.com/topic/Native-American/Native-American-history
- As of 1/28/2022 there are 574 Federally recognized Tribes - BIA.GOV
- Alaska is home to 227 of these federally recognized tribes - federalregister.gov
- Washington state is home to 29 of the federally recognized tribes - washingtontribes.org
- 63 State recognized tribes in 11 states - ncls.org
HISTORY

1911
First separate funding for Indian Health – IHS.gov

1921
Snyder Act passed – authorizing funds for “the relief of distress and conservation of health of Indians” IHS.gov

1924
Indian Citizenship Act passed – constitutioncenter.org

1955
Indian Health Service (IHS) created under the United States Public Health Service (USPHS) IHS.gov

1972
National Indian Health Board (NIHB) formed IHS.gov

1976
American Indian Religious Freedom Act

1978
Indian Healthcare Improvement Act IHS.gov

2010
Affordable Care Act (Obama care) IHS.gov
MALADAPTIVE RESPONSES TO TRAUMA

• Dr. Maria Yellowhorse Brave Heart first conceptualized historical trauma in the 1980's. She defines historical trauma as cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma. Historical unresolved grief is the grief that accompanies the trauma. (Brave Heart, 1995, 1998, 1999, 2000).

• The historical trauma response is a constellation of features in reaction to massive group trauma.

MALADAPTIVE RESPONSES TO TRAUMA

• Substance Abuse and Use
  • Rates among AI/AN populations are generally much higher than those of the general U.S.
  • There is an estimated 5.6 Million classified AI/AN peoples living the US. 10% have been found to be dealing with a substance use disorder.

• Suicide
  • Compared to the general U.S., AN/Al persons are disproportionately affected by Suicide.
  • Suicide rates increased nearly 20% from 2015 to 2020 compared with a <1% increase among the overall U.S population

• Verbal, Physical and Sexual Abuse
  • More than 4 in 5 AI/AN men and women have experienced a form of violence in their lifetime.

• Rape and Sexual Assault
  • Native Women are 2x more likely to be raped or victims of sexual assault compared to the rest of the country
RESILIENCY AND PROTECTIVE FACTORS

- Collectivist Culture
- Seven Generations - Connection to Family
- Connection to Creator and Spirituality
- Aunties, Uncles, Relatives
- Sense of Sharing, Gifting and Relationship
- Ceremony
- Cultural Events and Teaching
- Continued Increased Access to Culturally Connected Care

Enculturation is a protective factor that can decrease the probability of drinking problems and family violence.

Enculturation is associated with a re-traditionalization in American Indian and Alaska Native communities and can be a useful concept in delineating cultural processes that serve as buffers between trauma and health outcomes.

Catching Our Breath, Teresa Evans-Campbell, Karina Walters
HOW DO WE BROADEN OUR APPLICATION AND UNDERSTANDING OF CLINICAL AND CULTURAL INTERVENTIONS AND MODALITIES TO SUPPORT OUR COMMUNITY?

INTERVENTIONS AND MODALITIES

• How would we use the following approaches?
  • Narrative, Solution-Focused, Experiential
  • Assessments, Interventions
  • Cultural Ways of Healing- Pow Wow’s, Sun Dance, Sweat Lodge, Smokehouse, Shaker Church, Church of God, Catholicism, Peyote Meeting, NAC, Canoe Journey, etc.
INTERVENTIONS AND MODALITIES

- Our philosophy of care is informed by the history of our community and our traditional and contemporary cultures
- Mainstream practitioners can inadvertently misdiagnose and/or pathologize normal cultural expression, e.g.
- Understand the difference between avoidance of communication, which can be a trauma reaction, and indirect communication which is culturally valued and an entirely appropriate communication

INTERVENTIONS AND MODALITIES

- Dolores Subia Bigfoot PhD American Indian and Alaska Native (AI/AN) adaptation of the evidence-based child trauma treatment, trauma-focused cognitive-behavioral therapy. Honoring Children, Mending the Circle
- Joseph Stone PhD, Chief Behavioral Health Services – Gallup Indian Medical Center- interests are in the development and integration of a clinical framework recognizing the issues of historical trauma & intergenerational, post-colonial stress with a healing framework of tribal and cultural values, beliefs, and strengths.
BEING CULTURALLY RESPONSIVE IS UNLEARNING AND RE-LEARNING

- We are gaining a better understanding of who we are as practitioners and supervisors
- We are continually expanding our understanding and learning as much as we can about the community we are working in
- We are recognizing the impact of what we are learning on each individual identity as we bring intervention and healing into our communities
- We are working to better the interventions and modalities to fit the need of the individuals and the community
- We are continually having discussions about ways to do all of this in the most respectful ways possible.
QUESTIONS?

Surveys

Please complete the Evaluation Survey online using link below or QR code (r).

bit.ly/CS_July2023

We greatly appreciate your feedback!
Every survey we receive helps us improve and develop our programming.
REFERENCES

- BIA.gov
- Federalregister.gov
- NCLS.org
- Washingtontribes.org
- Britannica.Com
- IHS.gov
- Constitutioncenter.org
- CDC.gov
- UIHI.org
- Afc.hhs.gov

gracias  cảm ơn bạn धन्यवाद 高靚습니 다  شكراً جزيلا salamat благодарю вас 谢谢 Dziękuję Ci  ευχαριστώ quyana  tack  धन्यवाद  danke  asante  grazie  hik'wu?  merci  งดงาม  obrigado  ขอบคุณ ありがとうございました  спасибі  mahalo

http://attcnetwork.org/northwest