Faculty/Presenter Disclosure

• In the past 12 months, Elicia Goodsoldier and Randilynn Boucher-Giago have had no relevant financial relationships with the manufacturer(s) of commercial services discussed in this CME activity.

• We do not intend to discuss an unapproved/investigative use of a commercial product/device in my presentation.

• We do not intend to discuss an unapproved/investigative use of a commercial product/device in our presentation.
Healing the Spirits of the Youth: Utilizing Traditional Healing Camps for our Most Vulnerable Relatives

“When we lived close to the sacred pipe and sweat lodge, there many old women and men.”

~Matthew Bear Shield
Oglala Lakota Wakan Iyeska (Interpreter of the Sacred)
Sina Ikikcu Win
(Takes the Robe Woman)
Ethleen Iron Cloud- Two Dogs

Hmuya Mani
(Walks with a Roaring)
Richard Two Dogs
Pine Ridge, SD
(Oglala Lakota County)

- 40,000+ residents
- 60% population under 18
- 97% poverty rate
- 400% higher suicide rates than rest of the country
- Infant Mortality rate is 300% higher than US national average
- ALE for males: 47 yrs
- ALE for females 49 yrs
Impact of WOUNDED KNEE MASSACRE in 1890

- Extreme Shock and Trauma to the individual, family and Nation
- Shockwaves still felt today, e.g. post-traumatic stress syndrome
- Entire generation of knowledge and teachings not passed on
- Disconnection of Spirit (from individual, family, nation)
• Lakota belief that mental, emotional, physical and spiritual aspects of a person are integrated
• What affects one aspect of person affects all other aspects of that person
  (e.g. Historical Grief: Impact of 1890 Wounded Knee Massacre)

**REINTEGRATION OF MIND, SPIRIT, BODY, EMOTIONS**

• Spirit must be reintegrated with mind, body and emotions in order for healing to begin
• Specific ceremonies and cultural interventions among Indigenous peoples to begin the reintegration and healing process
Lakota Perspective

Iyowaniye-Historical Trauma
Ancestors
e.g. Wounded Knee Massacre

Wokapha-
Intergenerational transference of Negativity

Iyowaniye-Historical Trauma
Grandparents & Parents
e.g. Boarding Schools

Iyowaniye - Personal trauma
Any type of trauma or unresolved grief passed to the next generation
e.g. Sexual Abuse
Mission Statement:

Lakol wicohan na woope ogna unyanpi hehan, oyate ki tanyan wiconi. Canke he un, lakol owmye ki unglu kini pi

When the people followed the Lakota life ways and laws, the people flourished. Therefore, the Seven Families Education and Healing Center promotes the rebirth of the Lakota life ways and laws through education, healing and collaboration.

Philosophy:
The philosophy of the Seven Families Education and Healing Center, involves reclaiming Oglala Lakota self determination through using, modeling and teaching Oglala Lakota culture, language, tradition and spirituality.
Collaborative program of the Medicine Horse Society and Knife Chief Buffalo Nation Society, both of which operate under fiscal agent Village Earth Inc.

Provide a foundation of 20+ years working with Lakota elders and traditional healers to revitalize and strengthen the Lakota life ways and laws through education, healing and collaboration.

Primary programmatic focus is to empower the Lakota Tiwahe (families) in reclaiming Lakota identity. (achieved through integrating the Lakota Customary, Natural, and Spiritual laws within the educational process, and to revitalize and implement the Lakota language through education and practice.)
Organization works with community leaders, families and Lakota Oyate to provide healing opportunities to over 100 youth per year.

Work with youth to address unresolved trauma and emotional issues during camps

- **Wakanyeja Wicoti** (Children’s Camp) Pregnant women to 11 yrs
- **Wikoskalaka Yuwita Pi** (Lakota Gathering of Young Women) 12-18 yrs
- **Lakota Koskalaka Wica Yuwita Pi** (Lakota Young Men's Gathering) 12-18 yrs
PLANNING, DESIGNING, ASSESSING A SYSTEM OF CARE FOR CHILDREN WITH “SERIOUS EMOTIONAL DISTURBANCES”

• Defining “Serious Emotional Disturbance” for Lakota Cultural Appropriateness

• *(Tawacin Sagya Wokakije – strong suffering of the mind and heart)*
Teca Woasniye Wicoti (Youth Healing Camp) April 2015

- In response to the 20+ suicides from December 2014 to April 2015 (ages 11-24)

- According to Aberdeen area IHS, 400+ suicidal ideations and attempts

- Understood this as a tragic message from our youth that life is not worth living

- As adult relatives, we sought to instill in youth, the Lakota belief that every individual has a purpose on earth and that resiliency to confront life’s challenges can be achieved.

- Through this camp, learning, recreational and healing activities will be offered as a way to give life to the values, gifts and teachings provided by Tunkasila (Grandfather/Creator) for their healing.

- Through instructions from ancestor spirits and the elders, the planning of the camp began

- Focus was 11-18 yrs, referrals from school counselors, Tribal CPS, Court Advocates, Emergency Youth Shelter, JDC.

- 4 Teams (mental health assessment/healing plan, language and ceremonial advocacy, male/female activities and elder’s group.)
**Elder’s Group**
- Focus on the spiritual and ceremonial aspects of the camp, serves as the overseers of the camp and provides guidance to all teams

**Male/Female Groups**
- Developing gender appropriate activity schedule and agenda

**Language Advocacy**
- Identified 3 male and 3 female fluent Lakota speakers to work with assessment team
- Responsible for advocating on behalf of child and family and reporting recommendations from the ancestor spirits and Wakan Iyeska (Interpreter of the Sacred) to the family and assessment team.

Fundraising- GoFundMe Campaign over the course of a month (raised $5,020)
Youth Peer Mentors

- Must have participated in either Womanhood or Manhood Camps
- Good understanding of Lakota kinship terms, cultural interventions
- Certified in Lakota Mental Health First Aid
- Be a good relative and understand that healing is the center focus of the camps
- Expectation that youth who participate in the camps go back the next year to peer mentor.
- About half of all participants from previous year return the next year as mentors (from 2015-2018 of 98 youth who were camp participants, 49 have returned as mentors)
Mental Health Assessment and Healing Plan Team

Tasked with:
1) Identify assessment tools that most align with Lakota Spiritual assessment (ACE and SIQ)
2) Identify the licensed professional to oversee MHAHP Team
3) Identify “waokiyapi”. One mentor and language advocate per four children (two males, two females)
4) Plan Lakota Mental Health First Aid Training (similar to MHFA) for all mentors and camp staff (GOAL: To provide information on a Lakota cultural perspective on responding to trauma using a first aid approach.) Also certified in CPR and First Aid
5) Develop protocol and procedures for implementation of assessment
6) Develop list of necessary forms and community resource booklet
Procedures for Assessment Team

- Initial Registration is completed 2 weeks before camp

- Participants and parents/guardians complete application process which ensuring all necessary forms are completed and/or ready to fill out
  1. Consent form
  2. Release form
  3. ACE/SIQ Questionnaire
  4. Lakota Cultural Services Form
  5. Administration of Medication
  6. *Wakan Iyeska (Interpreter of the Sacred)*
    - Diagnosis Summary
  7. Healing Plan
  8. Aftercare Plan
  9. HIPAA Release Form
  10. Liability Waiver
  11. Community Resource List
Assign and introduce child to team member

Review and Sign Forms

Administer ACE and SIQ Questionnaire, Fill out Cultural Services Request and Healing Plan

Staff w/ Language Advocate

Staff w/ Wakan Iyeska

Develop Aftercare Plan w/ Child and Provide Resource List

Spiritual Assessment (ceremony) & fills out Diagnosis and Recommendations (after)
Advocates will thoroughly inform Wakan Iyeska of appropriate spiritual intervention the participant is requesting. Advocates will work with camp mentors to provide thorough orientations of each **spiritual intervention** that is planned to take place for each participant.

- **Inipi**- Purification Lodge This ceremony cleanses the body, spirit and mind.
- **Lowanpi**- Doctoring ceremony conducted to address deeper emotional, physical and psychological issues
- **Lakol Caje Icu Pi**- Lakota Name to anchor him/her to the earth- believed that the Lakota spiritual entities recognize us by our spirit names and that when we pass from this world, our ancestors will call us and guides us to their world using our spirit name.
- **Isanti Awica Lowanpi**- They Sing for her that Lives Alone Young women’s transition into Womanhood
- **Wanasa**- Buffalo Kill, Manhood Ceremony 1 of the 4 rights of becoming a young man
- **Wapunkeska**- Grounding Ceremony for Females that lays down a path for their future
- **Wopakinte**- Spiritual Cleansing ceremony signifies wiping away the spiritual residue left by the intergenerational trauma that is transferred from our ancestors to the youth and well as the youth’s own historical trauma. Without a “Wopakinte”, our youth can become burdened and become vulnerable.

These cultural interventions along with other interventions can prevent transmission of negativity and can lead to a renewed sense of strength.
Hutkan: Root of the problem
Described using Spiritual Assessment

Wopasi (Assessment)
GAF Score Description Scale of 1 to 7
- Woksape: Cognitive
- Tacan: Physical
- Tawacin: Emotional
- Nagi: Spiritual

Okapha
Trans-generational nature:
- Presence
- Description

Level: severity
1. Ikame/stressed
2. Ikakije/suffer
3. Iyanuge/Twisted in the personality

Care planning recommendations:
- Woksape (Cognitive)
- Tacan (Physical)
- Tawacin (Emotional)
- Nagi (Spiritual)
Camp Activities/Teachings

**Oinajin Topa**- Stages of Life, teaches their spiritual place in life

**Wotakuye**- Protocol/Lakota Kinship, Ceremonial Protocol establishing kinship ties

**Wokpan**- Spiritual Took Kit, Use of Sage, sweetgrass, cedar and shell
Ti Ikciya - Setting up Tipi, teaches knowledge and significance of the tipi

Oka Unspe Wicakiyapi - Drumming and Singing, learning ceremonial songs from mentors

Wicahpi Wicoiye - Star Knowledge, ceremonial connection and guidance

Itazipa Kaga - Bow Making, teaches the significance of bringing back the bow

Sunka Wakan Oyate To Woonspe - Traditional Equine Therapy, Healing

Ucangleska - Talking Circle, end of day reflection on feeling and experience

HISTORICAL LAKOTA STAR MAP
RECONSTRUCTED - BY W. HERSCHEL 2015
Healing & Assessment Plan
Example: 14 yr old girl

**Age 0 Nagi (spirit)**

- **Strengths**
  1. Has Lakota Name
  2. Knows some Culture
  3. Knows what Aziliya is
  4. Been to Sundance

- **Challenges**
  1. Never Prays
  2. No family support
  3. No Ride to Inipi
  4. Uses marijuana - sees bad spirits

- **Resources**
  1. Lakota language and culture teacher at school
  2. Grandmother
  3. Mom’s friend
  4. Mother physically abused while in womb

**Age 12 Woksape (Mind)**

- **Strengths**
  1. Like School
  2. Writes Poetry
  3. Likes Computers
  4. Likes to Draw

- **Challenges**
  1. Often Sad
  2. Mom is verbally abusive
  3. Dad is in prison
  4. Sexually abused by Stepdad

- **Resources**
  1. Lakota language and culture teacher at school
  2. Grandmother
  3. Mom’s friend
  4. Mother physically abused while in womb

**Age 21 Tawacin (Emotional)**

- **Strengths**
  1. Cries when sad
  2. Talks to friend about feelings
  3. Doesn’t like to fight
  4. Poetry Helps with Sadness

- **Challenges**
  1. Uses marijuana
  2. Drinks alcohol
  3. Not enough exercise
  4. Doesn’t eat healthy

- **Resources**
  1. Lakota language and culture teacher at school
  2. Grandmother
  3. Mom’s friend
  4. Mother physically abused while in womb

**Age 50 Tacan (Physical)**

- **Strengths**
  1. Volleyball Player
  2. Goes for Walks
  3. Healthy, No physical illness
  4. Good eyesight

- **Challenges**
  1. Uses marijuana
  2. Drinks alcohol
  3. Not enough exercise
  4. Doesn’t eat healthy

- **Resources**
  1. Lakota language and culture teacher at school
  2. Grandmother
  3. Mom’s friend
  4. Mother physically abused while in womb

Went into foster care 8yrs old

Sexually abused by stepdad 11 yrs

Started drinking and huffing 12 yrs

Attempted suicide 13 yrs old
Oglala GAF
Wakan Iyeska
Assessment:
Example

Severity is 4 due to drug/alcohol abuse, no healthy eating

Severity is 6 due to sexual abuse, incarcerated parent, emotional abuse, alcohol abuse

Severity is 6 due to abuse in the womb, sexual abuse and suicide attempt

Severity is 2 due to lack of sleep, no focus in school

Recommendations:
Attend Inipi as often as can, participate in Womanhood ceremony and grounding ceremony, 2nd doctoring with family in attendance, and cleansing the spirit at least 4 times throughout the year.
Aftercare Plan
Example:
14 yr old girl

Age 0
Nagi
(spirit)

Strengths
1. Has Lakota Name
2. Completed Inipi
3. Knows how to pray
4. Received doctoring

Challenges
1. Continue to attend inipi
2. Family Support
3. Quit marijuana
4. Need a safe home

Resources
1. Hunka Parent
2. Grandmother
3. Lakota language teacher at school
4. Peer mentor/camp assessment team

Age 12
Woksape
(Mind)

Strengths
1. Learned how to bead
2. Writes Poetry
3. Learned Star Knowledge
4. Planning for college

Challenges
1. Improve attendance
2. Improve grades
3. Finding quiet place to study
4. Needs support and encouragement

Resources
1. Camp mentor
2. Grandmother
3. Horse Spirit Society
4. IHS Counselor

Age 21
Tawacin
(Emotional)

Strengths
1. Cries when sad
2. Talks to friend about feelings
3. Doesn’t like to fight
4. Poetry Helps with Sadness

Challenges
1. Staying safe
2. Maintain Self Esteem
3. Fear of men, triggers
4. Continue healing from sexual abuse

Resources
1. School counselor
2. Lakota language teacher
3. Friends at Camp
4. Peer mentor/camp assessment team

Age 50
Tacan
(Physical)

Strengths
1. I’m beautiful
2. Loves riding horses
3. Healthy, No physical illness
4. Good eyesight

Challenges
1. Finding better Friends
2. Quit marijuana
3. Finding Ride to Fitness Center
4. Choose healthier foods (traditional foods)

Resources
1. Volleyball Coach
2. Fitness center trainer
3. Peer mentors
4. IHS Nutrionist

Received Lakota name
10yrs old

Received Wopakinte (spiritual cleaning)
Woapiye (Doctoring) to address sexual abuse
Received healing from riding horse
4/3/15 and 4/3/15
Sharing the Aftercare Plan

With permission from youth and family, Aftercare Plan is shared with all child and family serving agencies/school personnel/ other family members/IHS personnel/ Mentor/equine therapy

- CPS advocate
- School counselor
- IHS nutritionist
- Behavioral Health Specialist
- Fitness center trainer
- Volleyball Coach
- Lakota language and culture teacher

Mentor is the liaison between all parties and youth/family. Convene meeting quarterly to address updates/goals/challenges and adjust aftercare plan as necessary. Sometimes by the 2\textsuperscript{nd} or 3\textsuperscript{rd} meeting, parties are no longer needed at the table because the youth no longer needs that help.
Aftercare Plan 1 yr later
Example:
15 yr old girl

**Strengths**
1. Quit alcohol/drugs
2. Participates in Crazy Horse Ride
3. Learned how to make wasna and cherry juice for ceremony
4. Walks at track 5 days a week and participates in running group at Fitness Center

**Challenges**
1. Maintaining old friends due to different habits

Age 0
Nagi
(spirit)

**Strengths**
1. Participated in Womanhood Ceremony
2. Returned as mentor to camp
3. Prays Daily
4. Continues to attend inipi
5. Mother has begun to attend inipi

**Challenges**
1. Ride to Inipi

Age 12
Woksape
(Mind)

**Strengths**
1. Beads as a way to get extra money
2. Joined spoken word class
3. Joined Lakota language club
4. Looking at colleges
5. Grades improved
6. Quit drinking and smoking marijuana

**Challenges**
1. Access to library

Participated in 4 day womanhood and grounding ceremony, regularly attends inipi with mentor, received another doctoring to address sexual abuse, mother received doctoring, helps in preparation of Sundance ceremony

**Strengths**
1. Uses Wokpan when feeling down
2. Able to talk to mother about her feelings
3. Attending sessions with IHS counselor
4. Understands intergenerational trauma of her mother/grandparents

**Challenges**
1. Too much time in between IHS sessions

Age 21
Tawacin
(Emotional)

**Strengths**
1. Quit alcohol/drugs
2. Participates in Crazy Horse Ride
3. Learned how to make wasna and cherry juice for ceremony
4. Walks at track 5 days a week and participates in running group at Fitness Center

**Challenges**
1. Maintaining old friends due to different habits
2015-
24 Youth attended Healing Camp (12 males/12 females)
19 successfully completed healing plan 1 yr later (12 females/7 males)
10 females participated in Womanhood Ceremony 3 months later
9 males participated in Manhood Ceremony 1 month later
5 males that did not successfully complete healing plan had revised healing plan

2015-2018- 98 participants in Womanhood Camps
  79 in Manhood Camps
  145 Children’s Camp
WOKIGLEGA – THE GOAL

Okiciyapi – Helping Each Other

COMMUNITY TEAM
Recommendations for working with Native Youth with strong suffering of the mind and heart

• Develop, implement and evaluate culturally-based diagnostic and care models; particularly for reintegration of spirit with mind and body.

• Leadership – key to change

• Collaboration

• Using the strengths of the culture and natural supports, e.g. the extended family, culturally-based diagnostic systems and interventions

• Partnering with families of youth
Barriers to Family Partnerships

- Not including them in planning from the very beginning
- Negative Staff attitudes – e.g. looking down on families, labeling them as “dysfunctional”; blaming parents for mental health of child
- Policies and rules that restrict parent participation and contact
- Acting as if the child’s problem/need exists in isolation.
- Resistance to sharing power with parents/families in the therapeutic relationship
- Logistics; availability of transportation; geographic distances
- Work schedules of staff (children and families need help in the evenings, weekends and holidays not just Monday through Friday, 8:30 to 5:00 p.m.
- Work schedules of parents/caregivers
- School/activity schedules of children
Increasing Success of Partnerships with Families

• Building on the strengths of the child and family instead of focusing on the deficits (NO LABELS)
• Including parents/caregivers in training sessions and program meetings
• Including parents/family members in the decision making
• Offering childcare, transportation, gas money and reimbursement for expenses and time taken off from work
• Training staff to be respectful of parents/caregivers and children; e.g. welcoming them, talking “with” them instead of “at” them and “to” them.
• Lakota example: treating children, parents/family members as relatives rather than as “clients”, “cases”
Collaboration is Key – We cannot do it alone

“So I know it is a good thing I am going to do; and because no good thing can be done by any man alone, I will first make an offering and send a voice to the Spirit of the World, that it will help me to be true”.

Black Elk, 1930
OUR HOPE FOR THE FUTURE