

I. Introduction

Slide 1

So lets see who traveled the farthest today? *Door Prize*

There will be a few door prizes today courtesy of the Quapaw tribe of Quapaw, Oklahoma, and the Seneca-Cayuga tribe of Grove Oklahoma; they have been a great support to the Community Crisis Center and in my work.

Slide 2

(Ho-ahg-wee) everyone, Thank-you for coming this afternoon, my name is Cynthia Keys and I am from Oklahoma. I am the Sexual Assault Prevention Coordinator for three rural counties in Northeast Oklahoma and I have been doing this for over 2 years. My objective in life now is to build a 10 to 20 year plan, because I know that sexual assault and intimate partner violence, is something that you have to have a long-term plan to effectively make a difference.

Slide 3

You may have noticed that I have a stick in my hand, this is a Talking Stick and in my classes when we are having a discussion, the one holding the stick is the only one that can talk and when they do it must always be their truth and their truth must be respected. This gives everyone in the class the opportunity to contribute to the discussion. If anyone would like to hold the stick, just request it and I will bring it to you.

Slide 4

II. Three Key Points.

Today

- We are going to explore Collective or Historical Trauma Theory and talk about what that is, and how it can be observed in prevention.
- I am going to share with you strategies, and best practice methods that have been used to improve the protective factors in communities.
- And finally I want to talk about how to find value in building skills and relationships that enhance your ability to provide prevention that is supportive and the least harmful in populations where there may be a collective trauma.

Slide 5

III. Collective/Historical Trauma

How many in the audience may have heard about collective or historical trauma?

Slide 6

Dr. Maria Yellow Horse Brave Heart conceptualized the theory of Historical Trauma.

She referred to it as a collective trauma experienced over time and across generations by a group of people who share an identity affiliation or circumstance. (Brave Heart 1998, 1999, 2000)

So can anyone help me identify groups of people in America or People coming to America that may have experienced collective trauma?

White board or flip chart (have one or two examples on the board prepared)

We are going to play a game and I am going to share with you some true events and while I am telling you about them, if you think you know the people I am talking about raise your hand

Slide 7

- In the 1860's the first generation of people dealt with poisoned water holes, massacres, beatings and prison.
- In the 1890's the people dealt with the setting up and removal of people from their land and homes.
- From 1900 to 1960 these peoples children were taken and put into state run institutions

The Answer: is the Australian, Aboriginal people.

Dr. Judy Atkinson addressed historical trauma with the people in Australia. Door prize to the best guess

Slides 8,9,10

(Talk about the point of how trauma can be similar in other populations around the world.)

Slide 11

Dr. Brave Heart & Dr. Atkinson identified that when there is collective trauma some of the following expressions can form into acts that can be repeated in generation after generation.

- 1) Self-abuse,
- 2) Abuse of others,
- 3) Alcohol and drug abuse,
- 4) Suicides,
- 5) Homicides,
- 6) Domestic violence and sexual assault.
- 7) Traditional gender roles and relationships have been impaired.

Slide 12 this slide is of a young women and man who have assimilated to European traditions

In Native American pre-colonial tradition women and children were never the property of men as they were in European culture. Men lost their traditional nurturing parenting roles as well as their roles of being warriors and protectors.

Native men adopted European values, and parents received the message that their culture was inferior and that they were inadequate to raise their own children.

Slide 13, Add slide of map of federally recognized tribes in Oklahoma

The area I serve has the largest population of the remaining Native Americans in the United States, The majority of my students are Native American, there are 39 federally recognized tribes in Oklahoma, and all but two of the tribes, were moved to Oklahoma during the, Indian Removal Act in 1830. A large portion of the Cherokee people died on the march called the “trail of tears”, many of the children experienced ethnic genocide when they were taken from their families and placed into boarding schools. It was not until 1978 with the passing of the Indian Child Welfare Act, that Native American parents gained the legal right to deny their children’s placement in off-reservation schools.

It was because of the history of the Native American people, I strongly felt that it was important to find a way to communicate sexual assault prevention in a sensitive and culturally supportive way.

IV. Strategies

Slide 14 a slide of the six tribes I work with

The strategy for prevention that is recommended by Dr. Brave Heart is to be supportive of the traditional culture by applying some of the ceremonial practices. What is very important is that it is strongly recommended that any prevention or intervention should be done on a community wide level.

Slide 15

The very simple plan:

1. Look into relevant cultural practices.
2. Find ways to compliment the evidence based prevention with the cultural values in the community.

I was able to do this in my community because I was introduced to a relevant culture curriculum. But you don't really need a culturally specific curriculum; you just need to have a good understanding of the community's traditional cultural values, and practices.

Slide 16

Last year at this same conference there was a prevention track that was facilitated by Strong Oak Lefebvre, She founded the, Visioning B.E.A.R. Circle Intertribal Coalition and they had a Bystander Intervention Curriculum, being used to address Sexual Assault, in Native American Adult Communities.

After our introduction, and some conversation Strong Oak agreed to let me try her curriculum.

I used it in an all-native boarding school where the students had some knowledge about their traditional cultural values, but they also had knowledge of modern technology and modern ways of thinking. Strong Oak understood that and allowed me to add prevention activities that complimented her original curriculum.

At the beginning of the classes I would explain the meaning of a council circle, which is where everyone sits in a circle and there is open discussion on a subject or an issue that needs a decision or an action. This is a way for everyone to have an equal say in that decision or action, because the decision usually affects the whole community. Then I explain the talking stick, the rule is that whoever has the talking stick is the only one allowed to speak, as the talking stick gets passed around everyone get the opportunity to share their idea's and opinion's.

Slide 17

She let me try 5 curriculum modules; there are 12 modules within her curriculum series.

Each module has a traditional Native value, such as:

- 1) Respect
- 2) Humility
- 3) Empathy
- 4) Compassion
- 5) Courage

Which I complimented with activities that were prevention based.

Respect	Boundaries
Humility	Self-Confidence, Healthy Assertive Behavior.
Empathy	Bystander Intervention/ Walking in someone else's moccasin's
Compassion	Compassionate leaders in your community project.
Courage	Bystander Intervention

For the prevention activity I would do prevention activities that would compliment the curriculum, for example in the respect piece we would also talk about healthy respect for others boundaries and how to establish boundaries of your own. Understanding that there are more than physical boundaries. We also do an exercise called measuring personal space,

Slide 18, Explain about Patrick Lemmon's evaluation strategies here

There were some simple to apply evaluation components built into the curriculum, which were implemented at the beginning and end of each class. The students get a 3x5 card. On one side I have them write the number (2), on the other side I ask them to write an answer to a subjective question. Such as...

“What steps can you take to contribute to a culture of respect and help prevent relationship violence”

At the end of the class I have them fill side 2 of their 3x5 card answering the same question from the beginning.

This is what I did to try to make my program more culturally sensitive, I was hoping we could share ideas today on how you might use the idea of injecting culturally relevant practices into the curriculum you currently use.

There will be a door prize for the first person to identify a population that is currently experiencing collective trauma.

Flip chart (with examples)

V. Building Sustainability

Throughout the last few years I have been building bridges and relationships with the tribes in my area. Attending Pow Wows, volunteering at functions, attending and speaking at their violence awareness events always promoting my long term overall violence prevention objectives, Do you remember earlier when I said I had a 10 to 20 year plan? My plan involves building sustainable prevention in Northeast Oklahoma. And it begins with, what happens after I have built bridges.

Slide 19 –the Tri Ethnic Community Readiness Model

Now, that I have established these valuable relationships with the tribes I am going to implement some strategies from the, Tri ethnic community Readiness model by starting with a survey which I will implement in the communities in which I serve. You can find this readiness model on line or from the link I have provided at the end of the power point.

Point at the slide and show how the model has steps that will move the community toward sustainable prevention.

Building sustainable prevention, Is the long term goal here, programs that will be implemented in our community's long after I am not there to implement them, making them so normal that it is done regularly spoke about often and non-violence becomes the social norm.

Here are some key components to think about when you look for way's to build sustainable prevention on a Community level.

Slide 20; Here during the presentation I will discuss the things I did, to build future goals by giving examples.

1. How can you best utilize your resources (Examples; would be my car, my likable personality, my energy, my commitment and the support of the people in my agency)
2. Who can you work with on cross cultural collaboration (Examples; I have tribes with different ceremonies and cultural practices and distances to travel, I also work with schools that have an interest in the stakes at hand)
3. How can you build cross community collaboration (Example: How can I get the three counties to work together on wide initiatives)
4. How you can empower those cultural, community outreach services to become a stakeholder (Example how can I build continuous prevention education in each individual outreach service)
5. Build a council or committee that will help improve, consistent and comprehensive prevention programs. (If I accomplish all of the above this will follow effortlessly)

This is what I have been working on in my community. Think about whom in your community can be a cultural stakeholder.

Thank you, for attending my presentation today on the slide presentation at the end are some links and information that can help in locating materials and information, Explain about the Minnesota book list.