Chippewa Cree Tribe Stone Child College
Rural Public Health Behavioral Health
Workforce Education and Training
Certificate Program

Elinor Nault Wright, M. Ed
“Fire that is beginning to grow”

Biskanewin Iskode (Chippewa)
Is-ko-tew Kah-mah-Ch O-pi-ki-k (Cree)
Project Summary

Rural Public Health Certificate Program seeks to implement a curriculum developed specifically to address historical trauma through

- confronting the past
- understanding the influence of a traumatic past
- releasing this painful past, and
- transforming the past into a healing experience.
Project Goal

- To implement Rural Health Project Certificate to expand the substance abuse and mental health workforce and learning from the community on how it proposes to heal itself with some help and guidance.
Project Objectives

- Recruit one hundred and two or more professionals and paraprofessional employees working on the Rocky Boy’s Indian Reservation who provide a direct service to enroll in Rural Public Health course one.

- Administer pre- and post-test to workforce enrolled in the program to measure workforce knowledge on intergenerational trauma and its effects on Native individuals and Native communities targeting needs of children, adolescents and transitional-age youth (sixteen to twenty-five) who are at risk for mental illness, substance abuse and suicide.

- Administer pre- and post-test to workforce enrolled in the program to measure understanding of integrating mind, body and spirit in the healing process and create more effective strategies for incorporating cultural wisdom into all aspects of healthcare and education.
Project Outcomes

- Teachers and health care professionals must be involved in order to make this dramatic shift to being healthy. According to the Chippewa Cree cultural perspective, health encompasses mind, body and spirit.

- For this reason, all community service providers in healthcare and education would benefit from taking Biskanewin Ishkode (Chippewa), IS-KO-TEW KAH-MAH-CH O-PI-KI-K (Cree) “Fire that is beginning to grow” Rural Public Health certificate program.

- Workforce will more deeply understand their clients and students. That is to say, all service providers must know the background and the impact of a traumatic historical past on the community members.
This knowledge will help them create deeper relationships with the community and begin to realize that disease is part of the “soul wound” of the past.

To understand the psychological, physiological and spiritual implications of a traumatic past will help forge a healing paradigm that will address the whole person within a community setting.

This collaborative effort is the emergence of a new paradigm in changing self-destructive behaviors.
Address the pervasive dis-ease afflicting the Chippewa Cree Tribe Community.

Learn from this rich cultural past that has been dormant for the past 300-600 years.

The power of the Western and Indigenous ways of healing will uncover “miracle cures” through connecting with each other and identify the cultural underpinnings of the Cree healing practices in order to better serve the Chippewa Cree Tribe community members.
Three Courses

Biskanewin Ishkode (Course One)
- Unit 1: Nowhere Left to Go
- Unit 2: Rewriting our Story: A Hero's Journey
- Unit 3: Recovery and Wellness

Biskanewin Ishkode (Course Two)
- Unit 1: The Cycle of Trauma and Addiction
- Unit 2: Ethnic Identity: Who am I as a Native Person?
- Unit 3: Bimadziwin: The Good Life Path

Biskanewin Ishkode (Course Three)
- Unit 1: Phenomenology: Researching Our Stories
- Unit 2: Collecting our Stories
- Unit 3: Creating New Stories
Historical Trauma

The adverse effect of this history carried down from generation to generation is known as historical trauma. Maria Yellow Horse Brave Heart, widely regarded as the “mother of historical trauma” by Native Americans, describes historical trauma as the cumulative emotional and psychological wounding over one’s lifetime and from generation to generation following loss of lives, land and vital aspects of culture.
Loss of Land

Loss

- Loss of land
- Loss of people
- Loss of culture and family
Land Losses
Biskanewin Ishkode (Course Two)

- Unit 1: The Cycle of Trauma and Addiction
- Unit 2: Ethnic Identity: Who Am I as a Native Person?
- Unit 3: Bimadzwin: The Good Life Path
Trauma

The effects are cumulative and are seen in individual and group attitudes and behaviors in succeeding generations.

The transgenerational transmission of these traumas can occur even when the next generation is not told the trauma story, or knows it only in broad outline.
Conspiracy of Silence

A “conspiracy of silence” surrounds events for which grieving and mourning have never taken place.

Cultural traumas are created when attempts are made to eradicate part or all of a culture or people.
Ongoing Trauma

- Trauma may be induced by ongoing routine events or conditions.
- Unaddressed traumas affect not only those directly traumatized, but their families and future generations.
Memories

Not releasing the trauma causes "freezing" trapping it in the nervous system.

Brain researchers tell us that neurons that fire together wire together.

The more intense the experience is, the tighter they wire together.
Induced Trauma

Today, generational trauma may be even more severe than the initial trauma when communities harm each other, intentionally or unintentionally.
Trauma Reenactment

Reenactment behaviors—those that turn unhealed trauma energy against the self (acting in) or out on others (acting out)—are signs of distress and unhealed trauma.
Paradoxically, reenactments represent attempts to resolve the effects of trauma.

Reenactment behaviors are a major public health issue and indicate that people and groups need psychosocial and spiritual help.
# Examples of Reenactment

<table>
<thead>
<tr>
<th>ACTING IN</th>
<th>ACTING OUT</th>
</tr>
</thead>
<tbody>
<tr>
<td>(turning trauma energy in on oneself)</td>
<td>(Turning trauma energy out on others)</td>
</tr>
<tr>
<td>Substance abuse</td>
<td>Domestic abuse</td>
</tr>
<tr>
<td>Overeating or undereating</td>
<td>Child abuse</td>
</tr>
<tr>
<td>Self-mutilation</td>
<td>Gang activity</td>
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<tr>
<td>Depression</td>
<td>Criminal activity</td>
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<td>Anxiety</td>
<td>High-risk behaviors</td>
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<tr>
<td>Workaholism</td>
<td>Aggressive behaviors</td>
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<tr>
<td>Suicide</td>
<td>Repetitive conflicts</td>
</tr>
<tr>
<td>Physical ailments</td>
<td>War</td>
</tr>
</tbody>
</table>

- Turning trauma energy in on oneself
- Turning trauma energy out on others
Course 2: Unit One

Course 2: Unit Two

http://www.aihec.org/our-stories/docs/BehavioralHealth/2016/curriculum/course2/UBD_Course2-Unit2.pdf
Course 2: Unit Three

Contact Information

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