Increasing Cultural Awareness and Building Community Support for Young People with Mental Health Conditions

Module 3 Script

Slide 1: Module 3: Increasing cultural awareness and building community support for diverse young people with mental health conditions
Welcome to Module 3 of our Promoting Positive Pathways to Adulthood training series which is being brought to you by the Research and Training Center for Pathways to Positive Futures at Portland State University.

We have created ten hour long modules based on a set of core competencies developed by the Pathways Transition Training Collaborative, which is an advisory committee of young adults, family members, practitioners, and researchers.

We have designed these modules to be interactive, so please work through the questions and exercises that you will encounter throughout each module. At the conclusion of each slide, the marker labeled "onward" will be flashing. Please click on the marker "onward" to advance to the next slide.

Slide 2: Training series modules
The ten modules in our series focus on:

1. Partnering with youth and young adults
2. Promoting recovery
3. Increasing cultural awareness and building community support
4. Fostering resilience and family supports
5. Promoting cross-cultural and intergenerational relationships
6. Providing individualized and developmentally appropriate services
7. Supporting young peoples' healthy relationships
8. Planning partnerships with providers of other services and collaborating to bridge service gaps
9. Promoting support from family, peers, and mentors
10. Using evidence-supported practices and individualizing interventions

Although the modules are designed to be completed in this sequence, each can stand alone as an in-service training experience. After you work through a module, you'll be given a short quiz and if you pass it successfully, you'll receive a certificate of completion that you can use as a record of this continuing education experience.

We have designed these modules to be interactive, so please work through the questions and exercises that you will encounter throughout each module.

Slide 3: Module 3: Increasing cultural awareness and building community support for diverse young people with mental health conditions

This module focuses on "Increasing cultural awareness and building community support for diverse young people with mental health conditions." We will emphasize working with youth, young adults, and their families who are from Native American communities.

Slide 4: Module 3 competencies

In this module, which introduces our three-part series on meeting the needs of diverse young people with serious mental health conditions, we will address two key competencies:

- Meeting the needs of diverse young people
- Promoting support for from family, peers and mentors.

We will focus on increasing cultural responsiveness and skills for working with Native American youth and young adults.

Slide 5: Module 3: Six sections

We will explore the following topics in this module:

1. The continuum of cultural awareness and development of cultural responsiveness.
2. Building self-awareness, getting past stereotypes, and biases.
3. The diversity of Native American communities and issues affecting Native young people in their historical and community contexts (including disparities).
4. Native American ethnic and cultural identity development.
5. Addressing oppression and trauma with Native American young people.
6. Building support for Native American young people.

Slide 6: 3.1 Cultural awareness and cultural responsiveness

In the first segment, we will examine the concepts of cultural awareness and cultural responsiveness and the process of increasing cultural responsiveness.

Slide 7: Cultural Competency Framework

Terry Cross who is an enrolled member of the **Seneca Nation** and is the developer, founder, and former executive director of the National Indian Child Welfare Association has identified the cultural competence continuum which is a spectrum of levels of cultural awareness and associated skills. We will be hearing from Terry later in this module. The cultural competence continuum has been used and adapted to increase understanding across nations. The version shown in this slide is from the Victoria Department of Human Services in Australia.

The continuum of cultural competence ranges from **cultural destructiveness** at the most negative end, to **cultural proficiency at** the most positive end. Culturally proficient agencies and service providers see culture as central to providing acceptable and effective services.

So let's start at the negative end of the continuum:

- **Cultural Destructiveness:** Refers to attitudes, policies, and practices that are destructive to cultures and the youth and families that are part of them**.**
- **Cultural Incapacity:** Occurs when the system or agency or service provider lacks the capacity to serve youth of non-dominant cultures.
- **Cultural Blindness:** Is the belief that race and culture are unimportant and all youth and families are the same.
- **Cultural Pre-Competence:** Is the first step toward realizing inadequacy in serving youth and families from one or more cultural groups.
- **Cultural Competence**: Refers to culturally competent agencies and staff who are characterized by high levels of self-awareness, sensitivity, cultural knowledge and humility, and the skills to adapt practice to be responsive to the culture of the youth or family. The elements of culturally responsive practice are described in the next slide.
- And finally, **Cultural Proficiency** is considered the ideal.

Slide 8: Elements of culturally responsive practice
Terry Cross and his colleagues (1987) have identified the elements of culturally responsive practice:

Awareness and acceptance of difference: This means that service providers acknowledge cultural differences and become aware of how they affect the helping process. This includes the acknowledgment that:

- Culture is a predominant influence on behavior, values, and institutions;
- Concepts of family, community, helping, and support differ among cultures, and cultural sub-groups;
- Diversity within cultures is as important as diversity between cultures;
- Cultural values may be in conflict with the values of the dominant society;
- Cultural differences impact service delivery.

Awareness of one's own cultural values: Prior to working with a youth and family different from yourself, as a service provider, it may be helpful to ask yourself questions about your own ethnic and racial group identity and cultural background, experience, and culturally shaped assumptions. This means becoming aware of the influence of our own cultures on how we think and act.

Understanding of the dynamics of difference: Is a two-way process of seeking understanding of culturally prescribed behaviors and communication styles to avoid misunderstanding and stereotypes

Development of cultural knowledge: involves seeking knowledge of the meanings of youth and family behaviors and symbols, how health is defined, and membership of support networks, while avoiding stereotyping based on generalization or over-simplification. And finally

Adaptation of skills: To be culturally responsive, we need the ability to adapt practice skills to fit the cultural context of clients, that is, informal styles of interviewing, empowerment-oriented interventions, and addressing elders, and finally including all defined as "family".

Becoming culturally competent is a lifelong process based on a commitment to providing quality services to all and a willingness to risk.

Slide 9: Developing cultural responsiveness
Becoming a culturally-responsive service provider requires a lot of honest self-examination and reflection, humility, and willingness to learn from others whose experiences have been different from your own.

Specifically, we suggest that you:

- Develop self-awareness of your own cultural understandings, values, biases, and blind spots and take steps to learn to overcome them.
- For work with Native American youth, young adults, and families, take responsibility for learning about Native cultures by seeking contact with Native American people and participating in community events.
- Be open to examining and adjusting and correcting your biases, for example, when working with youth with mental health difficulties, explore the cultural understanding of symptoms and modify your intervention activities accordingly.

Slide 10: Developing cultural responsiveness for work with Native youth and families
Also we suggest that you:

- Appreciate the stress associated with oppression and **intergenerational trauma** and critically examine your own experiences with difference.
- Acknowledge ethnic and cultural differences with the youth or young adult and convey good will and a desire to understand their mental health difficulties from their perspective, rather than in mental health terms of the dominant culture.
- When addressing mental health difficulties, focus on youth and family cultural strengths and the natural support system of the youth, family and Native community that have enabled them to endure prejudice, racism, and discrimination.

Slide 11: 3.1 Question

For the first question in this module, think about what are and are **not** effective strategies for developing cultural responsiveness with Native youth and families. Check the one option that is **not** an effective strategy. [Correct answer is B].

- ❑ A. Examining your own stereotypes.
- ❑ B. Believing all people are alike.
- ❑ C. Allowing time to develop trust with youth.
- ❑ D. Attending cultural events.
- ❑ E. Asking the youth and family about their tribal affiliation.

Slide 12: 3.2 Building self-awareness and getting past stereotypes and biases

In this segment, we acknowledge that we all have stereotypes and biases based on our earlier experiences and learned responses and these affect our responses to youth and families we work with. We will focus on examining the steps needed to build self-awareness and get past stereotypes and biases.

Slide 13: Examining assumptions

Service providers are grounded within certain culturally-shaped belief and value systems. Organizations might also take on their own culture and values. For example, Indigenous concepts of mental health differ from mainstream diagnostic categories and using Western concepts is inappropriate and may be considered institutional racism by Native people.

Many mental health and community support services are based on implicit assumptions that healthy functioning is associated with autonomy, self-determination, and independence. Transition services are typically oriented to independence and emancipation. But these values are culture-bound and do not necessarily apply to all youth and young adults and families. In Native communities, interdependence, and family and community connections are valued. When we as service providers fail to recognize cultural factors, we miss opportunities to better understand young people's desires and preferences. Similarly, evidence-based practices are part of a dominant-culture perspective that values linear change processes rather than seeking holistic goals of wellness which are valued by Native people.

Slide 14: Examining beliefs, biases, and prejudices

As service providers, we are responsible for becoming self-aware about our own experiences and perspectives and observing our reactions to youth and families and the issues they bring to our attention.

We also need to manage our assumptions and biases. By biases we mean negative or disparaging attitudes against an individual or group based on a prejudgment, not direct evidence about the specific individuals.

We need to examine our prejudices as well, which are preconceived negative beliefs, opinions or feelings formed without adequate knowledge of experience, those prejudices that we all bring to our work.

Asking ourselves questions such as how has it felt to belong to my ethnic group?, what was my first experience with feeling different?, what are my thoughts about racism and oppression?, and what are my feelings about being a member of the dominant culture or a person of color? These questions can help us to examine our assumptions and biases.

And this awareness then can be used intentionally as we connect with young people and families.

Slide 15: Getting past assumptions
One way to increase understanding of the issues facing a Native American young person or family is to avoid making assumptions about them or "the problem."

Seeking to understand mental health issues from the culturally-defined perspective of the young person will yield more accurate understanding.

If you don't understand some aspect of the young person's perspective or behavior, ask him to help you to understand.

Cultivate cultural humility, the capacity to believe that there are other ways of knowing that make just as good sense as yours.

Slide 16: Increasing self-awareness
As we noted in the first segment, service providers from the dominant culture are responsible for increasing their own self-awareness to be able to work effectively with Native American youth, young adults, and families.

If you are a non-Native service provider, take time to consider the questions on the next slide.
We have parallel questions for Native service providers on the slide after that.

Slide 17: Questions for non-Native service providers to increase self-awareness
If you are a non-Native service provider, consider:

- Coming from my culture what has been my experience of privilege or oppression? By privilege we mean unearned advantage and dominance based chiefly on social and economic class, race, religion, gender, or ethnic identity (McIntosh, 1988)?
- How does my experience of privilege or oppression affect my work with Native American youth or families? and

- How do I approach relationship building and change processes with Native youth in the context of racism and oppression?

Slide 18: Questions for Native service providers to increase self-awareness
If you are a Native service provider, consider:

- How does my culture affect the way I do my work and how I use my own experiences of oppression and privilege to assist the youth I work with?
- What does it mean to be of a non-dominant culture?
- In what ways has membership of my culture resulted in my experiencing oppression and privilege?
- How do I incorporate my culture in my work?
- How do I approach relationship building and change processes with youth in the context of racism and oppression?

In the following video clip, Terry Cross addesses the role of culture and the dynamics of difference.

Slide 19: Reflexivity and cultural awareness [Video Clip]
I think the first thing that I would advise people to do is to understand that there is no such thing as a culturally neutral approach. Every social worker brings a cultural bias. The theory base of American psychology and social work, and the helping professions is a culturally-based phenomenon. As such, the things you that think of as being desired goals are culturally determined.

If the helper is not aware that their work is shaped by the cultural values around them, if they can be pursuing goals--treatment goals or development goals--that help the Native person be more White, or more mainstream, part of the culture, it is an assimilationist path. Rather, think about how are my values as a provider different than the values of the person that I am working with, and how can I help them pursue a path that's self-determined. In order to get there you have to know your own biases and you have to know the person's culture.

There is the adage in social work that you "Start where the client is at." You can only *do* that if you know their culture and what the developmental demands are of a young person who is growing up in a *collectivist culture* that values interdependence versus an independence-oriented culture that is very individualistic in its approach. The issues of white privilege are addressed in "Unpacking the Invisible Knapsack" an article that Peggy Macintosh wrote that is essential reading for anyone who is working across cultures.

Slide 20: 3.2 Question
What are two steps you might take to increase your own self-awareness to be able to work effectively with Native youth and families? Please type your answer in the text box.

Slide 21: 3.3 Diversity of Native American communities
In this segment, we examine the diversity within the Native American population, the implications of centuries of oppression of Native communities, and disparities in mental health affecting Native American communities.

Slide 22: Native American populations
In the United States, there are over 5 million people of American Indian or Alaska Native origin (U.S. Census, 2011) from more than 500 Native Nations. As a result, there is wide diversity within Native people as well as some commonalities in beliefs and experiences.

67% of Native Americans live in urban communities across the U.S. with others on reservation lands or in rural areas, and about 74% live in the West or South.

The terms Native American, American Indian, Alaska Native, Indigenous, and First Nations are often used interchangeably, but many young people and adults have strong preferences and many prefer to identify themselves by their tribal affiliation.

Slide 23: Native American historical context
Knowledge of Native American history is essential for effective practice because the traumatic effects of colonization and genocide continue to reverberate through Native communities even today, contributing to physical and mental health consequences that persist.
The disastrous processes of colonization included the following practices:

- Government-sanctioned boarding schools and more recently over-use of adoption and foster care for Native children placed with non-Native families, resulting in loss of cultures, languages, Indigenous parenting and role models, and high rates of alienation and mental health conditions
- Suppression of Indigenous religions and spiritual practices.
- Introduction of alcohol and diseases which became tools of cultural destruction.
- Forcing of Native nations from their land, relocation to cities far from their tribal lands, and U.S government violations of treaties that were supposed to assure fair treatment (Weaver, 2005).

Slide 24: Native American youth in context
Many social and health problems have resulted from the legacy of centuries of oppression and trauma, deception, and forced change, mainly through federal policies and treaties. ***Oppression*** is defined here as the systematic exploitation of one social group by another for its benefit. **Trauma** represents an experience that is emotionally distressing enough to overwhelm an individual's ability to cope, often leaving the individual feeling powerless (Van der Volk, cited by Rogers, 2013).

In addition Native youth continue to experience traumatic effects of racist treatment in schools and communities today, as well as microaggressions. A ***Racial microaggression is*** a brief and commonplace verbal, behavioral, or environmental indignity, whether intentional or not, that communicates a hostile,

derogatory, or negative racial insults toward people of color (Sue et al, 2007), such as supporting the use of an Indian mascot that is found insulting by Indian people.

Slide 25: Disparities affecting Native American communities
Trauma and oppression affecting Native communities have led to many disparities, including:

- Low high school graduation rates compared with other ethnic groups.
- And extremely high rates of:
  - Unemployment and poverty.
  - Medical problems, especially diabetes, high blood pressure, and obesity.
  - And undiagnosed mental health issues, alcoholism, and especially high rates of suicide in some tribal communities (Curry-Stevens et al, 2011; Palmer et al, 2011).

Slide 26: Native American youth mental health
It is difficult to generalize across all Native Americans because of large variations between tribes, and between those who live in rural and urban communities.

Additionally, Western concepts of mental health may not apply to Native populations. However, some major national surveys have been undertaken.

One study, the National Epidemiological Survey on Alcoholism and Related Conditions, showed that rates of mood disorders, anxiety disorders, and personality disorders were higher for Native Americans of all ages in comparison to any other U.S. population group (NESARC; Grant et al., 2004 cited by Barry & Beitel, 2010).

Another study, the American Indian Service Utilization, Psychiatric Epidemiology, Risk and Protective Factors Project (AI-SUPERFP) study showed that Native young people aged 15-24 living in two reservation communities had higher rates of substance abuse disorders, PTSD, and suicide than other population groups and they were at increased risk of depression and anxiety disorders (Beals et al., 2005, cited by Barry & Beitel, 2010).

Slide 27: Disparities affecting Native American youth access to MH services
Disparities are defined as differences between population groups in the presence of any form of incidence of health and wellness characteristics or outcomes, including access to services (Curry-Stevens, Cross-Hemmer, & Coalition of Communities of Color, 2011).

Native American young people have substantially lower rates of service use than other youth. Historical oppression and trauma have resulted in many Native people being suspicious of the motives of non-Native service providers, and less likely to seek services.

Also, because of the higher rates of school drop-out they have less access to school-based services.

And finally, lack of cultural understanding and racist attitudes of service providers result in Native youth being more likely to be channeled into more restrictive services such as juvenile justice or child welfare than other young people. And many Native youth continue to be placed with non-Native foster and adoptive families. The Indian Child Welfare Act gives Native nations jurisdiction over the foster care and adoption of Native children although the rights of Native children and youth continue to be violated in many states (Weaver, 2005).

Slide 28: Cultural factors and disparities in accessing MH services
Mainstream mental health services and providers can be seen as culturally inappropriate because of their use of linear medical model interventions. Instead youth and families have preferences for focusing on wellness and healing distress using traditional culturally-based and spiritual activities.

In the next video recording Terry Cross talks about cultural factors that are important for service providers.

Slide 29: Addressing disparities [Video Clip]
The Native American community appears to be fairly diverse and so there is a wide range of both tribal beliefs and identity, from being quite assimilated to being traditional. That said, the thoughts about success are shaped by an underlying difference between mainstream American culture and (I think widely) indigenous cultures where achieving adulthood means moving from a state of dependency to a state of providership. And so it is a pursuit of healthy *interdependence* rather than achieving independence.

One of the biases that non-Indian providers need to be aware of is a deep and pervasive bias against Native culture in this country. When an American Indian youth says, "I don't want to talk about that stuff," the mainstream provider usually would accept that. To a Native provider, that represents a very *deep* issue of identity formation. If a Native young person is resisting their own Native identity, you've got a *serious problem*. To a mainstream provider, that is usually not even on their radar screen that that would be a serious problem.

You can see how serious that is when the suicide rate of Native young people is three times the national rate and for those raised outside their culture (for example, in a non-Native home), that rate can be as much as ten times higher. The issue is cultural identity and how one feels about their cultural identity. American society is filled with negative stereotypes and images, negative biases about American Indian people.

Slide 30: 3.3 Question
This question invites you to reflect on the reasons Native youth are less likely to access treatment for their mental health symptoms. Please check the correct response.
[Answer is E.]

- ❑ A. Distrust of mental health services and providers

- ❑ B. Preference for traditional healing activities
- ❑ C. Racism resulting in inappropriate use of restrictive services
- ❑ D. Lack of culturally responsive providers and services
- ❑ E. All of the above.

Slide 31: 3.4 Native American ethnic and cultural identity development
In the fourth segment we will focus on Native American ethnic and cultural identity development and the importance of positive ethnic and cultural identities as protective factors for Native youth.

Slide 32: Native American ethnic and cultural identity development
Identity development in adolescence includes racial and ethnic identity development. Racial identity is defined as a sense of group or collective heritage with a particular racial group. Ethnic identity is defined as involvement in the cultural practices of a particular ethnic group and positive attitudes toward, attachment to, and feelings of belonging to that group (Phinney, 1989). For Native young people, racial and ethnic identity development occurs in the context of oppression, racism, and marginalization resulting from bias, prejudice, and misunderstanding on the part of peers, teachers, service providers and others (Wexler, 2009).

A critical task for the young person is to develop and own a positive sense of racial and ethnic identity in a racist society where youth are bombarded with messages implying that they are of less value than youth of the dominant culture.

Racial socialization is the process by which children learn values, roles, and behaviors of their culture, including pride in their cultural group. We will address racial socialization in depth in module 4. Development of other social group identities also occurs, such as gender identity, sexual orientation, membership in a specific tribal group, or a gang, which may result in positive or negative consequences.

Slide 33: Common cultural elements
While it is important to keep in mind the diversity of Native people's beliefs and norms of behavior, there are some common elements. To be engaged in culturally responsive practice, it is wise to explore specific elements with young people and families you are working with.

Most Native cultures have a fluid sense of time, with time to interact with others a priority.

Native spirituality is important in maintaining health, mental health, and social functioning.
The Native sense of identity is rooted in group membership with cooperation and mutual support highly valued.

Respect is emphasized in all interactions and elders are particularly respected for their wisdom, and children and youth are respected as future leaders (Weaver, 2005).

Children are also taught to limit eye contact, to listen respectfully without asking questions and to not interrupt when others are speaking. This can result in confusion and difficulties in school where mainstream teachers have different expectations for appropriate behavior.

Slide 34: Cultural identity and mental health
There are strong relationships between positive cultural affiliation and engagement and Native young people's well-being and resilience. (Wexler, L. 2009).

According to Wexler (2009), Cultural identifications that emphasize membership and connection to a group, socially defined roles that call for moral and civic responsibility, and ways to enact these roles in service of a greater purpose, are linked to thriving (p. 271).

If young people can make sense of their experiences by locating themselves within a historical context and community meaning, they are able to overcome hardship and maintain psychological well-being (Smokowski et al, 2014; Wexler).

Slide 35: Positive cultural identity as a protective factor
In a review of literature on indicators of success for urban American Indian/Alaska Native youth, Friesen and her colleagues (2010) reported that positive cultural identity is associated with:

- Reduced prevalence of suicide
- Increased school success
- Higher self-esteem
- Better social functioning
- Increased resilience, and
- Better psychological health.

Slide 36: Protective factors in spirituality
Spirituality also contributes to a positive sense of cultural identity and connection to a larger sense of meaning in life. In the same review, Friesen (2010) reported that Native spirituality is associated with:

- Reduced prevalence of suicide
- Increased academic competence
- Increased peer competence
- Increased reports of mental health, and
- Increased reports of feeling more hopeful.

Slide 37: Supporting positive cultural identity development
A positive ethnic and cultural identity seems to provide Native youth with self-esteem and coping skills that make them more likely to use active strategies to deal with difficulties (Wexler, 2009).

- Many Native communities are working to revitalize traditions by teaching language, customs, and spiritual beliefs. For example, Native-specific agencies such as NAYA Family Center in Oregon, Cowlitz Tribal Behavioral Health in Washington, and Connecting Circles of Care in Northern California (Palmer et al) are successfully implementing interventions to teach Native youth about their cultural traditions, languages, and history, in order to enhance their physical and mental health.
- It would be useful to find out how Native youth can get involved in rediscovering their heritage through the activities of local Native communities in your area.

In the next video, Terry Cross talks about the importance of positive ethnic identity development for the well-being of Native youth. He will be followed by Alex Jefferson, a youth advocate who works at the NAYA Family Center in Portland, Oregon who talks about how she works with youth to strengthen their sense of positive ethnic and cultural identity. Finally a young woman discusses how she has developed a sense of cultural pride through her involvement in services at NAYA.

Slide 38: Positive identity development [Video Clip]
Most of us feel disconnected from their communities. In this world where American Indian people are as diverse as they are, many come from mixed families, mixed cultural heritages. We may be of full blood from one tribe, but we may not feel like we know what it means to be of that tribe. I think that spending time in that culture, learning who your relatives are, learning who your tribe is, some of that can come out of a book and can come from websites. The greater the exposure, but most of it comes through the experience of being *with* other people, particularly with your relatives.

There is a theory of racial and ethnic identity formation that was developed by Derald Sue (Atkinson, Morten, and Sue is the reference). And they talk about four stages of identity formation for young people of racial and ethnic cultures that grow up in America. The first is to be **unaware**: "I just want to be like everyone else"; so it's just fitting in. The second stage is **dissonance** because if you are of a different culture, of different value background, you get the message pretty soon that you are different: it's not okay to be who you are, but you can't be one of us. So if you have this identity, how do I exist in this situation? The third is either **rejection of your own culture** or **immersion in your culture**. Sometimes it's escape into a third culture. It's a time of turmoil and trying to sort things through. The next step is **introspection;** through this experimenting, immersion, and rejection you figure out I am who I am in the context of my experience and that's okay. Introspection then leads to a type of synergy in which the young person feels the strengths of their cultural identity, as part of who they are, that helps them exist in the world.

One of the things when I'm consulting with agencies about working with Native young people, I'm suggesting that they *structure* those stages, that they actually *create* the dilemmas. Because young people will find them regardless of whether or not they are presented to them. The more you can structure the process as a provider the more likely you can make it an intentional process, so that young people don't get involved with a gang or some subculture that is a way of trying to find an identity when they don't quite know who they are. There are lots of negative things you can immerse yourself in

negative aspects of culture that aren't very healthy. I encourage people to get intentional about that process.

Slide 39: Strengthening cultural identity and pride [Video Clip]

Alex Jefferson: One of the aspects comes from working with so many different tribes and we also work with urban youth. Urban Native youth, who have maybe never been connected and been in the foster system just a have little bit (of connection) or are self-identified. A great thing we can do with them: I do a lot of research with them. Maybe we don't have somebody here from their tribe or somebody in the community that's here from it, but we can do research together.

We can read, watch movies, but we do it together. It's a great learning experience for them. We also connect them to any of the cultural things that we do here. We have our Culture Nights every Monday night and the kids know that they can come to it. On Culture Night we do dancing, we can do arts such as beadwork and moccasins. It is also a just great way to get the community together to talk. We serve food and it's just a great family event. On top of that, once a month we do Family Nights; again we try to get the family and community together and that can range from a talent show where the youth can build confidence by showing that they have a certain talent they can present to their community. Another Family Night activity that we do is "Bingo for Books," which gets them excited about reading. On top of that NAYA was actually formed from the Bow and Arrow Culture Club and we still do that every Friday. It's more of a laid back version; it's a potluck and it's another way to get the community together. It's another way for youth to connect with the community and that way they find things like powwows they can attend to learn more about their culture. They can learn about other family events that are happening. Maybe it's not their tribe, but there is a whole culture here that students can connect to and really feel that they can start learning more about themselves and where they come from.

Lay'Quaneesha Clark: I didn't really know much about my culture when I first started NAYA. I wasn't really introduced to that because I've been in a lot of foster homes and they didn't have time to explain my background. NAYA helped me know my culture and do activities so I know where I came from and I will never forget my background. One of the activities we did was beadwork, which I thought was going to be hard when I first started it, but it was actually pretty fun, and I got into doing it, and I've been doing beadwork ever since. Other activities were woodworking, we made stuff out of bamboo shoots, and grass skirts, regalia making and shawls, and dancing. I always thought that was a lot of fun and had a really good time doing that.

Slide 40: 3.4 Question

The next question asks you to indicate which of the following characteristics are important features of positive cultural identity for Native American young people. Please check the correct response. [Correct answer is E.]

- ❑ A. Knowledge of cultural history and traditions
- ❑ B. Cultural pride

- ❑ C. Connections with the cultural community
- ❑ D. Sense of spirituality
- ❑ E. All of the above.

Slide 41: 3.5 Addressing oppression and trauma
In this segment we will talk about creating the conditions for Native youth to heal from the effects of oppression and trauma

Slide 42: Trauma and oppression affecting Native youth
As we mentioned earlier, Native young people can be affected by their nation's history of colonization and the traumas of forced attendance in boarding schools, the outlawing of traditional languages, and the repression of Native cultures and spirituality. These factors may be causes of the many social and health problems affecting Native youth and communities.

However, many Native youth are led to believe that their difficulties arise from personal and community failure. This may result in ambivalence about their cultural identity and a lack of connection (Wexler, 2009, p. 272).

Slide 43: Using healing approaches
We will address interventions and supports to help young people heal from oppression and trauma in greater depth in Module 6, but for now we want to share concepts related to Native-specific healing approaches.

Native American communities have developed healing approaches based on traditional teachings to address the harms caused by oppression and trauma. For example, Maria Yellow Horse Braveheart has described the Return to the Sacred Path, an approach to healing from grief and trauma with the Lakota people which provides education about historical trauma and the effects of trauma and grief, and creates a supportive healing environment (Braveheart, 1998).

Also Connecting Circles of Care is a Native American Wraparound program in which the Maidu [Mī-Dū] tribal community in Northern California focuses on healing through connecting youth and families to the Sacred Circle of cultural traditions and teachings (Palmer et al, 2011).

There are also other healing approaches used in different tribal communities, so it is wise to find out about the culturally-based healing approaches used by the Native communities in your area and to connect youth to those community leaders.

Slide 44: Cultural protective factors
In a recent research study, Fleming and Ledogar (2008) found that strengthening the three components of culture, specifically:

- Traditional activities

- Cultural identification, and
- Traditional spirituality

…is protective against alcohol abuse, repeated thoughts of suicide, and suicide attempts.

Slide 45: Promoting cultural resilience
Traditional spirituality and Native cultures are seen as resources for navigating life and reaching a sense of transcendance (Fleming & Ledogar, 2008).

Indigenous service providers can promote traditional spirituality and Native cultures as resources to both prevent and address alcoholism, substance abuse, and addiction, as well as mental health conditions, and suicidal behavior.

In the next video segment, Terry Cross discusses the role of service providers in helping Native young people to feel safe, and in supporting them in their process of racial healing.

Slide 46: Helping youth feel safe [Video clip]
One of the most important things is to help young people feel safe. We know from the data on resilience that it has to a lot do with having a relationship with a caring adult including elders and extended family members. That it's about feeling safe in the environment, so as much as adults and service providers can help young people navigate this world that I talked about as having a lot of micro assaults in it, so actively mitigating racism. Being able to talk about what those assaults are and that they don't belong to you and that you're living in this post-colonial society where the beliefs are not productive and not *real*. Helping young people connect with their native heritage, and even learning about their extended family, if they don't know about their tribe of origin. Most tribes now have websites, and many have materials, if you are a part of that tribe you can get materials on your family and your heritage. Many even have language access on their websites.

So just helping young people learn something about who they are and who they are connected to. Being connected with something much larger than yourself, having *relationships* with people you are related to, knowing the connections you have with healthy, functioning people, are all very strong influences on developing cultural identity.

Providers can help young people connect with organizations that do that kind of work, if they don't do it themselves. They can give young people experiences through peer exchanges which gives them the opportunity to hang out with other young people from their same tribe or ethnic group. Those are all valuable things to do.

Slide 47: 3.5 Question
This question asks you to name two preferred approaches for healing the effects of trauma on Native youth. Please enter your response in the text box.

[Correct responses should mention: Helping Native young people find meaningful connections with their heritage, Involvement in traditional activities, Cultural identification, or Traditional spirituality.]

Slide 48: 3.6 Building support in the Native American community
In this segment, we focus on building support in the Native American community. Because not all youth have access to Native specific agencies and organizations such as NAYA and Cowlitz Tribal Behavioral Health program, we will suggest strategies for mainstream providers to consider that involve engaging with Native youth and families and partnering with Native providers or community leaders, and mentors.

Slide 49: Engaging with Native American youth and families
Because of the diversity of Native nations, it is important to know which communities the youth and families you are working with are affiliated with, and to learn about the specific beliefs and practices that guide their relationships and behaviors.

Establishing trust may take a lot of time because of the legacy of oppression and broken promises. Participating in community events may help community members to see that you are committed to serving them.

Blackstock (2011) recommends that service providers first explore the assumptions of a Native American worldview that situates human experience within broad concepts of interdependence and time. Speaking little, listening well, and attending to non-verbal communications are key to understanding, rather than assuming you understand and trying to offer advice.

Slide 50: Culturally appropriate interventions
Culturally grounded approaches involve having elders teach young people about traditional foods, ceremonies, and practices.

It is important to acknowledge and address grief and loss related to historical as well as present day conditions, and to connect young people to traditional healing practices and focus on restoring balance among Relational World View principles. One example of culturally appropriate interventions is the suicide prevention program provided by the White Mountain Apache nation in collaboration with Johns Hopkins University. The *Empowering Our Spirit* program addresses suicide prevention on the community, family, and individual level emphasizing culturally appropriate protective factors, and including tribal leaders, traditional healers, Elders, and community gatekeepers.

In the next two slides we will share approaches used in two different Native communities in more depth to illustrate possible intervention strategies with Native youth and young adults, although it's important to recognize that you will need to find out from the communities in your area what approaches are considered appropriate.

Slide 51: Native American Wraparound: Maidu
Palmer and his collaborators (2011) have described a model of Native American Wraparound through the *Connecting Circles of Caring* initiative. This culturally-based approach supports healing by helping families become part of the sacred circle by:

- Reconnecting youth to cultural traditions
- Engaging young people in outdoor activities
- Elders mentoring children and youth, and
- Youth and families participating in gatherings, powwows, ceremonies, dancing, and holistic healing celebrations.

The wraparound approach also supports the family in their connections with schools and community groups, along with teaching about cultural traditions that serve as sources of strength and motivation, as well as the wellspring from which healing unfolds.

Slide 52: Supporting positive development
Recent research studies in three tribal communities have found that supporting family or parental involvement and influence, and community support, reduced risk of substance abuse and increased protective factors for Native young people. Relationships with elders and mentors may also strengthen cultural identification and have been reported as protective (Mmari et al., 2010). Finally, many communities recommend interventions that focus on restoring balance using Relational World View principles, as Terry Cross will describe next.

Slide 53: Relational World View and Positive Youth Development [Audio Track]
The Relational World View is a composite of tribal teachings from many different tribal societies. It is represented as a four quadrant circle, including mind, body, spirit, and context. In the **mind quadrant** is all of our cognitive processes and our emotional processes. In the **body quadrant** is everything that makes up our physical selves, the brain chemistry, the nutrition, levels of sleep, and everything that you can imagine that has to do with our physical body. In the **context quadrant** it's all of our relationships with people, places, things, history; it's the economic time, it's the political environment, as well as family, culture, community, school, peers, all of those relationships. And the **spiritual quadrant** is really about the human spirit, the innate, positive things that our spiritual natures embody and some of the innate negatives that we live with, that are thought about differently in different cultures. Some as good luck and good fortune. Others might think of it as positive or negative karma; some might think of it as grace or as mischievous spirits. The expression differs in different cultures. It is not particularly about religion, it is how we function as spiritual beings.

We talk about that four quadrant circle as if these four things are separate, when in fact they are all one thing. And it's constantly in flux, changing throughout the day, throughout the week. But it is the balance between all of those four things that is important for healthy human development. Being able to have energy produced in all of four quadrants so that the person can thrive and not just survive, is

really the important part in how it can be used with youth to encourage healthy development. I think it is a framework that can be used by young people to think about *how they want to be in the world*, and how they can participate, and be empowered to help shape their own lives through helping create a balance across those four quadrants.

Slide 54: 23 strategic interventions to support positive youth development: NAYA
This chart represents the supports and ways of working with young people that members of the urban Native American and Alaska Native community at the Native American Youth and Family Center (NAYA) in Portland identified as important to support positive youth development. These supports are sorted according to the four quadrants of the Relational Worldview.

While recognizing that other Native communities might identify other interventions and supports as important, this framework provides a culturally-appropriate approach for thinking in a holistic way about what is needed to support the complex processes of positive Native youth development.

In the following video recordings Alex Jefferson discusses ways in which she applies the Relational Worldview in her work with youth at NAYA. She will be followed by a native young person describing her experiences receiving culturally-based services. Finally, Terry Cross offers recommendations for non-Native service providers who are working with Native youth.

Slide 55: The Relational Worldview [Video Clip]
Alex Jefferson: The best way we build resilience in our Native community is the Relational World View model tool. Basically that means is that we have a service plan that we work with the youth, and it's a way for them to grade themselves, do some self-reflection, and also realize how they can become balanced people. Learning "How does my spirit interact with the work I'm doing in school? How do my basic needs make me better in school? How does getting enough sleep help me in my school life, my family life, and my spiritual life?" That's our main tool: just helping them evaluate themselves, evaluating how they can strengthen themselves.

Then they can go through their self-identity and figure out what spirituality means to them; getting connected to the Creator--what does that mean to them?
It sparks a conversation. It's a conversational tool between us and themselves. If they find their interconnectedness, how will this help them in school? How can this help them in other aspects of life? "Now I feel like a whole person." "Now I feel like I can take on the world."

Lay'Quaneesha Clark: Some of the ways the NAYA staff have helped me is we did goal setting. We set a goal and then ways to try to reach that goal. We also made a wheel, and for each of the words on the wheel we had to figure out what we would have to do to meet that goal, and for the community what we could do. And I worked with my advocate on that.

Slide 56: Recommendations for Non-Native service providers [Video Clip]
My sense is that the notion about knowing who you are is really important. If you haven't done any training on issues of power and privilege and knowing who you are culturally and ethnically yourself, and really doing a values clarification process of what are *your* values versus the people that you're serving, I don't think you can get to a very effective service system. You really have to be aware and accepting that people are different based on their cultural belief systems and that those aren't transparent in most situations.

You don't see the hidden aspects of culture: communication patterns, belief systems about relationships, healing beliefs, and things like that. Those are hidden from view and so you have to do a lot of learning about that. Learning about your own biases and understanding the dynamics of power and privilege, historic trauma and distrust, what's happened to people and understanding the dynamics of racism, and bias, and ethnocentrism, and all of those things operate in our world, and will impact the relationships they are in with not only individuals but with agencies.

And developing the cultural knowledge about the culture of the person that they're dealing with, and finally being able to adapt their practice to fit the needs of the person they are working with. And those five elements are what I call the elements of becoming culturally competent, that's the cultural competence model. Unless you are really doing those, you don't get to effective services.

Slide 57: Tips for non-Native providers
Terry Cross has discussed advice for non-Native service providers working with Native youth, and we want to emphasize a few key points:

- Be aware of your own privilege and biases and seek to understand goals of Native youth and families
- Focus on interdependence and cultural community connections
- Create opportunities to connect youth to their cultural heritage and identity and develop cultural pride.
- Support activities and interventions to mitigate racism and promote racial healing.

Slide 58: 3.6 Question
After reviewing this module, what are three aspects of cultural difference that would be useful to consider as you work with Native youth in your community? Please write your answer in the text box.

Slide 59: Resources
On this slide we provide a link to references and resources that you may find helpful in your work. We encourage you to share relevant items with youth, young adults, and families.

Slide 60: Next module

In Module 4, the next module in our 3 part series on working with diverse young people, we will focus on:

1. Risks, resilience, and protective factors in African American communities.
2. Racial identity development and racial socialization.
3. The diversity of African American young people and their families and mental health disparities.
4. Addressing oppression and trauma.
5. Skills for increasing resilience.
6. Building support for African American and Black young people and their families.

Slide 61: Credits

We would like to acknowledge and thank the people who contributed to the development of this module on increasing cultural awareness and building community support.

Slide 62: Acknowledgements / funders

Slide 63: You're almost done!

- You have completed the content portion of module 3. Now you may take the Module 3 quiz, by checking the best answer to each of the following 10 questions.
- Participants who successfully complete this final part of the training will be able to print out a certificate of completion.