

**Residential Schools and American
Indian/Alaska Natives: Impact of
Forced Separation and Relocation of
Children and Youth:
Impact of Forced Separation and
Relocation on
American Indian/Alaska Natives
Children and Youth**

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Introduction

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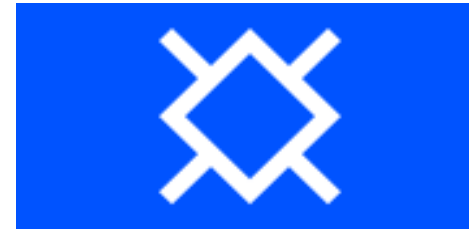
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Northern Cheyenne Tribe of Montana



Northern Cheyenne
Cultural Camp



Morning Star
Flag of the
Northern
Cheyenne
Tribe

Acknowledgement of the Northern
Cheyenne Tribe of Montana in which
my children are enrolled



George Levi
Cheyenne Artist



BOOMER SOONER



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Trauma Informed Care is About Being a Good Relative

- Being a Good Relative is a concept practiced among most Indigenous communities
- Being a Good Relative is acknowledging the past and the future of self and others
- Being a Good Relative is practicing good ways of supporting others especially in time of need
- Being a Good Relative is practicing generosity, respect, mastery, interdependence, and belonging



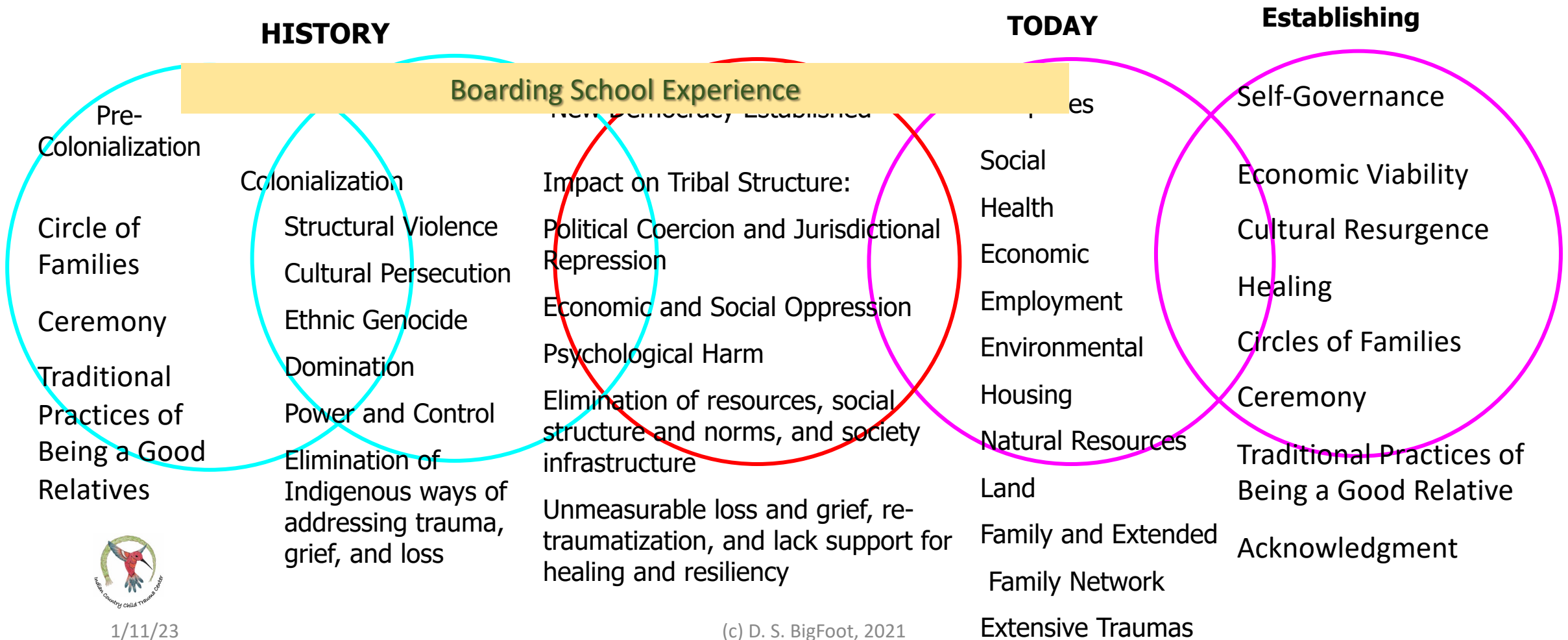
Being a Good Relative

- Please note that some of the information shared may be distressing or may trigger reminders or memories from your own history or experiences. Be a good relative to yourself by taking care of your heart and spirit in a good way. Decide what might be the best way for you to manage information that is distressing or to cope with triggers.
- Recognize that memories and triggers are buried in our DNA that sounds, visuals, smell, settings, reflections, and other input can bring these sometimes forgotten or latent memories to the immediate surface. Sometimes unexpectedly and sometimes understandable given the situation that might trigger a memory. Scott Momaday said we contain “racial memories,” others call it, “blood memories.”

.



Linking Experiences of Colonialization, Historical Trauma, Loss and Grief to Current Disparities





Trauma

- Cultural trauma:
 - is an attack on the fabric of a society, affecting the essence of the community and its members
- Historical trauma:
 - cumulative exposure of traumatic events that affect an individual and continues to affect subsequent generations
- Intergenerational trauma:
 - occurs when trauma is not resolved, subsequently internalized, and passed from one generation to the next

The National Native American Boarding School Healing Coalition



<https://boardingschoolhealing.org/>



Healing Voices Volume 1: A Primer on American Indian and Alaska Native Boarding Schools in the U.S.

2nd Edition: June 2020



Child-size handcuffs from Haskell Institute with a before and after photo of "Three Lakota boys" at Carlisle Indian School, circa 1890.

"Kill the Indian, Save the Man:" An Introduction to the History of Boarding Schools

The government of the United States had an "Indian problem." To address it, they enlisted Christian churches and decided to remove children from our communities and our culture. They attempted to replace Tribal values, languages, and ways of knowing with dominant white Christian values, religion, culture, and language.

By 1926, nearly 83% of Indian school-age children were attending boarding schools.¹ The multigenerational impact of removing children from families and communities cannot be overstated. The U.S. Indian boarding schools are directly responsible for and inextricably linked to loss of Tribal language, loss of Tribal cultural resources, and ongoing intergenerational trauma in Native communities today. In order for us to have justice, we need to begin with the truth.

TRUTH. HEALING. JUSTICE. RECONCILIATION.

Justice in Indian Country cannot be fully realized without a major shift in our national narrative. The United States government must admit and accept responsibility for its boarding school experiment and other white supremacist policies, including removal. Churches have also yet to acknowledge their role in this chapter of cultural genocide in U.S. history. Various church denominations

Continued on page 2



Group of Native American children at Haskell Institute, Lawrence, Kansas, circa 1884-89.

Children as young as four were forcibly removed from their homes, families, and communities during the Boarding School Era. Children were taken to schools far away where they were punished for speaking their Native language; banned from engaging in traditional or cultural practices; and stripped of traditional clothing, hair, personal belongings, and behaviors reflective of their Native culture. They suffered physical, sexual, cultural, and spiritual abuse and neglect and experienced treatment that in many cases constituted torture. Many children never returned home, and the U.S. government has yet to account for their fates.

"I was four years old when stolen and taken to Chemawa, Oregon. The matron grabbed me and my sister, stripped off our clothes, laid us in a trough and scrubbed our genitals with lye soap, yelling at us that we were 'filthy savages, dirty.' I had to walk on my tip toes screaming in pain."

— Elsie (Yakima), Chemawa Boarding School, Oregon

TABLE OF CONTENTS

- 1 Boarding School History
- 4 Timeline of U.S. Indian Policy
- 6 Child Welfare
- 8 Map of Boarding Schools in U.S.
- 10 Trauma
- 14 Healing Today

¹ David Wallace-Murray, *Education for Collection: American Indians and the Boarding School Experiment* (Lawrence: University Press of Kansas, 1995), 22.

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The Atlantic

EDUCATION

Death by Civilization

Thousands of Native American children were forced to attend boarding schools created to strip them of their culture. My mother was one of them.

By Mary Annette Pember

MARCH 8, 2019 SHARE ▾

nationalgeographic.com/history/article/a-century-of-trauma-at-boarding-schools-for-native-american-children-in-t



PHOTOGRAPH VIA LIBRARY OF CONGRESS

HISTORY & CULTURE | EXPLAINER

A century of trauma at U.S. boarding schools for Native American children

Federally funded schools used abusive tactics to strip children of their culture and inspired a similar program in Canada. A new initiative aims to reckon with that past.

BY ERIN BLAKEMORE



PUBLISHED JULY 9, 2021 • 11 MIN READ

Zitkála-Šá was eight years old when the missionaries came. Lured from the

[practice based evidence psychol](#)
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[kgw.com/article/life/indian-boarding-schools/283-33780bb7-cdc4-4ad8-80b4-b95de7554297](#)

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LIFE

The dark history of Indian boarding schools

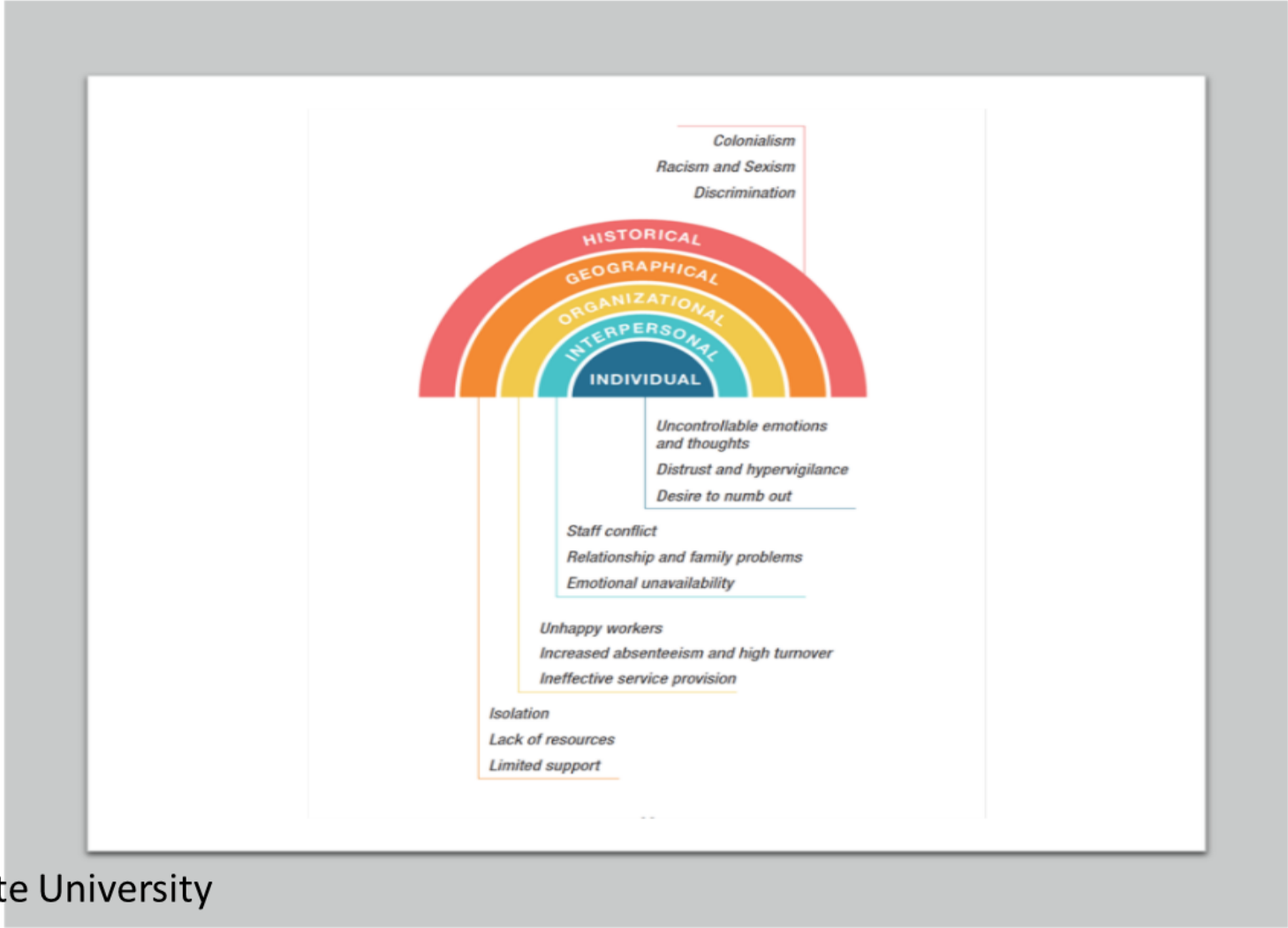
Some have called what happened at Indian boarding schools "cultural genocide."

The dark history of Indian boarding schools in the US

Waiting for pubads.g.doubleclick.net...

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There are different kinds of trauma with different consequences.



Thanks to Colter Ellis, PhD, Montana State University

Historical Trauma: Identifying and Understanding

- Historical and contemporary traumatic events can lead to a “soul wound” (Duran, 2006)
- The soul wound or “spirit wounding” is the cumulative effect of historical trauma brought on by centuries of colonialism, genocide, and oppression (Duran, 2006)
- Psychological ramifications include internalization of the oppressor, unresolved grief and mourning, and suicidality (Braveheart, 2000)
- Cumulative effects over generations that hinders each generation from thriving and becoming self sufficient (BigFoot, 2005)

American Indian people were punished.
Each time they fought back something was taken
away:

- Children
- Food
- Shelter
- Land
- Warmth
- Tools
- Medicine
- Religion
- Language
- Homes
- Elders
- Signature
- Teachings
- Connections



Federal Indian Boarding School Initiative Investigative Report

May 2022

As described further below, the United States has unique treaty and trust responsibilities to Indian Tribes, Alaska Native Villages, Alaska Native Corporations, and the Native Hawaiian Community, including to protect Indian treaty rights and land and other assets. To support these political and legal obligations, the Department protects and stores critical archival records and other information relating to Indian Affairs.

Important goals of the Federal Indian Boarding School Initiative include:

- Identifying Federal Indian boarding school facilities and sites;
- Identifying names and Tribal identities of Indian children who were placed in Federal Indian boarding schools;
- Identifying locations of marked and unmarked burial sites of remains of Indian children located at or near school facilities; and
- Incorporating Tribal and individual viewpoints, including those of descendants, on the experiences in, and impacts of, the Federal Indian boarding school system.

https://www.bia.gov/sites/default/files/dup/inline-files/bsi_investigative_report_may_2022_508.pdf

What is impacted by Trauma on an individual level?

- Trust – Fear, Cautious, Immobilizing, Revenge, Anger
- Control – Powerless, Guilt, Remorseful, Regret
- Self Esteem/Self Identity – Confusion, Lost, Disconnect
- Intimacy – Relationships, Distortions, Friendship, Vulnerability
- Safety – Boundaries, Roles, Responsibility

Addressing and Healing Trauma

- Cultural trauma:
 - Restoring cultural practices: language, sacred sites, naming, other ceremonies, acknowledging losses, rediscovering stories
- Historical trauma:
 - Restoring connections to ancestors, giving of names and histories, service to our relatives
- Intergenerational trauma:
 - Recognizing colonization practices and policies, stopping micro-aggressions, lateral violence, improve economic, educational, physical, and spiritual wellness



Honoring Children



Mending the Circle

**Cultural Enhancement of
Trauma Focused Cognitive Behavior
Therapy**





Protocol For Healing

- Awareness and Acknowledgement:
 - What we know about disparities, social justice, disparities, histories, trauma, strengths and resilience
- Accountability and Corrections:
 - What are systematic, institutional, or individual policies, histories, laws, practices, beliefs that should be challenged and changed
- Equity, Inclusion, Power and Voice:
 - What are choices, decisions, and/or methods (research, education, legislation, access, availability, information, resources) that allow for informed decision making?



Trauma-Focused Cognitive-Behavioral Therapy

A hybrid treatment model that integrates:

- Trauma sensitive interventions
- Cognitive-behavioral principles
- Attachment theory
- Developmental neurobiology
- Family therapy
- Empowerment therapy
- Humanistic therapy

Trauma-Focused CBT

(Cohen, Mannarino, Deblinger)

- Psychoeducation about childhood trauma, trauma reactions, PTSD
- Identification and processing of trauma emotions
- Stress and anxiety management skills
- Gradual exposure, constructing the trauma narrative
- Identifying and altering maladaptive cognitions
- Child, parent, and conjoint components

Slide adapted from "Exploring Alternative Strategies for Diffusion of Best Practice" by Charles Wilson, NCTSN



Trauma Focused Cognitive Behavior Therapy

Psychoeducation and Parenting Skills

Relaxation

Affective Modulation

Cognitive Coping

Trauma Narrative/Cognitive Processing

In Vivo Desensitization

Conjoint Parent-Child Sessions

Enhancing Future Safety and Development

Treatment of Complicated Grief and Trauma



Honoring Children, Mending the Circle, a culturally enhanced evidenced based treatment approach of Trauma Focused Cognitive Behavior Therapy.

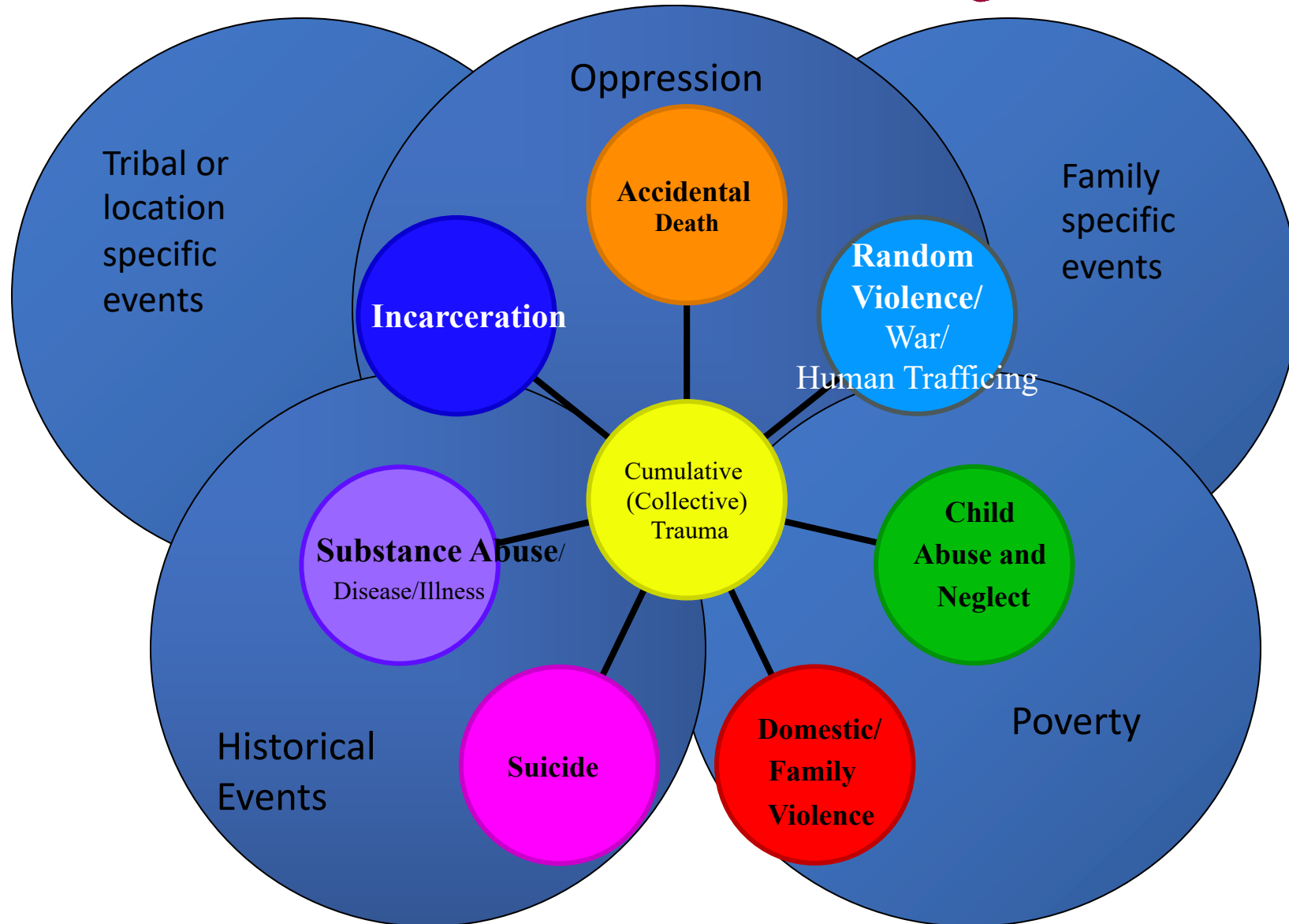
Treatment components cover:

Stabilization Phase: Psychoeducation, Skill Building, Background information - what is grief, loss, how it is experienced differently by individuals, it is a natural reaction to loss and sorrow, and how other conditions such as prior loss or death can make it harder to grieve, especially when events such as the unmark graves at boarding schools trigger or have reminders of related loss including historical trauma responses

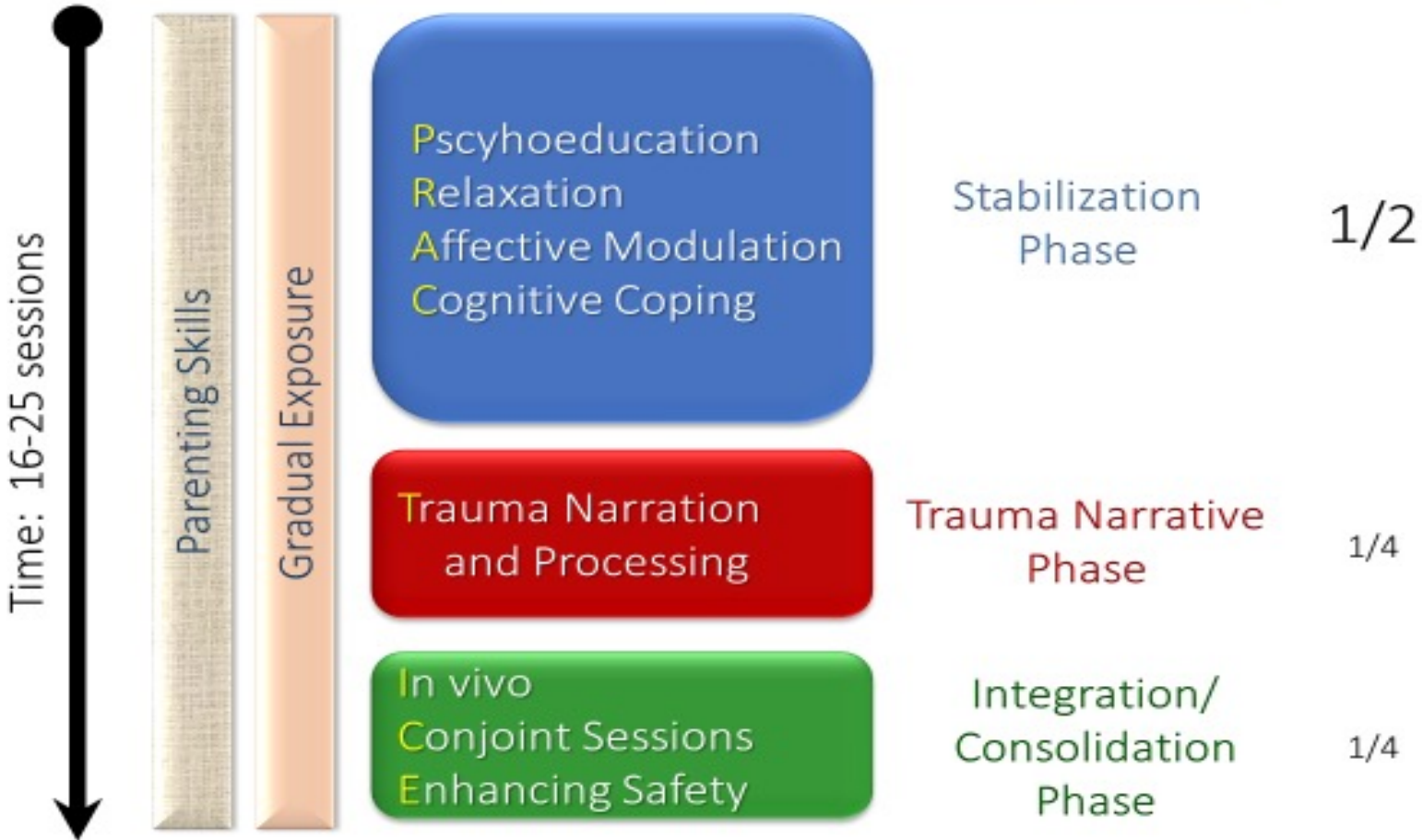
Trauma Narrative/Gradual Exposure Phase: What was the experience/s. what happened, implementing the skills to create story/stories, rebuild memories, understand triggers, reconnecting thoughts, feelings, behavior, and spirit.

Integration/Consolidation Phase: Belief system integration, mastery, interdependency, relationship building, creating the storyline that supports resilience, honesty, respect, and generosity.

Trauma in Indian Country



TF-CBT Pacing – Complex PTSD



Practices that teach Sacredness

Practice Based Evidence

- Teach that wellness is spiritual, emotional, mental, physical, and relational balance and that these are all interconnected aspects of ourselves
- Help the individual to draw upon traditional healing practices to assist moving forward toward spiritual balance
- Help instill an enthusiasm for life, a sense of hope, and a willingness to meet new challenges
- Increase sense of self-identity, self-worth, self knowledge



Complicated Grief Responses:

Conversations center on death and related events to loss, with questions of why the death occurred

Preoccupation with possible death of self or others

Inconsolable, highly distress resulting in tearfulness

Feelings of being overwhelm and unable to self-regulate

Unable to articulate feelings

Difficult in sleep or maintaining a routine

Difficulty in being mindful and concentrating to do home work

Disruption in routine

Unable to be presence for others or tolerate typical conversations or routine activities

Foundational Anchors

- Safety/Protection
- Self Esteem/Identity
- Generosity/ Space
- Confidence/Mastery
- Belonging/Connections
- Resilience/Openness
- Communication/Expression

We are an Honor Based Culture

- Shame has replaced Honor
- Shame has become the pathway to adulthood
- Shame has become our story
- Honor moves us toward Sacredness
- When we honor others, we acknowledge our own Sacredness
- Sacredness can bring Humility
- When there is Humility, there can be Tears
- There is no Shame in Tears
- When we apply our teachings, we Honor our Ancestors
- When we learn from their stories, we Honor our future
- When we are good relatives, we understand the role we play in helping others
- When we are good relatives, we engage in ceremony



Thank You. Remember you come from An Honor Based Society

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