

Native/Tribal Strengths-Based Approaches

Presented by Selina Kenmille and Elder, Loretta Hoots

Juvenile Healing to Wellness Court Program, Confederated Salish & Kootenai Tribes



Goals:

- ◆ Describe Confederated Salish and Kootenai Tribes (CSKT) Tribal Restorative Practices
- ◆ Share CSKT JHW Program Utilizing Elders Panels
- ◆ Inform Audience Regarding Engaging Our Youth Elder Mentorship
- ◆ Discuss Ways To Help Our Youth Repair From Hurt And Harm
- ◆ Engage Audience In The Work Of “Hope”

Objectives:

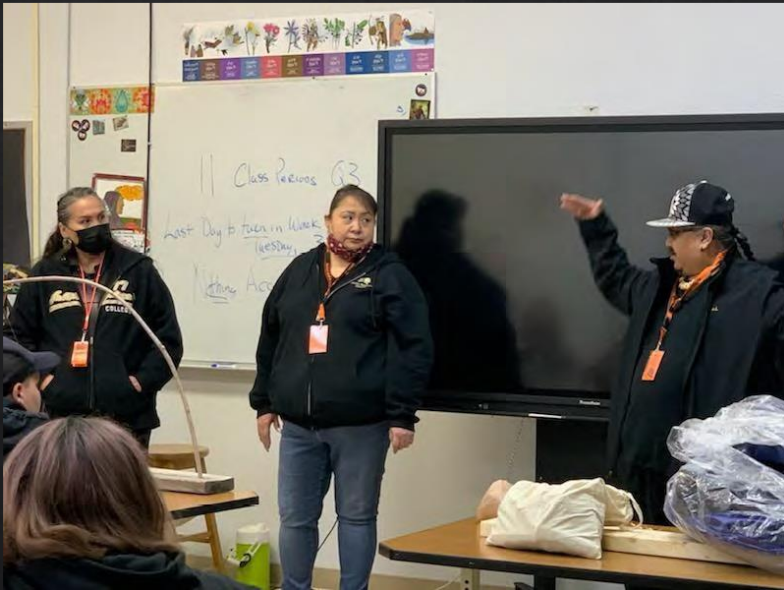
- ◆ Tribal Restorative Practices with Juvenile Healing to Wellness (JHW) Programs
- ◆ Utilizing Elders Panels with JHW Programs
- ◆ Focusing On Elder Mentorship To Guide Community Members To Serve Youth
- ◆ Repairing Our Youth From Hurt And Harm
- ◆ Helping Instill Hope In Our Youth

Outline

- ◇ Tribal Restorative Practices
- ◇ What are Elders Panels?
- ◇ Elders Panels and Knowledge Keepers as Strength Based Approaches
- ◇ Recognizing Strengths of Youth
- ◇ Power of Weakness

What Are Tribal Restorative Practices?

- ◆ Traditional Practices and Lifestyles
- ◆ Tribal Languages
- ◆ Promoting Culture
- ◆ Supporting Intergenerational Interaction Between Families and Community Elders



What Are Tribal Restorative Practices (Cont.)?

TIER 3

Students participate in Equine Therapy, sweat lodge, and other forms of healing and healthy practices

TIER 2

Students have access to a Healing room for sessions and to focus groups where cultural support is available

TIER 1

Students are taught by culturally qualified tribal members and exposed to cultural ways of knowing and practices

Tier 1:

- School facility represents Tribal culture in appearance and practice.
- Songs, language, dances, and practices of the Tribe are evident.
- Every student is greeted in the morning.
- Oral histories are shared.
- Traditional games that teach respect and self-efficacy are utilized.
- Students are offered the opportunity to receive their tribal name.
- Peer support is made available as a unique path to a healthy connected lifestyle.
- Teachings and understanding of becoming a young man and woman are incorporated.
- A youth Elder/mentor program is offered through tribal philosophies of elder knowledge.
- Connection, protection, and healing path of Tribes is incorporated.

Goal:
5% of students receive this level of support

Goal:
15% of students receive this level of support

Goal:
80% of students receive this level of support

What Are Tribal Restorative Practices (Cont.)?

TIER 3

Students participate in Equine Therapy, sweat lodge, and other forms of healing and healthy practices

Goal:
5% of students receive this level of support

TIER 2

Students have access to a Healing room for sessions and to focus groups where cultural support is available

Tier 2:

- Peer/Youth and Adult Mentors, smudge and Elders are available when needed.
- Society style peer mediation teams are offered as a cultural path of healing, including growth steps and strength/protection path by Tribes.
- Talking circle conversations and team building and support is available.
- Inclusive engagement strategies are used to involve students in events that help the people (i.e., sweat, feed, traditional meal).

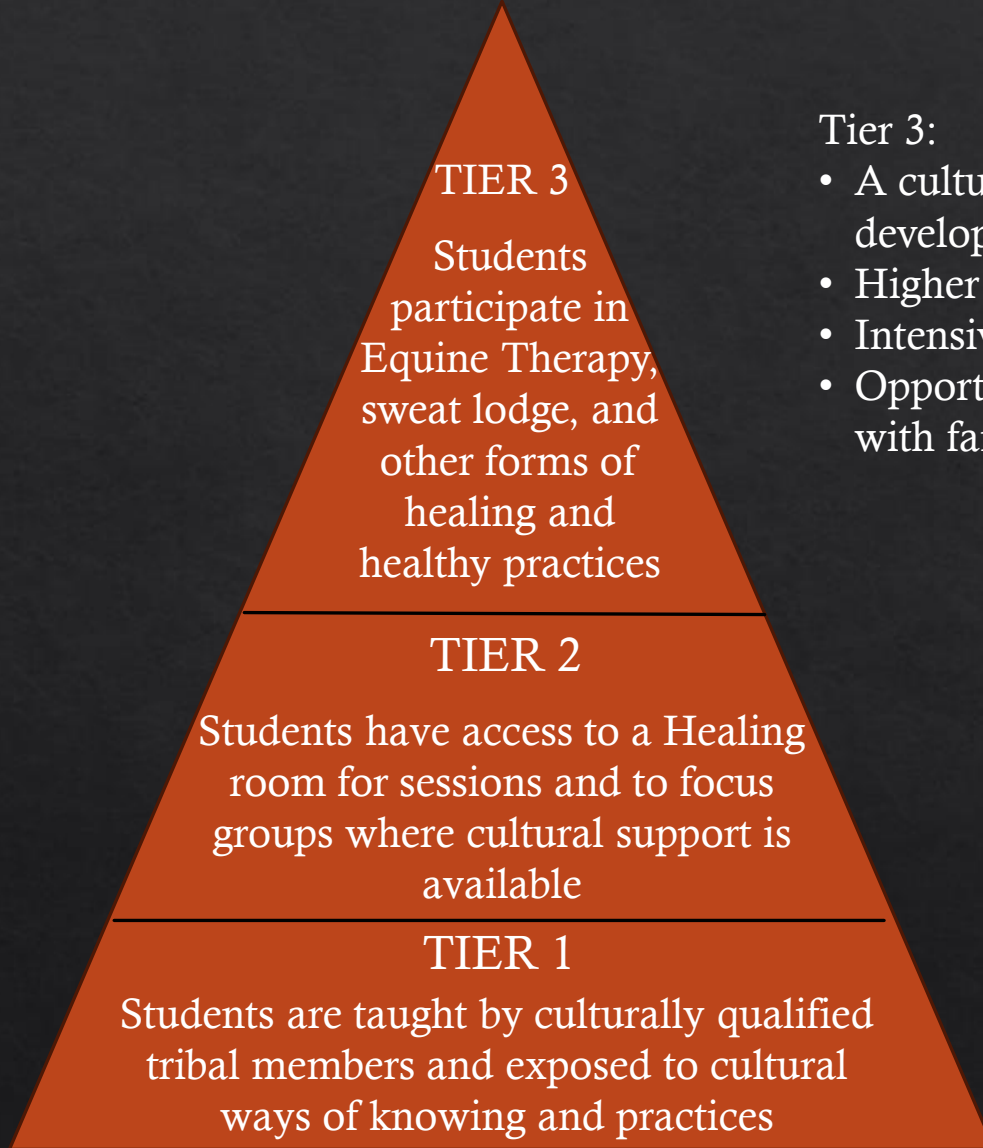
Goal:
15% of students receive this level of support

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Students are taught by culturally qualified tribal members and exposed to cultural ways of knowing and practices

Goal:
80% of students receive this level of support

What Are Tribal Restorative Practices (Cont.)?



Tier 3:

- A cultural path of preparation is offered, including unique developmental steps of youth and Elder connections.
- Higher level tribal strength/protectors that each Tribe has.
- Intensive strengthening and healing practices are made available.
- Opportunities for circle structure, talking circles and community service with family and elders.

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80% of students receive this level of support

CSKT Tribal Restorative Practices

- ◇ Culture Camp
- ◇ Family Engagement Culture Nights
- ◇ Continuous Two-Way Communication With Students And Families

What are some Tribal Restorative Practices from your community?

CSKT Tribal Restorative Practices (Cont.)

CSKT PROJECT AWARE PRESENTS:

FAMILY FUN NIGHT

WHEN
April 27, 2022
6-8 PM

WHERE
SAC Sherri McDonald Room
Public Meeting

WHO
Students and families attending Polson, Revere and St. Ignace School Districts

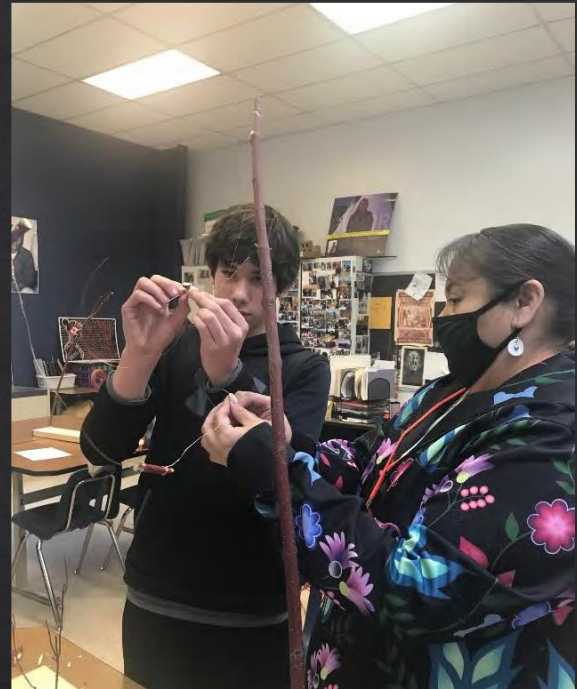
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Come here alone!
CSKT Tribal Education Department Project AWARE:
Free Dinner, Games & Prizes.

\$100 WALMART GIFTCARD DRAWING!!!

SAC COVID PROTOCOLS IN PLACE
MASK REQUIRED





What are Elders Panels?

- ◆ **Elders and Elders Panels may straddle Tribal Court process and community-based programming.**
 - ◆ *Often characterized as “culturally based solutions to crime and delinquent behavior.”*

- ◆ **Elders/Elders Panels are serving multiple functions:**
 - ◆ Diversion programs, alternative dispositions, or sentencing options (Juvenile, Child in Needs of Services, or Truancy Court Docket)
 - ◆ A condition of probation
 - ◆ May serve as deciders of dispositions or sentences, instead of a judge
 - ◆ May serve as advisors, mentors, or teachers

- ◆ **Participation in the Elders Panel varies according to how it is structured. It may be:**
 - ◆ Coercion-free (purely voluntary and based on the honor system)
 - ◆ A youth’s choice to participate instead of going to court
 - ◆ A youth’s choice to participate with the threat of going further into the court process

- ◆ *The functions of the Elders and/or Elders Panel may include everything from what a Truancy Board does to Elders advising, mentoring, and/or teaching.*

CSKT Elders Panels



SQCC –

The Séliš-Qlispé Culture Committee was first created in 1974-75 in response to the urgent concern of many traditional elders that we needed to take strong action to ensure that our culture would be carried on by the younger generations, and by the generations yet to come. Since that time, we have worked hard in many areas to ensure that both our language and way of life will always survive and flourish.

The Elders are now constituted as the Selis Qlispe Culture Committee Elders Cultural Advisory Council, a group of culturally knowledgeable Elders whose wise oversight and direction shapes both the long-term goals and daily work of the Culture Committee staff.

CSKT Elders Panels

KCC - Our Mission is to protect, preserve, perpetuate and enhance the language, culture and traditional lifestyles of the Kootenai people.

- The Confederated Salish and Kootenai Tribes' Tribal Council established the Kootenai Culture Committee in 1975.
- The Kootenai Culture Committee is a tribal program that functions independently from the Tribal Organization.
- The Committee serves to advise the Tribal Council on cultural issues that affect Tribal policy and provide information to assist tribal programs in project development.
- Most importantly the Kootenai Culture Committee consults and collaborates information with the Kootenai Elders Committee on all issues pertaining to Traditions and Cultures.



Identifying the Strengths of Our Youth

- ◆ *Relationships First!* Student to Student, Student to Adult, Family to Adult
 - ◆ Find out what they are already good at
 - ◆ Give them opportunities to try a little bit of everything until they find something that gives them hope (CSKT NYMAPE – more on this later)
- ◆ Adults in the student's life
 - ◆ Adults in students' lives will have insight to the strengths of our youth
- ◆ Gift-based Events –
 - ◆ Culture Camp
 - ◆ Native Youth Music, Art & Poetry Expo

Tribal Elders Panels

- ◆ Partners - Turn to your neighbor and discuss ways that you can utilize your communities Elders' groups
- ◆ Share out with the rest of the group

Power of Weakness

- ◇ It is so important for our youth to see adult “Humanness”
 - ◇ Adults make mistakes too
 - ◇ Adults get sad/hurt/overwhelmed too
 - ◇ Our youth need to see healthy adults working through sadness, grief and racism
- ◇ Beading/Cooking sadness example
- ◇ Whole Group - Describe a time when you allowed youth to see your "humanness"

Lemlmts̃/Hu sukiṭq̃ukni/Thank you!

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Evaluation

Please take a moment to complete the session evaluation. Your feedback is greatly appreciated.

If you need a paper copy, please ask for one from a Tribal Law and Policy Institute staff member.

