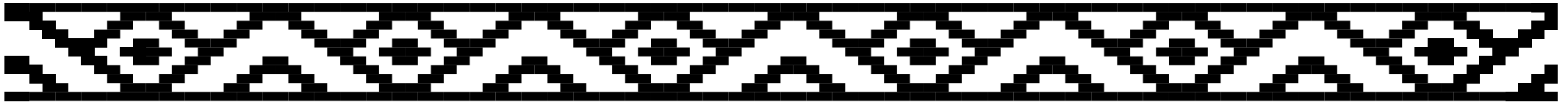


Community Trauma, Community Care: Creating a Network of Support for Victims and Their Families of MMIP Cases



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Background and Introduction



Washington State Native American Coalition Against Domestic Violence and Sexual Assault

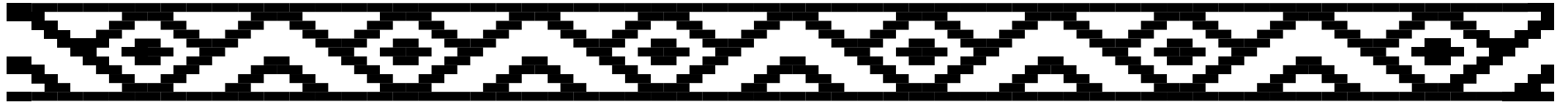
WomenSpirit Coalition

- Training, Consultation and Technical Assistance
- Networking with community organizations
- Works with the 29 Tribes in Washington State

Indigenous Crimes Victims Services Referral and Resource Center

- Works with Indigenous Crime Victims both on reservations and in urban indigenous communities

Scope of Violence Against Indigenous Women



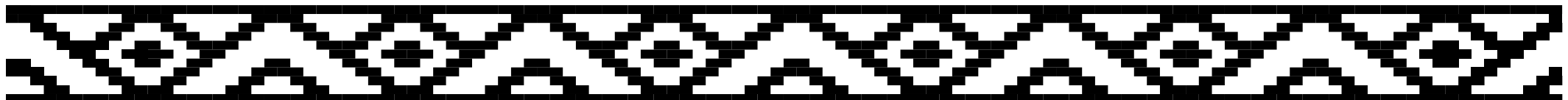
Scope of Violence against indigenous women

- Indigenous women experience intimate partner violence and sexual assault at an alarming rate (Crossland, Palmer & Brooks, 2013; Yuan, et. al., 2006)
 - 2.5-3.5 times higher than the nation average
 - Homicide rate is 10 times the national average for women on reservations
- Indigenous women are more likely to be assaulted, be murdered or go missing than they are to graduate from college (Casselman, 2016)
- Violence against indigenous women is directly linked to colonialism (Casselman, 2016; Deer, 2016)
 - Perpetrators tend to be non-native
 - Complex jurisdictional issues create impunity for offenders and increase the chance of revictimization for victims
- **Suquamish v. Oliphant (1978)**
 - Effects on the ability to prosecute violence against indigenous women (Casselman, 2016; Deer, 2016)

Traditional Views and Roles

(Deer, 2016)

- Views on gender and gender roles
- Views on violence against women
- Views on parenting
- People were not viewed as property
- Communal Living
- Oral History

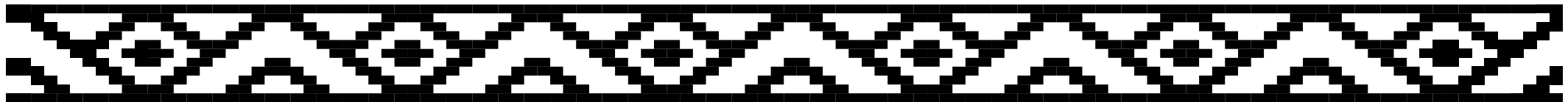


Experiences of Indigenous Communities

(Golden, 2012; Laird, 2015).

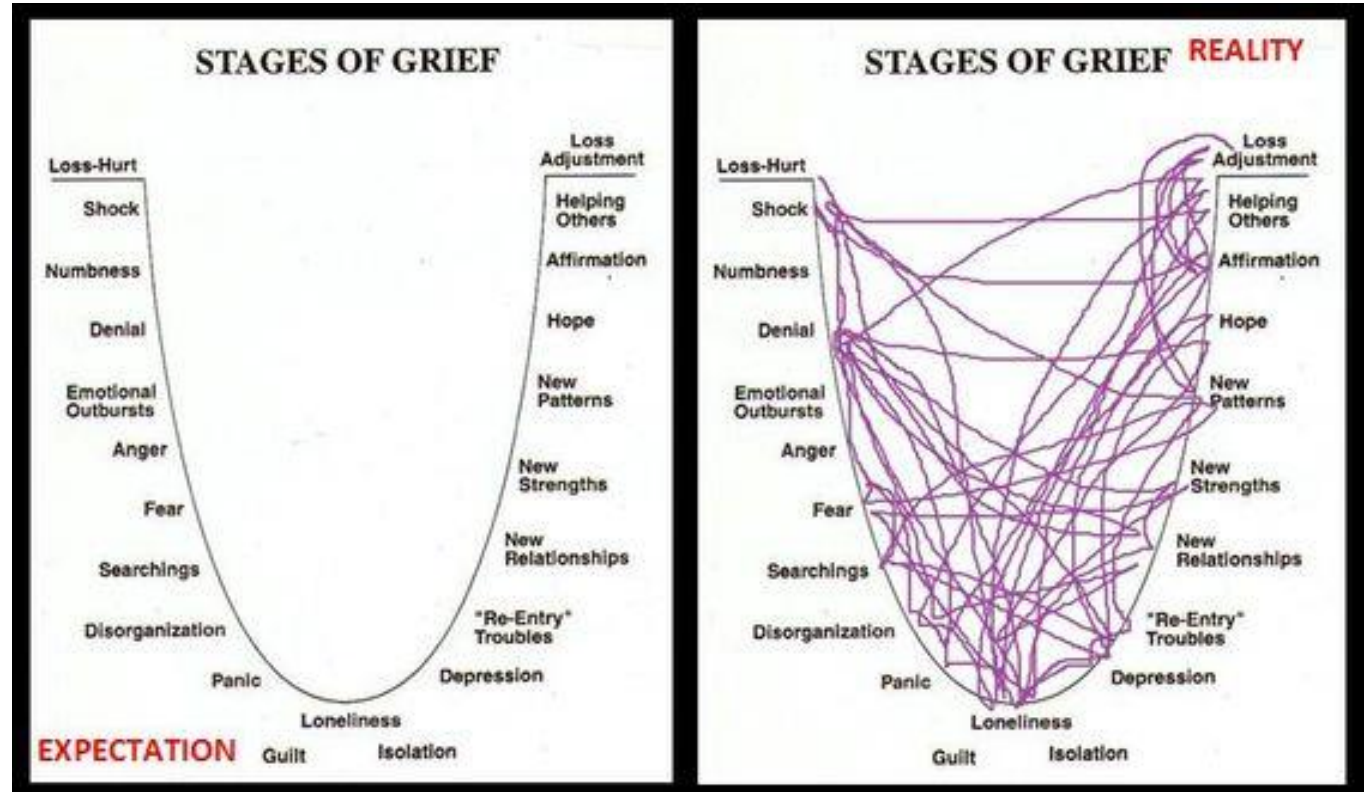
- Relocation and Removal
- “Kill the Indian, Save the Man”: Boarding School Experiences
- Environmental destruction and denial of climate change
- Epidemic of violence against indigenous women
 - Sex Trafficking
 - Missing and Murdered Indigenous Women
- The fight for VAWA Reauthorization

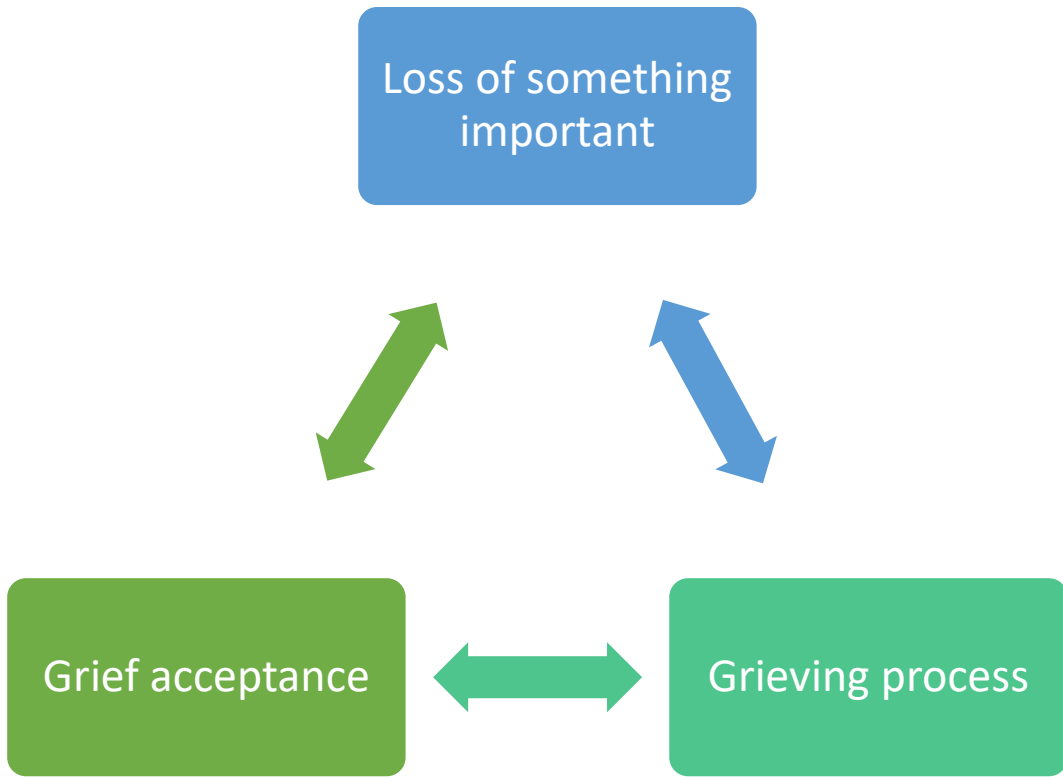
Understanding Grief and Loss



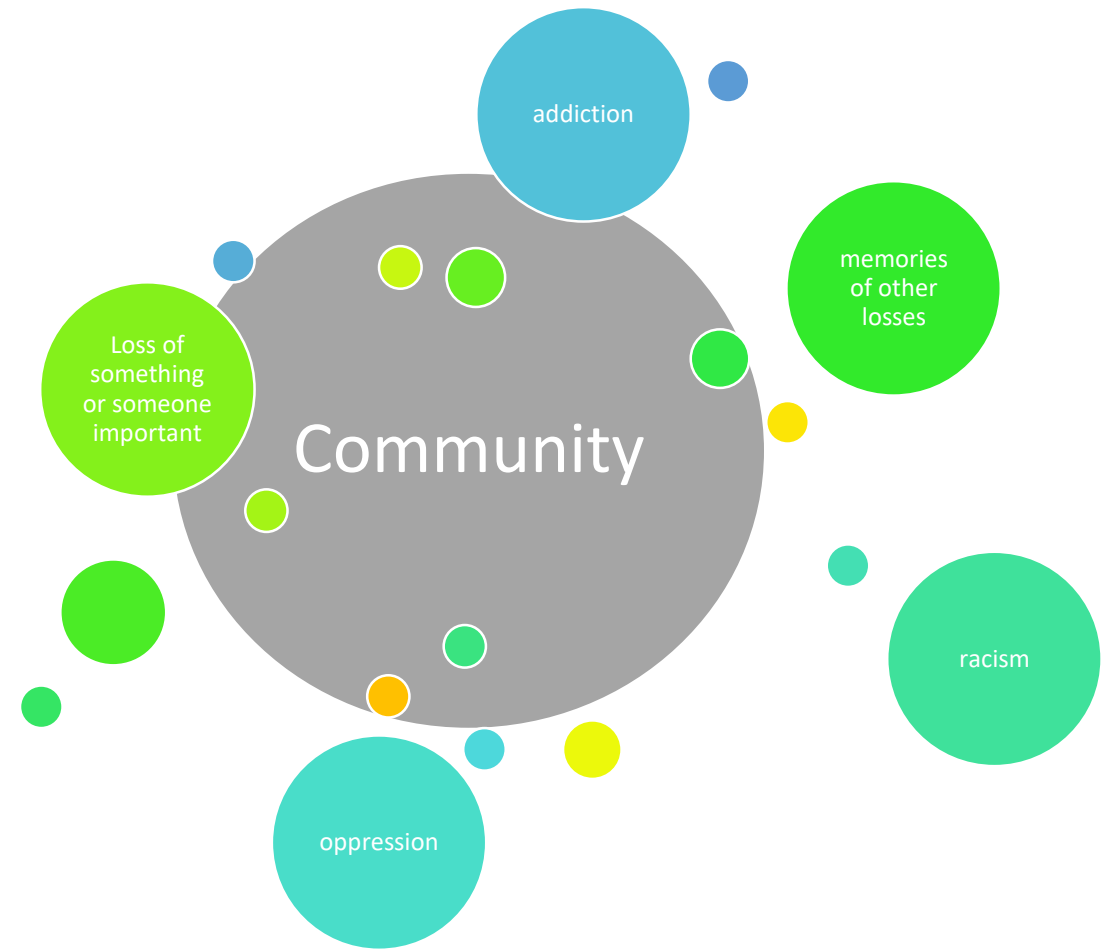
Realities of loss and grief

- They are part of our every day lives and our lived experiences
- Grief is the expression of the multi-layered feelings that are brought on by loss
- Grief is not linear nor is there one right way to grieve
- Indigenous experiences vs. mainstream experiences
- Indigenous experiences in the context of mainstream culture
 - COVID-19 Pandemic
 - Social Unrest





Expectation of grief

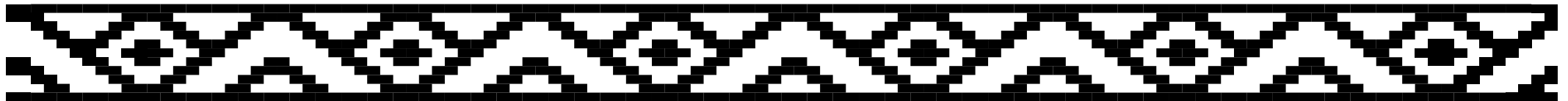


Experience of grief



Grieving our murdered and missing

- Layers of grief and trauma
- Indigenous women go missing from their families, from the media and from the data
- Rates of MMIW are linked to the experiences that we share and the violence that is pervasive in the lives of indigenous women



What do responses to grief look like?

Spiritual

- Angry at God/Creator/Belief system
- Asking Why?
- Looking for meaning
- Changes in spiritual practices or beliefs

Physical

- Illness
- Fatigue
- Unable to sleep
- Changes in appetite
- Feeling hollow
- Headaches
- Muscle tension, aches, pains

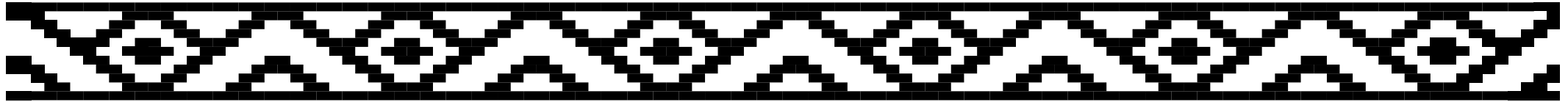
Emotional

- Anger
- Sadness
- Guilt
- Loneliness
- Feeling out of control
- Numbness
- Feeling hopeless or helpless

Cognitive

- Forgetting things
- Confusion
- Preoccupation with death
- Feeling lost
- Inability to process information
- Avoidance
- Needing to find meaning or closure

Moving Forward from Grief



- Taking good care of our physical bodies and prioritizing physical safety



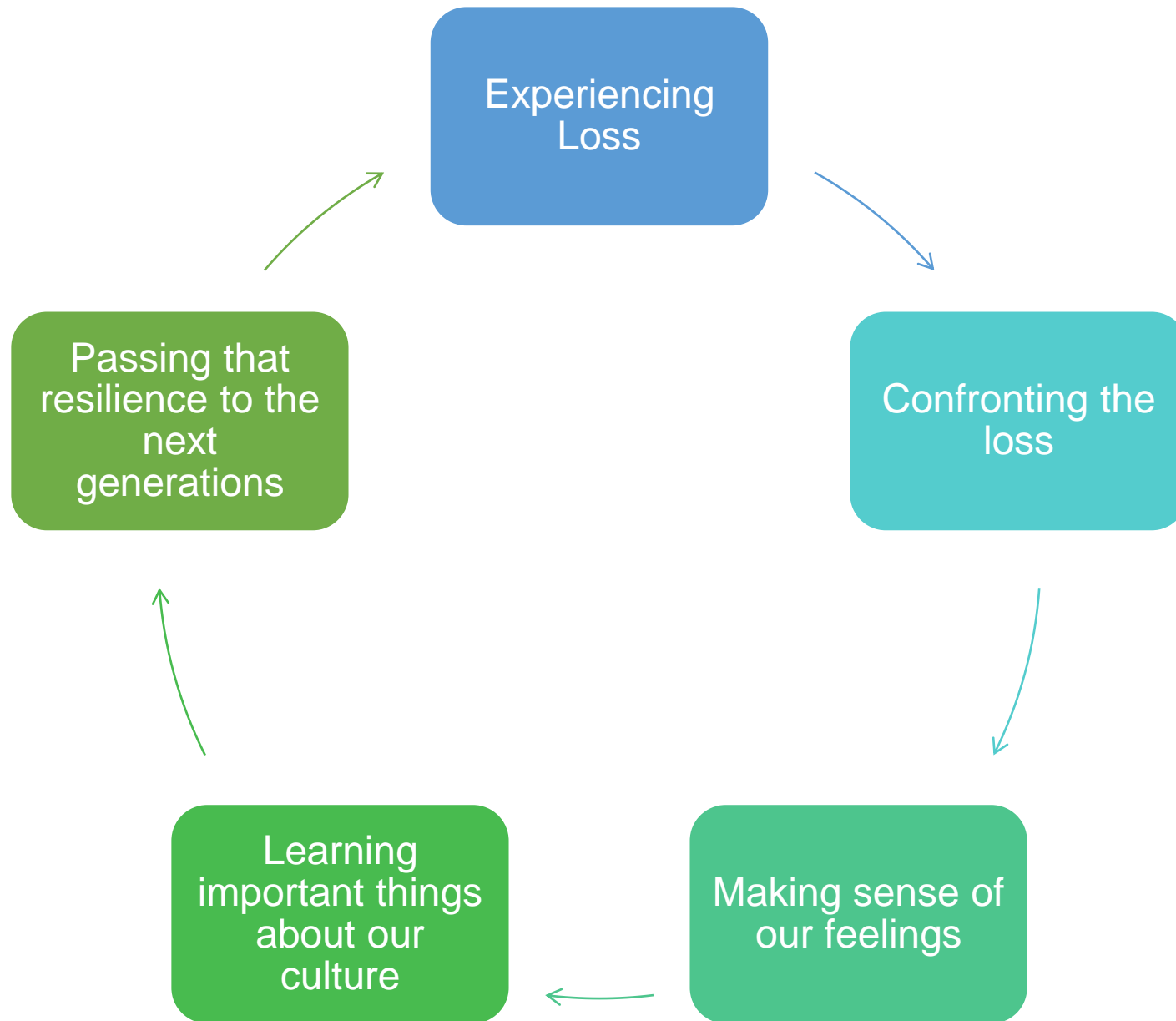
- Taking good care of our emotional well being; using positive self talk; asking for help; holding respect for others; having healthy boundaries and relationships

- Using our minds in service of our vision; thinking critically about things in our life; learning right from wrong; striving to always learn more

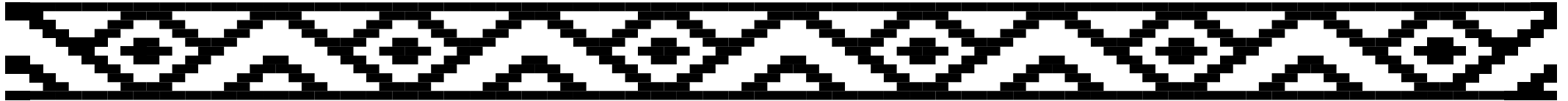
- Honoring our connections with others; living by our traditional values; honoring ourselves and our culture

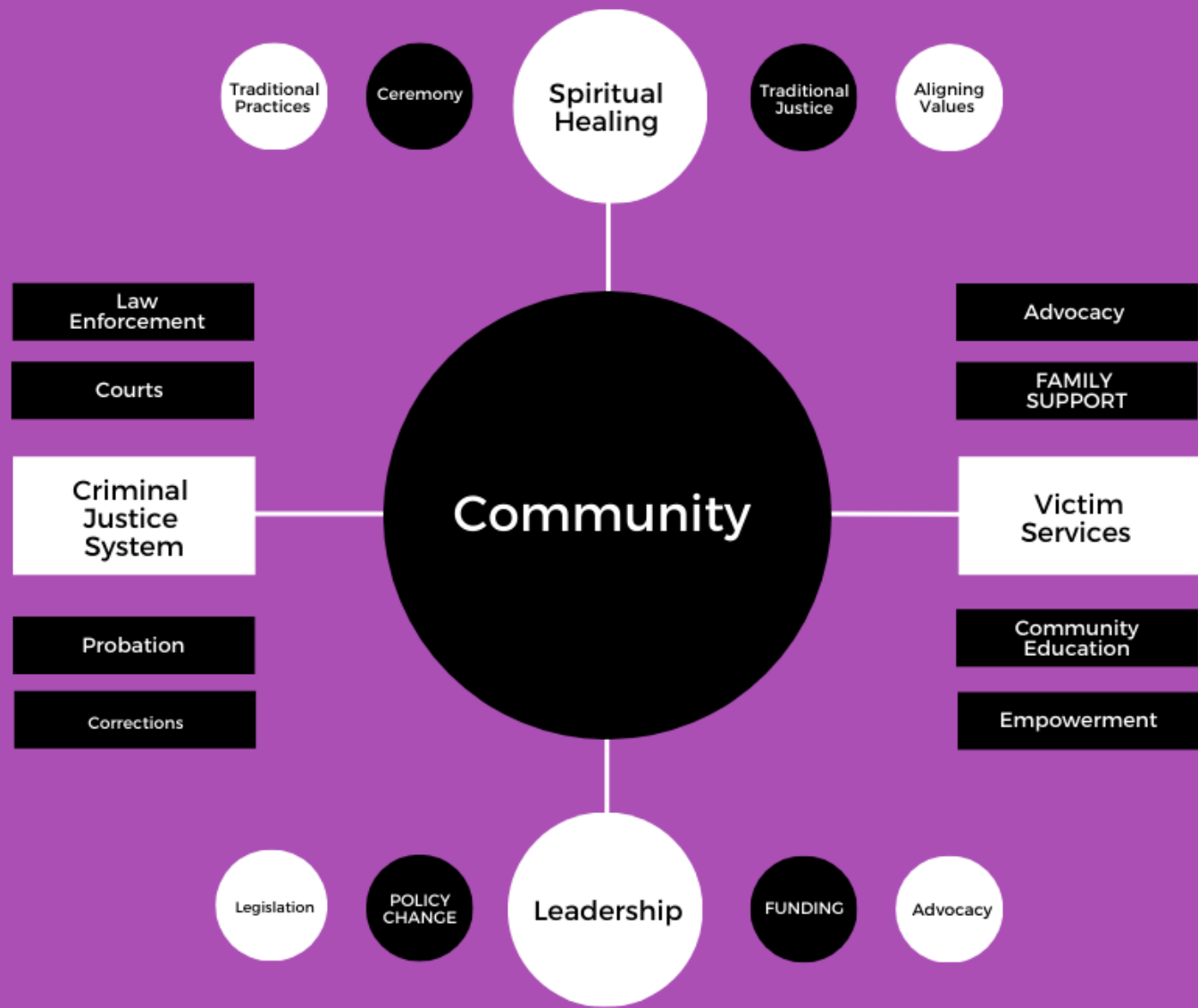
Telling our stories

- Used to pass along important message, teach lessons and create value among cultural teachings
- Highly adaptable; Stories characters and details can be created to portray different messages
- What is the story trying to tell?
- *Coyote and Little Man*
 - Learning about oral health using traditional imagery and symbolism
- Telling stories can be an important part of processing trauma and coming to terms with experienced violence



Building Networks of Support





Strategies for Community Care

- Recognizing Kinship relationships
- Acknowledging the effects of social change on indigenous communities
- Developing victim focused programs
- Relationships between victim service programs and other departments
- Keeping the community trauma informed

Building Networks of Support

- Victim Centered vs Victim Exclusive
- Engaging Community
- Engaging Tribal Leadership
- Incorporation of Spiritual Teachings and Practices
- Developing a Multidisciplinary Approach
- Assessing outcomes

Thank you!

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