

What is Trauma?

Trauma can be an emotional response to tragic events, such as rape, assault, abuse, robbery, theft, death of a loved, loss of employment, accidents that produce death or serious injury, or even natural disasters such as earthquakes or tornados.

Another form of trauma, historical trauma, is defined by Dr. Maria Yellowhorse-Braveheart as, the collective emotional and psychological injury both over the life span and across generations, resulting from a cataclysmic history of genocide.

HealingResources.Info, indicates that emotional trauma can cause loss of, or increase of appetite, loss of sleep and energy, sexual dysfunction, and even unexplained pain. Depression can also set in, anger, anxiety and panic attacks, fear, a feeling that life is out of control, and withdrawal from others. Everyday ordinary decisions may become harder to make, a person may become more easily distracted, and have trouble concentrating. Dr. Yellowhorse-Braveheart also feels that historical trauma can lead to child abuse and domestic abuse.

More severe experiences may include re-experiencing the cause of trauma, such as nightmares and flashbacks. Some may even experience amnesia, detachment, unprovoked anger, and in more severe circumstances, an obsession with death. Left untreated, such emotional problems can lead to substance abuse, and other self-destructive behavior patterns.

Treatment may include such therapies as Talk Therapy, Group Therapy, Cognitive-Behavioral Therapy, which is basically changing the way we think and act, as well as other models of therapy. As far as historical trauma is concerned, there are no immediate solutions in place, ready to use, or even available. Historical trauma has

occurred over many generations, and much time may be needed for healing and recovery to take place.

Dr. Yellowhorse-Braveheart feels that this type of trauma must be confronted and understood, while a releasing of pain must also take place, as well as a transcending of the trauma. Sue Coyle writes in *Social Work Today* that "...historical... trauma can be fought through further education and empowerment..." while also understanding family dynamics and relationships across past generations.

Regardless of the type of trauma that is suffered, it is clear that in order to alter the patterns of self-destructive behavior that may include substance abuse, or other forms of emotional damage, both treatment and healing must take place, both in the group of people suffering from trauma, as well as the individual person.

Marvin Russette, Prevention Specialist, SAMHSA, CSAP

It's called a story for a reason

Integrate frequent headlines to announce different sections of your story. Consider writing your content in a personal tone, in the same way you might talk to someone sitting across from you at a restaurant.

Celebrate Life!

The Rocky Boy's Reservation is celebrating 100 years since part of the Fort Assiniboine Military Reserve became home to the Chipewa-Cree band. The reservation was named after Chief Rocky Boy as an honor to our departed chief. Chief Rocky Boy transitioned to the Spirit world on April 18, 1916. In 1916, the first agency School was built. Sangrey Day School was constructed in 1928 and served grades K-5. Haystack Day School was established in 1930. Parker Day School was constructed in 1931. With a vote of 172 for and 7 against, the Rocky Boy Tribes voted to organize under the "Indian Reorganization Act" (IRA) in 1934. A Tribal Ordinance was passed in 1984 creating the Charter for Stone Child College.

<http://www.opi.mt.gov/Pdf/IndianEd/IEFA/RockyBoyTimeline.pdf>



Stone Child Campus

MILP News March 2016

Mi-wa-sin Kis-kow Kawk-kyaw Ne-wakoo-mag-in-ag. Beautiful day all my relations. My name is Uskew-ki-hew Isk-wew, Earth Eagle Woman (aka Mary Big Bow). Please forgive my taking liberties on our beautiful language -- I am learning as well. Don't worry I have Cree speakers who articulate the language well with whom I can still turn to.

For various reasons our language is vanishing. Primarily due to the advent of television and other social media spoken and written in English has deteriorated the Cree language in our small community. Young and old alike use cell phones, iPads, iPods. . .and are inundated with English all hours of the day and night. Therefore, do you think it makes sense to revitalize our language using this same path? You might say this would be the best kind of counting coup.

This, could be what the authors of the Montana Indian Language Program (MILP) had in mind when they

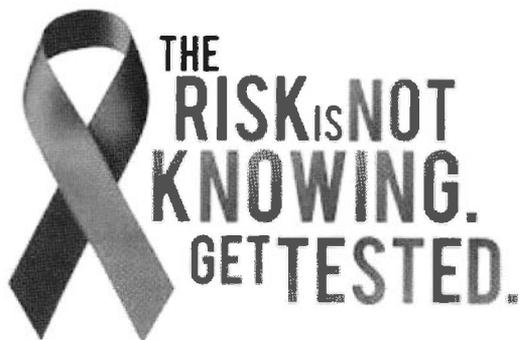
wrote this State grant. In short my position with the Montana Indian Language Program is to:

- Create audio, visual, electronic or written reference materials to enhance the maintenance of our language
- Develop Cree downloadable software applications to expose our community to our Cree language
- Create electronic new and existing curricula to be available for our community

Naturally, it is vital to work closely with fluent Cree speakers who have joined our Advisory Committee. However, most importantly are the community members, many who are parents who will also help reach the ultimate goal of our entire community speaking Cree.

My gratitude goes out to my cohorts with Administration for Native Americans for their work to get me up to speed with MILP, Many others who have collaborated with MILP, such as Mary Ruth St. Pierre with Stone Child's Extension Program and Rachel Olney TANF who cooked and brought Elders together to give us three nights of WeSakChak stories. Was such a privilege to hear some of these stories again. Finally to the Stone Child College family who have graciously welcomed me back home. HIY HIY

P.S. Listen for us on Ki-hew 88.5 FM station to win prizes while learning Cree phrases. I encourage those who speak Cree better to help those who are less able.



“Walking into a New You” Support Group
4:30—5:30 at Family Resource Center

The intention of the group is to help people "talk" about any issue they may have. For those who have been a participant for 4 weeks minimum, I plan to find sponsors for shoes to "walk off" any anger, addiction, couch potato syndrome, suicidal ideation, talk and walk through grief they may be stuck in, depression, or just about anything that hinders one from being all they are meant to be. Please Call Mary Deberry at 395-4542 to sign up.

BANISHMENT!

The Free Dictionary defines banishment as “to force to leave a country or place by official decree; exile.” Some in Indian Country would like to define banishment as the act of marching the guilty party to the reservation border, place him directly on the borderline, bend him over at a 45-degree angle and boot him into oblivion; the state of non-existence as an enrolled tribal member. To top it off, take his enrollment papers, tear them to pieces and toss them into the wind, basically sentencing the former tribal member to non-member status. A state of which there is no health-care, per-diems, land allotments, housing, livestock, educational assistance, or any other benefits afforded to current enrolled members.

Banishment has been around since the time of Adam and Eve, when they were forcefully escorted by an angel from the Garden of Eden for violating God’s command. Prior to 1492 and the arrival of the Europeans, there were no prisons or jails, and banishment was used as a form of punishment. Recently, some Indian Tribes have resorted to banishment to curb the use of illegal drugs on their Indian reservations. One unmentioned Tribe has taken it a step further, and now evicts all house-hold members of the home in which the drug dealer was operating out of, in a sense, though not banishing all house-hold members, yet all house-hold members now face some sort of retribution.

What some tribal members may want to know is, is it legal? Some would wonder if it was a violation of the Eighth Amendment; cruel and unusual punishment. However, according to LawBrain, banishment is not a violation of one’s constitutional rights as long as due process of law is followed in the banishment procedures. Meaning as long as the banishment proceedings are carried out in accordance to the law, the perpetrator has no legal recourse, except maybe an appeal, and then the act of banishment can be legally enforced.

Another question may be, “will banishment actually help stop the use and sales of illegal drugs on the reservation?” To determine this, a closer look at what actually causes the use of illegal drugs, such as meth, must be taken.

It is estimated that approximately 70% of all meth is imported from Mexico. Also a new drug, Gator, or also known as Crocodile in Russia, is apparently being smuggled in through Canada enroute from Russia. This newer drug may be being mistaken for meth. Also Heroin is back on the rise and is also apparently being manufactured in different parts of the country, and may be showing up in certain parts of northcentral Montana. Meaning, even if the reservation drug dealer is banished, the source of illegal drugs will still be in place, and there are drug dealers off of the reservation ready to take their place, and cash in on the new clientele.

Also contributing to substance abuse of any kind is the extreme poverty and high unemployment rates found on Indian reservations. To successfully combat the use of meth or other drugs, these two factors must be addressed as banishment alone will not create jobs or put an end to poverty. Many people who begin using meth first tried it out of peer pressure or to be like everyone else. Meaning that children and youth need better role models and mentors. Mentoring must start early in life as the nation’s average age for first trying meth is now at age 10 for boys, and 15 for girls. Banishment will not instantaneously produce mentors and role models. Marijuana, alcohol, and cigarettes are also identified by some as gateway drugs, and can eventually lead to the use of meth or other harder drugs. Many, but not all meth users, first started out smoking marijuana and/or cigarettes, and drinking alcohol. Banishment will most likely not curb the use of alcohol and cigarettes by minors and children, Tribes must take the initiative to reduce the availability of alcohol and cigarettes to minors and children. Also across Indian Country, many reservations are facing under-funding as well understaffing of Tribal Police Officers.

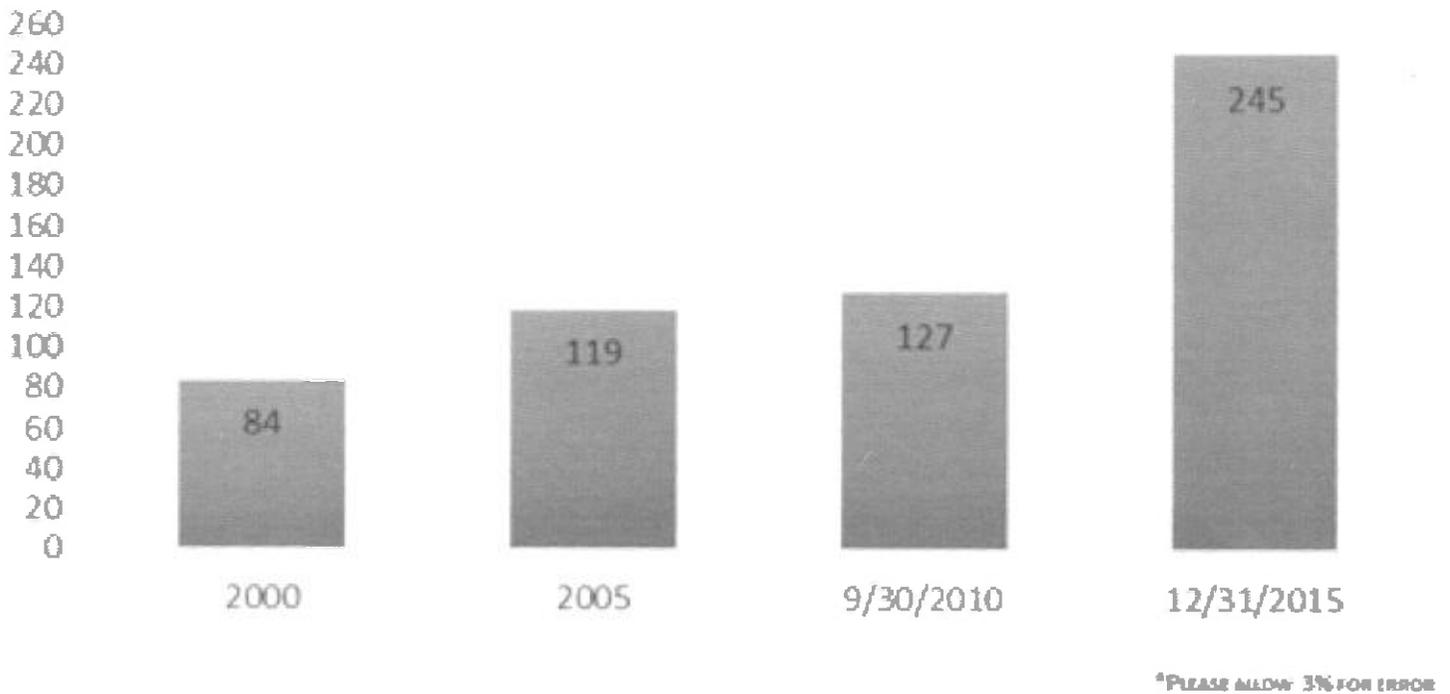
Banishment alone doesn’t appear to be the answer to putting an end to drug dealing and drug abuse on Indian Reservations, although it is a legitimate form of punishment that can be useful to a certain degree, it will not solve the problems many reservations are facing. Solutions are what many people are looking for, and for the time being, many people are getting frustrated and desperate for solutions, and seeking to impose banishment may be a way of taking care of the frustration, but unfortunately, banishment will not in itself put an end to drug dealing or drug abuse. The drug problems on reservations across the country didn’t happen overnight and they won’t instantaneously disappear because of any one program or form of punishment. Reservation members must come together to find solutions to the problems. All must be on board, the Tribal Council, the

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Marvin Russette, Prevention Specialist, SAMHSA, CSAP

Patients with Diagnosis of Hepatitis C in Rocky Boy (as of 1/8/16)



April 2016 is Sexually Transmitted Diseases Awareness Month



**NEEDLE EXCHANGE
FORUM – COMMUNITY
INVITED
MARCH 23, 2016
1PM-2PM**

We want to hear your thoughts on this topic

We will be providing transportation for any Elders wanting to participate in the discussion of needle exchange programming.

Sponsored by Healthy & Safe Choices and Sustained Trauma-informed Care Programs (SAMHSA/CSAP)

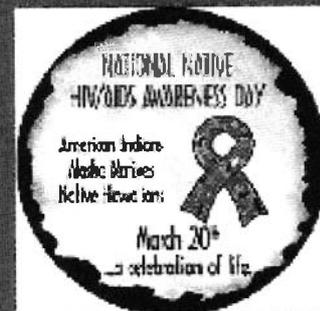
Prevention works!

**Have your say in
the matter!**

**HIV & Hep C
dangers revealed!**

**Transportation
provided for Elders**

**Learn about Harm
Reduction**



**HEALTHY & SAFE
CHOICES**

8291 Upper Box Elder Rd
www.stonechild.edu

March 23, 2016

1pm-2pm

SCC

Why Are American Indians and Alaska Natives Affected by HIV?

Race and ethnicity alone are not risk factors for HIV infection. However, AI/AN may face challenges associated with risk for HIV.

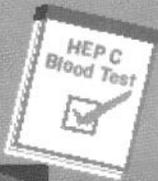
- **Lack of awareness of HIV status.** Overall, approximately one in 7 (14%) adults and adolescents living with HIV infection in the United States at the end of 2011 were unaware of their HIV infection. Of the 3,700 American Indians and Alaska Natives estimated to be living with HIV in 2011, 18.9% (700) are estimated to be undiagnosed.
- **Sexually transmitted diseases (STDs).** AI/AN have the second highest rates of chlamydia and gonorrhea and the fourth highest rate of syphilis among all racial/ethnic groups. STDs increase the susceptibility to HIV infection.
- AI/AN gay and bisexual men may face **culturally based stigma and confidentiality concerns** that could limit opportunities for education and HIV testing, especially among those who live in rural communities or on reservations.
- **Cultural diversity.** There are over 560 federally recognized AI/AN tribes, whose members speak over 170 languages. Because each tribe has its own culture, beliefs, and practices and can be subdivided into language groups, it can be challenging to create culturally appropriate prevention programs for each group.
- **Socioeconomic issues.** Poverty, including lack of housing and HIV prevention education, directly and indirectly increases the risk for HIV infection and affects the health of people living with and at risk for HIV infection. Compared with other racial/ethnic groups, AI/AN have higher poverty rates, have completed fewer years of education, are younger, are less likely to be employed, and have lower rates of health insurance coverage.
- **Mistrust of government and its health care facilities.** The federally funded Indian Health Service (IHS) provides health care for approximately 2 million AI/AN and consists of direct services delivered by the IHS, tribally operated health care programs, and urban Indian health care services and resource centers. However, because of confidentiality and quality-of-care concerns and a general distrust of the US government, some AI/AN may avoid IHS.
- **Alcohol and illicit drug use.** Although alcohol and substance use do not cause HIV infection, they can reduce inhibitions and impair judgment and lead to behaviors that increase the risk of HIV. Injection drug use directly increases the risk of HIV through contaminated syringes and works. Compared with other racial/ethnic groups, AI/AN tend to use alcohol and drugs at a younger age, use them more often and in higher quantities, and experience more negative consequences from them.

Data limitations. Racial misidentification of AI/AN may lead to the undercounting of this population in HIV surveillance systems and may contribute to the underfunding of AI/AN-targeted services.

Give us a call for more information about our services and HIV Testing

Partnership for Healthy & Safe Choices

Visit us on the web and facebook at www.facebook.com/raisingawarenessinrockyboy



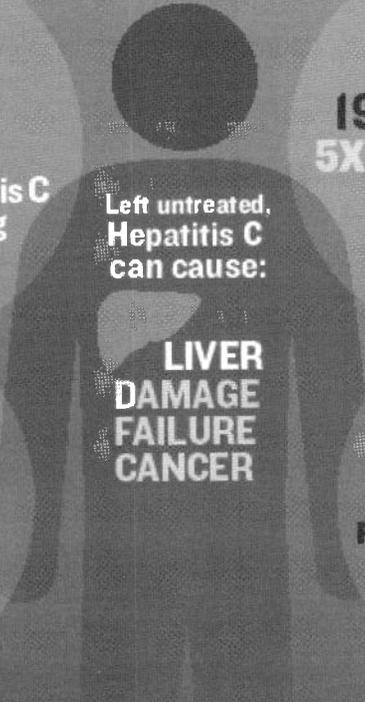
BORN FROM 1945-1965?

GET TESTED FOR HEPATITIS C

3 IN 4
people with Hepatitis C were born during these years

People born from **1945-1965** are **5X MORE LIKELY** to have Hepatitis C

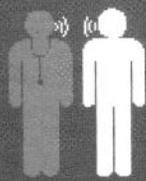
MORE THAN One Million people living with Hepatitis C **DO NOT KNOW THEY ARE INFECTED**



Many people can live with **HEPATITIS C FOR DECADES WITH NO SYMPTOMS**



Talk to your doctor.
A blood test is the only way to know if you have Hepatitis C.
Treatments are available that can cure this disease.



U.S. Department of Health and Human Services
Centers for Disease Control and Prevention

www.cdc.gov/knowmorehepatitis



Please call 395-4875 if you would like to get a rapid-Hepatitis C test on April 7th, 2016.

An excerpt from "*Everything has changed*", by Morning Star (Joe Small). "The first real Crees (Ne-i-yah-wahk) knew everything. They watched everything- the sky, the stars (ahch-chah-ko-sahk) sun and moon (pi-si-mwahk). They used to watch the movements of the stars and moon. From them they knew how the Summer or Winter would be, whether hot or dryer wet and so forth. From the animals they could tell about the winter. When the animals were fat there was going to be a hard winter. When they were thin there was going to be a nice winter. When they saw the new moon, from its position they could tell what the weather would be. When the moon was turned up, they said there would be no snow or rain. When it hung facing down, they said there would rainy days. When they saw the sun dogs (pi-sim e-mah-si-nah-pe-ki-ni-ket, a rope mark around the sun) they could tell whether it would be cold or warm. That was what the old people (Ke-te-ah-yahk) used to say. That was how they knew. But now today (ah-noch) that has all changed.



Joe Small

Everything Has Changed

by
Joe Small



**Chippewa-Cree Research
Rocky Boy School
Rocky Boy's Reservation, Montana
1977**



Photos from top left: Chief Kennewash; right: Chief Rocky Boy; lower right: Chief Little Bear. <https://s-media-cache-ak0.pinimg.com/736x/35/9d/13/359d134628423bba2d342ecbc367809b.jpg>; <http://arc.lib.montana.edu/indian-great-plains/objects/FM-1-102.jpg>. <http://www.nkyviews.com/campbell/newport1480.htm>.

Trivia Bingo on April 6th 5-7pm

Healthy and Safe Choices along with Sustainable Trauma-Informed Care SAMHSA/CSAP Grants will be having a FREE trivia bingo to help educate people on the dangers of HIV, Hepatitis C, and sexually transmitted diseases.

The trivia bingo will be at the vo-tech center.

We will have door prizes, snacks, and juice for all those that show up.



Bonfire on April 8th, 2016 at 6pm-8pm. Hand drum contest, Singing contest. Door prizes. Dinner. Games. Box Elder Village Area