



Indian Health Service 2012 NATIONAL BEHAVIORAL HEALTH CONFERENCE

Welcome

Cultural Re-Identification


Dalala – Joe Ward




Mobilizing Partnerships to Promote Wellness

Partnerships

- Our Tribal Court, Court Team, Delaware County District Court, Schools, Cherokee Nation, Cherokee Nation Heritage Center, Cherokee Nation Jack Brown Center, Cherokee Nation Marshall Service, United Keetoowah Cherokee Band, several Ceremonial Grounds and many Elders throughout our Communities, strongly support the Cultural aspect of our program. Nearly all of the members in the program including; judge, court advocates, counselors, director, school staff, and fellows are Native American. This team understands the great importance of our children understanding who they are, where they come from, and why they are.




**TSO-TSI-GE-YU-HI
DI-NI-YO-TLI
WE CARE DEEPLY FOR THE
CHILDREN**

- SIYO NIGADA
 - HELLO EVERYONE
 - OTSALIHELIGA ITSALUGV
 - WE ARE HAPPY YOU ARE ALL HERE
- 




CULTURE

- It is our belief that through exposure to traditional Cherokee culture young people will draw strength through their roots. They will begin to stabilize their life and reflect on their own needs. Through cultural development, we hope that young adults will experience an awakening of cultural identity which will help them to build a stronger sense of self and help them to realize their role in their family and community.
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CULTURAL COMPONENTS

- Weekly Meetings
 - Cultural Case Path
 - Cultural Activities
 - Cherokee Language
 - Cherokee Culture including; Stories and Teachings, Medicine, Beliefs, Traditions and Traditional Crafts, History and Ceremonies
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CULUTURAL CASE PATH

- Overview
- Case Path Journal for recording all activities.
- Phases
- Integral Part of the Court Ordered Program
- Must be successfully completed in order to graduate
- Partnerships with many; Cherokee Nation, Schools, Community Elders, other Tribal entities, and Skilled Craftsman

Cultural Case Path Phases

- Phase I – Waya - Wolf
- Phase II – Dagasi - Turtle
- Phase III – Yona - Bear
- Phase IV – Awohali - Eagle

Phase I – Waya -Wolf

- **Wolf Phase: Live and Never Give Up**



PHASE I – WAYA – WOLF


- The Wolf Phase is primarily about stabilization
- The wolf is an animal that is very important to the Cherokee people. One of our seven clans has taken on this archetype. The wolf is a noble and powerful animal, but its primary symbolic importance in this case is its connection to family. Wolves are very social animals and they have a very complicated social hierarchy. Our ancestors observed this and they concluded that the entire wolf pack existed to protect their offspring and ensure the success future generations. They are strong protectors and accomplished survivors. This spirit and value is what we would like our youth to achieve by following the cultural case path.

PHASE I – WAYA – WOLF

- In this aspect of the case path, the clients are asked to visit with a Native American elder in their family about their family history, it's name, family stories passed down, to find out if they have an indian name, and to find out their clan. Even if they were adopted into a family, they can still research their adopted family's information. By way of adoption they are now part of their true family from a cultural perspective.



WOLF PHASE

- In this phase the clients are also asked to find out their kinship lines by making a family tree.
 - They are also asked to research their families traditional community, it's indian name and find out it's history.
 - We can help provide resources for their research.
 - By doing these tasks they interconnect with their family and community and establish stronger roots and identify who they are.
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Wolf Phase I - Waya

- During this phase they are asked to read any book dealing with Native Americans. This could also be substituted by watching a movie or any other creative ideas they may have.
- As with all 4 phases, they are expected to seek out an elder (s) and ask to help them around the house with any needed chores.
- While they are visiting the elder they are to ask them for their definition of respect.


PHASE II DAGASI - TURTLE



detsadasdelisgi itsehesdi
live helping each other




PHASE II DAGASI - TURTLE

- The Tortoise Phase is primarily about sobriety maintenance.
 - The traditional perspective of self identity is heavily dependant upon a person's connection to their family, community and Tribal affiliation. We believe this interdependence is a primary value in a healthy person's life. By showing the interconnectedness between our youth and their Nation or Tribe through their family, and communities we hope to strengthen their sense of self and weave a network of positive support to help each individual to “detsadasdelisgi itsehesdi” to live helping each other.
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PHASE II DAGASI - TURTLE

- The tortoise or Box Turtle is an animal that is very important to the Cherokee people. The tortoise is a beloved and respectable animal, but its primary symbolic importance in this case is its connection to Motherhood, and Guardianship. Box Turtles are very strong animals and they are very long lived. Our Cherokee ancestors observed this and they concluded that the tortoise or Box Turtle was a strong tie to tradition and tribal continuity. They are said to have a long and distinct symbolic history in association with our Cherokee people. The spirit and value of the tortoise or Box Turtle is what we would like for our youth to achieve by following this cultural case path.
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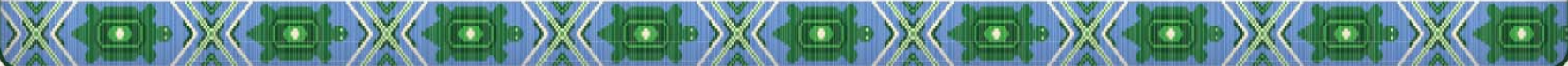


PHASE II DAGASI - TURTLE

- By strengthening themselves, our Children will ensure the future of our people. By showing a young person where they have come from we hope to inspire them to work in the same vein for our collective wellbeing. With the support and nurturing of family, community and Nation our young adults will be able to achieve success and health in life. With the strength of our Children comes the hope for our future.
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PHASE II DAGASI - TURTLE

- This phase is for them to identify their tribe and it's history, name, origin, stories and focusing on who they are as a tribe.
 - Read book about the tribe
 - Again, by visiting with the elders in the community about these things they will gain a better sense of who the are as a people.
 - Help elders and ask about Honesty
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Phase III –Yona - Bear



Detsadagusda'I itsehesdi
Live and Support Each Other

Phase III –Yona - Bear

- **The Bear Phase is primarily about Cherokee lifeways and building relationships.**
- Black bears are a society of individuals that share surplus food with both kin and strangers with reciprocity using complex verbal and olfactory communication systems that allows them to manage social situations with a high level of emotion and intention. Bears demonstrate the ability to judge and punish which developed to manage their food sharing society. This form of cooperation formed as a result of the availability and distribution of food in their niche.
- No bear or group of bears could dominate a territory that could supply all of their food all of the time. Female bears have core home ranges which they share with their offspring in which kinship hierarchies develop to manage the sharing. Sharing with strangers is forced when surplus foods are only available in another bear's home range. With the location of the surplus foods constantly shifting there are many opportunities to develop reciprocal relationships.

Phase III –Yona - Bear

- Bears behaved in accordance with kinship theory within a social order governed mainly by the distribution and abundance of food.
- Bears co-exist in very close proximity to each other and in fact form alliances and friendships - some adult bears have even been known to mentor younger unrelated bears; unrelated young adults hang around in pairs and even groups (likely because there is strength in numbers) . The bears of a region are usually familiar with one another and meetings consist of complex social exchanges. Some bears like each other and other simply don't tolerate one another in their respective home ranges - not unlike people's relationships with each other.

Phase III –Yona - Bear

- In phase three, clients are asked to research a tribal leader and do a report on them.
- They also discuss with an elder in their family whether there were any members who held a leadership role either politically or spiritually.
- They are asked to visit an historical site in the area.
- Again meet with elders to offer assistance and ask about leadership.

Phase IV- Awohali - Eagle




itsisinasdi itsehesdi

Live and Be Very Skilled in All Areas of Life




PHASE IV – AWOHALI - EAGLE

- The Eagle Phase about re-integration and leadership.
 - The Eagle is a bird that is very important to the Cherokee people. One of our seven clans is represented by the bird archetype. Of all the birds the Eagle flies the highest and is the nearest to our creator. The use of an Eagle feather in certain Cherokee ceremonial activities demands the attention and highest respect of all those involved. As a leader to the birds the Eagle is held in high esteem and its symbolic value includes being highly skilled in all areas of this world both physically and spiritually. The spirit and value of the Eagle is what we would like for our youth to achieve by following this cultural case path.
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PHASE IV – AWOHALI - EAGLE

- **We believe that our Children will be healthy and grow strong to lead others to do the same, to ensure a successful future for our people. By showing a young person how high they can fly and giving them a glimpse of their own potential we hope to inspire them to lead others to work for our collective wellbeing. With the support and nurturing of family and community our young adults will be strong leaders and they will be able to achieve success and wellbeing in all areas of life. With the strength of our Children comes the hope for our future.**
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PHASE IV – AWOHALI - EAGLE


- They meet with an elder to discuss family traditions and skills passed down
 - Discuss if anyone in their family possesses skills at any traditional games such as stickball, marbles, archery, or medicine, traditional arts and crafts such as bows, baskets, pottery, blowguns, are healing.
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PHASE IV – AWOHALI - EAGLE

- In phase 4, they are asked to meet with an elder and discuss language and to write down 20 phrases to study.
- They are asked to attend a community language course and participate.
- Learning from elders about traditional foods, medicine, skills, songs, or games
- Again, assist an elder with any chores that need to be done to help
- The client is then asked to demonstrate some skill that they have learned to a group.



CULTURAL ACTIVITIES

- PLAYING STICKBALL
 - PLAYING INDIAN FOOTBALL
 - POWWOWS
 - STOMPDANCES
 - HOG FRYs
 - CULTURAL DAYS THROUGHOUT THE AREA
 - NATIVE GAMES
 - CORNSTALK SHOOT
 - CHEROKEE GOSPEL SINGING
 - CHEROKEE MARBLES
 - MEDICINAL PLANT WALKS
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TRADITIONAL GAMES



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ANETSODI



CULTURAL ACTIVITY

- POWWOWS



TRADITIONAL GAMES

CHEROKEE MARBLES



DIGADAYOSDI

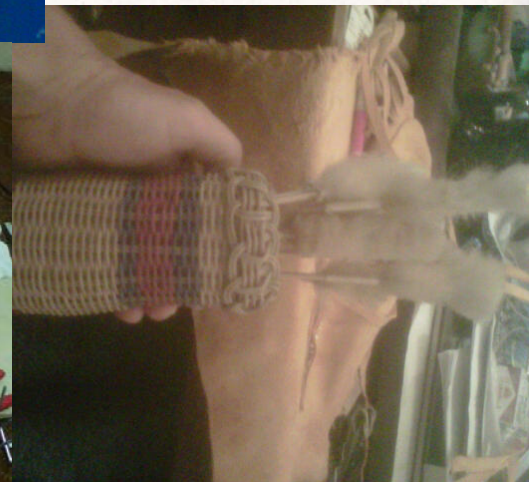
PLANT WALKS



NVWOTI



TRADITIONAL CRAFTS



TRADITIONAL CRAFTS

UHALVNA YVWI



CORNHUSK DOLLS

TRADITIONAL CRAFTS

DATSETLUGI



FLUTES

TRADITIONAL CRAFTS

MEDICINE POUCHES



NVWOTI

TRADITIONAL CRAFTS

BASKETS

BLOWGUN DARTS

BLOWGUNS



DITALUTSA

TSI TSI


TUQUESDI

CHEROKEE LANGUAGE

- COMMUNITY LANGUAGE CLASSES
- INCORPORATED INTO ACTIVITIES
- PART OF CEREMONIES



CHEROKEE CULTURE

- CEREMONIES
 - STOMP DANCES
 - GOING TO WATER
 - OPENING CEREMONY FOR COURT
 - SWEAT LODGE
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CEREMONY



STOMPDANCE CEREMONY

GATIYO ALSDISGI



SWEATLODGE - OSI



GOING TO WATER



AMA IDADOLISTA

- WADO / SGI
- IDISQUADA

- QUESTIONS?

References:

- HEALING TO WELLNESS COURT
- WE CARE DEEPLY FOR THE CHILDREN GRANT
- JACK BROWN CENTER
- LOCAL ELDERS
- CEREMONIAL LEADERS
- CULTURAL CASE PATH
- CULTURAL RESOURCE DEPARTMENT
CHEROKEE NATION

Contact Information

- Joe Ward
- Cultural Specialist
- We Care Deeply for the Children / Jack Brown Center
- P.O. Box 948
- Tahlequah, Oklahoma 74464
- 918-316-5009
- joe-ward@cherokee.org

Crisis Hotline Numbers

Suicide Prevention Lifeline Number:

- 1-800-273-TALK (8255)

National Domestic Violence Hotline:

- 1-800-799-SAFE (7233) or TTY 1-800-787-3224

National Child Abuse Hotline:

- 1-800-4-A-CHILD

Sexual Assault Hotline:

- 1-800-262-9800