

Igniting the Warrior Spirit to Address Historical Trauma among Indigenous People

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Abstract

The Warrior Spirit Movement to Heal Historical Trauma, through Native Health Care Solutions LLC, is a non-profit corporation working to help heal Native people and communities through the integration of Native traditional knowledge with western knowledge. The primary goals are to provide education about adverse childhood experiences (ACEs) and traditional healing practices and to support trauma-informed approaches within Native communities. This chapter outlines the barriers to healing, the philosophy, and evolution of the Warrior Spirit Movement to Heal Historical Trauma. This movement officially began in 2018, when there was a call to action from Native people to mobilize and address the trauma that was affecting their communities. In response to that mandate, three “Calling upon the Warrior Spirit” conferences were held that integrated a trauma-informed approach along with traditional healing practices and ceremonies in Native communities. Conference participants engaged in presentations and ceremonies from health care professionals, scientists, and traditional healers about approaches to healing through holistic, culturally sensitive programs, services, and systems. Future goals and plans for the Warrior Spirit Movement to Heal Historical Trauma are underway.

Igniting the Warrior Spirit to Address Historical Trauma among Indigenous People

Today the world is facing several crises ranging from health pandemics, record high unemployment rates, food shortages, and climate change, just to name a few. Native people are affected at disproportionate rates by these calamities and are particularly vulnerable when living in rural and remote locations. Preexisting health and mental health conditions, inequalities in healthcare, and basic forms of living to maintain or support oneself contribute to the dangers many Native and Indigenous peoples face (Eschner, 2020; Rural Health Information Hub, 2020). The 2020 global pandemic of COVID-19 has placed a spotlight on these disparities.

Many Native communities find ways to care for one another despite the limited infrastructure available for pandemic responses. They do this by viewing infectious pandemics as community problems and utilizing traditional practices and ceremonies to address them. There are many examples of responses to the pandemic. Some Native communities, have ceremonies where they isolate themselves from others in order to cleanse, heal, and recover spiritually and emotionally (Smith-Morris, 2020). Others recount Elders' stories of air borne disease and seek their guidance and council about how to rely on the land to protect and heal their communities (Smith-Morris, 2020). Running to greet the morning dawn is a way that some Native Americans in Arizona feed their spiritual well-being and condition their bodies (Koithan & Farrell, 2010). Traditional arts and craft makers have combined their knowledge about past pandemics and skills into making non-medical masks featuring Indigenous design (Banning, 2020). Storytelling is another traditional way to open doorways into different perspectives and ideas about how to deal with the current situation (Banning, 2020).

With the current pandemic, illnesses, and other traumas that society faces, our survival as humans on this earth may depend on understanding Indigenous traditional ways of knowing and

listening to the Elders. This chapter will recount how a group of both Indigenous and Anglo-Americans are drawing upon the counsel of Native Elders from many generations to create a movement that recognizes and implements a combination of relevant trauma science and age-old Indigenous traditional healing practices into a model of holistic healing that addresses historical and present-day trauma. This movement, called the Warrior Spirit, views historical trauma as the symptom and the Warrior Spirit as the remedy (Igniting the Warrior Spirit, 2020, May 28). The overarching goal of the Warrior Spirit Movement is to construct a healing model that affects individuals through systemic change within Native communities.

This chapter reviews the literature on traditional ways of knowing, childhood trauma, and some of the barriers to healing for Indigenous Peoples. Next, the foundations for the Warrior Spirit Movement is described, how it is being implemented by a group of visionary individuals, and the future goals for addressing historical and current trauma among Native people and communities. The terms Native American, Native, and Indigenous are used interchangeably to respectfully refer to the people in the United States and across the world who are the earliest known inhabitants affected by colonization.

Adversity and Traditional Ways of Healing

Indigenous resilience starts and ends with traditional ways of knowing. These are flexible, fluid, and provide a way to heal. Mason Durie (2006) a Maori scholar from New Zealand defines Indigenous resilience as:

Superimposed on adversity and historic marginalization, Indigenous resilience is a reflection of an innate determination by Indigenous Peoples to succeed. Resilience is the

polar opposite of rigidity. It provides an alternate perspective to the more usual scenarios that emphasize Indigenous disadvantage and allows the Indigenous challenge to be reconfigured as a search for success rather than an explanation of failure (p.8).

When conversations about Native issues arise, the often focus on things , such as high rates of poverty, mental health issues, suicide, and substance use, coupled with low educational outcomes and health disparities. These issues are just a few of the inescapable reminders of the unaddressed historical, intergenerational, and current traumas that many Native Peoples face. It is well established that resilience can be an outcome of suffering and challenge. However, in an effort to change the deficit narrative, the focus must start and end with the ways of knowing that produce the resilience and determination of Indigenous Peoples. “Trauma is not a disorder but a reaction to a kind of wound. It is a reaction to profoundly injurious events and situations in the real world, and indeed a world in which people are routinely wounded” (Burstow, 2003, p. 1302).

Trauma is a spiritual injury, a soul sickness, soul wounding, and ancestral hurt (Duran, 2006). The terms “cumulative trauma” and “historical trauma” refer to the collective and compounding emotional, psychological, and spiritual wounding over time, both over one’s life span and across generations (Brave Heart, 1995). Trauma is a wound to the soul that is felt at the core of Indian people in agonizing proportions. Traditional ceremonies and practices provide ways for Native people to work through and resolve their grief. However, at various times throughout history, traditional ceremonies and practices have been outlawed further complicating the healing process for many Native and Indigenous people (Linklater, 2014).

Native ceremonies involve the individual, the family and the community in the healing process (Koithan & Farrell, 2010). Traditional ceremonies and practices restore the harmony

necessary for health allowing a Native person to maintain a mental, emotional, and spiritual balance (Koithan & Farrell, 2010). Without harmony, Native people can become vulnerable to the impact of trauma, in their daily lives and to their soul (Hodge, Limb, & Cross, 2010).

For thousands of years, Native Peoples and their communities have relied on a combination of prayer, native plants and diets, herbal medicines, manipulative therapies, and ceremonies to prevent and treat illness (Cohen, 2018). Ceremonies may last for days or weeks and the more people that participate, the greater the healing energy (Koithan & Farrell, 2010). Living in harmony with the earth has meaning and purpose. The ceremony that welcomes the seasons and the harvest honors this connection to the earth and the environment (Koithan & Farrell, 2010). The oral tradition of sharing stories and legends teaches positive behaviors as well as the consequences of failing to adhere to the laws of nature (Koithan & Farrell, 2010). Talking circles also draw upon the oral tradition of Indigenous people to heal from trauma.

Talking circles are deeply rooted in the traditional spiritual practices of Indigenous people. In these gatherings, participants sit in the circle to contemplate an issue, problem, or question (Mehl-Madrona & Mainguy, 2014). They can take a variety of forms and are also called peacemaking or healing circles (Mehl-Madrona, 2007, 2010). Typically, a talking circle begins with a prayer by an Elder or the person convening the meeting. One function of the talking circle is to alter communication patterns by restricting combative responses and debate to promote listening and reflection (Mehl-Madrona & Mainguy, 2014). Participants of the talking circle speak only when they are in possession of the talking stick or a sacred item such as an eagle feather or fan (Mehl-Madrona & Mainguy, 2014). Taking turns to speak and listen cultivates respect for individual difference while fostering group cohesion (Wolf & Rickard, 2003). Research has shown that talking circles can be a culturally useful tool when Native participants

are focused on healing from substance use (Vick Sr, Smith, & Herrera, 1998). They have also been found to help individuals and communities coping with mental health issues (Mehl-Madrona & Mainguy, 2014).

Western Knowledge: ACEs Trauma Research

When a child has regular exposure to frequent and/or prolonged adversity, they are at increased risk for difficulty in adulthood. These are called adverse childhood experiences or ACEs and include incidents such as childhood emotional, physical, and sexual abuse and neglect, witnessing violence, poverty, the loss of a parent (to death or incarceration), having a family member with a mental illness, or growing up in a home where family members were addicted to alcohol or drugs (Fellitti et al., 1998). Studies have found that Native Americans have exorbitantly high adverse childhood experiences that contribute to their overall health conditions and severe disparities (Brockie et al., 2013; National Advisory Committee on Rural Health and Human Services, 2018; Warne & Frizzel, 2014; Warne & Lajimodiere, 2015). This is not surprising considering the prevalence of family separation, loss of land, loss of tradition, culture and language and ongoing settler colonialism.

While individuals can respond differently to ACEs, people with multiple ACEs can experience an excessive activation of their stress response system (this includes the neuroendocrine system, the parasympathetic nervous system, and the immune system) that can lead to long-lasting damage on their body and brain (Brockie et al., 2013). It is documented that adverse childhood experiences can become biologically embedded in the genes of individuals who experience them; thus, providing an explanatory mechanism for health disparities (Berens et

al, 2017; Ehlert, 2013; Hertzman & Boyce, 2010). Research suggests that these changes produce epigenetic modifications that alter the function but not the structure of the gene and can create substantial long- and short-term effects on an individual's health and wellbeing and across generations (Brockie et al., 2013; Hostinar et al., 2014). For instance, when children experience four or more ACEs their risk for alcoholism is increased by 7.4 times; drug abuse by 10.4 times; suicide attempts by 12.2 times; as well as increasing the risk for diabetes, cancer, heart disease, and chronic lung disease (Felitti et al., 1998). The original ACE studies were conducted on White middle class urban individuals but the outcomes look similar to the health and social problems confronting many Native American communities (Brockie, et al., 2013; Burnette et al., 2017; Press, 2019). The life expectancy of individuals with six or more ACEs is twenty fewer years than someone who did not suffer childhood adversity (Felitti et al., 1998). The research clearly shows that adverse childhood experiences contribute to lifelong health and mental health difficulties.

Barriers to Healing

Accessing and receiving quality health and mental health services continues to be a major health problem for Native people and communities (Gone, 2004; Office of Minority Health, 2019; Johnson & Cameron, 2001). Indian Health Service (IHS) is the primary federal health care provider and advocate for approximately 2.6 million American Indian and Alaska Natives (Indian Health Service, 2020, Oct.5). IHS was created in 1955 within the Department of Health and Human Services to provide health care to federally recognized Alaska Native and American Indian tribes living on reservations or in rural communities. The following year, the Indian Relocation Act of 1956 encouraged Native Americans to leave their reservations and rural homelands and assimilate into urban areas. However, IHS continued to primarily serve rural and

reservation areas. Today, the majority of Native Americans live in urban centers, outside of tribal lands or off-reservation areas with limited urban IHS locations that are severely underfunded. Likewise, Native people who are members of tribes not recognized by the federal government do not qualify for IHS services and health care (Sarche & Spicer, 2008). IHS is contributing to the difficulties Native people have with accessing quality health care and furthermore, exacerbating the extreme health disparities that we see among Native people (Gone, 2004; SAMHSA, 2019; Warne & Frizzell, 2014).

Another issue that complicates the healing process for Native people is navigating the dominant paradigm of western psychiatry and psychology. For example, psychiatry and psychology focus on the way a traumatic event adversely affects a person's mental and physical well-being; whereas, many Native American traditions and perspectives emphasize the ways the traumatic events disrupt a person's mental, physical, environmental, and spiritual life forces (Daniels & D'Andrea, 2007). These different approaches can be confusing for some Native people and can make it difficult for them to open up and address deep seeded, historical and generational wounds. The fear associated with re-traumatization is real; therefore, feeling safe when addressing trauma is paramount. Fergus & Zimmerman (2005), public health researchers, emphasize that for many people the normal way of overcoming and successfully managing the effects of traumatic events is to avoid the potential negative outcomes associated with this risk of being vulnerable. Avoiding the risk associated with being vulnerable has been found to be a component of resilience (Fergus & Zimmerman, 2005).

Integrating Western and Indigenous Knowledge

Research indicates that healing from past adversities and trauma is possible when traditional Native ceremonies are integrated with mainstream psychology (Yellow Horse Brave Heart & DeBruyn, 1998). Some scholars, however, view the integration of western knowledge and Indigenous traditional knowledge as problematic because the conceptual and philosophical models are categorically divergent (Atran 2001, Watson-Verran & Turnbull 2001, Cruiskshank, 2005). Likewise, the power differential ascribed to Indigenous and Western knowledge is highly problematic. Bohesky & Maru (2011) argue that unfortunately the cultural beliefs and practices associated with traditional knowledge must conform to western conceptions about knowledge. Fox et al. (2005) indicate that power differentials can occur when combining western science and Indigenous traditional knowledge and can have unintended and/or undesirable outcomes, particularly for Native people. When combining these two knowledge bases it important that careful consideration is made with the power dynamics in mind (Fox et al., 2005). Alternatively, other scholars view combining these forms of knowledge as a natural progression in understanding one another. The integration of western science and traditional knowledge allows for the preservation of Indigenous ways of knowing which benefits and values both scientists and Indigenous people (Maffi, 2001; Maffi & Woodley, 2010). Unifying scientific and Indigenous traditional knowledge is commensurate with social justice and supports the sovereignty, autonomy and identity of Indigenous Peoples (Bohesky & Maru, 2011).

The Warrior Sprit Movement to Heal Historical Trauma, through Native Health Care Solutions LLC, is a grassroots nonprofit movement that integrates western science about trauma with traditional healing and knowledge to address the many serious problems associated with trauma (Igniting the Warrior Spirit, 2020, May 28). The founder of the Warrior Spirit Movement and contributing author of this chapter is Kenneth G. White Jr, MSW. In addition, Dan Press,

J.D. and Dr. Tami De Coteau, PhD Licensed Clinical Psychologist founded the Roundtable on Native American Trauma Informed Initiatives. The founders of the Warrior Spirit Movement and Roundtable recognize the opposing conceptual and philosophical mindsets of western knowledge and Indigenous traditional knowledge. Table 1 compares the characteristics of western knowledge and medicine with traditional Indigenous Knowledge and healing to clearly show the differences and how they both are useful in certain contexts and combinations. This has been a useful way for the founders to be cognizant of the power dynamics between western and traditional Native knowledge and find ways to integrate these two distinct knowledge bases and move the Warrior Spirit Movement forward in Native communities.

Table 1	
<i>Characteristics of Western Knowledge & Traditional Knowledge</i>	
Western Knowledge & Medicine	Traditional Knowledge & Healing
Science	Spirituality
Linear – point A to point B	Circular & holistic
Psychology	Warrior Spirit
Mental Health Issues	Balance and Harmony
Evidence Based	Unconditional Acceptance
Focus on the mind and behavior diagnosis	Holistic Wellness- focus on physical, mental and spiritual
Prescribe medication	Prescribe ceremony
Provider is Professional Mental Health Provider (psychiatrist, psychologist, licensed clinical social worker)	Provider is a Medicine Man or Woman
Money Driven Industry (Capitalism)	Community Driven Industry (Collectivism)
Evolving Methods and Practices	Century-old, generational practices

The founders have used Table 1 when working with behavioral health and medical teams to incorporate traditional healing as part of the client's treatment that may include referring Native patients to a medicine man/woman healing ceremony (K.G.White, personal communication, 9/25/2020). They have also used this list when discussing the approved providers list for the State Medicaid program in Arizona to include a registered medicine men and woman. It has been useful to find ways to allow a psychologist and a medicine man/woman to support Native clients during individual and/or group therapy (K.G. White, personal communication, 9/25/2020).

The Foundations of the Warrior Spirit Movement

The Warrior Spirit Movement started in 2016 when Kenneth G. White Jr. was the Director of Legislative Affairs for the Tsehootsooi Medical Center in Fort Defiance, Arizona. White Jr. worked with other staff to create a health care model that combines western medicine behavioral health programs, services and therapies with traditional healing approaches. This model incorporates Dine' (Navajo) medicine men and women in the overall approach to healing trauma among Dine' receiving services at the Tsehootsooi Medical Center located in Fort Defiance, Arizona on the Navajo Nation. It is part of the Fort Defiance Indian Hospital Board Inc. (FDIHB) and is founded on health, wellness, and Native tradition. Healthcare services are provided in two facilities to an estimated 47,000 people with the majority of its patient population coming from the Navajo Nation (Fort Defiance Indian Hospital Board, 2020). It considers community health as "a comprehensive, systematic, coordinated approach to affecting long-term behavior change by influencing the community (cultural) norms through education and community organization" (Fort Defiance Indian Hospital Board, 2020).

FDIHB is certified by the Center's for Medicare and Medicaid Services (CMS; Fort Defiance Indian Hospital Board, 2020). On March 28, 2010, FDIHB became a self-determined hospital, which means it is not under the control of the Indian Health Service (IHS) and the community has control of its operation and management (Fort Defiance Indian Hospital Board, 2020). This local control allows the hospital board to incorporate practices that align with the Navajo healing practices and ceremonies. Since leaving the Tsehootsooi Medical Center, White Jr. has devoted his time to fully growing the Warrior Spirit Movement to Heal Historical Trauma.

The Warrior Spirit Movement to Heal Historical Trauma addresses four broad categories of resilience for those who have suffered childhood traumas. First, is to stop the cycle of trauma by preventing it in future generations. Second, is to identify self-care and wellness techniques in the schools and treat Native children early, when their brains are still malleable from the impacts of trauma. Third, is to provide trauma education and treatment for those who have been negatively impacted by past and present traumatic events, such as those suffering from substance use disorder. The last category is to teach resilience to those who have been affected by childhood traumatic events (Press, 2019).

The Warrior Spirit Movement to Heal Historical Trauma embraces the teachings of the Elders and promotes the idea that all human beings have the Warrior Spirit that draws from one's ancestors and resides as internal wisdom (Igniting the Warrior Spirit, 2020, May 28). Acceptance and healing occur when participants respect their own Warrior Spirit as well as honor the different belief systems and ways of life held by others. The use of Indigenous wisdom and healing varies among tribal and/or community members. Some Native people turn to their traditional practices and ceremony as their sole source of intervention. Others have incorporated

western ideas and philosophies along with science and religions in their approach to how they live and deal with trauma. There are other Native people who have not had the opportunity or exposure to come to know their Warrior Spirit or their traditional ways of knowing due to factors such as acculturation, displacement, foster care, adoption, and boarding schools, that have prevented them from gaining this knowledge. The many ways of being are valued and viewed as a Native person's resilience and inner strength. "In the Indian way, some things just are. There is no need to prove to others what you believe to be true. This principle is instilled in the Indigenous way of life from time immemorial. Native people's acceptance of their existence is based upon the teaching of their Elders" (K.G. White Jr. personal communication, 2017).

Based on a person's way of life there are various meanings and understanding of the Warrior Spirit. Regardless of how individuals, communities, and tribal nations interpret the Warrior Spirit, the objective is to identify the Warrior Spirit in one's self and learn to rely on it. The goal of the Warrior Spirit Movement is to help contemporary generations heal from past and present trauma while preventing future generations from suffering from the effects of trauma. Many Native Elders describe the Warrior Spirit as "a vibrant living being that has been present in Indian Country for generations and is the force, healing power, essence and foundation that the Creator gave Native Americans to heal" (Press, 2019, p. 5).

Dr. Anthony Pico, a former tribal Chairman of the Viejas Band of Kumeyaay Indians describes the Warrior Spirit for the Southern California Kumeyaay people by noting that,

the Kumeyaay community values of compassion, empathy, respect, ceremony, kindness, and humility are what has sustained us for over 10,000 years. The Warrior Spirit brings into focus our ancient values that are in direct opposition to settler colonialism that promotes the individual over community. The concept of the individual eventually

divided us. The Warrior Spirit is our patron saint we pray to; that will heal the trauma of the past that has been endured for hundreds of years (A. Pico, personal communication 9/26/2020).

Dr. Pico says that the Warrior Spirit is lighting the pathway to encourage our people to try new healing modalities that is providing hope to the Kumeyaay people. “Our belief is the Warrior Spirit, with the help of our God will deliver us from the agony of trauma beginning now and into the next several generations. The pathway to healing for the Kumeyaay through the Warrior Spirit has already begun” (A. Pico, personal communication 9/26/2020).

Tami DeCoteau, a member of the Mandan, Hidatsa, Arikara Nation, describes her Tribe’s definition of the Warrior Spirit as active, vibrant courage and full of hope. “Our traditions teach us that our bodies are manifestations of spiritual energy that connects us with all other energies in the universe. Tapping into our body and how we feel enables us to access our inner wisdom, which is much greater than our intellect, as well as the corresponding universal mind and collective strength” (T. DeCoteau, personal communication, 9/27/2020). The Warrior Spirit is innate masculine wisdom, separate from gender constructs and is contained within men and women. It originates from the heavens, is upward moving, and views obstacles as opportunities for growth. The Warrior Spirit acknowledges that the cause is greater than the self. When properly balanced with feminine energy, the Warrior Spirit is both fierce and loving, creating health within us and around us. “While westerners define warrior as a person engaged in warfare, our tribal traditions teach that the Warrior Spirit is our innate and collective Indigenous wisdom. To heal is to leave our wounding behind; we cannot create healthy people and communities if we continue to hold on to the self-destructive beliefs about ourselves and others” (T. DeCoteau, personal communication, 9/27/2020).

Through prayer, ceremonies, and the life-long input and advice received from the Native Elders, Kenneth G. White Jr., one of the authors for this paper, a member of the Navajo Nation, and the founder of the Warrior Movement to Heal Historical Trauma has respectfully articulated what the Warrior Spirit means in the following poem:

All Native people have the Warrior Spirit within themselves
It is a gift from God Almighty
Some people recognize they have it, some don't
Those that do, male or female, are true Warriors in Native society

The Warrior Spirit is a physical, mental, and spiritual
state of being and Native way of life.
It unconditionally recognizes, honors
and embraces one's Native essence; identity
and historical and traditional foundation

The Warrior Spirit is an intrinsic, all encompassing, embedded
character, behavior, and spiritual way of humbling, healing and empowering
oneself through the recognition, awareness, and application of
self-respect, and the prayers and traditions of our ancestors

The Warrior Spirit is a universal and unwavering duty and responsibility
to meet the needs and ensure the wellness
of Native people and Mother Earth
as defined by the Great Spirit from the beginning of time, to today, and in the future

The Warrior Spirit never sleeps or rests

It is always awake, vibrant, and ready to take on any new challenge

The Warrior Spirit is righteous and full of grace and power

The Warrior Spirit never gives up until the goal is completed

Find, embrace, and celebrate the Warrior Spirit within you (Igniting the Warrior Spirit, 2020, May 28).

Implementing the Warrior Spirit Movement

With a call to action from Native American tribes and communities, the Warrior Spirit Movement to Heal Historical Trauma held conferences in 2018 focused on integrating trauma-informed approaches with healing ceremonies in Native communities. The primary goal of the conferences was to educate Native communities about healing from historical, intergenerational, and present day trauma. A trauma-informed approach acknowledges “the widespread impact of trauma and understands the potential paths for recovery; recognizes the signs and symptoms of trauma in clients, families, staff, and others involved with the system; and responds by fully integrating knowledge about trauma into policies, procedures, and practices, and seeks to actively resist re-traumatization” (Substance Abuse and Mental Health Services, 2014, p. 9).

The “Calling upon the Warrior Spirit” conferences have offered presentations and ceremonies from health care professionals, scientists, and traditional healers within the tribal communities about approaches to healing through holistic, culturally sensitive programs, services, and systems (Igniting the Warrior Spirit, 2020, May 28). The Warrior Spirit conferences, the website, and handbook inform and support participants to establish a trauma-informed team within their community to address historical and current trauma. There is

widespread acknowledgement that each tribe and community is unique and a one-size fits all approach will not work (Press, 2019). Therefore, when the founders of the Warrior Spirit Movement are collaborating with tribes and Native communities, they utilize a trauma-informed model that acknowledges the importance of buy-in and support from the tribal leaders and council in order to address trauma within the community (Press, 2019). The Warrior Spirit founders help to develop a trauma-informed team of community members to work with institutions in the community, such as the schools, the courts, law enforcement, housing organizations, workforce development, Tribal Employment Rights Office (TERO), and Elder councils to identify trauma-informed strategies that meet the values and needs of the various institutions (Press, 2019). The trauma-informed team also works jointly with the Tribal and/or community Native leaders and council while assuring that the Native institutions are reinforcing one another and building resilience across and within the entire Native community (Press, 2019). Having a trauma-informed team is vital for pursuing sustainable trauma-informed care within Native communities.

Through activities, such as conferences and collaborating with other tribes to address trauma, the founders felt it was important to develop common group norms that are extensions of Indigenous wisdom and leadership. They practice these norms when engaging in discussions, planning, and executing the Warrior Spirit conferences and tribal collaborations. They are:

1. Honor and respecting our ancestors;
2. Hold the advice and guidance from the Elders in the highest regard;
3. Operate using a flat hierarchy, meaning that there is no one leader and collective decision making is the norm;
4. Work collaboratively to build consensus;
5. Make decisions and problem solve using spiritual, ceremonial, and environmental foundations;

6. Listen to one another. Do not dictate;
7. Do not impose an artificial timeframe or deadline;
8. Hold unconditional respect for tradition, culture, language, and history.

The use of these norms in meetings allows participants, Native and non-Native alike, to open their hearts and allow their Warrior Spirit to guide them.

Moving Forward

Various Native communities have been working with the support of the Warrior Spirit Movement to address trauma in their communities while building resilience. In April 2018, the Gila River Indian Community in Sacaton, Arizona held the first Warrior Spirit Conference (Igniting the Warrior Spirit, .2020, May 28). This event had over 100 participants and 23 presenters. In October 2018, the Viejas Band of Kumeyaay Indians near San Diego, California held the second conference and ceremony event (Igniting the Warrior Spirit,2020, May 28.). This event had over 350 participants and 45 presenters from throughout the country. After this conference, the Kumeyaay formed a Warrior Spirit tribal committee consisting of several members that involve tribal Elders in the future planning sessions. The focus of the Kumeyaay Warrior Spirit committee is to support youth and parents with developing culturally relevant programming to develop positive parenting skills (A. Pico, personal communication, 9/26/2020). In April 2019 the Navajo Nation had a Warrior Spirit Conference with 150 participants and 32 presenters (Igniting the Warrior Spirit, 2020, May 28.). Then as a follow up from the initial meeting at the Gila River Indian Community, the Navajo Nation in Window Rock, Arizona had a held a meeting on September 2019 (Igniting the Warrior Spirit, 2020, May 28.).

Current projects include, collaborating with the Leupp Elementary School, located in Leupp, Arizona on the Navajo Nation and the Karyn Purvis Institute of Child Development,

Texas Christian University to address trauma in an elementary school setting. The plan is to develop and implement a holistic healing model that combines Indigenous practices with Trust-Based Relational Intervention® (TBRI) at this elementary school setting (Karyn Purvis Institute of Child Development, 2020). It is called the Dine' Trauma Project with the goal to support students with learning wellness skills at an early age and to begin address their trauma and heal, as they grow older. This new partnership and action by the Warrior Spirit Movement, the Karyn Purvis Institute of Child Development, and Leupp educators intends to recognize and inspire students, teachers, and the community to celebrate their identity, culture, languages, history, elders, and resilience through an educational model of self-care, wellness and healing.

Future Warrior Spirit Conference and Ceremony events are in the planning stages to be held in 2021 and 2022, locations to be determined. Archsol, an architectural firm in collaboration with Native Health Care Solutions, LLC drafted a rendering of a Traditional Healing Circle model with the goal of building this in tribal locations. This holistic Traditional Healing Circle model incorporates traditional services (medicine men/women; sweat lodges, talking circles, healing ceremonies) with behavioral health departments serving Indigenous populations. The model complements the work of psychologists and psychiatrists providing care, one on one counseling, and group therapy to patients experiencing trauma-related conditions. There are also ongoing plans to host a virtual learning conference that focuses on developing trauma-informed care parenting skills as well as educate Native high school and college students to improve their self-care and wellness skills as it relates to trauma. Lastly, the Warrior Spirit Movement to Heal Historical Trauma plans to create a documentary film in 2021 featuring individuals involved with the Warrior Spirit Movement to Heal Historical Trauma describing their experiences with

developing and implementing trauma-informed approaches in rural and urban settings and tribal communities.

Conclusion

This chapter focuses on the grassroots nonprofit Warrior Spirit Movement to Heal Historical Trauma, which is committed to stopping the cycle of trauma, healing and strengthening resilience in Native communities by combining traditional knowledge and western science. The integration of Indigenous traditional knowledge and scientific knowledge is thought by some to be a difficult endeavor to execute because of their conflicting conceptual and philosophical premises. However, the founders of the Warrior Spirit Movement, along with others believe that combining the two knowledge bases is an approach that would preserve Indigenous ways of knowing while also supporting the sovereignty and identity of Native people. This Movement embraces the teachings of the Elders and promotes that all human beings have the Warrior Spirit, which some call internal wisdom informed by one's ancestors. The primary objective is to identify and rely on the Warrior Spirit within because it is a source of power from which one can heal. Indigenous resilience and healing is a dynamic process that is fluid and flexible, which enables respect and honor towards the many ways in which Native people and communities cope with and heal from trauma. The four overarching categories of resilience that the Warrior Spirit Movement focuses on are: (1) stopping the cycle of trauma by helping Native people and communities understand what it is and how to prevent it with future generations; (2) identifying traditional and western ways of wellness for Native children and teaching them self-care; (3) providing trauma education and treatment to adults who have been negatively affected by past and present day trauma; and (4) strengthening the resilience of Native people and communities. From 2018 to present, four Warrior Spirit Movement conferences have been held

in different Native communities to address trauma. Currently, there are collaborations with an elementary school to implement a holistic healing model that combines Native culture and practices with an attachment-based, trauma-informed intervention to meet the needs of Native children. Lastly, future plans entail building the model of the integrative Traditional Healing Circle in a tribal community that would assist all Native people in their path toward healing and resilience.

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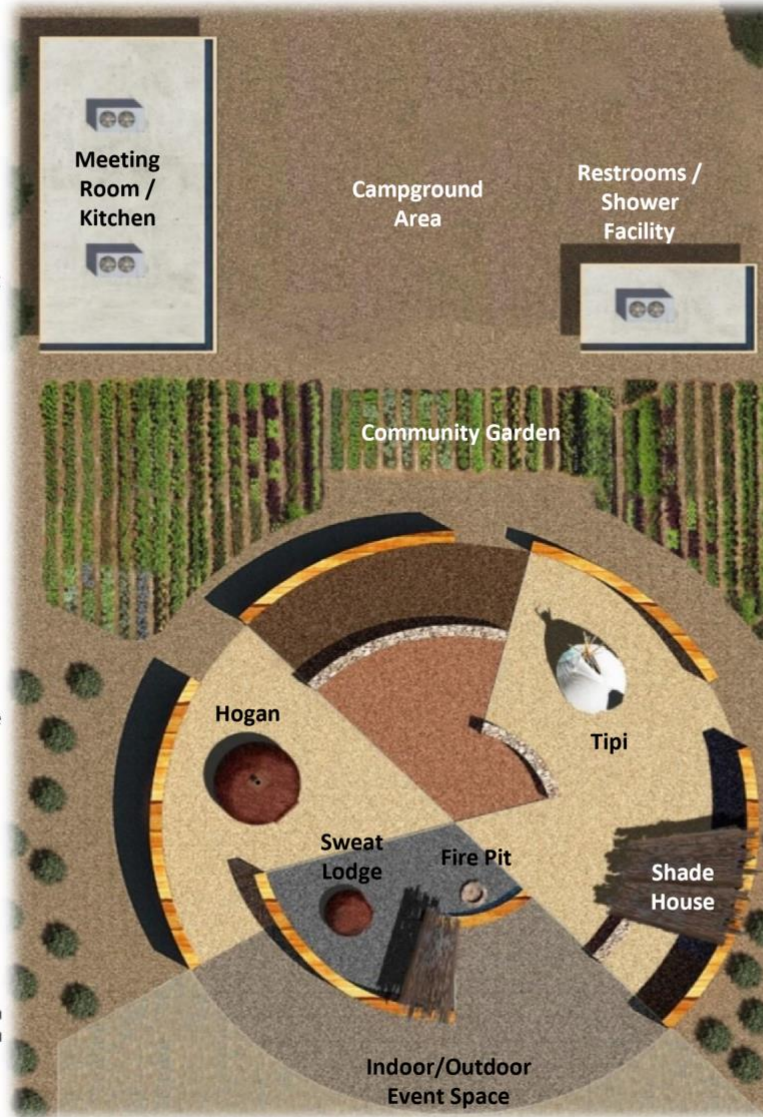
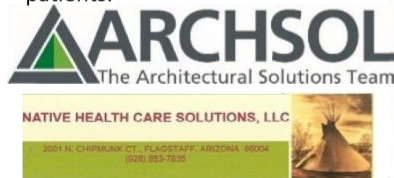
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TRADITIONAL HEALING CIRCLE WITH HEALTH CENTER

The design concept may be developed as a Health Center Campus with a behavioral health facility (see right side images) or as a Stand-alone facility with site specific amenities (see center image).

Traditional Healing Circle
Construction Cost: The Architect's Conceptual Opinion of Probable Cost of Construction ranges between \$400K-\$900K. **Behavioral Health Building Construction Cost:** The Architect's Conceptual Opinion of Probable Cost of Construction is estimated +/- \$20M. The cost range may vary depending on the size, scope and quality of materials and construction required to represent your unique needs and desire for a Traditional Healing Circle and/or Behavioral Health Building. These costs will also be affected by code requirements as specified by the authority having jurisdiction over the construction project, i.e. Building Safety Division. Additionally, project soft costs and land acquisition are not included in the estimate. Initial construction costs will be offset by annual third party reimbursement for services rendered to eligible patients.



Design Concept:

The specific intent of this design is to combine western medicine and traditional healing into a service and facility for Native American populations.

Traditional Healing Features:

- Hogan
- Sweat Lodge
- Fire Pit
- Circular Holistic Design
- Tipi
- Shade House
- Community Garden
- Site Specific Amenities



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