



Safe, Sacred and Sovereign

SEXUAL ASSAULT
Intervention
- WORKBOOK -

Trauma Healing Informed Advocacy Response

**Washington State Native American
Coalition Against Domestic Violence
& Sexual Assault**





Safe, Sacred, and Sovereign

SEXUAL ASSAULT Intervention

- WORKBOOK -

Trauma Healing Informed Advocacy Response

Washington State Native American Coalition
Against Domestic Violence & Sexual Assault



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sayu'ʔ wəy



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sayu'ʔ wəy is the breath that moves you forward in life.

When you are a victim, and you are worn down and tired and want to give up . . .

When you are not getting your needs met . . .

sayu'ʔ wəy comes into your life and gives you the strength to move forward and make a change.

Dee Koester, M.S.
Founder & Executive Director

Reach Out to Us

WomenSpirit Coalition

526 N. 5th Avenue
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WHO WE ARE

WomenSpirit envisions a nation where Native women are treated with honor and respect, where she is protected under the law and her personal sovereignty is never compromised.

WomenSpirit is the official Department of Justice and Office on Violence Against Women Tribal Coalition. We serve the needs of tribal programs and provide direct services to those victims that tribal programs do not/cannot serve through its program areas.

WomenSpirit is the subject matter expert on matters related to ending violence against AI/AN women and their families. We provide assessment and evaluation of Tribes/Tribal programs relating to domestic violence, sexual assault, stalking, dating violence, and sex trafficking.



Pushing Up the Sky Together

The world today is a very different place for Native women then it was a long time ago before rape, abuse, prostitution, and trafficking.

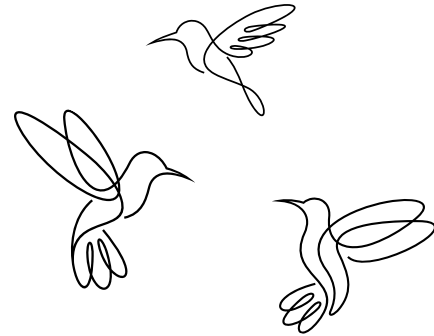
To a victim or survivor of sexual assault, the sky may feel dark and heavy on the soul. Slumped over from generational suffering, they carry the guilt and loneliness of walking in darkness and the shame of knowing they are not living in a good way.

Then a small voice within says, “I need help pushing up the sky.”

In the Coast Salish story, ‘Pushing Up The Sky,’ a small girl and the smallest of birds come forward with hope for the possibilities, to seek out wisdom, to gather people, and to use resources to solve a problem together.

This intervention workbook is a way to push up the sky together, to lift up our sisters so they can go forward with honor, respect, and forgiveness.

It is our culture specific practice of hope. yəhəw! yəhəw! yəhəw!



TOPIC ONE: TRAUMA



WESTERN ORIGINS



The word 'trauma' (trow-mah) comes from a late 17th-century Greek word for wound. In the 1690s, it referred to a physical injury or defeat in a battle or war context. It meant harm that came to a person through failure. At the turn of the 19th-century physicians used it in a psychic sense to describe a disturbing event causing extreme stress.

Individual trauma results from an event, series of events, or set of circumstances experienced by an individual as physically or emotionally harmful or life-threatening with lasting adverse effects on the individual's functioning and mental, physical, social, emotional, or spiritual well-being.

Individual trauma is an event or circumstance that can result in:

- physical harm
- emotional harm
- and/or life-threatening harm

Trauma has lasting adverse effects on a person's mental, physical, emotional/social, and spiritual well-being.

Source: <https://www.samhsa.gov/trauma-violence>



TOPIC ONE: TRAUMA



INDIGENOUS ORIGINS

Historical trauma is trauma experienced by a specific cultural group that has a history of being systematically oppressed. The term “historical trauma”, first introduced by Dr-Maria-Yellow-Horse Brave Heart is described as a “cumulative emotional and psychological wounding” from massive group trauma across generations."

Generational trauma (also known as inter-generational trauma) refers to trauma that is passed down through generations in families and can also be seen in societies. If an ancestor within the family has experienced extreme and prolonged stress from trauma, that stress from the first generational family member passes down through the family history.

Collective trauma refers to a shared traumatic event(s) that involve large groups of people and can be transmitted across generations and communities. Families may share collective traumatic events in addition to entire societies. Natural disasters, war, genocide, slavery, famine, pandemics, recession, acts of terrorism, and community violence are examples.



TOPIC TWO: HEALING

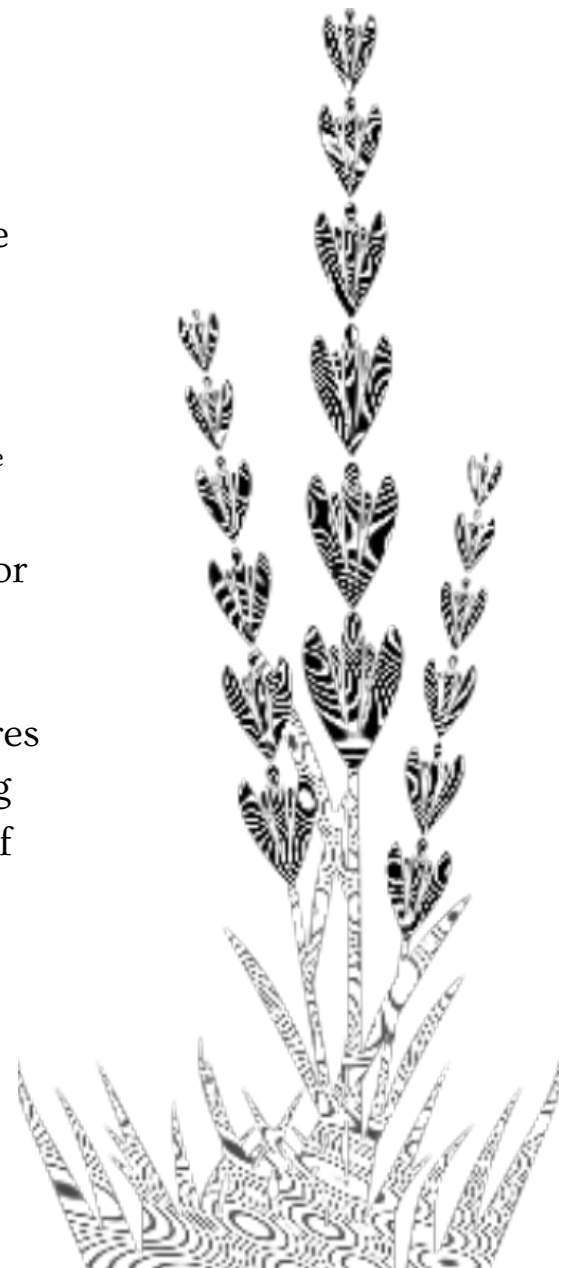
▶ THE SOUL WOUND



A return to traditions, languages, ceremonies, principles, laws, and values. Becoming multicultural people and full citizens of both mainstream society and ancestral ways. Healing is sovereignty -- over individuals first before over ourselves collectively. The Red Road to Welbriety. White Bison, Inc.

In indigenous ways of knowing we know that becoming whole means to be in balance mentally, emotionally, physically, and spiritually. In tribal languages when we translate the word 'heal,' most often it means "to feel good." Healing is a personal cleansing of things that no longer serve us in a good way. Being Trauma-Healing Informed. Native Wellness Institute.

The Indigenous view of a so-called disease or illness is an imbalance of the soul, a disconnection of meaning, of purpose, of essence. To have a sacred experience requires a balance of our feminine capacity-- valuing the individual: the intuitive, the character of the person, a sacred being living on sacred ground connected to Kumukahi, the One Source. Na'auao Ola Hawaii: Hawaiian Principles and Practices of Being Well. Dr. Maka'ala Yates.



TOPIC TWO: HEALING



BALANCE & CEREMONIES

Native people live by natural law. **Natural law** is based on **balance** having nothing to do with authority, the government, or theory. We take only what we need and use all of what we take. Settler colonialism disrupted Native people's balance. It brought the energy of the spirits of greed and violence.

These spirits of colonial structural violence are transmuted from generation to generation through the residual energy of unresolved historical trauma. It is expressed in Native people as guilt, shame, anger, and depression and is acted out in addiction, domestic violence, abuse, suicide, and other self-harming spirits of **imbalance**.

Native worldview holds that life is **sacred**. When a person commits acts that go against the sacred, imbalance occurs. Native people have **ceremonies** to harmonize imbalances. Burning sage is an important spiritual practice that connects Native people to their heart-center, feelings, empathy, and forgiveness. It transitions ceremonies back into their lifeworld.

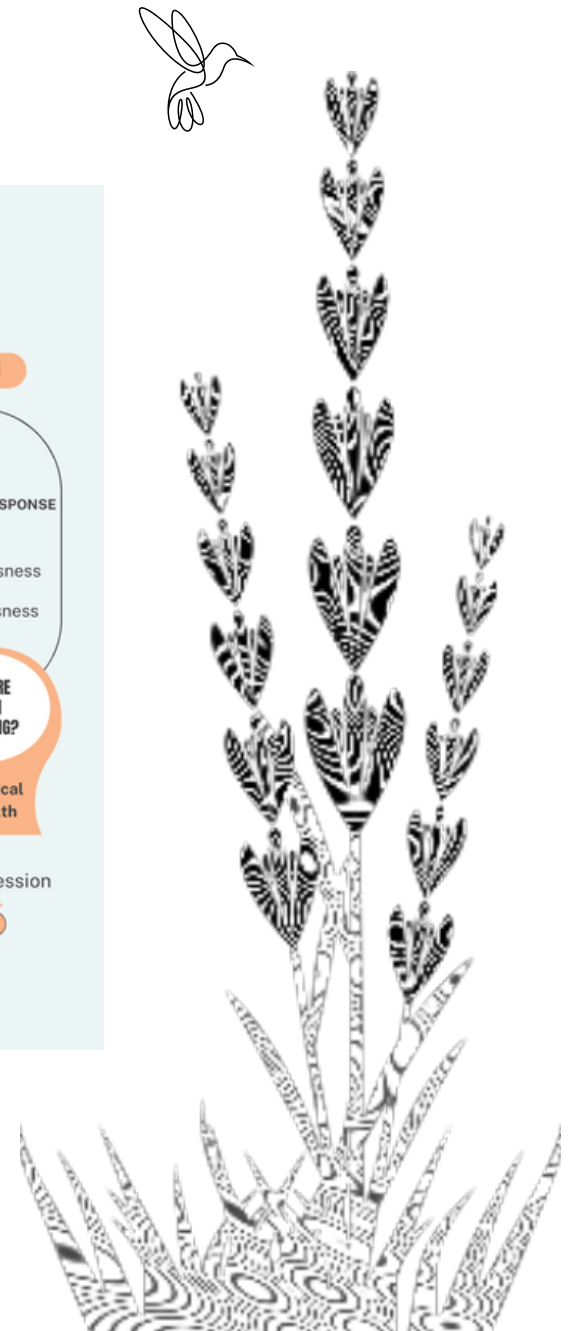
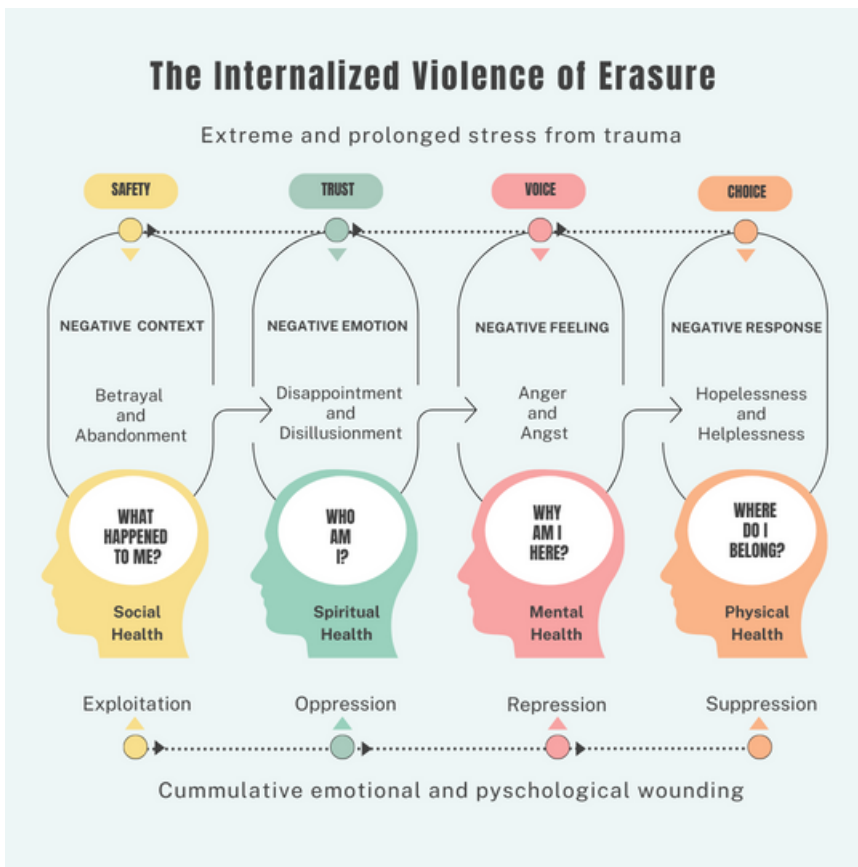
Source: Healing the Soul Wound. Trauma Informed Counseling for Indigenous communities. Eduardo Duran. (2019).



TOPIC TWO: HEALING

▶ INTERNALIZED VIOLENCE

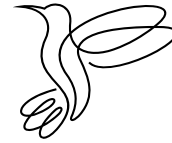
Empowering others using a [Trauma Healing Informed Advocacy Response](#) is having a deeply reflective understanding of the internalized violence of erasure from a psychological, emotional, indigenous, historical, generational, and collective perspective--a wounding down to the level of being.



TOPIC THREE: ADVOCACY RESPONSE



UNDERSTANDING IMPACT



Trauma Informed

Having a keen understanding of trauma and its impact on the indicators of thoughts, emotions, actions, and behaviors so as not to 're-traumatize' self and other people. Being trauma informed includes having a basic understanding of the brain, trauma wounds, and symptoms.

Healing Informed

Having a keen understanding of individual and collective historical and generational trauma and its impact on the characteristics of identity, purpose, and sense of belonging. Being healing informed includes doing ongoing personal work on your own trauma to become whole.

Advocacy Response

Being trained to recognize the indicators and characteristics of trauma to direct an individual to appropriate people and resources with expertise to provide support, treatment, and healing.



TOPIC THREE: ADVOCACY RESPONSE



UNDERSTANDING NATIVE-SPECIFIC CONTEXTS

Rehumanizing

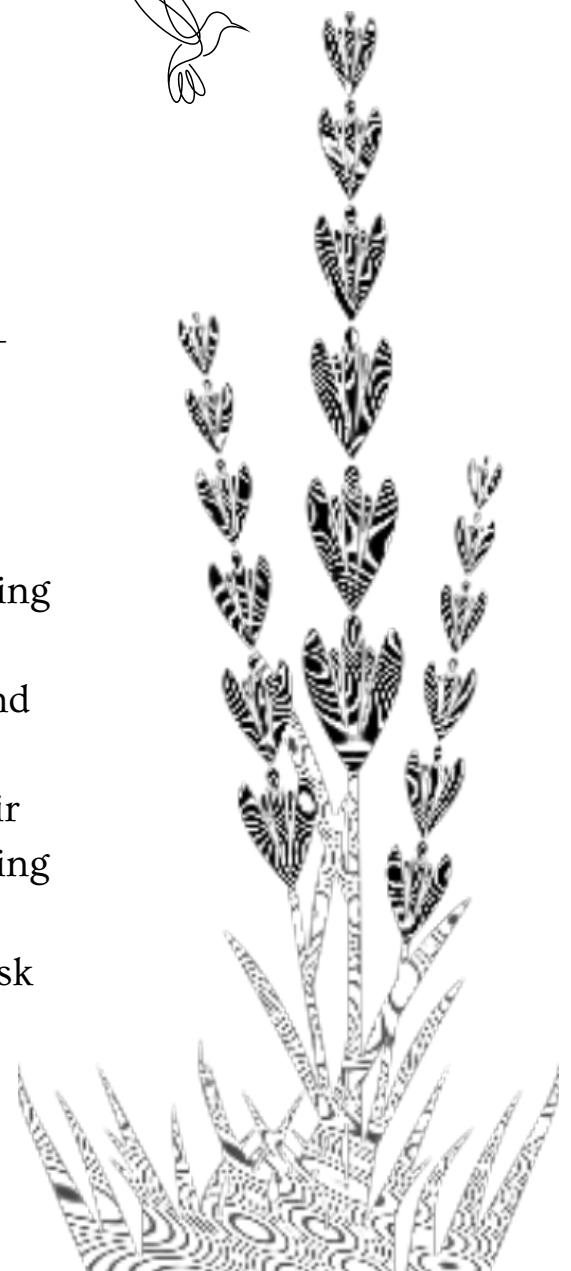
Being trauma informed is acknowledging colonial acts of genocide in concert with enduring structural violence as it serves to rehumanize Native people and give validity to their pain and grief.

Regenerating

Being healing informed is acknowledging the interconnectedness of historical loss to mean the complex and major source of grief experienced by Native people associated with the loss of ancestors, other-than-human relatives (land, plants, animals, waters), and culture.

Restorying

Using an advocacy response is acknowledging that settler colonialism continues to use structural violence, such as racism, laws, and predatory forms of resource extraction, to eliminate Indigenous people, replacing their societies with a dominant society, subjugating them to remove their political threat, and putting them at higher intergenerational risk for drug and alcohol use, suicide, sexual abuse, and depression.



TOPIC THREE: ADVOCACY RESPONSE



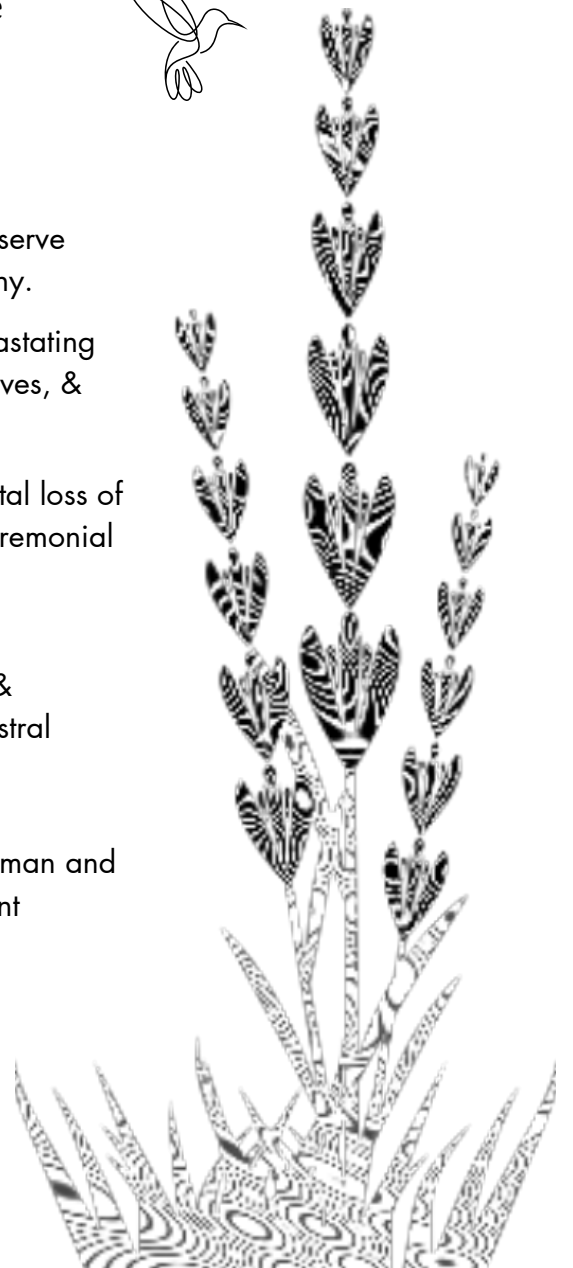
UNDERSTANDING GRIEF & LOSS

Transposition

In the aftermath of historical trauma is the lingering pain and grief that is unresolved in the collective memory of Native people and is transposed as part of the lived experience of each generation. It is a deep philosophical disorientation of living in the past and present simultaneously.



Native-Specific Contexts



Source: What Does It Mean to Heal from Historical Trauma?
Natalie Avalos, PhD. (2021). AMA Journal of Ethics.

TOPIC THREE: ADVOCACY RESPONSE



CULTURE SPECIFIC MECHANISMS

Cultural Competence

Acknowledging that culture is the mechanism through which people learn how to be in the world, how to behave, what to value, and what gives meaning to existence. Cultural competence is having a foundational understanding of the expectations, actions, interactions, and meanings of care.

Cultural Adaptation

A systematic, thoughtful method applied to an evidence-based practice that involves reviewing and changing the structure of a program or practice to more appropriately fit the needs and preferences of a particular cultural group or community.

Culturally Safe

Care and outcomes are defined by an individual's and their community's measures, activities, and progress toward resolving health disparities, achieving equity, and experiencing social justice.



TOPIC THREE: ADVOCACY RESPONSE



BRAIN SPECIFIC IMPACT & SUPPORT

Triune Brain Dis-Ease

Trauma is not a disease but a dis-ease in our triune brain consisting of three integral parts. These parts are activated by a perceived life-threatening situation.

- Reptilian Brain (Instinct - Identity)
- Mammalian or Limbic Brain (Emotion - Belonging)
- Human or Neo-Cortex Brain (Thought - Purpose)

Reptilian Brain

OUR 'PRIMAL' BRAIN. Here is the location of our instinctual roots. Its focus is not just 'How Do I Survive' but also Who I Am. It not only tells us when to run, fight, or freeze but also that 'I belong' here. It is oriented to the present and houses the basic drives of self and family preservation.

Support Inner
Knowing
and Identity.



TOPIC THREE: ADVOCACY RESPONSE



BRAIN SPECIFIC IMPACT & SUPPORT

Mammalian Brain

OUR 'LIMBIC' BRAIN Here is the location of our feeling' brain. Its focus is not just Am I loved? Am I safe? but also Why I Am Here. It not only helps us process pleasant and unpleasant experiences but also that we belong here together. It is oriented to the past and present and aides the connectivity of relationships.

Support Emotion
and Sense of
Belonging

Human Brain

OUR 'NEW' BRAIN Here is the location of our thinking brain. Its focus is not just 'What Can I Learn' but also Where I Am Going. It not only executes how we think, speak, and perceive but also drives how we move forward in life. It is oriented to the past, the present, and future to initiate a vision for interconnected life.

Support
Contribution
and Purpose

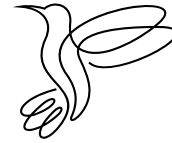
Source: Waking the Tiger: Healing Trauma.
PeterA. Levine, 1997.



TOPIC FOUR: TRAUMATIC RESPONSE



DIAGNOSTIC SYMPTOMS FROM
IMPACT TO BRAIN.



- **Concentration** – more difficulty concentrating than before the trauma.
- **Memory** – can't call up from history.
- **Learning** – can't take in information to utilize.
- **Repetitive thinking** – fixated, loop.
- **Anger** – express anger more often, out of sync with stimulus.
- **Negative worldview** – victim; no one cares, hopeless and helpless.
- **Hypervigilant** – waiting for something bad to happen.
- **Sleep** – difficulty falling and staying asleep, nightmares.
- **Immune system** – prone to sickness.
- **Dissociation** – don't feel like they fit in the world; like an alien, disconnected self, emotions, body.
- **Detachment** – withholding emotions because don't want to hurt or be hurt.
- **Depression** – lack of motivation.

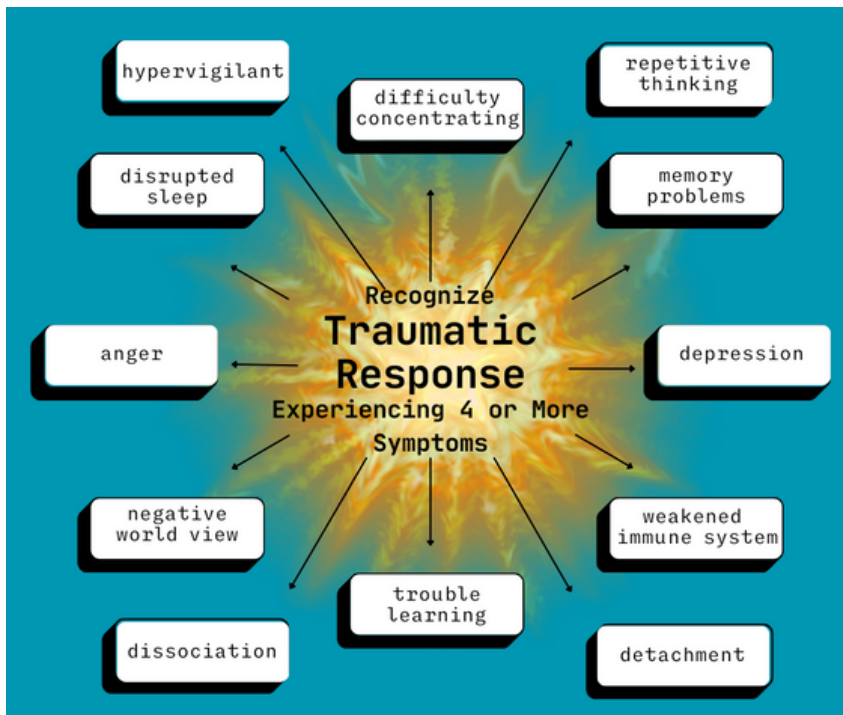
Source: PTSD and DSM-5. U.S. Department of Veterans Affairs.



TOPIC FOUR: TRAUMATIC RESPONSE



DIAGNOSTIC SYMPTOMS FROM
IMPACT TO BRAIN.



Practice check

Draw a line to match the diagnostic symptom with the part of the brain impacted.

Symptom

Trouble Learning

Hypervigilant

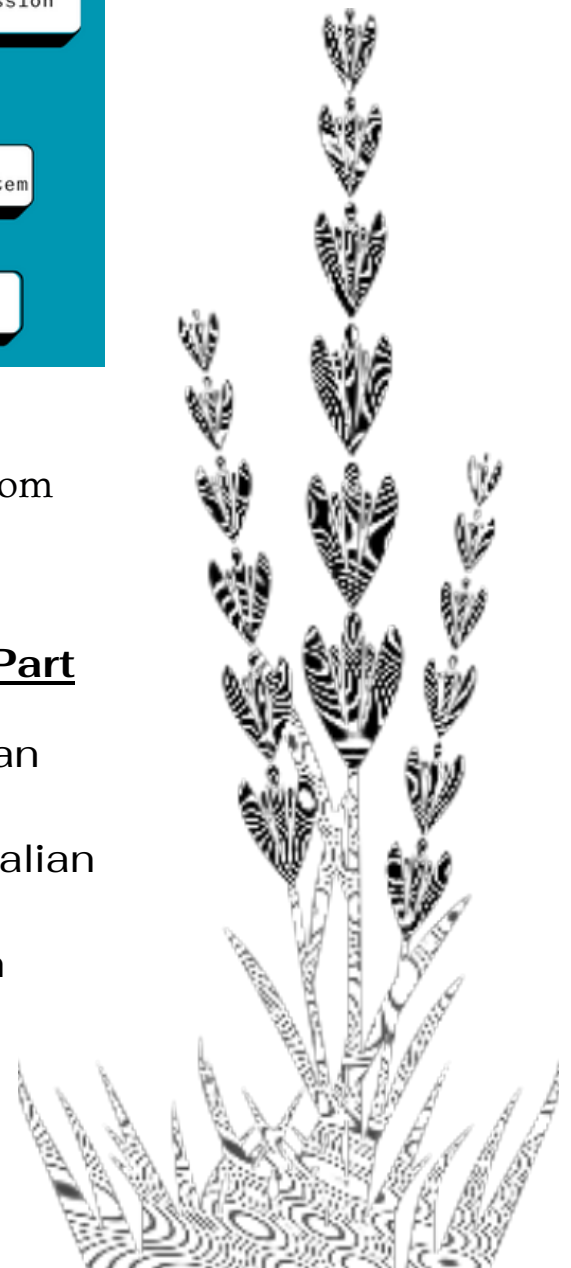
Negative Worldview

Brain Part

Reptilian

Mammalian

Human



TOPIC FOUR: TRAUMATIC RESPONSE



INTERNALIZED VIOLENCE FROM IMPACT TO BALANCE.

- **Unresolved grief** – ignoring the reality of pain, withhold feelings, deny issues.
- **Regret** – expectations not met, feelings of loss or missed opportunity internalized.
- **Loss and hurt** – overcompensate, control everything, overbearing parenting.
- **Guilt** – blame self for behaviors of others, feel 'I' am the cause of trauma.
- **Anger/Rage** – accept blame, fear of conflict/expressing anger/rage, isolating.
- **Chronic negativity** – poor self-image, difficulty receiving positive feedback.
- **Mistrust** – people are unreliable, fear of being let down, no one can take care of me better than me.
- **Fear** – can't relax/have fun; all about survival, incompetent, an 'imposter.'
- **Avoidance** – compulsive behaviors and addictions to resolve grief and pain.
- **Disconnection** – recreate painful experiences of the past in relationships.
- **Abandonment** – fear end of relationship.
- **Shame** – feeling unworthy to be alive.

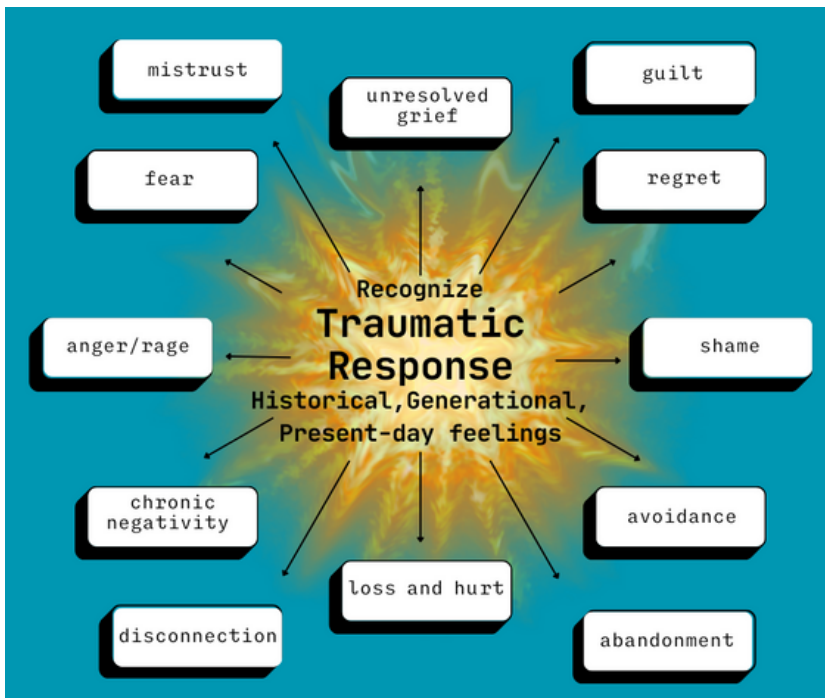


Source: Being Trauma and Healing Informed.
Native Wellness Institute.

TOPIC FOUR: TRAUMATIC RESPONSE



INTERNALIZED VIOLENCE FROM IMPACT TO BALANCE.



Practice check

Draw a line to match the internalized way with the part of the brain impacted.

Symptom

Shame

Chronic Negativity

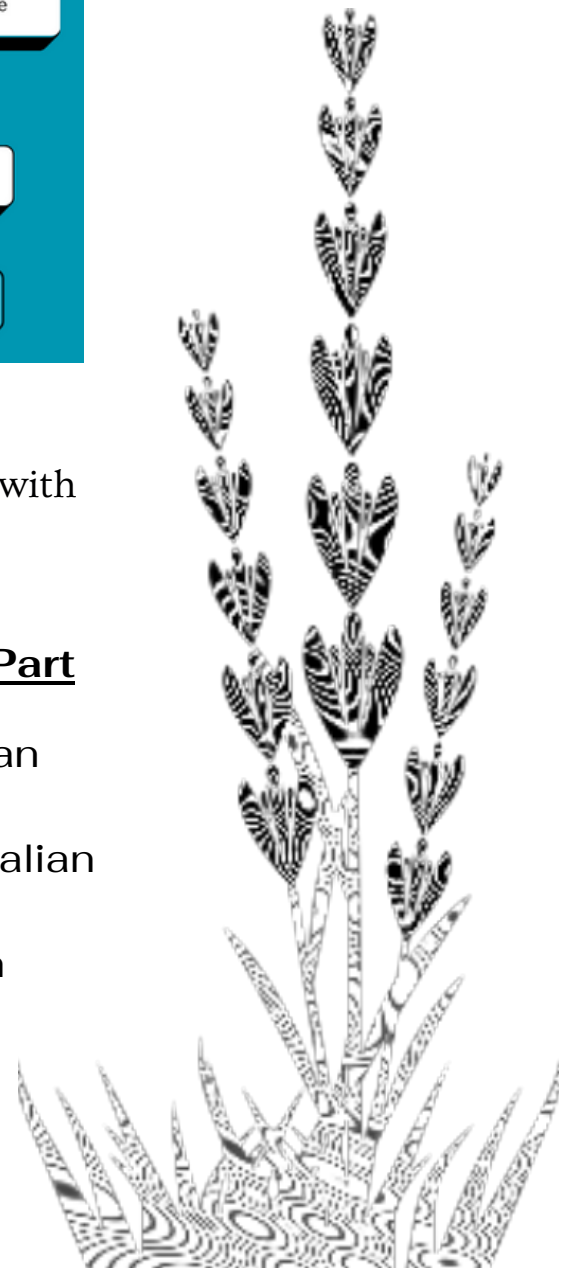
Fear

Brain Part

Reptilian

Mammalian

Human



TOPIC FIVE: EMPOWERING



TRAUMA HEALING INFORMED ADVOCACY RESPONSE

Story Development

Empowering involves listening to help people develop a rich narrative that maps what's going on in their mind that is resulting in their behaviors. It is assisting personal storytelling.

CONTEXT: What Happened to Me?

Thinking

Empowering guides a person to discover or explore what's happening on the inside.

EMOTION: Who Am I? What is My Contribution?

Language

Empowering listens for the language map that connects thinking to behavior.

FEELING: Why Am I Here? Am I Safe?

Behaviors

Empowering guides a person to discover or explore what's happening on the outside.

RESPONSE: Where Do I Belong? How Do I Survive?



TOPIC FIVE: EMPOWERING



TRAUMA HEALING INFORMED ADVOCACY RESPONSE



Advocate's Contribution

The contribution that an advocate makes to the healing process is to be a 'guide on the side', 'facilitator,' or 'cheer-leader.' You are a coach.

Guidance Not Therapy

Coaching is a co-partnership of flexible and adaptive agreements and expectations.

Present and Future Focused

Coaching is a strategy to help people move forward. yəhaw! To proceed.

Emphasis on Social Development

Coaching provides support to access resources that help people manage stress, build resiliency, and strengthen their commitment to goal attainment.

A Trauma Healing Informed Advocacy Response helps “Push Up the Sky!

Source: The NLP Practioner Manual. Peter Freeth, 2011.



TOPIC FIVE: EMPOWERING



TRAUMA HEALING INFORMED ADVOCACY RESPONSE

4 Issues of Traumatic Response

Empowering Native people with trauma involves being able to recognize the four main issues of traumatic response.



Lack of Control

It happened suddenly without warning or unexpectedly.

OPPRESSION: Spiritual Health (Trust)

Lack of Safety

It happened violently or forcefully.

EXPLOITATION: Social/Emotional Health (Safety)

Not Being Heard

It was continued because there was no support after it happened.

REPRESSION: Mental Health (Voice)

Restricted Movement

It was continued through control and confinement.

SUPPRESSION: Physical Health (Choice)



Source: Understanding Trauma and Trauma Informed Responses. Justice Clearinghouse, 2022.

TOPIC FIVE: EMPOWERING



TRAUMA HEALING INFORMED ADVOCACY RESPONSE

Traumatic Response

The traumatic response is the meaning and value given to the traumatic event.

Meaning



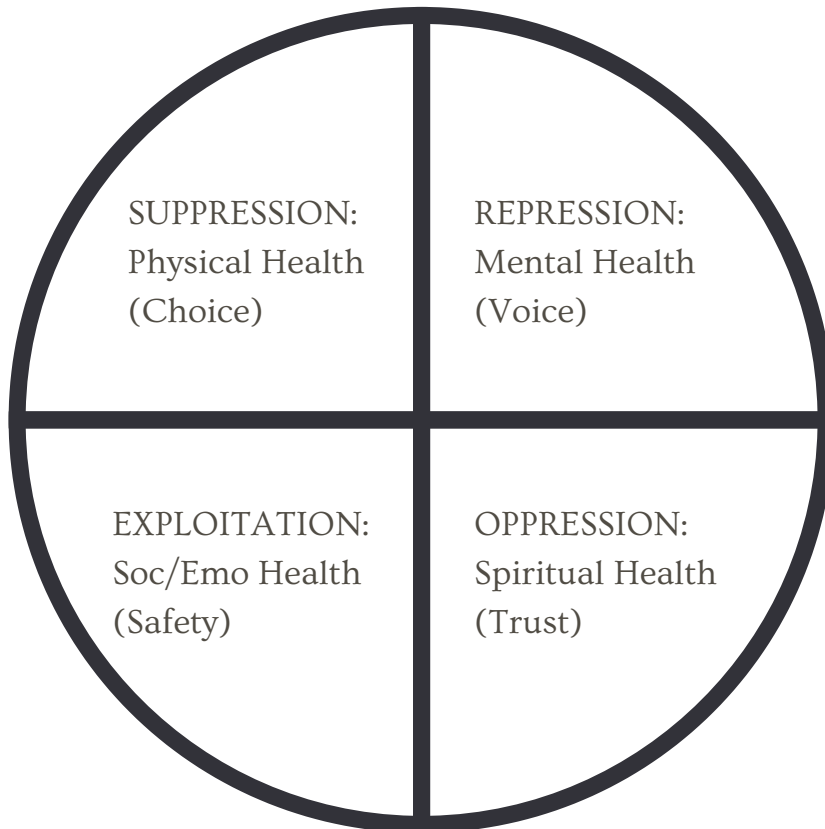
Value



SUPPRESSION: Physical Health (Choice)



Internalized Violence/Impact to Balance.



APPLICATION: TALKING CIRCLE



TRADITIONAL PRACTICE OF
HELPING & HEALING



Talking Circle

An indigenous traditional practice of coming together for a special purpose.

Listening Practice

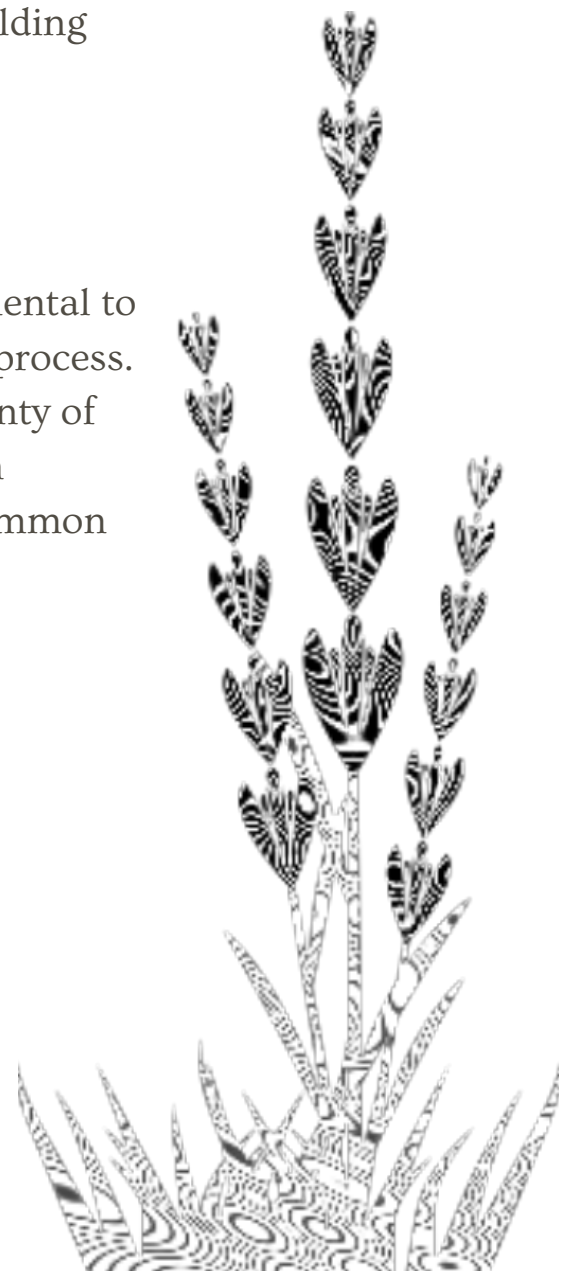
A speaker's staff assured that only one woman or man who held it could talk. The person holding the stick spoke until done while all others listened in silence.

Consensual Decision Making

The cultural value of patience was fundamental to Northwest Indian tribes' decision making process. Based on shared values about the sovereignty of the individual, consensus building through education, not confrontation, became a common traditional practice.

Our Talking Circle Represents

- Harmony instead of Power
- Cooperation and Patience instead of Competition
- Privacy instead of Control
- Speaking Gently and Slowly instead of Loudly and Fast



APPLICATION: TALKING CIRCLE



TRADITIONAL PRACTICE OF HELPING & HEALING

Talking Circle

Our forum for expressing thoughts and feelings in a context of complete acceptance.

'Using Time' Practice

An important traditional Coast Salish practice to healing conflict is allowing time, or waiting period, before making changes at a personal level so that attitudes and perspectives subside.

Speaking 'Good Words'

Another common practice is the speaking of 'good words.' Traditionally, an elder or talented counselor with a spiritual gift for healing was sought out during the waiting period. This person helped to 'lift troubles' and 'calm things down.'

Our Talking Circle Improves

- Empathy and Listening Skills
- Self-Awareness and Deep Reflection
- Sense of Interconnection with Each Other
- Intuitive Understanding of Connection to Community and Each One's Place in it.

Source: The Ancient Art of Conflict Resolution. Northwest Coast Native Traditions. Inlet Arts, 1995.



PRACTICE: TALKING CIRCLE



TRADITIONAL PRACTICE OF
HELPING & HEALING

What is A Trauma Healing Informed Advocacy Response?

Reflect on the knowledge, understanding, and insight you received in this training. Use your learning to complete this activity with a case study.

Step One: Identify the Issue.

- Lack of Control
- Lack of Safety
- Not Being Heard

Step Two: What is the Impact?

- To Brain
- To Balance

Step Three: What Meaning & Value are We Giving It?

- Symptoms/Feelings
- Diagnostic/Impact to Brain
- Internalized Violence/Impact to Balance

Step Four: What Culture Specific Mechanism Do We Apply?

- Cultural Competence
- Cultural Adaptation
- Culturally Safe



yəhəw!

