

PEACE
JOY
WISDOM



DOMESTIC VIOLENCE

Resource

- WORKBOOK -



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

PEACE
JOY
WISDOM



DOMESTIC VIOLENCE
Resource
-WORKBOOK-



Washington State Native American Coalition
Against Domestic Violence & Sexual Assault

526 N. 5th Avenue, Sequim, WA 98382
(360) 681-3701 | WomenSpirit.net

Dee Koester, M.S. Anna Mayes, M.A.Ed.

Copyright © 2024

All rights reserved. This publication or any portion thereof may not be reproduced, transmitted, transcribed, stored in a retrieval system, or translated into any language in any form by any means without the written permission of WomenSpirit Coalition.

TABLE OF CONTENTS

02

Who We Are

03

Introduction

04

Land & People

07

Settler Colonialism

10

Westernization

13

Life-World Victimization

15

Reflective Journals

18

Surviving With Grace

19

Myths to Live By

20

Recommended Resources

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.

Our **Sayu ? X Wey Family Safety Center** provides compassionate and confidential legal advocacy services to survivors of domestic violence living in the service areas of Elwha Klallam, Port Gamble Klallam, Jamestown Klallam, Hoh, Quileute, Makah and Suquamish Tribes, both on and off reservation.

Reach Out to Us

WomenSpirit Coalition
526 N. 5th Avenue
Sequim, WA 98382
(360) 681-3701



INTRODUCTION



Our coast **Salish Sayu ? XWey** is very prophetic and a life saver. It means “the breath that moves you forward in life.” -- Dee Koester

This resource workbook is for you and your advocate or support group leader. It is designed with your **peace, joy,** and **wisdom** in mind.

PEACE

Peace means being able to harmonize our thoughts, well-being, spirituality, and physical life. It is our human state of awareness and balance in these areas, not perfection. Peace helps us to extend the energy of harmony out into the world.



JOY

Joy means learning what elevates you into the best life possible. It is being buoyant in all situations, especially the most difficult times. Joy comes as we heal the energy of our traumas and discover what makes us happy.

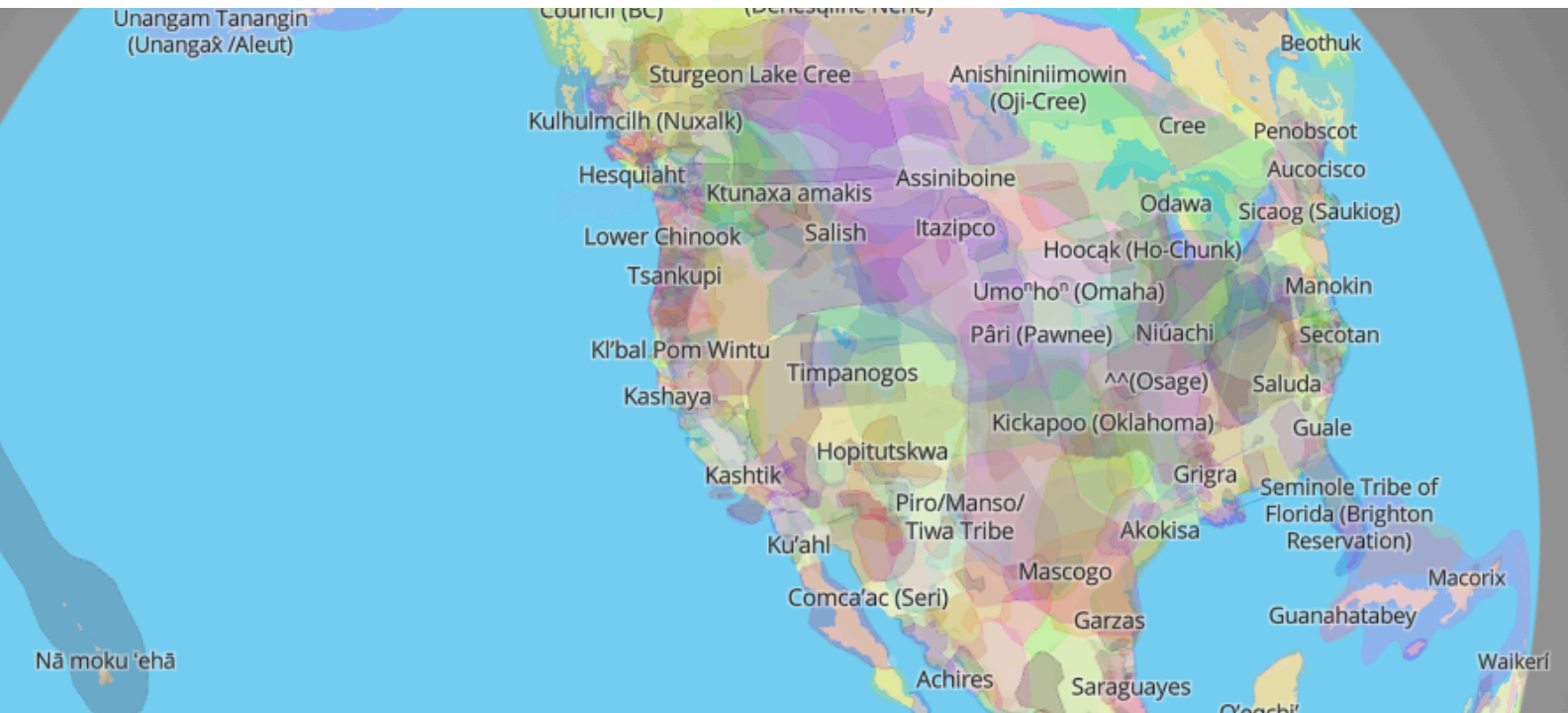
WISDOM

Wisdom means being able to see people and situations with clarity. It has a lot to do with knowing when to pause, listen, or praise instead of reacting, talking, or being critical. To be wise is to be relational.

LAND & PEOPLE

“I suddenly began to realize that language is the key to everything.”

-- Ron (Muqsahkwat) Corn, Jr.



PRE-CONTACT PRESENCE

Before the arrival of Columbus in 1492, Indigenous peoples had already been thriving in the Americas for thousands of years. Through the dedicated efforts of archaeologists and geneticists, evidence continues to mount in support of the Indigenous people's long-standing presence and their arrival through various routes like the Beringia Land Bridge or by boat from Asia along the Pacific Northwest Coast. Incredible journeys

without modern equipment that we would find very difficult to achieve today.

The discovery of archaeological sites in Oregon, Wisconsin, Texas, and Florida dating back 14,000 to 15,000 years proves that Indigenous knowledge is local, driven by the innate yearning to explore the land and settle in places rich in food and diverse habitats.

This knowledge is rooted in these places and the life-ways (governance, traditions, practices, and ceremonies) generated by the people living in relationship to the land.

DIVERSE LANGUAGES

Before the European influx, close to 300 distinct languages were spoken across this vast geographical region, with potentially even more. These languages reflected over 50 unique genetic groups, some spanning vast distances. This rich tapestry of diverse languages flourished as our ancient ancestors established numerous nations.

In 2011, the U.S. Census Bureau published a groundbreaking report titled "Native North American Languages Spoken at Home in the United States and Puerto Rico," shedding light on the linguistic diversity and cultural richness within our nation. This comprehensive report, compiled from data spanning 2006 to 2010, revealed that an estimated 372,000 individuals communicate in Native North American languages within their homes.

Notably, the report identified nearly 170,000 speakers of Diné (Navajo), with significant populations of Yupik and Dakota speakers as well (19,000 each).

1600 AD

- Eskimo Aleut ■
- Na-Dene ■
- Algic ■
- Salishan ■
- Wakashan ■
- Tsimshianic ■
- Siouan ■
- Iroquoian ■
- Caddoan ■
- Muscogean ■
- Uto-Aztecan ■
- Tanoan ■
- Keres ■
- Yuman ■
- Indo-European ■
- Other ■
- Unclassified ■
- Unhabited, unknown ■



Surprisingly, nine counties in Alaska, Arizona, and New Mexico are home to half of the nation's Native language speakers, with Apache County in Arizona boasting the highest concentration of speakers at 37,000, and McKinley County in New Mexico following closely with 33,000 speakers. The impact of this linguistic diversity is felt across the country, with substantial numbers of speakers also residing in South Dakota, California, Oklahoma, and Washington.

In the Atlas of the World's Languages in Danger (2010), the United Nations Educational, Scientific and Cultural Organization (UNESCO) lists the fifty-one independent language families spoken over a wide area of land known today as the continental United States.

While it is essential to recognize and celebrate this linguistic tapestry, it is also important to note that the report excludes information related to Native Hawaiians. Still, this report serves as a call to action, emphasizing the significance of preserving and honoring these languages as vital components of our Native heritage.

51 INDEPENDENT LANGUAGE FAMILIES

Native North American Language Spoken at Home

Large Language Families

- Algic
- Caddoan
- Cochimí - Yuman
- Eskimo - Aleut
- Iroquoian
- Kiowa - Tanoan
- Muskogean
- Na-Dene (narrow sense)
- Plateau
- Salishan
- Siouan - Catawba
- Utian (Miwok - Costanoan)
- Uto - Aztecan
- Wakashan



Atlas of World's Languages in Danger 2010, 3rd edition

51 INDEPENDENT LANGUAGE FAMILIES

Native North American Language Spoken at Home

Small Language Families

- Atakapan
- Chimakuan
- Chinookan
- Chumashan
- Coosan
- Kalapuyan
- Keresan
- Maiduan
- Palaihnihan
- Pomoan
- Salinan
- Shastan
- Timucuan
- Wintuan
- Yokuts
- Yukian



Atlas of World's Languages in Danger 2010, 3rd edition

51 INDEPENDENT LANGUAGE FAMILIES

Native North American Language Spoken at Home

Isolates (1 speaker; no known relatives)

- Adai
- Alsean
- Aranama
- Calusa
- Cayuse
- Chimariko
- Chitimacha
- Coahuilteco
- Esselen
- Karankawa
- Karuk
- Kutenai
- Natchez
- Suislaw
- Takelma
- Tonkawa
- Tunica
- Washo
- Yuchi
- Yana
- Zuni



Atlas of World's Languages in Danger 2010, 3rd edition

SETTLER COLONIALISM

“To get in the way of settler colonization, all the native has to do is stay at home.” --Deborah Bird Rose

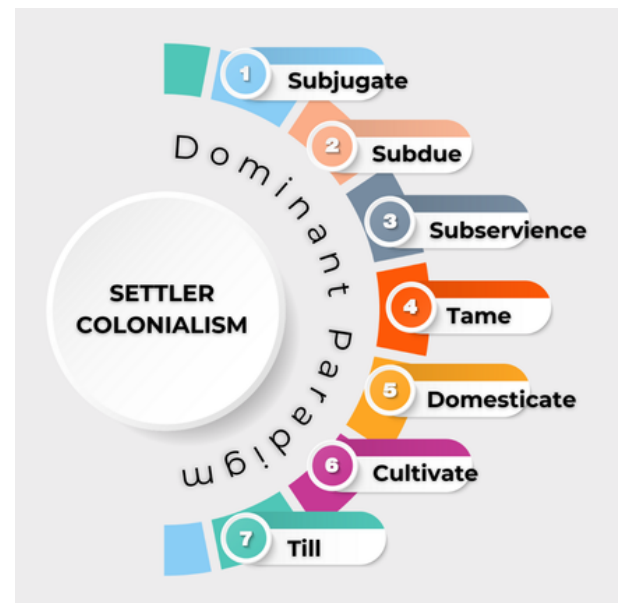
DOMINANT PARADIGM

The foundational principles of settler colonialism can be understood through the Latin verb, 'domo,' which encompasses seven essential meanings:

- to subjugate (put under a yoke)
- to subdue (put under obligation of obedience to a superior)
- to put into subservience (serving a superior)
- to tame (break the spirit of)
- to domesticate (place in the domestic realm of the superior)
- to cultivate
- to till

The word 'cultivate' is closely related to the Latin word 'colere', which means to colonize, design,

and till. In the context of U.S. history, this dominant modality of 'cultivating' signifies the overturning of the existing subsistence order of Indigenous nations and replacing it with colonies through force and power (Kaunanui, 2018).



 **Pause - Reflect.**

DOCTRINE OF DISCOVERY

The fact that no known Christian nation lived on the land when Columbus arrived in 1492 is significant to settler colonialism because discovering gave title to the land discovered. Since there were only the Indigenous people (heathens) 'occupying' it, any sovereignty as an independent nation was automatically diminished by discovery (Newcomb, 2008).

In 1823, U.S. Chief Justice John Marshall, in *Johnson v. McIntosh*, a case of two white men arguing over the right to Indian land in Ohio, ruled that "the first *Christian* people to discover lands inhabited by natives, who were heathens, have an ultimate title to dominion over these lands and peoples." (Kauanui, 2018). Subsequently, this ruling has prevailed over Indian law and policymaking as the principle of the Doctrine of Discovery.

Marshall, in *Cherokee Nation v. Georgia* (1831), used the term "domestic dependent nation" to describe the relationship between Indian nations and the U.S., rather than reflecting their identity.

The reasoning underlying the Doctrine of Discovery reveals its Christian religious framework and patterns, which can be traced back to the Old Testament of the Bible. In Genesis 1:28, man is charged with the right of dominion over all living things, subduing militarily, even to the point of rape, and not at all implying stewardship, but simply because one has the permission, capacity, and means to do so (Kauanui, 2018).

A clear distinction in the Doctrine of Discovery is the European sovereign's *dominion* of territory discovered and the Native's right to *occupy*, which entitled them to the pragmatic use of the territory for hunting and gathering only (Wolfe, 2006)



 **Pause - Reflect.**

ELIMINATION LOGIC

The logic of settler colonialism is situated in elimination with both positive and negative aspects:

- **Negative** - disintegration of Native societies.
- **Positive** - construct a new society on an expropriated land base.

To the settler colonialist, elimination is not a one-time occurrence or event but an organizing principle of destroy to replace (Wolfe, 2006). It is a constant and consistent bid for permanency.

While elimination may include the violent extermination of Indigenous people, it is not inherently genocidal. Some of the strategies of settler colonialism elimination logic include:

- Forced removal & relocation
- Mass killings
- Coerced Biocultural Assimilations

Forced removal included “The Trail of Tears,” the government relocation of Natives between 1830 to 1850 from the South East to West of the Mississippi to make way for the development of the slave-cotton economy.

An example of Mass Killings is recorded in the U.S. Military killing of 300 Lakota in 1890, known as the Wounded Knee Massacre.

Coercive forms of Biocultural Assimilations are recorded in history as:

- Native Citizenship
- Child Abductions
- Resocialization in Boarding Schools
- Religious Conversion
- Banning Languages

These strategies that also include frontier homicide, some more controversial than others in studies of genocide, are all characteristic of settler colonialism.



 **Pause - Reflect.**

WESTERNIZATION

“The country can be rid of them only by exterminating them.” -- U.S. Army general Thomas S. Jesup (1836)

AMERICAN COLONIALS

Before the American Revolution, European settlers, under the British Imperial government, were inspired by the land they fought hard to colonize. However, any land West of the Appalachians was proclaimed off-limits to further settlement.

At the time, American colonies were agricultural, boasting a population that doubled every twenty years, causing them to fear the same overcrowding and impoverishment scenario they fled in Europe. As American colonials, they had no representation in Parliament for their concerns (Brands, 2019).

To the American colonials, expanding territory meant independence and opportunity. To the Indigenous people, it meant more struggle, loss, and death.

The issue of land and taxation triggered the American Revolution, resulting in the

American colonists gaining territory in the Ohio Valley. This expansion led to increased aggression and violence towards Native people and their traditional ways of life.

The possession of land drove Americans west, supported by their new government policies of displacement and elimination to deal with the original inhabitant's resistance to seizure of their land and violent desecration of their life world.



Trail of Tears 1839. Painting: “Forced Move” by Max D. Standley courtesy R. Michelson Galleries..

 **Pause - Reflect.**

MANIFEST DESTINY

The forced removal of Natives from their homelands was justified by White settlers under a phrase first coined by journalist John Louis O'Sullivan in 1845 called 'Manifest Destiny.'

Expansionists believed that their push westward was divinely justified and inevitable. In their mind, Indians were not contributing to cultivating the land by possessing and wasting large tracts of land for hunting only. They believed it was their duty to take and use the land for livestock, crops, timber, and minerals (SAAM, n.d.)

Indigenous agriculture in Eastern North America was centered around corn, which served as the primary food source for the original inhabitants of the region. Native people considered the wild seed from which corn originated as a sacred gift. Furthermore, there is no evidence of corn being present on any other continent, except for after the post-Columbus dispersal. This suggests that the cultivation of corn was a unique and ancient practice of the original inhabitants of what is now the U.S. (Mays, 2015).

The supporters of Manifest Destiny viewed the Indians as an obstacle to the economic and social development of the nation and its government. However, not all American settlers supported the idea of 'Manifest Destiny' and the forced removal of their Indian neighbors. Many were in favor of allowing them to remain in their homelands.

Western expansion under the conceived banner of Manifest Destiny had a devastating impact on the lives and life world of Natives including:

- Forced removal and relocation from homelands.
- Armed conflict resulting in loss of life and more displacement.
- Loss of lands and resources.
- Erasure of Indigenous languages, traditions, and spiritual practices.



Wounded Knee Massacre, Oscar Howe (Dakota Artist).



Pause - Reflect.

RESERVATION SYSTEM

The reservation system began with the Indian Removal Act of 1830 when the Indigenous peoples East of the Mississippi River were forcibly relocated to Indian Territory, or what is today the state of Oklahoma.

A reservation is a legally defined partition of land designated for federally recognized tribes. The initial U.S. goals for removing and settling Natives on reservations were:

- to bring Native Americans under U.S. government control.
- to minimize conflict between Indians and settlers.
- to encourage Natives to take on the ways of the white man.

Consequently, these goals only created greater dependence upon and subjugation under the federal government.

The creation of the reservation system proved problematic for Native self-determination in other ways than dependence on food. Indian agents, or federal officers, policed tribal members' behaviors and activities. The

passage of the Major Crimes Act in 1885 took away tribal nations' jurisdiction to handle crimes on reservations among tribal members and other tribes using traditional ceremonies and practices.

The reservation era (1850-1887) displaced Natives and diminished their sovereignty significantly. Soon assimilation tactics became the norm in tribal communities, creating greater dependence on food, removing children and placing them in boarding schools, and punishing the use of Native language and traditional customs.

Today, there are 574 federally recognized American Indian tribes and Alaska Native entities; 326 land allotments called reservations throughout the lower 48 states of the U.S.



Special Collections, University of Washington Libraries. Photo by J. W. Thompson.

 **Pause - Reflect.**

LIFE-WORLD VICTIMIZATION

“Settler colonies were (are) premised on the elimination of native societies. The colonizers come to stay — invasion is a structure, not an event.” --
Patrick Wolfe

VULNERABILITY

In Native societies before the arrival of settlers, justice was simple and understood by the community. The community was integral in setting and enforcing mores and rules (laws).

Families were not exempt from violence or mistreatment toward one another, but interdependent relationships among members were critical for group survival. Individual members were mindful not to disturb the group's balance.

Overall, everyone believed each member was an important part of the Sacred Circle. Care for one another was a duty and obligation because everyone came from the Circle, children being at the center.

Violence was not random in Native communities but circumscribed and ritualistic to prevent harm to other members

from one member or to alleviate the suffering of maimed or sick and aging members.

Life was not without consequences, and all knew the consequences of a violation and what it took to make restitution. Punishment was swift and unforgiving for serious infractions but always logical and natural.

After the arrival of the settler colonists, individual members, families, communities and nations were the victims of life-threatening, traumatic, and harmful life-changing experiences beyond their control that took away their:

- children
- food
- shelter
- land
- health
- religion
- language
- homes
- elders
- traditions

VICTIMIZATION

The logic and strategies of settler colonialism and Westernization precede the disintegration of traditional Native communities, undermining their ability to govern themselves, uphold a structure of accountability, and determine a natural course of justice.

Native people's long history of victimization under subjugation to this violent invasive structure continues to impact their survival today.

83% of American Indian and Alaska Native (AI/AN) adults have experienced violence in their lifetime. That's at a rate 1.2 times higher for Native women than White women and 1.3 times higher for Native men than White men.

AI/AN represents a population of 3 million people who have experienced psychological aggression or violence by intimate partners, stalking, or sexual violence (NIJ, 2023).

AI/AN women (58%) and men (51%) have experienced intimate partner violence in their lifetimes. Interracial violence is

more prevalent with 97% of women and 90% of men experiencing at least 1 violent act by a non-native perpetrator.

Intimate partner violence was a factor in homicides of AI/AN women (44%) and men (11%).

A report in 2021 (CDC) showed homicide rates for AI/AN people at 4 times higher than rates for non-Hispanic White people; about 57% of homicides occurring in urban areas and about 43% happening in rural areas off the reservation.

Because of the disproportionate number of AI/AN people who are murdered or go missing, there are now multiple organizations that work to address this issue specifically.



Photo: Voice of America (VOA) 2018.

 **Pause - Reflect.**

Reflective Journal



What stories have you heard about the impact of colonization on your tribe or family members?

Reflective Journal



How do you see past and current colonialist practices impacting tribal members today?

Reflective Journal



How are you feeling about your safety as a Native person?

Surviving With Grace



death of a loved one
gambling addiction
emotional abuse
drug addiction
physical abuse
verbal abuse
cultural loss
alcoholism
neglect
racism
divorce
poverty
violence
disability
relocation
foster care
adoption
oppression
sexual abuse
loss of a job
boarding school
war experiences
loss of spirituality
any kind of discrimination

YOU

frequent periods of depression
difficulty hearing positives
fear of conflict and anger
continuing sense of guilt
need to be in control
fear of dependency
overly responsible
very irresponsible
over achievement
poor self images
need to be right
fear of trusting
perfectionist
chaos junkies
fear of feeling
fear of intimacy
underachievement
denial of problems
fear of incompetence
compulsive behavior
heavily depends on others
repetitive relationship behavior
unable to relax, let go, and have fun
hypersensitive to the needs of others

Instructions:

The left column lists various traumas that impact our lives. The right column lists the characteristics or responses of trauma. For each of the traumas and characteristics that have impacted yours, your parents, grandparents, or significant other, draw a line to 'YOU' in the center.

Adopted from Native Wellness Institute

Myths to Live By



Native education includes the use of timeless cultural myths. Myths reveal and explain wisdom and instruction for living hidden in the natural world around us. At the same time, myths provide motivation for people to strive and struggle for what is right to find their unique individual purpose.

Origin Myths

Stories that function through explaining how some place or thing came into being. What are some origin myths from your culture?

Trickster Myths

The presence of a trickster represents chaos or potential chaos that urges us to remain flexible, in a humours way, as we learn acceptance for the structures our culture feel are important. What are some trickster myths from your culture?

Hero's Stories

Stories that symbolize the steps undergone as a rite of passage such as becoming an adult. They incorporate the facility, tools, and values that the community holds in high esteem and look for to acknowledge their members. The hero learns to use them in the stories. What are some hero stories from you culture?

RECOMMENDED RESOURCES

BOOKS

An Indigenous Peoples History of the United States.
Roxanne Dunbar-Ortiz
Sept. 06, 2015

Speaking of Indigenous Politics : Conversations with Activists, Scholars, and Tribal Leaders, edited by J. Kehaulani Kauanui, University of Minnesota Press, 2018.

JOURNALS

Patrick Wolfe (2006) Settler colonialism and the elimination of the native, Journal of Genocide Research, 8:4, 387-409.

J. Kēhaulani Kauanui (2021). The Politics of Indigeneity, Anarchist Praxis, and Decolonization. In Anarchist Developments in Cultural Studies, Vol. 1.

VIDEOS

Hakai Institute (2018). 13,000 Years of Coastal Living.

Timeline. (2022, June 19). America B.C: How Far Back Does Native American History Go? 1491: Before Columbus.

WEBSITES

Office on Violence Against Women (OVW). U.S. Dept. of Justice.
<https://www.justice.gov/ovw>

The Alliance of Tribal Coalitions to End Violence (ATCEV).
<https://www.atcev.org/>

Native America Today. The Trail of Tears: Genocide on America's Homeland
<https://nativeamericatoday.com/the-trail-of-tears-genocide-on-americas-homeland/>

Reach Out to Us



SAYU'? X WEY FAMILY SAFETY CENTER

Victim-Survivor centered multi-service center. Collaborative hope for all families.

526 N. 5th Ave., Sequim, WA 98382

Center Contact

Office: 360-681-3701

WOMENSPIRIT COALITION CIVIL LEGAL SERVICES

Domestic violence victims receive legal assistance for family law cases, protection orders, parenting plans, and more.

526 N. 5th Ave., Sequim, WA 98382

Legal Assistant

Office: 360-681-3701

WOMENSPIRIT COALITION

Technical Assistance Provider

Tribal Domestic Violence and Sexual Assault Programs

526 N. 5th Ave., Sequim, WA 98382

Dee Koester, MS

Office: 360-681-3707

Washington State Native American Coalition
Against Domestic Violence & Sexual Assault

