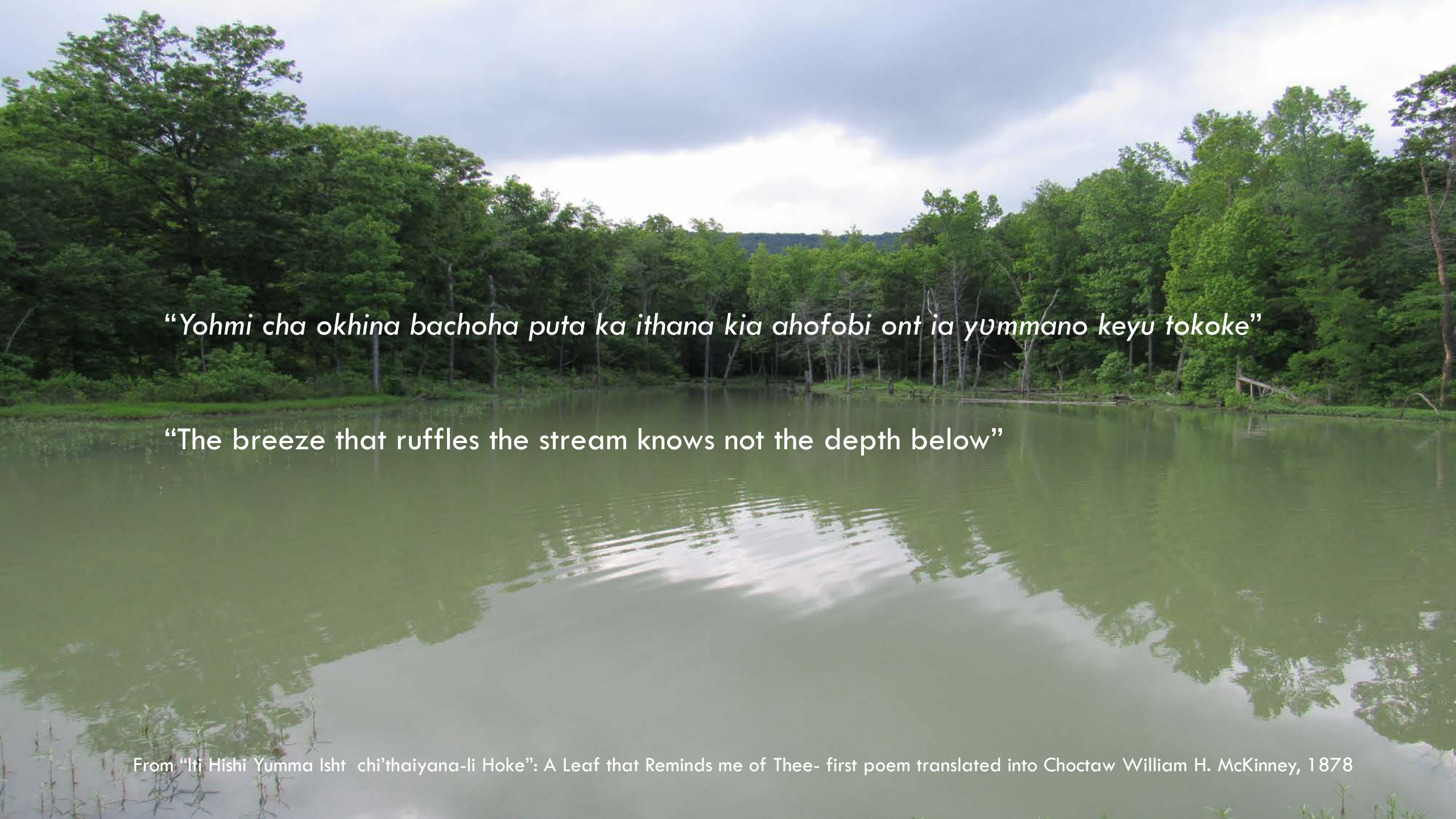


TRANSCENDING TRAUMA AND COMMUNITY HEALTH

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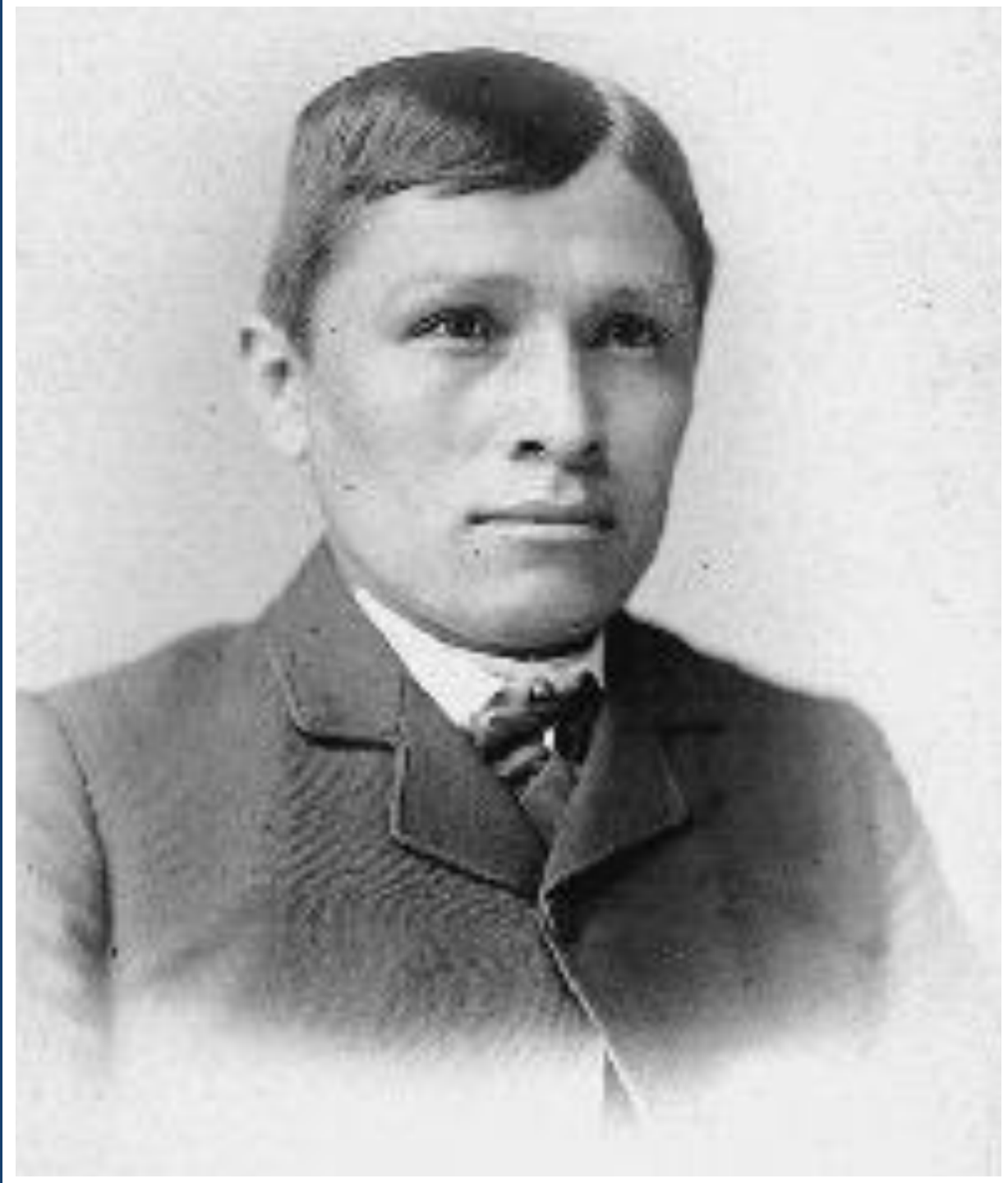


“Yohmi cha okhina bachoha puta ka ithana kia ahofobi ont ia yummano keyu tokoke”

“The breeze that ruffles the stream knows not the depth below”

From “Iti Hishi Yumma Isht chi'thaiyana-li Hoke”: A Leaf that Reminds me of Thee- first poem translated into Choctaw William H. McKinney, 1878



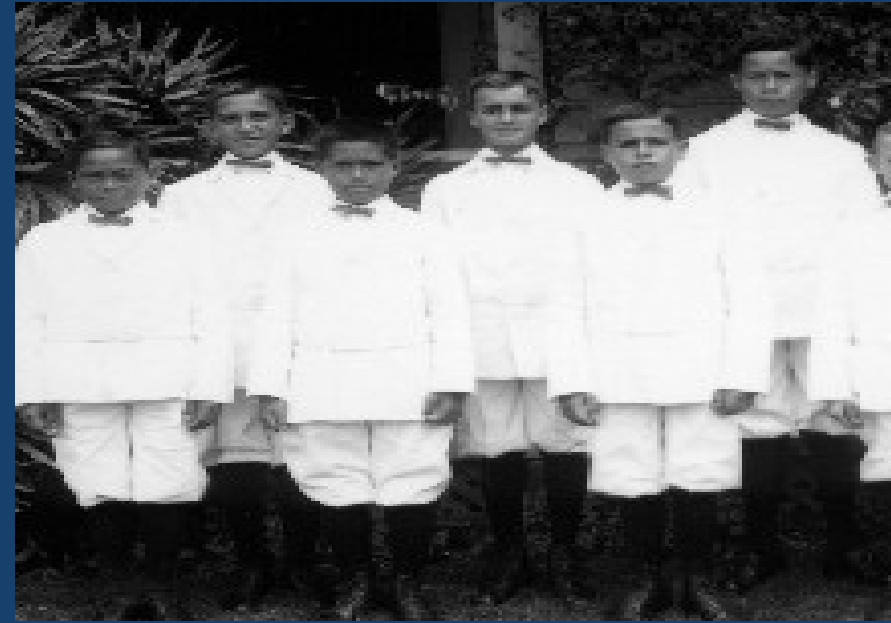




“It meant something to the Hampton School, and perhaps to the ex-slaves of America, that from 1820 to 1860, the distinctively missionary period, there was worked out in the Hawaiian Islands the problem of the emancipation, enfranchisement, and Christian civilization of a dark-skinned Polynesian people in many respects like the negro race.”

—Samuel Chapman Armstrong

Twenty-Two Years' Work of the Hampton Institute Hampton Institute Press, 1890₂



1887

The new Kamehameha Schools was modeled on the Hampton Institute and designed to follow the same English-Only model used for American Indian boarding schools complete with military uniforms and prohibition of culture and language. www.ahapunaleo.org

Native Hawaiian scholars note that Armstrong supported enforcing stricter work habits and strong language and cultural prohibitions for Native Hawaiians whom he wrote as being “savage people”-and possibly “doomed” in contrast to African Americans, whom he considered as having potential-although that would take several generations and he noted they would never be able to be able to aspire to higher stations in life or political life.

IMPACT OF HISTORICAL TRAUMA

Colonial impact

- Disruption in our ability to fulfill our original instructions
- Disruption in our relational ways of being
- Disruption in our spatial obligations and relationships
- Breakdown in boundaries: physical, mental, spiritual, land etc.
- Creation of systems of dependency on colonial nation state
- Psychological colonization and lateral violence- "Crabs in Bucket"
- Paradigm shift



TRANSCENDING HT- TRANSLATING INTO PREVENTION RESEARCH ACTION

Address how historically traumatic events and everyday discrimination erodes healthy identity attitudes and behaviors, including lateral violence and internalized oppression (Nahullo story)

1. Original instructions as our foundation, teachings, and restoration

- Starting from our OI

2. Relational restoration

- Repair relational ways of being/boundaries; responsibilities to one another
- Nurture sense of belonging and connectedness

3. Narrative transformation

- Where did we learn this? Was this part of our OI or is this HT response?
- How we talk our story matters
- Iyyi Kowa- broken foot



Yappalli: Choctaw Road To Health

1R01DA037176-01



Choctaw Nation of Oklahoma Team

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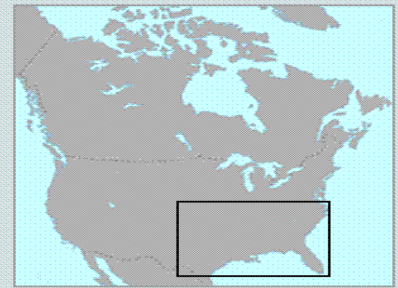
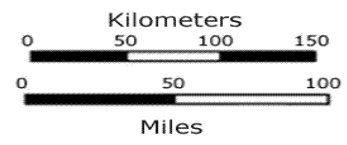
TON
2016



Indian Removal

- Cherokee —
- Chickasaw —
- Choctaw —
- Creek —
- Seminole —

- Tribal territory
- Reservation



Unorganized Territory

Cherokee

Creek +
Seminole

Chickasaw

Choctaw

MEXICO
(from 1845 Texas)

LOUISIANA

ARKANSAS TERR.

MISSOURI

MISSISSIPPI

Chickasaw
1832

Choctaw
1830

TENNESSEE

Creek
1832

ALABAMA

Cherokee
1835

GEORGIA

SOUTH CAROLINA

NORTH CAROLINA

FLORIDA TERR.

Claremore Mound
1817

Fort Wayne

Fort Gibson

Fort Smith

Fort Coffee

Fort Towson

Camden

Point Chicot

Monroe

Vicksburg

Jackson

New Orleans

Jackson

Jonesboro

Golconda

Springfield

Cape Girardeau

Batesville

Little Rock

St. Francis

Rock Roe

Tuscumbia

Columbus

Montevallo

Tuscaloosa

Wetumpka

Tallassee

Auttosee

Fort Mitchell

Mobile

Pensacola

Fort Mims

8/30/1813

Fort Scott

Fort Mims

8/30/1813

Fort Scott

11/22/1817

Apalachicola River

4/27/1816

Fort King

1835

Gaine's Battle

1836

Dade's Massacre

12/23/1835

Okeechobee

12/25/1837

Fort Jupiter

1/24/1838

Hopkinsville

Nashville

Murfreesboro

McMinnville

Huntsville

Guntersville

Talladega

11/9/1813

Horseshoe Bend

3/27/1814

Tallassee

11/29/1813

Burnt Corn Creek

7/27/1813

Fort Mims

8/30/1813

Fort Scott

11/22/1817

Apalachicola River

4/27/1816

Clinch's Battle

1835

Dade's Massacre

12/23/1835

Okeechobee

12/25/1837

Fort Jupiter

1/24/1838

Cherokee Agency

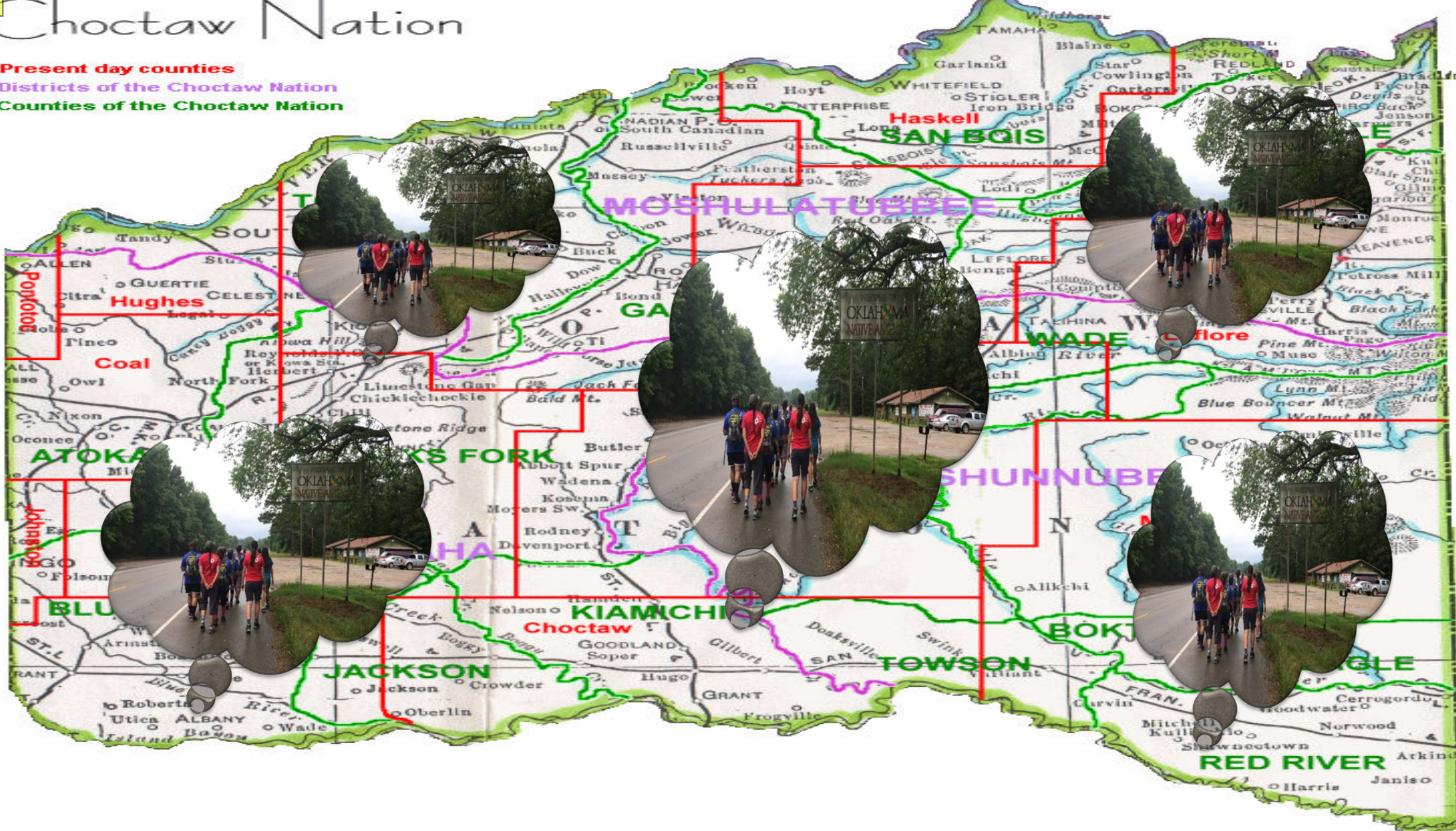
St. Augustine

Choctaw Nation

Present day counties

Districts of the Choctaw Nation

Counties of the Choctaw Nation



Sharing the Vision



Development of Yappalli



2011 CNHSA Director noted that by 2050, 1 out of 3 Choctaw children are projected to have Type II diabetes

70% of the Choctaw Nation will be obese

And, for the first time in Choctaw history, parents will outlive their children- an unconscionable situation



The effort led to a pilot effort to first develop a Choctaw-specific health promotion model and approach to obesity prevention by re-walking the Trail of Tears (qualitative study and curriculum development) + a second walk on trail to pilot curriculum

Then led to the development of Yappalli intervention-an experiential, outdoor-based health promotion intervention targeting adult Choctaw women at risk for obesity and ATOD abuse to become community health leaders

COUNTRY II
RESTAURANT



Unique/Indigenous Aspects

Women-led-culturally sanctioned
4 Parent-child/youth pairs
Researchers = Participants

Triangulation

Dreams

Archival research

Oral history [dresses bones]



Approach to Trail

Elder/traditionalist permission/support
Fasted
Abstained
Walked
Sweat on Choctaw Land
Medicine instructions
"know how they took care of the trail"

Relationship to Trail

Trail and ceremony

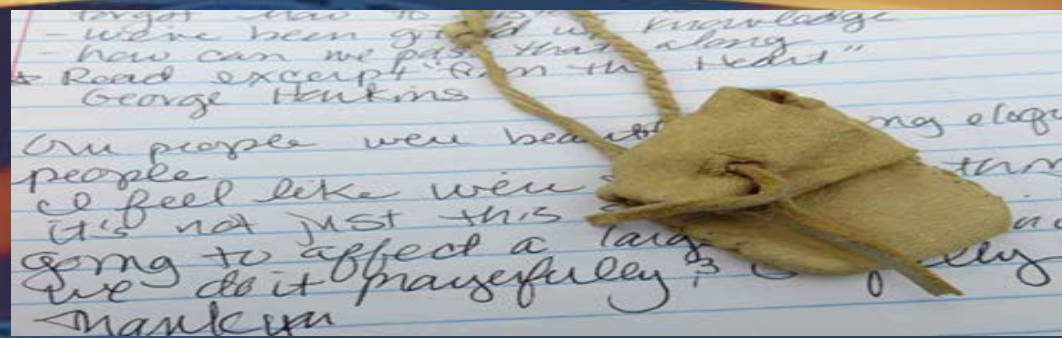
Sacrifice and giving back—earn knowledge

Trail will bring up things that still need to be worked through

Approach each morning-day-prayer, reflection as we walk

Not the drama, but the love

Yappalli Methods: Round 1



Qualitative data gathering—many methods
GIS and blogging
Focus Groups and Individual Interviews (pre and post)
Journaling
Digital Stories

Participants given pedometers, journals, cameras

Followed curriculum developed for each day along with daily reflections on major themes and Choctaw words to incorporate throughout the trail route (10 days)

13 Choctaw walkers, 5 Native allies, 3 non-Native allies

Day 7

Words to Use

breath, life	ilhƒlopak	living	okcha ⁿ ya
laugh (to be happy)	yukpa	your life	chimhilhƒiopak
to discover	akostininchi	to help	apela

History of the Trail

Traveling conditions on the Southwest Trail (Military Road) were somewhat better for the 1832 removal. By the end of 1832, the route along the Southwest Trail and Military Road into Indian Territory was well established. It continued to be used by Choctaw and Chickasaw removal parties up until 1838. Supply depots were set up all along the route at places like Benton, Hot Springs, Ouachita River, Caddo River, Antoine Bridge, Brier creek, Ultima Thule, and into Oklahoma (Foreman, 213).

In 1832, the Folsom party traveled between 9 and 16 miles in a day, taking advantage of ferries on both the Cossatot and Little Rivers. They traveled the Southwest Trail in November and December, more than a month earlier than the previous year. Cholera and illness continued to haunt the party, however, and they lost fifty or sixty people to cholera. Children and the elderly were most susceptible to the hardships of the trail. There were only 700 people in Folsom's party when they arrived at the Mountain Fork river on December 9, 1832, down from 800 when the journey from Little Rock began. (Some members of Folsom's group joined other groups on the trail.)

Yappalli route

Yappalli walkers will continue to follow the 1831 and 1832 Folsom routes on the old Southwest Trail/Military Road.

Districts and Clans

Pushmataha District-3rd District (Okla Hannali/Six Towns/Southwestern Division) was one of three administrative super-regions comprising the former Choctaw Nation in the Indian Territory. Also called the Third District, it encompassed the southwestern one-third of the nation. The Pushmataha District was named in honor

Along the Memphis to Little Rock Military Road





Yappalli Intervention and First Run: Developing Community Health Leaders

NIDA R01DA037176-01

150 Choctaw women from tribal districts (30 per 5 districts)

Health Leadership Model to Facilitate individual and community-level changes

2 month preparation/curriculum before 10-day walk

Ancient iksa to guide health change model and steps toward healing

Naming ceremony and initiation into "societies" for health within all districts

Start with women to restore balance and health-traditional and family oriented





Intervention Study Design

5-region longitudinal study-(1) overall AOD use and intentions to use and (2) weight/BMI change as well as the effect on activity levels, and healthful food habits among adult Choctaw women at risk for obesity and AOD.

The cluster randomized stepped-wedge design is a type of cross-over study in which clusters of women per region cross over from the control arm to the intervention arm at randomly assigned time points (one time per year, per site).

The cluster randomized stepped wedge design is best suited to address environmental (weather) and logistical (<50 on trail) constraints

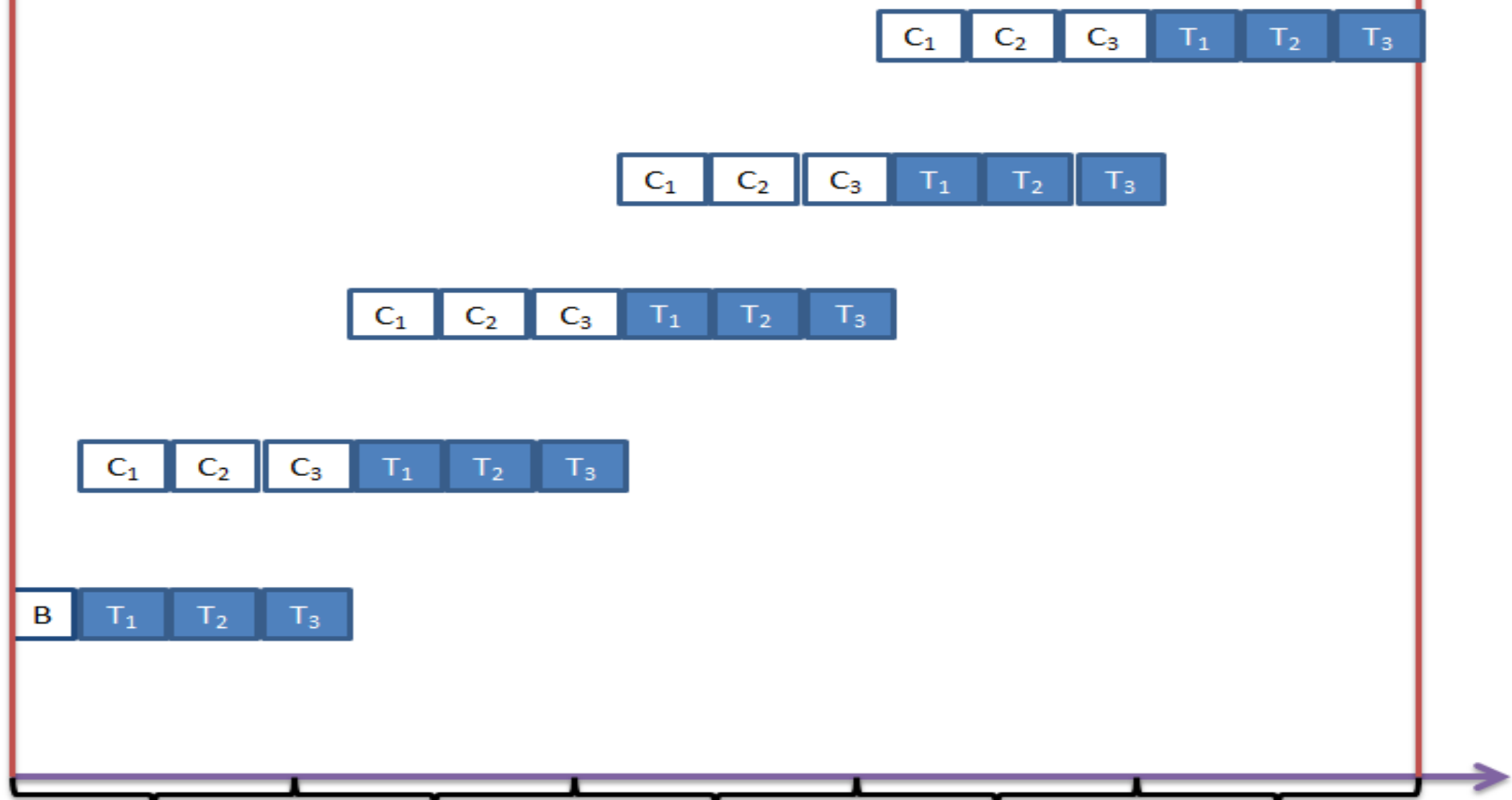
We created 5 regions grouped by Choctaw demographic and cultural similarities based on historical clan and family residential patterns



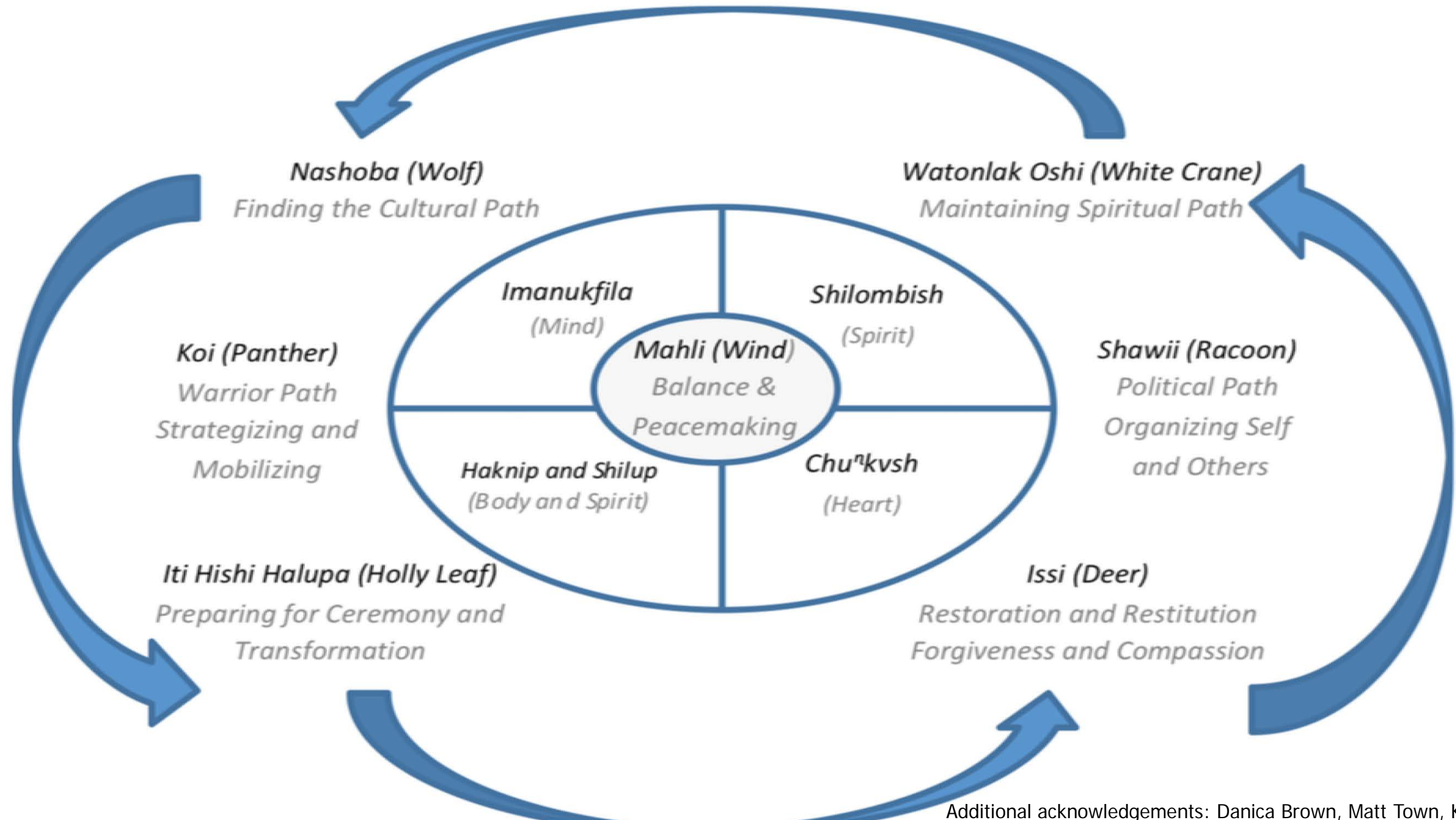


Groups

5
4
3
2
1



B: baseline; C₁: first control assessment; C₂: second control assessment; C₃: third control assessment; T₁: post-intervention; T₂: second follow-up; T₃: third follow-up



Yappalli Curricular Framework

Information/Knowledge +

Cultural Knowledge Immersion-Chanspo Ikhvnanchi
Relational Restoration & Narrative Transformation
Ceremonies/naming/vows
Leadership Development
3 MI sessions + 8 Iksa Based groups +2 day camp +
10 day Trail of Tears Walk

Motivation +



Behavioral Skills +

Managing stress, strong emotions, identifying triggers
Tools to cope with cravings
Addressing trauma and health consequences
Self-care skills and accessing supports
Leadership & community organizing skills

Guiding Questions

1. What kind of ancestor did my ancestors envision me to be?
2. What kind of ancestor do I want to be?
3. What kind of ancestor do I want or envision future generations to be?

Trail Observations

Importance of experiential –earning knowledge Transforming the trauma-
“I heal others when I keep or make myself healthy”
Relational healing and Reconnecting-to land and ancestors
Narrative Transformations-Choctaw-specific understandings of health
emerged--Shilombish and PTSD

Trail Song

Hina ushi pisalih Bok Chitto onalih
yayalih yayalih

Chukka chitto pisayachih lukfi Houma nowalih
nowalih nowalih

Sa alla ahnilih himosa alla ahnilih
Yakpalli Yakpalli

Hina ushi pisalih Nani Bok onalih
yayalih yakpalih

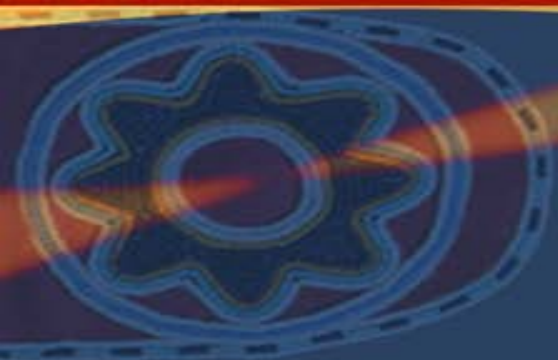
Yohmi ho!



WELCOME TO
OKLAHOMA
NATIVE AMERICA

2 cases of soda– now none
No veggies- now some
1000 steps to 10 miles
3 liters a day to water
Mobilizing community to action
100 gathered to embrace and celebrate
songs sung and recognized in taking
this vow

Impact on staff/us



Creating interventions from ground up

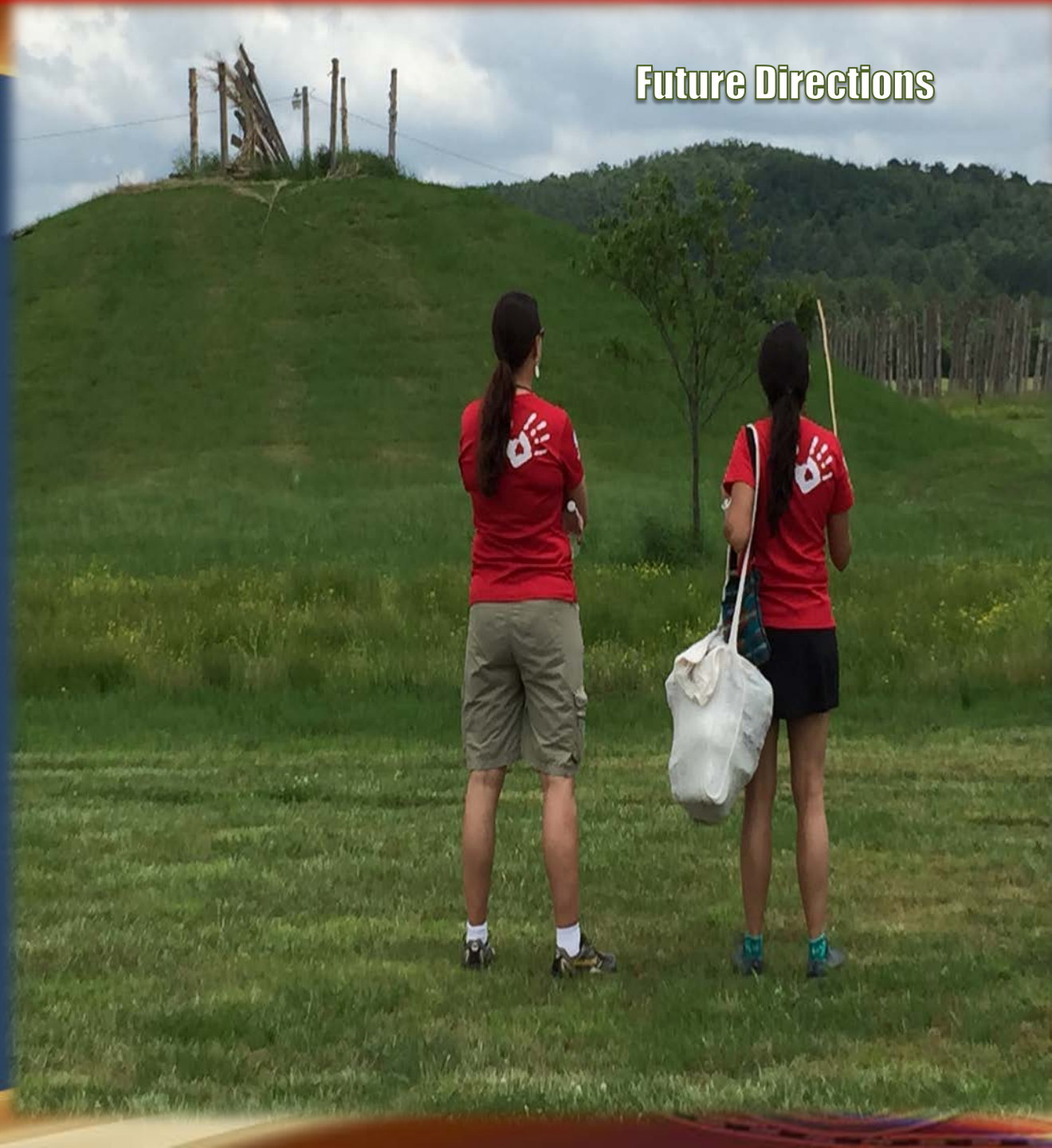
Incorporating OI and Relational Restoration

Healing Disruptions in Relational Ways of Being

Focus on land/water-based settings

Move from Services orientation to Sustainability in
Community orientation

Future Directions



1. What kind of ancestor did my ancestors envision me to be?
2. What kind of ancestor do I want to be?
3. What kind of ancestor am I dreaming future generations to be with my actions today?

MLK Once said "I have a dream"—Our Ancestors said "I am dreaming you."

Circling back-Water & Fire

Possum

Crow

Buzzard

Spider

Love

Power

Vision

Responsibility

