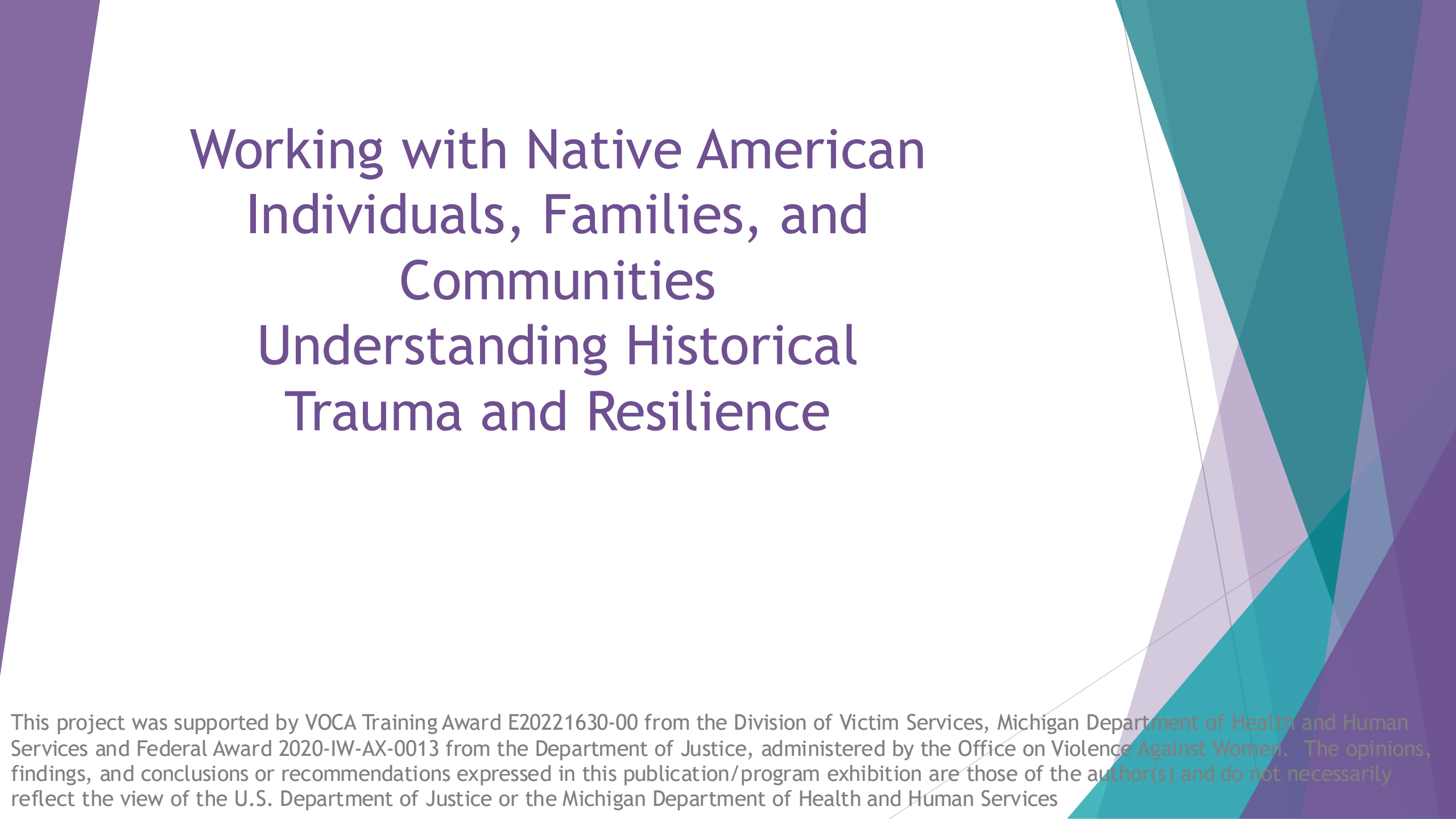




Working with Native American Individuals, Families, and Communities Understanding Historical Trauma and Resilience

This project was supported by VOCA Training Award E20221630-00 from the Division of Victim Services, Michigan Department of Health and Human Services and Federal Award 2020-IW-AX-0013 from the Department of Justice, administered by the Office on Violence Against Women. The opinions, findings, and conclusions or recommendations expressed in this publication/program exhibition are those of the author(s) and do not necessarily reflect the view of the U.S. Department of Justice or the Michigan Department of Health and Human Services

Land Acknowledgment

We are currently located in the land of Anishnaabek territory named Bahweting “Place of the Rapids,” comprised of Ojibwe / Chippewa, Odawa / Ottawa and Potawatomi / Bodewadomi tribes. Bahweting was a gathering place for most tribes that came to this area to trade and barter, but it also holds a strong connection spiritually through our ancestors.

Anishnaabek means person of the earth or original being of this land.

Our mission is to support Michigan Tribes in promoting the social change necessary to address the disproportionate rates of violence impacting our communities.



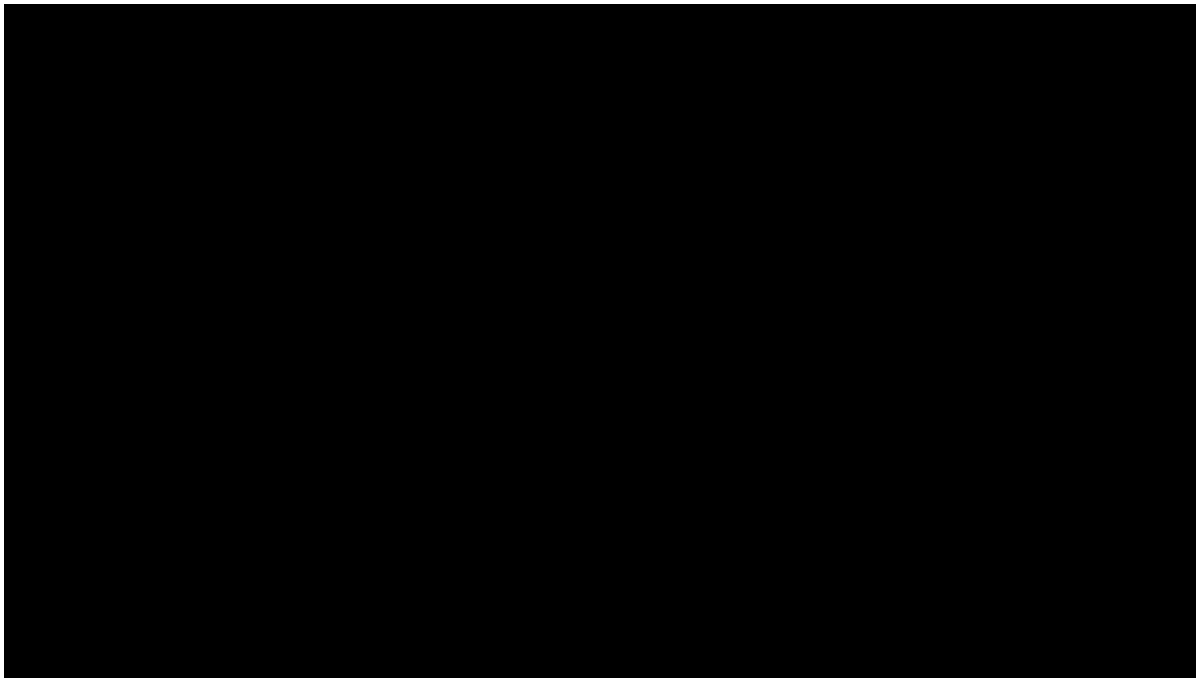
UNITING THREE FIRES --- AGAINST VIOLENCE

Training | Resources | Support

In General

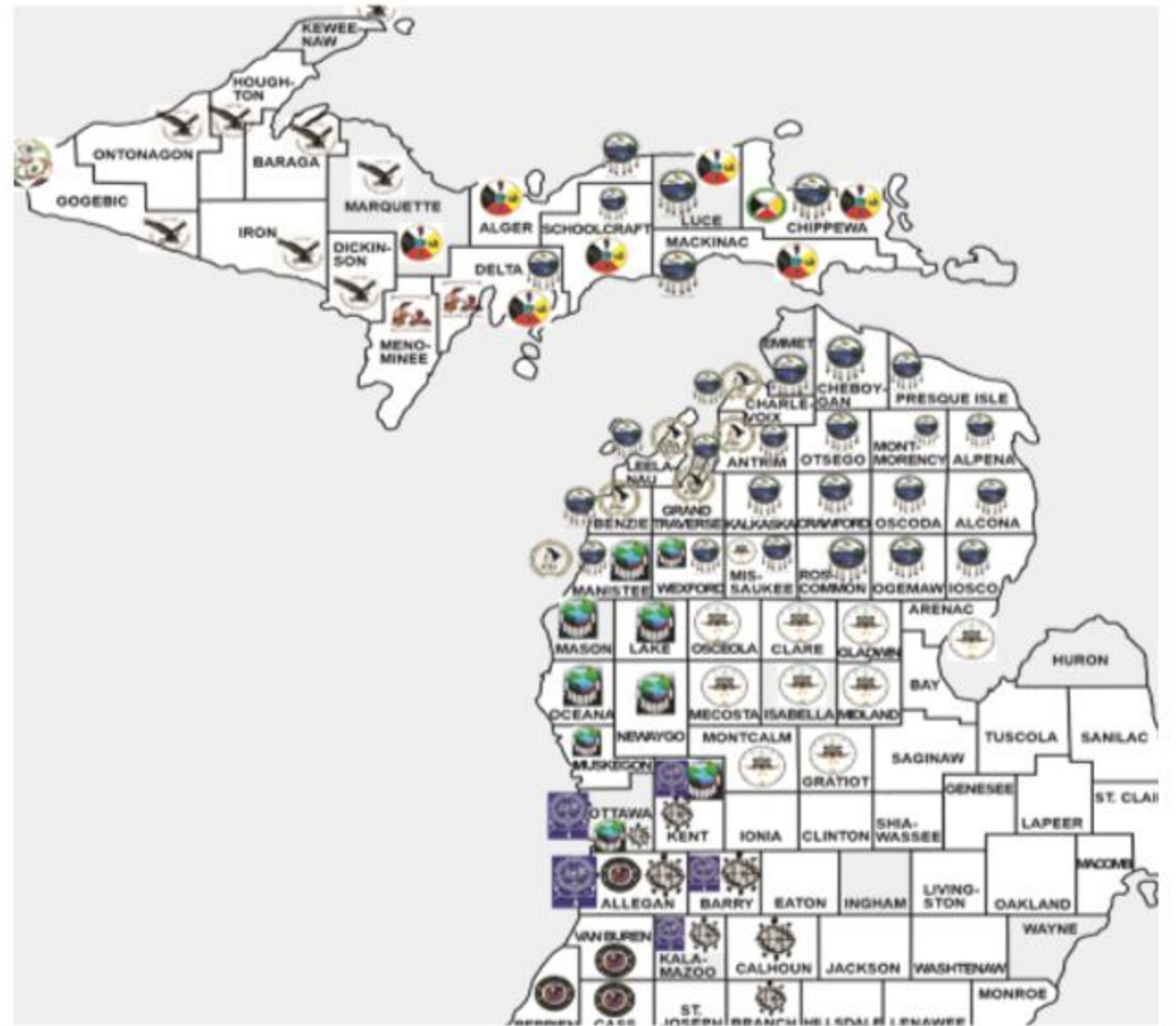
- ▶ 574 Federally Recognized Tribes throughout United States
 - ▶ 12 Federally Recognized Tribes in Michigan
 - ▶ 4 State Tribes in Michigan
- ▶ Unique Legal Relationship with the US Government
 - ▶ Sovereign Nations
 - ▶ Freedom from External Control
 - ▶ Develop own Laws, Codes, Etc
- ▶ Vibrant Societies Rich in Culture, Tradition, Language
 - ▶ Three Original Languages of Michigan Potawatomi / Bodewadomi, Odawa/Ottawa, Ojibwe/Chippewa
 - ▶ Restoring Culture and Tradition

Tribal Sovereignty



Michigan's Federally Recognized Tribes

- Bay Mills Indian Community
- Grand Traverse Band of Ottawa and Chippewa Indians
- Hannahville Indian Community
- Nottawaseppi Huron Band of the Potawatomi
- Keweenaw Bay Indian Community
- Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan
- Little River Band of Ottawa Indians
- Little Traverse Bay Bands of Odawa Indians
- Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan
- Pokagon Band of Potawatomi Indians (Michigan and Indiana)
- Saginaw Chippewa Indian Tribe of Michigan
- Sault Ste. Marie Tribe of Chippewa Indians of Michigan



Urban Centers/Programs

Detroit

American Indian Health & Family Services

4880 Lawndale
Detroit, MI 48210
(313) 846-6030

Provide services to all Native American and Canadian First Nations

www.aihfs.org

Grand Rapids

Nottawaseppi Huron Band Potawatomi

Grand Rapids Health Facility
311 State Street
Grand Rapids, MI 49503
616.249.0159

Provide Services to all Federally Recognized Tribal members

www.nhbpi.org

Metro Detroit

Southeastern Michigan Indians Inc.

26641 Lawrence
Center Line, MI 48015
(586) 756-1350

Non-Profit organization that services Native Americans and Canadian First Nations

www.facebook.com/southeasternmichigan.indians

Detroit

North American Indian Assoc.

22720 Plymouth Rd.
Detroit, MI 48239
313-535-2966

Non-Profit Organization that serves Native Americans and Canadian First Nations

www.naiadetroit.org

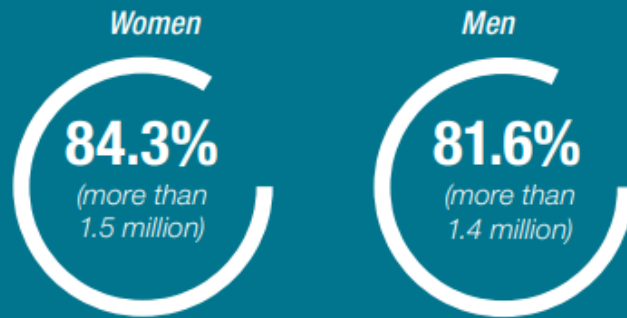


Traditions Culture Relationships

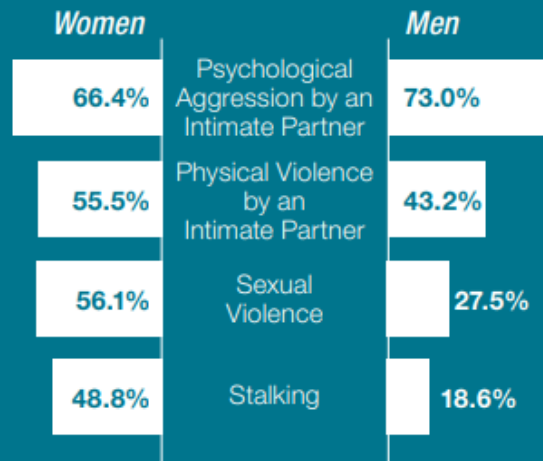


Statistics Today....

Percentages of American Indian and Alaska Native women and men who have experienced violence in their lifetime



Types of Victimization



NIJ.GOV

3. Victimization rates are higher for American Indians and Alaska Natives.

The lifetime victimization rate is 1.2 times as high for American Indian and Alaska Native women as for White women; for men, it is 1.3 times as high.

4. American Indian and Alaska Native female victims are more likely to need services, but they are less likely to have access to those services.

More than two in five American Indian and Alaska Native female victims reported being physically injured, and almost half reported needing services. The services most commonly needed were medical care and legal services. Unfortunately, more than a third (38 percent) were unable to receive necessary services.

5. For American Indians and Alaska Natives, interracial violence is more prevalent than *intraracial* violence.

How did we get to those numbers?

- ▶ Tribal Governments were weakened and/or dissolved by colonization
- ▶ Policies resulted in significant land loss, assimilation, boarding schools, and breaking of Treaties
- ▶ Laws - passed by Congress that continue to threaten Tribal sovereignty

Cycles of trauma from these policies and laws...

Assimilation and Colonization Eras

Colonial and early United States Policy- 1763

- Declaration of Independence

Removal Era- 1803

- Trail of Tears

Allotment Era- 1870

- Dawes Act
- Major Crimes Act

Reorganization Era- 1924

- US Code allowed tribes to enact tribal codes and to build tribal councils

Termination Era- 1953

- Assimilation policies to assimilate Native Americans into mainstream American society
- Public Law 280

Self Determination Era - Present Day

Declaration of Independence (1776)

- ▶ “We hold these truths to be self-evident, that all men are created **equal**, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

- ▶ He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, *the merciless Indian Savages*, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

Removal of Native Americans

Indian Removal Act 1830

President Andrew Jackson

CHAP. CXLVIII.—*An Act to provide for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the river Mississippi.*

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall and may be lawful for the President of the United States to cause so much of any territory belonging to the United States, west of the river Mississippi, not included in any state or organized territory, and to which the Indian title has been extinguished, as he may judge necessary, to be divided

STATUTE I.

May 28, 1830.

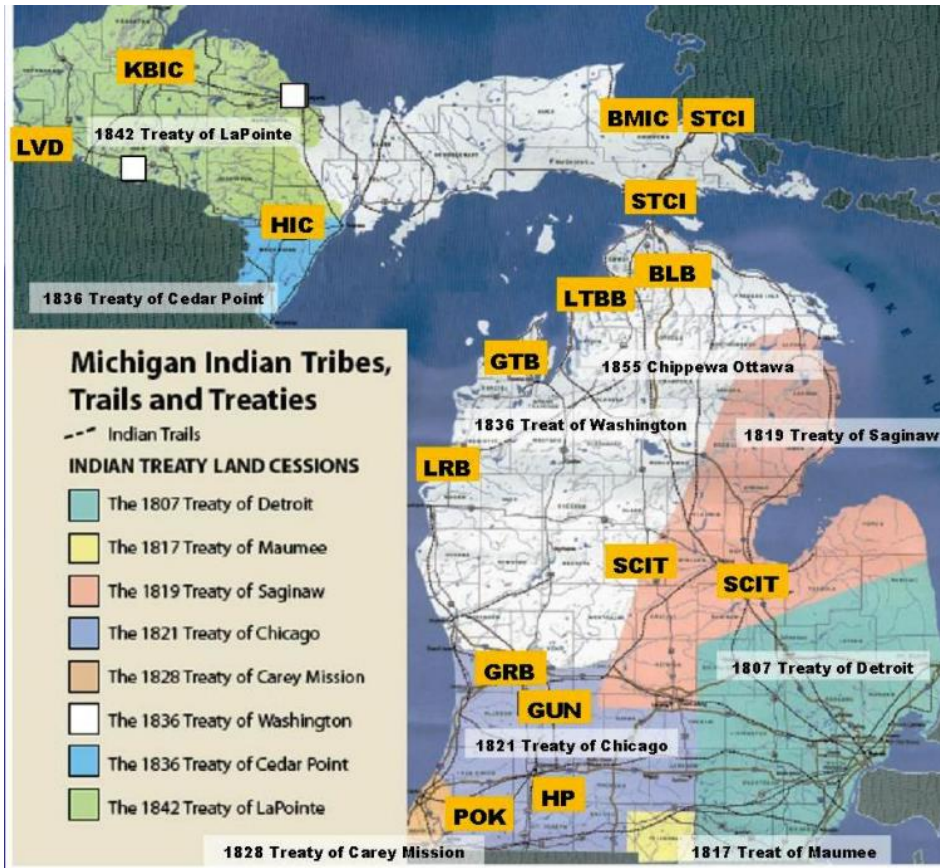
Districts to be
laid off.

Manifest Destiny: The belief or doctrine, held chiefly in the middle and latter part of the 19th century, that it was the destiny of the U.S. to expand its territory over the whole of North America and to extend and enhance its political, social, and economic influences.





Tribes



Potawatomi Trail of Death

On Sept. 29, 1838, 800 Potawatomi Indians marched through Springfield on the forced removal from Indiana to Kansas. Although many had died and they faced severe hardship, they were encouraged by Judge Polke and Chief I-o-weh to exhibit pride, so they put on their best clothes, arranged themselves into line, and with an unusual display of finery, marched through the streets of Springfield. The wayfares were crowded with anxious spectators, so much so as to threaten to impede the emigration. Jared P. Irwin, a stone mason working on the construction of the State Capitol building, recorded in his journal that he saw the Indians marching by. Dr. Jerolaman was sick and requested leave to stay in Springfield a few days.

Erected 2000 by
Pokagon Potawatomi Tribal Council.



A Few Things To Know About

WHY TREATIES MATTER

Dawes Act (Allotment Era)

INDIAN LAND FOR SALE

GET A HOME
OF
YOUR OWN
*
EASY PAYMENTS



PERFECT TITLE
*
POSSESSION
WITHIN
THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED IRRIGABLE GRAZING AGRICULTURAL DRY FARMING

IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

Location	Acres	Average Price per Acre	Location	Acres	Average Price per Acre
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Dawes Act of 1887

- Encouraged Native Americans to take up farming, live in small family units, renounce tribal loyalties
- Government sold land to non-Indians once Native Americans “failed” at farming
- Reduced Native American landholdings from 138 million acres in 1887 to 78 million in 1900

Native American Boarding School era

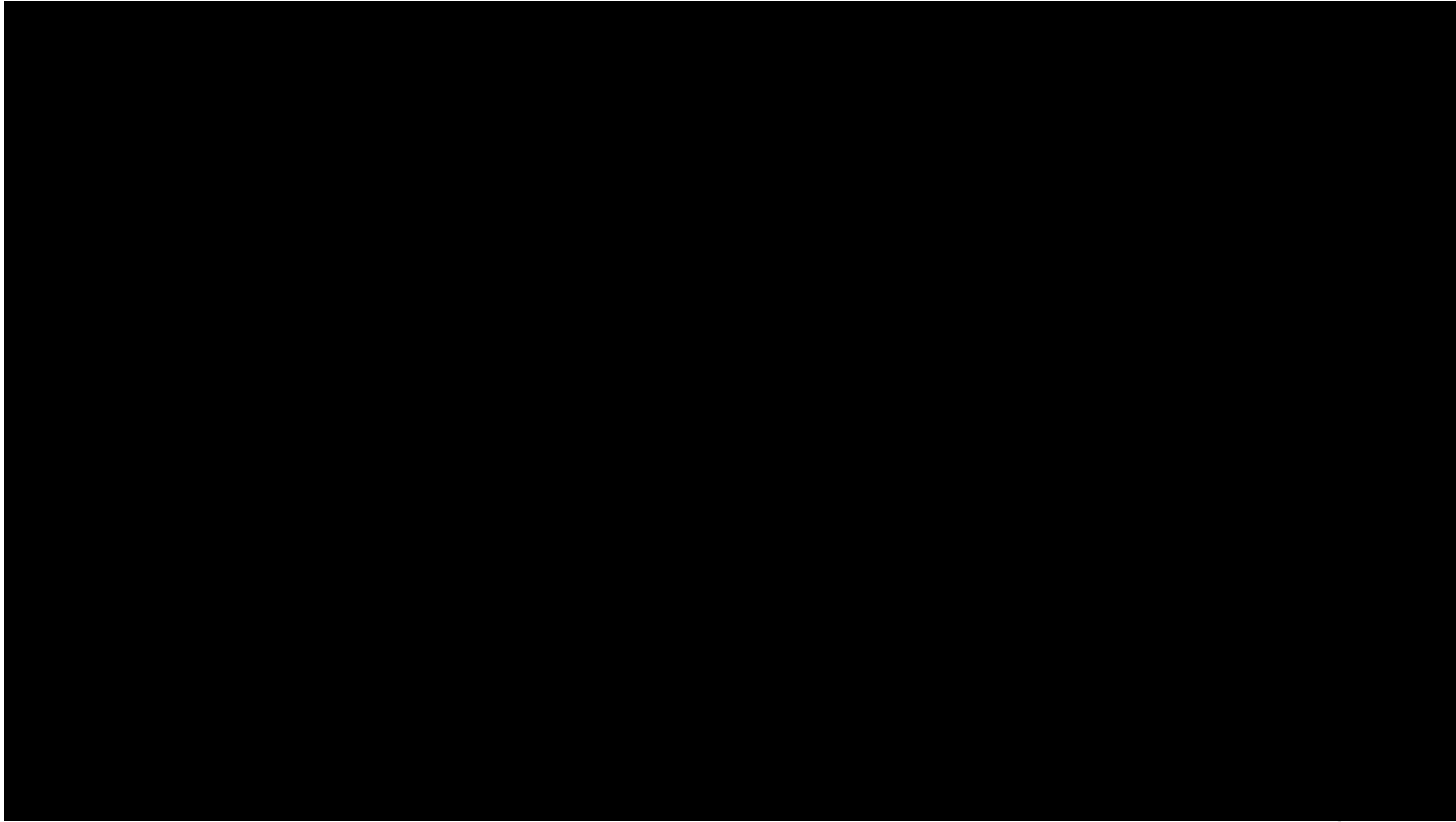
1869 - 1960's



R.H. Pratt
Brig. Genl. U.S.A.

“A great general has said that the only good Indian is a dead one, and that high sanction of his destruction has been an enormous factor in promoting Indian massacres. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man.”

— Gen. Richard Henry Pratt



Mount Pleasant Industrial Indian Boarding School (1893 -1934)

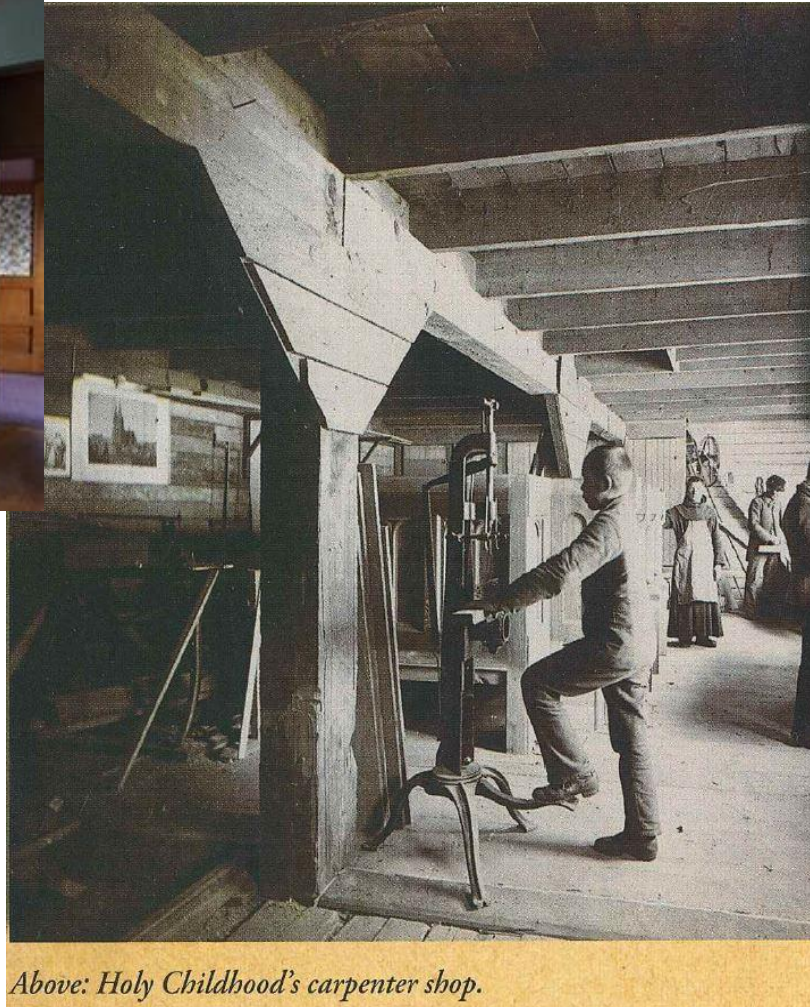


Michigan Native American Boarding Schools

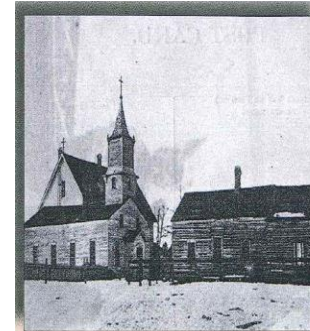
Holy Childhood of Jesus School in Harbor Springs, MI (1879-1983)



Above: Holy Childhood students circa mid-1900s. These may have been the "day students"—the children who went to the school but did not board there. Day students and boarders usually had very different experiences. The fair-haired child pictured was still Odawa, just of mixed heritage.

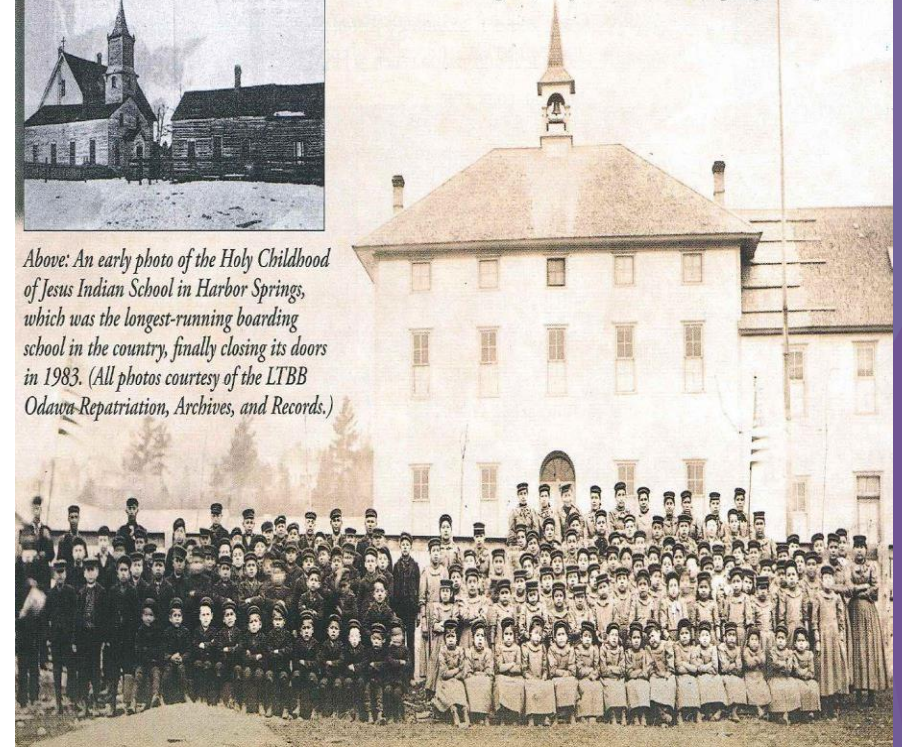


Above: Holy Childhood's carpenter shop.



Above: An early photo of the Holy Childhood of Jesus Indian School in Harbor Springs, which was the longest-running boarding school in the country, finally closing its doors in 1983. (All photos courtesy of the LTBB Odawa Repatriation, Archives, and Records.)

Below: Students separated by gender at the Holy Childhood Boarding School circa 1895. Boys and girls were in some academic classes together, but for vocational training, they were separated.



Monday, August 22, 1960

Indian Mission School to Begin 131st Year



Two little Indian boys kneel for prayer in the children's chapel at Holy Childhood Indian Mission at Harbor Springs, the only boarding school in the United States for underprivileged Indian children which is not located on a reservation. The mission school bell will ring for the 131st year in September and will become home and school for the children, who hail from homes of poverty throughout the state. (Resorter photo by Luise Leisner)

the 15 Sisters of Notre Dame who teach the Indian children, wash and mend their clothing, maintain gardens and can the harvest in order to feed their charges and provide religious instruction. None of the Sisters receives any pay other than the knowledge that she is bringing a new way of life and education to children who otherwise might not have known either.

The convent is considered a potential fire hazard and because it adjoins the school where the children reside in third floor dormitories, it must be replaced.

A majority of the boarding students hail from the desolate parts of the Upper Peninsula.

while others come from Pesh-
abetsown, an Indian settlement
near Northport and other areas.
Holy Childhood accepts children
from six to 14, prefers younger
students. The Sisters are adept
at leatherwork, arts and In-
dian crafts to preserve the
children's heritage and pre-
serve Indian lore. They feel
that while the children are
learning to become self-suffic-
ient and a part of society, they
should also be proud of their
ancestry and preserve its beau-
ty and culture.

Sister Mary Agneta is prin-
cipal of the mission school,
which is rated among the fin-
est in the nation, and functions
exclusively for the benefit of
underprivileged Indian children.



Select your Christmas Gifts early!
We will Wrap everything Beautifully
and Ship as Late as you Wish.

Runaway Boy Is Frozen To Death

PETOSKEY — Guided by the incoherent tale of a badly frightened and frostbitten runaway boy, Indian guides with a dog team yesterday found the frozen body of David Devernay, jr., 13, in an isolated area near Sturgeon bay.

Donald Douglas, also 13, stumbled into an Indian's cabin near the bay at daybreak yesterday and told of leaving his chum exhausted in the snow. Searchers set out immediately, battling the drifts in sledges and on foot, but reached the boy too late to lend assistance.

The two boys had been missing for more than 24 hours. after running away from Holy Childhood Indian school at Harbor Springs. Drifting snow had concealed their route along Lake Michigan, where they wandered in an effort to reach their homes in Munising, more than 150 miles away.

away. Young Douglas, recovering from his experience, said he and David both "homesick," ran away from school Friday and spent Friday night at the home of David's aunt, Mrs. John Chippewa, in Cross Village. She advised them to return to the school, but they set out again toward their home Saturday morning.

Left Highway

Nightfall caught them in open country, and they left the state highway they had been following, trying to find a farmhouse.

"David says to me," Donald related, "I'm tired. I want to go to sleep. You just let me rest here, and go on and get help."

Donald said he put his arm about his friend and tried to help him, but he too soon grew tired and weak. David lay down in the snow, and Donald trudged on to find help. It was an hour later that he reached the Indian's cabin.

Coroner G. W. Nihart, who helped Deputy Sheriff Ed Sears organize a search party, said no inquest would be held.

LITTLE RED RUNAWAY

EIGHT-YEAR-OLD INDIAN WANTED
TO GO HOME.

Scholar at Mt. Pleasant Indian School
Started to Walk Back to His Home
In Harbor Springs.

Mt. Pleasant, Mich., Nov. 30.—Early in the month of October there strayed into the Clare county poor farm at Harrison a forlorn little bit of humanity whom the overseer of the farm could not fathom, as the little fellow would not tell whence he came nor how nor why he had dropped in upon them.

Day after day, in silence which seemed almost sullen, the little red-skinned boy, almost a baby, ate of the food provided and slept in the bed given him, until the family on the farm, accustomed as they are to strange actions on the part of their inmates, were really bewildered. At last the home instinct became too strong to be longer concealed by the stoic little Ottawa, and he disclosed that he was a homesick little Indian from the Mt. Pleasant school, and had become lost on his way back home to Harbor Springs, and wandered into the haven of shelter and rest at Harrison, only about 30 miles from the institution he was seeking to leave. As soon as they found who their transient was, the authorities notified Superintendent Cochran at the school

and an escort was sent for the boy.

Clarence Mishekey and his sister Hattie, the first 8, the other 15 years old, were admitted to the Indian school last September from Emmet county, and this is Clarence's second attempt to return to his northern home. His sister seems contented and was exceedingly sorrowful over the disappearance of her little brother. The father and mother evinced great anxiety over their child's fate, and letters passed almost daily between the school and the old folks in the north. The boy is not up to the average Indian child of his age, in fact cannot speak English intelligently. It was probably owing to this condition that he was so long in making himself known to the strangers he found himself among at Harrison.

Homesickness frequently assails the pupils during the first months of their stay at the school, and a close watch is kept to prevent their starting off homeward. The instinct of their ancestors is manifest in the younger generation, and they are able to make their way across the strange country with almost unerring accuracy back to the only home they know of. On Clarence's first runaway, he got as far as Marlon, headed straight for Emmet county, when he was overtaken and brought back to what yet seems a prison to him.

Results of Boarding Schools

- ▶ Abuse (physical, sexual, psychological)
- ▶ Neglect
- ▶ Loss of Language
- ▶ Loss of Culture
- ▶ Shame
- ▶ Guilt
- ▶ Lack of:
 - ▶ Nurture
 - ▶ Affirmation
 - ▶ Affection
 - ▶ Attachment

In Canada, another 'horrific' discovery of Indigenous children's remains

It came weeks after the remains of 215 children were found in unmarked graves on the grounds of another former boarding school in British Columbia.

By: [New York Times](#) | Saskatchewan |

Updated: June 24, 2021 9:11:19 pm



A memorial in province of British Columbia, Friday, June 18, 2021, for the 215 children whose bodies were discovered near the Kamloops Indian Residential School, in Kamloops, Canada. (Amber Bracken/The New York Times)

June 29, 2021

1,505

215 - Kamloops, BC
182 - Cranbrook, BC
104 - Brandon, MB
38 - Regina, SK
751 - Cowessess, SK
35 - Lestock, SK
180 - Carlisle, PA

More to come...



Members of the public have been visiting the memorial in front of the Kamloops Indian Residential School building, dropping off flowers as a show of support to the Tk'emlups te Secwepemc community in wake of the discovery of the remains of 215 children who attended the school, which operated between 1890 and 1978. (Ian Matheson photo)

Devastation over discovery at Kamloops residential school felt deeply throughout Shuswap

Adams Lake chief speaks of family, how old wounds have opened with the finding of children's remains

[MARTHA WICKETT](#) / May. 31, 2021 12:00 a.m. / [NEWS](#)



**...and a small voice
whispers, "They
found us."**





Federal Indian Boarding School Initiative Investigative Report

This report shows for the first time that between 1819 and 1969, the United States operated or supported 408 boarding schools across 37 states (or then-territories), including 21 schools in Alaska and 7 schools in Hawaii. This report identifies each of those schools by name and location, some of which operated across multiple sites.

This report confirms that the United States directly targeted American Indian, Alaska Native, and Native Hawaiian children in the pursuit of a policy of cultural assimilation that coincided with Indian territorial dispossession. It identifies the Federal Indian boarding schools that were used as a means for these ends, along with at least 53 burial sites for children across this system—with more site discoveries and data expected as we continue our research.

The Department's investigation has already identified marked or unmarked burial sites at approximately 53 different schools across the Federal Indian boarding school system. As the investigation continues, the Department expects the number of identified burial sites to increase. The composition of the approximate numbers of identified burial

Based on the Federal Indian Boarding School Initiative investigation's initial analysis, approximately 19 Federal Indian boarding schools accounted for over 500 American Indian, Alaska Native, and Native Hawaiian child deaths. As the investigation continues, the Department expects the number of recorded deaths to increase.

TEKAKWITHA INDIAN MISSION INC.

Sisseton, South Dakota

April 25th, 1952

Dear Mr. and Mrs. Seely:

Thank you very kindly for your donation of 10.00 for my little Indians.

You're is the first invitation that was ever extended to one of our papooses to come and spend the vacation some where. We have a few little boys and girls who have no one at all interested, whether they live or die or come and go. I would send a little boy of six years or older or a little girl what ever you prefer. These Indian children are very little trouble, especially the one I have in mind.

If you really mean it, I will see that we get him ready; you may have him any time you desire. I am not making any inquiries about you, because it takes a good person to make an offer as you did!

Please. let me know.

With kindest regards

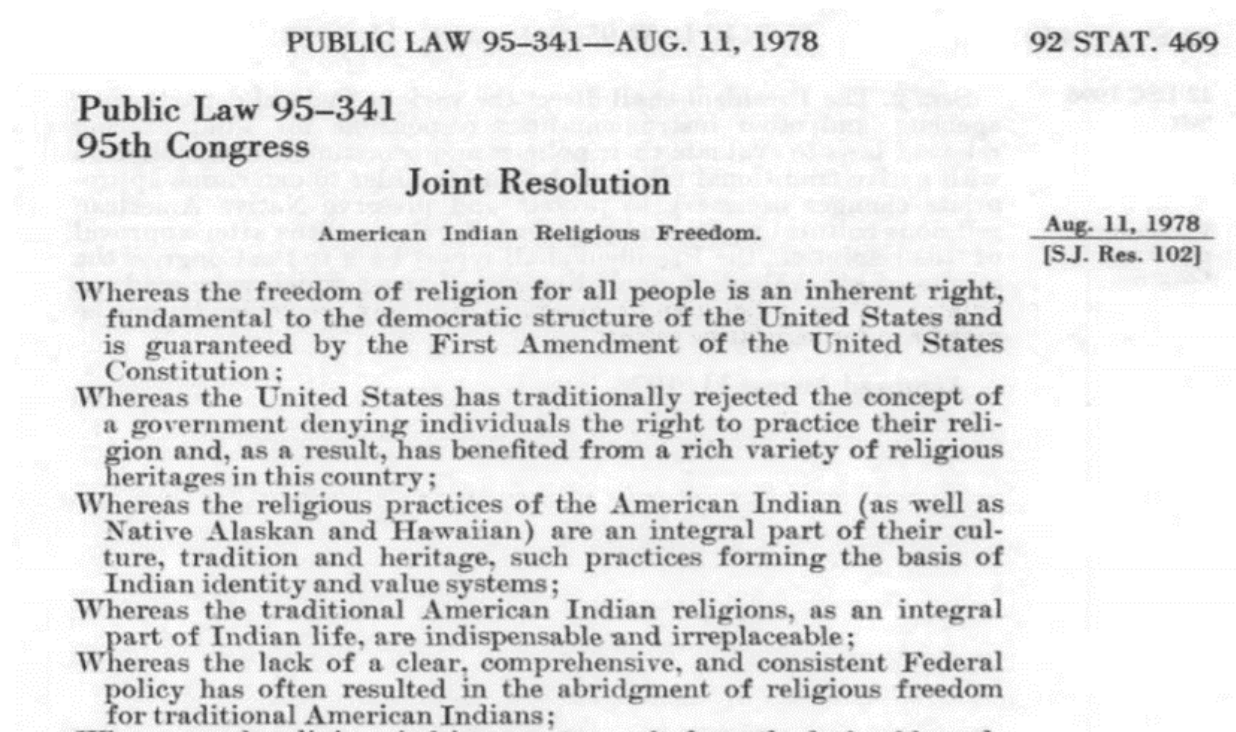
Arthur J. Miller

Indian Adoption Project

- ▶ 1950's Indian Adoption Project began
 - ▶ Using public and private adoption agencies to place Native children with non-Native families and displaced them from their families and communities (Mannes, 1995)
 - ▶ These practices were used into the 1960' and 1970's
- ▶ 1970's Association on Indian Affairs Study
 - ▶ Found that between 25-35% of all Indian children had been separated from their families (George, 1997)
 - ▶ Also found that in 16 states in 1969, 85% of Indian Children were placed in non-Indian homes (Unger, 1977)

American Indian Religious Freedom Act (1978)

This allowed Native Americans the right to finally practice their religions freely when it was once forbidden. Prior to this Act Native people could face criminal punishment. In many cases Native people still fight for Freedom of Religion Acknowledgement.



Other Laws/Decisions Impacting Tribal Sovereignty and Safety

- ▶ Major Crimes Act
- ▶ Indian Civil Rights Act
- ▶ Oliphant v. Suquamish

Major Crimes Act (1885)

- ▶ Authorizes the federal government to prosecute major crimes committed by Indians
 - ▶ Murder
 - ▶ Manslaughter
 - ▶ Rape
 - ▶ Assault with intent to kill
 - ▶ Arson
 - ▶ Burglary
 - ▶ Larceny

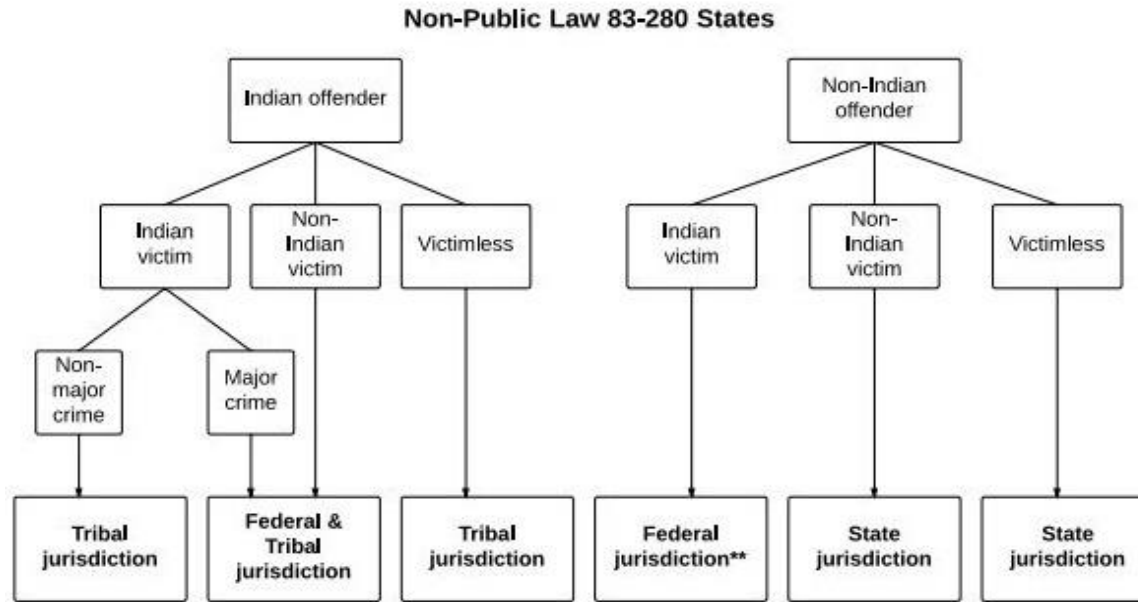
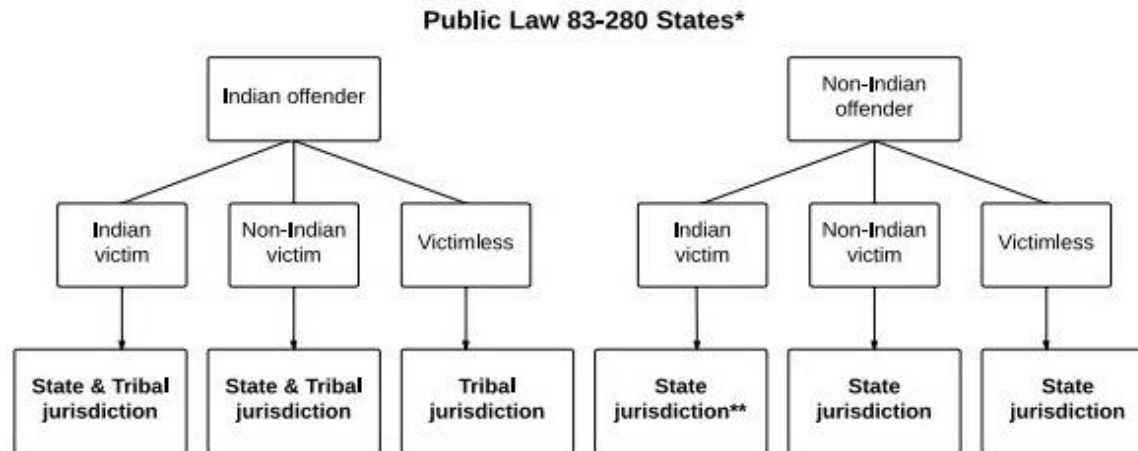
Indian Civil Rights Act (1968)

- ▶ Sentencing Limitation*
 - ▶ Tribal courts can sentence up to only 1 year, \$5000 fine, or both
- ▶ 1968 - 6 months 1980's - amended to 1 year
- ▶ Not enough time for significant crimes
- ▶ Technically Tribe can still prosecute murder, rape, child sexual abuse, etc. (if committed by an Indian)

Oliphant v Suquamish (1978)

- ▶ Stripped tribes of jurisdiction over non-Indians
- ▶ Tribe has to defer to Federal government*
- ▶ Can arrest, if properly deputized by another law enforcement agency...
 - ▶ Actual prosecution of crime cannot happen in tribal court

Jurisdiction



* Under the *Tribal Law and Order Act of 2010*, Tribes can opt for added concurrent Federal jurisdiction, with Federal consent. Neither this Tribe-by-Tribe issue nor the various configurations of "Optional 280" status is shown in this chart.

** Under the *Violence Against Women Act Reauthorization of 2013* (VAWA Amendments), after 2015, Tribes may exercise Special Domestic Violence Jurisdiction with the Federal government and with States for certain domestic violence crimes.

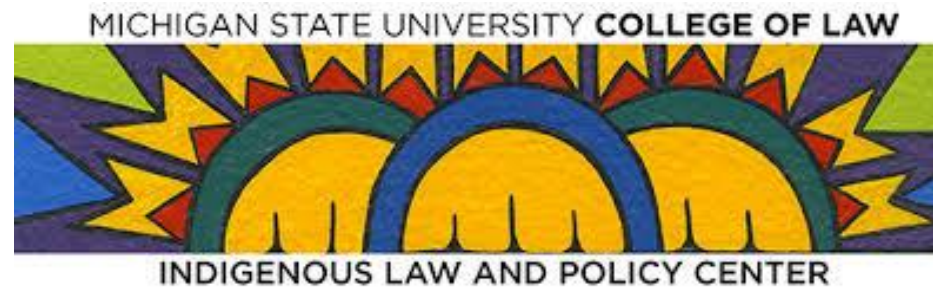
Source: The Tribal Law and Order Commission, *A Roadmap for Making Native America Safer: Report to the President and Congress of the United States*

What does this look like today?

- ▶ High Rates of Violence
- ▶ Poor Health Outcomes
- ▶ Loss of Language
- ▶ Loss of Culture
- ▶ Mascots
- ▶ Invisibility



Native Resilience



Resilience

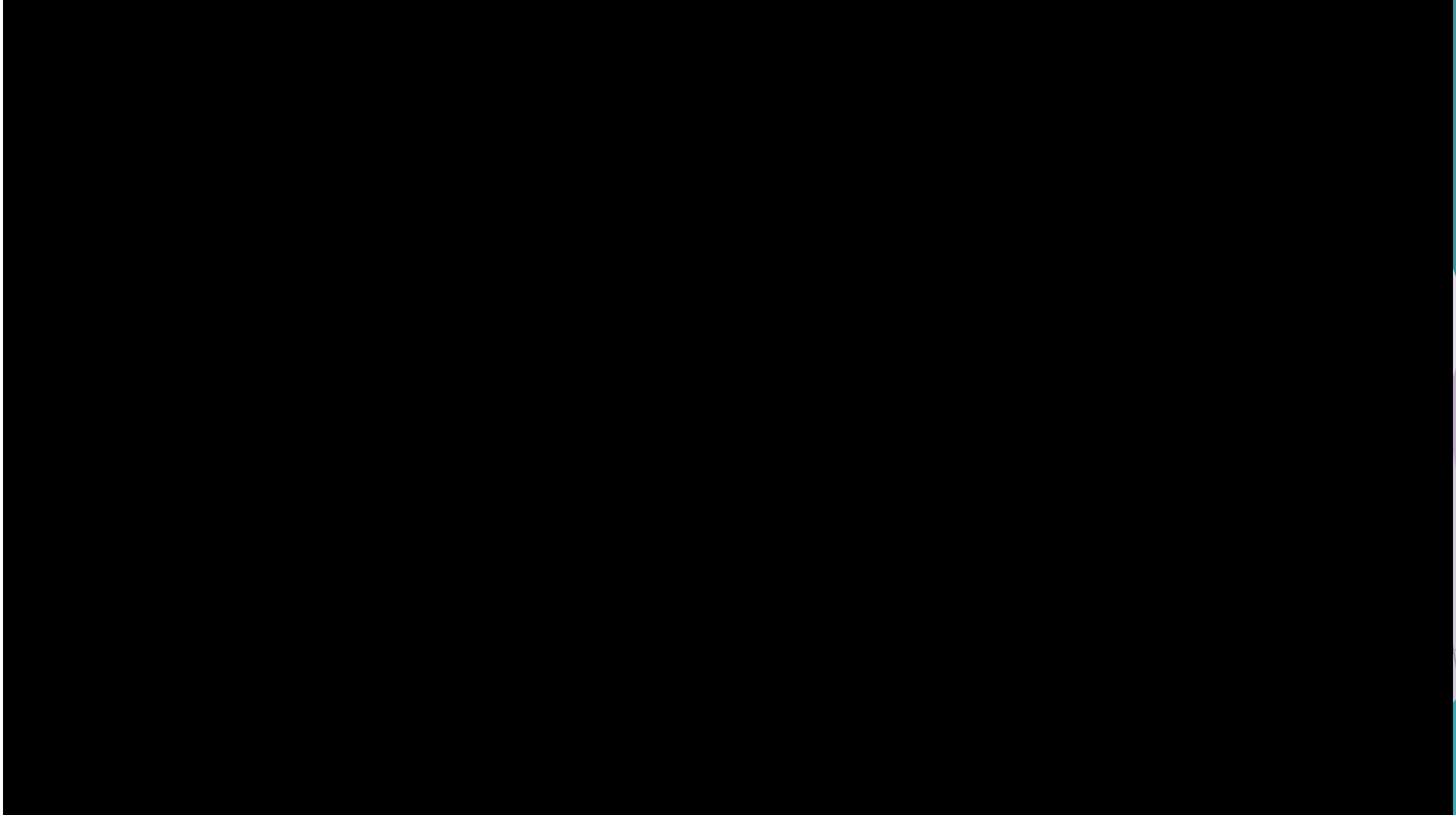


More Resiliency

- ▶ Tribal Law and Order Act (TLOA) of 2010
 - ▶ Changed sentencing guidelines from 1 year to 3 years (up to 9 years if 3 offenses committed)
 - ▶ Fines up to \$15,000 (as opposed to \$5000)
- ▶ Violence Against Women Act (VAWA) Reauthorization of 2013
 - ▶ Part of Title IX
 - ▶ Special Domestic Violence Criminal Jurisdiction

More Resiliency

- ▶ VAWA 2013 recognizes tribes' inherent power to exercise "special domestic violence criminal jurisdiction" (SDVCJ) over certain defendants, regardless of their Indian or non-Indian status, who commit acts of domestic violence or dating violence or violate certain protection orders in Indian country
- ▶ Currently 4 of the 12 Tribes of Michigan have implemented SDVCJ
 - ▶ Little Traverse Bay Bands of Odawa Indians
 - ▶ Nottawaseppi Huron Band of the Potawatomi
 - ▶ Sault Ste. Marie Tribe of Chippewa Indians
 - ▶ Grand Traverse Band of Ottawa and Chippewa Indians
- ▶ Expensive and difficult to implement
- ▶ Limited (until 10/22): VAWA22 expands special criminal jurisdiction of Tribal courts to cover non-Native perpetrators of sexual assault, child abuse, stalking, sex trafficking, and assaults on tribal law enforcement officers on tribal lands;



Final Points to Consider: Cultural Abuse

- ▶ Native Americans may face cultural abuse
- ▶ Not allowing participation in ceremonies
- ▶ Using blood quantum (I'm more Native than you are)
- ▶ Using Tribal resources against the victim
- ▶ Using racial/ethnic slurs against Native American victim
- ▶ Threatening to “expose” victim to their Tribal leaders, community leaders, cultural/traditional healers, etc.

Final Points to Consider: Working with Native Survivors

- ▶ Recognize the cultural, intergenerational, and historical trauma that have impacted our communities and culture
- ▶ Understand the jurisdictional barriers Native's face living on or off of tribal land
- ▶ Researching and knowing what cultural, and traditional services may be available to your client, per their request