

# DEVELOPMENT OF CULTURALLY GROUNDED INTERVENTIONS

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Overview of  
Culturally Grounded  
Interventions in  
Indian Country

stim' aspu?ús :  
What's in Your  
Heart?



CULTURE  
MATTERS

OVERVIEW OF CULTURALLY  
GROUNDED  
INTERVENTIONS IN INDIAN  
COUNTRY

# UTILIZATION OF TRADITIONAL HEALING DIFFERS BY REGION / TRIBE / GENDER

**Table 5. Lifetime Help-Seeking Across Comorbidity Groups**

Lifetime Use of Services	Southwest Tribe, % (99% CI)			Northern Plains Tribes, % (99% CI)		
	Combined (n = 1446)	Men (n = 617)	Women (n = 829)	Combined (n = 1638)	Men (n = 790)	Women (n=848)
<b>Lifetime Depressive and/or Anxiety Disorder(s) Only</b>						
Mental health professional	34.6 (26.4-43.7)	19.6 (7.8-41.2)	38.6 (29.1-49.0)	40.1 (29.7-51.5)	25.6 (12.2-46.1)	45.4 (32.3-59.1)
Medical professional	29.1 (21.5-38.1)	21.3 (8.5-44.0)	31.2 (22.5-41.3)	37.3 (26.8-49.1)	32.6 (15.4-56.2)	39.0 (26.7-52.8)
Traditional healer	48.9 (40.0-57.9)	40.6 (23.7-60.0)	51.1 (41.0-61.2)	33.7 (23.2-46.0)	39.3 (18.9-64.3)	31.6 (20.2-45.7)
Any help-seeking	66.6 (57.7-74.4)	57.1 (36.2-75.7)	69.1 (59.4-77.4)	63.6 (51.9-73.9)	66.7 (44.1-83.6)	62.5 (48.6-74.6)
<b>Lifetime Substance Use Disorder(s) Only</b>						
Mental health professional	26.1 (19.2-34.3)	25.1 (17.5-34.6)	29.3 (15.8-47.9)	28.6 (22.7-35.2)	25.0 (18.3-33.3)	35.6 (25.1-47.7)
Medical professional	19.0 (13.1-26.7)	20.6 (13.8-29.7)	13.6 (5.0-31.9)	19.4 (14.4-25.6)	17.1 (11.6-24.6)	23.9 (15.0-36.0)
Traditional healer	37.7 (29.7-46.4)*	38.5 (29.4-48.4)†	35.0 (20.2-53.4)	16.9 (12.2-23.0)‡	16.4 (10.9-24.0)§	17.9 (10.1-29.6)
Any help-seeking	55.8 (47.1-64.2)*	55.5 (45.6-65.0)†	56.7 (39.1-72.8)	40.1 (33.6-47.1)‡	36.6 (28.8-45.3)§	47.1 (35.5-58.9)
<b>Lifetime Comorbid Depressive and/or Anxiety and Substance Disorders</b>						
Mental health professional	42.7 (32.3-53.9)	45.7 (31.4-60.8)	39.1 (24.9-55.4)	49.3 (39.7-58.9)	46.4 (31.8-61.7)	51.3 (38.9-63.5)
Medical professional	35.4 (26.0-46.1)	36.7 (24.6-50.7)	33.8 (20.3-50.5)	34.6 (26.2-44.2)	29.5 (17.4-45.5)	38.2 (27.2-50.5)
Traditional healer	61.0 (49.2-71.5)*	59.9 (44.6-73.4)	62.3 (44.0-77.7)	37.4 (28.7-47.1)‡	43.8 (29.3-59.3)	33.0 (22.6-45.4)
Any help-seeking	73.7 (63.3-82.0)	72.0 (58.9-82.2)	75.7 (57.6-87.7)	67.6 (58.0-75.9)	70.3 (54.4-82.5)	65.7 (53.2-76.3)

Abbreviation: CI, confidence interval.

\*Significant pairwise comparison with Northern Plains men and women combined.

†Significant pairwise comparison with Northern Plains men.

‡Significant pairwise comparison with Southwest men and women combined.

§Significant pairwise comparison with Southwest men.

Beals, J., Manson, S., Whitesell, N., & Spicer, P. (2005). Prevalence of DSM-IV Disorders and Attendant Help-Seeking in 2 American Indian Reservation Populations. *Archives of General Psychiatry*, 62(1), 99-108.

# HEALING OF THE CANOE PROJECT



UNIVERSITY of WASHINGTON

**ADAI** Alcohol &  
Drug Abuse  
Institute

Donovan, D.M., Thomas, L.R., Sigo, R.L.W., Price, L., Lonczak, H., Lawrence, N., Ahvakana, K., Austin, L., Lawrence, A., Price, J., Purser, A., & Bagley, L. (2015). Healing of the Canoe: Preliminary results of a culturally tailored intervention to prevent substance abuse and promote tribal identity for Native youth in two Pacific Northwest tribes. *American Indian and Alaska Native Mental Health Research*, 22(1), 42-76. doi: 10.5820/aian.2201.2015.42

# MICUNAY PROJECT



## Safety Concerns / Exposure to Violence

“I’ve seen a lot of kids that have taken up with different gangs or different affiliations, and they cope with it by drinking afterwards or getting high.”



## Lack of Resources

“[Urban Native youth are] dealing with the no-groceries thing in the refrigerator and kind of struggle like what are they going to eat, where are they going to eat.”



## Historical Trauma Effects

“With the parents, maybe the lack of parenting skills because they went to boarding school or something like that, so there’s a lot of issues in terms of historical trauma.”



## Peer Pressure and Stress

“Compete for your grades, compete for popularity, compete for most heard. You’ve got to be on top, otherwise, you’re out.”

Apache centered suicide prevention effective (Cwik et al., 2019)



AIAN culture offers relational grounding for interventions with youth (Brown, Dickerson, & D'Amico, 2016)



Children with disabilities want to access cultural activities. (Fuentes & Lent, 2019)



AIAN cultural cures support HPV vaccination (Yzer et al., 2018)



Elder support helps to reduce the risk of alcohol-exposed pregnancies (Hanson & Jensen, 2015)

Culturally grounded intervention for childhood obesity effective (Kelly & Lowe, 2018)

# TRADITIONAL CULTURAL PRACTICES BUFFER EFFECTS OF LIFETIME ASSAULTS ON LAKOTA ELDERS



Brave Heart, M.Y. H. (2000). Wakiksuyapi: Carrying the historical trauma of the Lakota. *Tulane Studies in Social Welfare*, 21-22, 245-266.



CULTURE  
MATTERS

STIM A SPU'US: WHAT'S IN  
YOUR HEART?

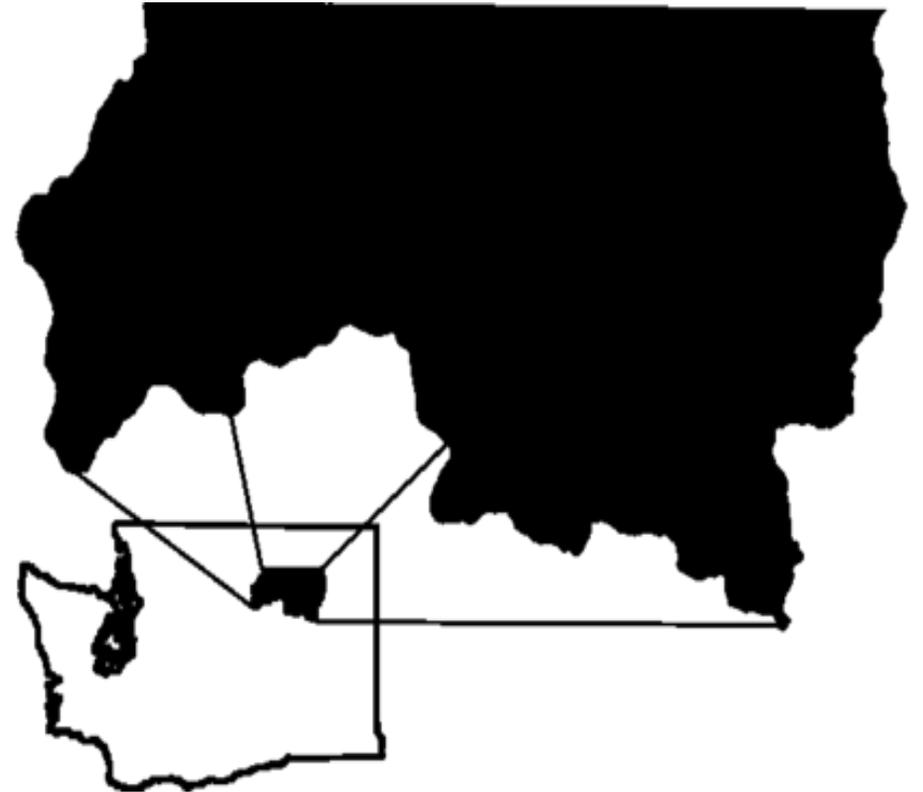


## *STIMA SPU'US: WHAT'S IN YOUR HEART?*

Cultural Adaptation of Attachment Vitamins, a trauma-informed, evidence-based parenting intervention

# The Confederated Tribe of the Colville Reservation

- Established by Presidential Executive Order (1872)
- 1.4 mil acres located in North Central Washington
  - Originally twice as large as today
- Diversity of natural resources: standing timber, streams, rivers, lakes, minerals, native plants and wildlife
- Governed by the 14 member Colville Business Council

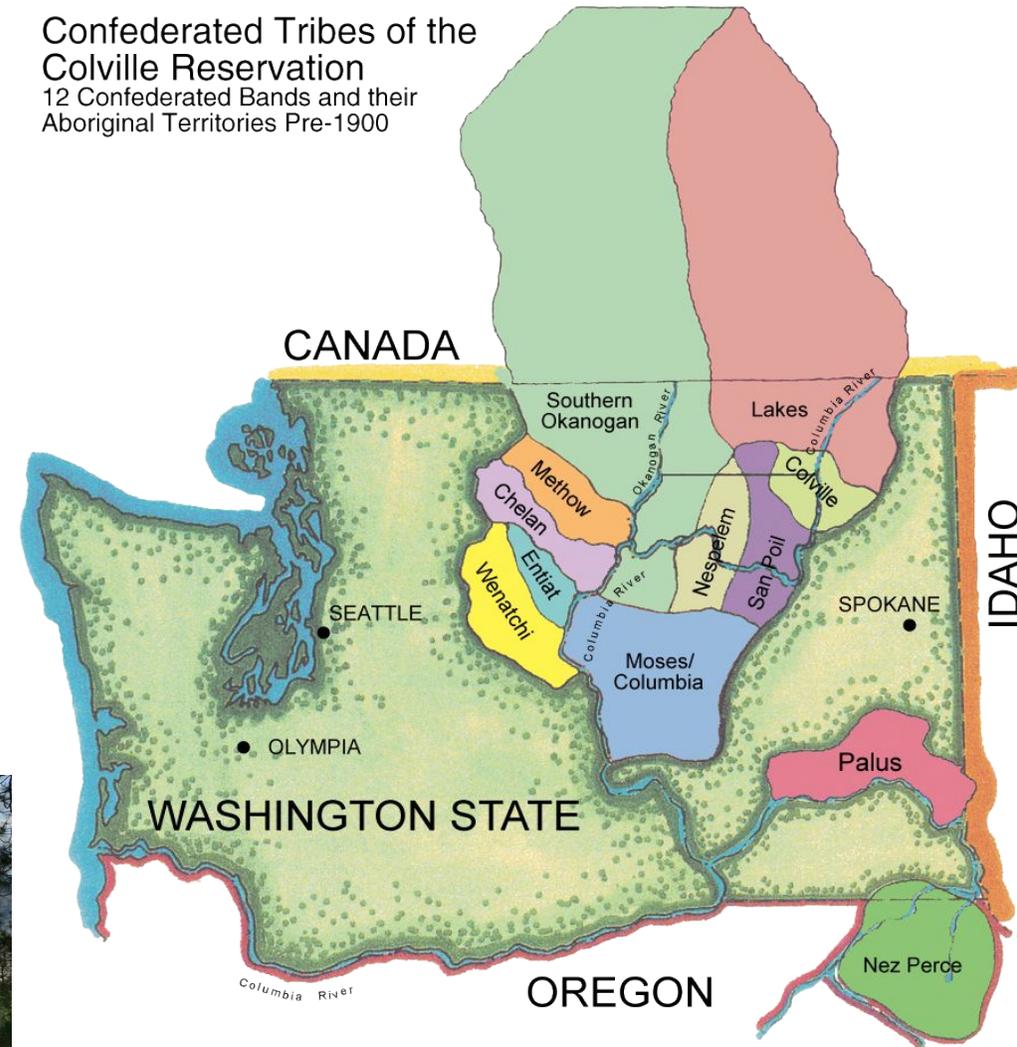


# The Confederated Tribe of the Colville Reservation

- Prior to colonization in mid 1850s, ancestors of the 12 aboriginal tribes were nomadic, following the seasons and sources of food
- The aboriginal territories were grouped primarily around waterways: Columbia, Sanpoil, Okanogan, Snake, and Wallowa Rivers



Confederated Tribes of the Colville Reservation  
12 Confederated Bands and their  
Aboriginal Territories Pre-1900



# Today: Over 9,365 members of the 12 Tribes

nsełxćin		uknaqín	Okanogan	Seeing over the top
	mætɬ <sup>w</sup> u	Methow	Blunt hills around a valley	
	snʔáyckst	Lakes	Speckled fish	
	sǎ <sup>w</sup> yʔitp	Colville	Sharp, pointed trees	
	nspilm	Nespelem	Prairie	
nxaʔamxćin	sənpʔ <sup>w</sup> ilx	San Poil	Grey mist as far as one can see	
	škwáxćənəx <sup>w</sup>	Moses-Columbia	People living on the bank	
	šnpəšq <sup>w</sup> áwšəx <sup>w</sup>	Wenatchi	People in the between	
	šntiyátk <sup>w</sup> əx <sup>w</sup>	Entiat	Grass in the water	
nimipu	ščəlámxəx <sup>w</sup>	Chelan	Deep water	
	wałwáma	Nez Perce	Joseph Band, Wallowa People	
	palúšpam	Palouse	Palus People	



Image of dancers at powwow owned by Alvina Marris

# Colville Community COVID Study Purpose and Method

To evaluate the impacts of the COVID-19 pandemic on Colville Tribal community members in the following areas:

- Access to and comfort/familiarity with telehealth
- Mental and behavioral health
- COVID vaccine use and hesitancy
- Online education for caregivers of school-aged children
- Sources of stress and resources for coping

Stratified random sample of 2000 enrolled Tribal members 18 or older living on or near the reservation based on the Tribal enrollment list of 4062 names with stratification:

- Proportionally across 4 districts (Inchelium: 16%, Keller: 6%, Nespelem: 38%, Omak: 40%)
- Evenly across 4 age groups (18-30, 31-45, 46-60, 61+)

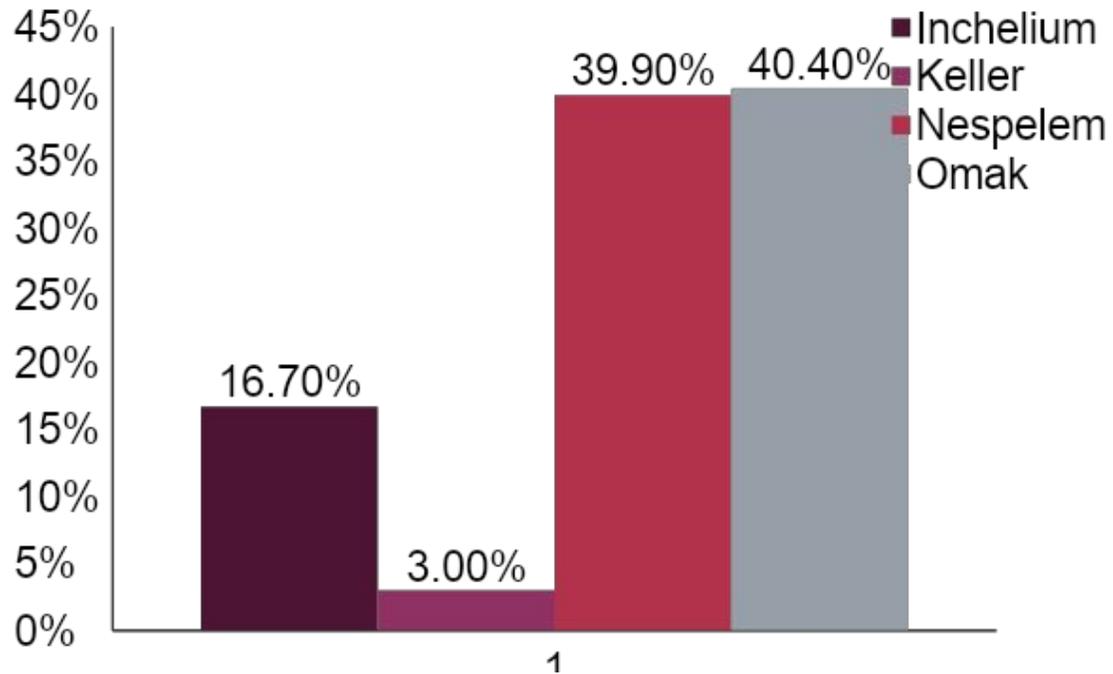
Surveys mailed early November 2021, returned via self-addressed stamped return envelopes by December 15 (three postcard reminders sent)

Two hundred sixty four surveys were returned / reported undeliverable

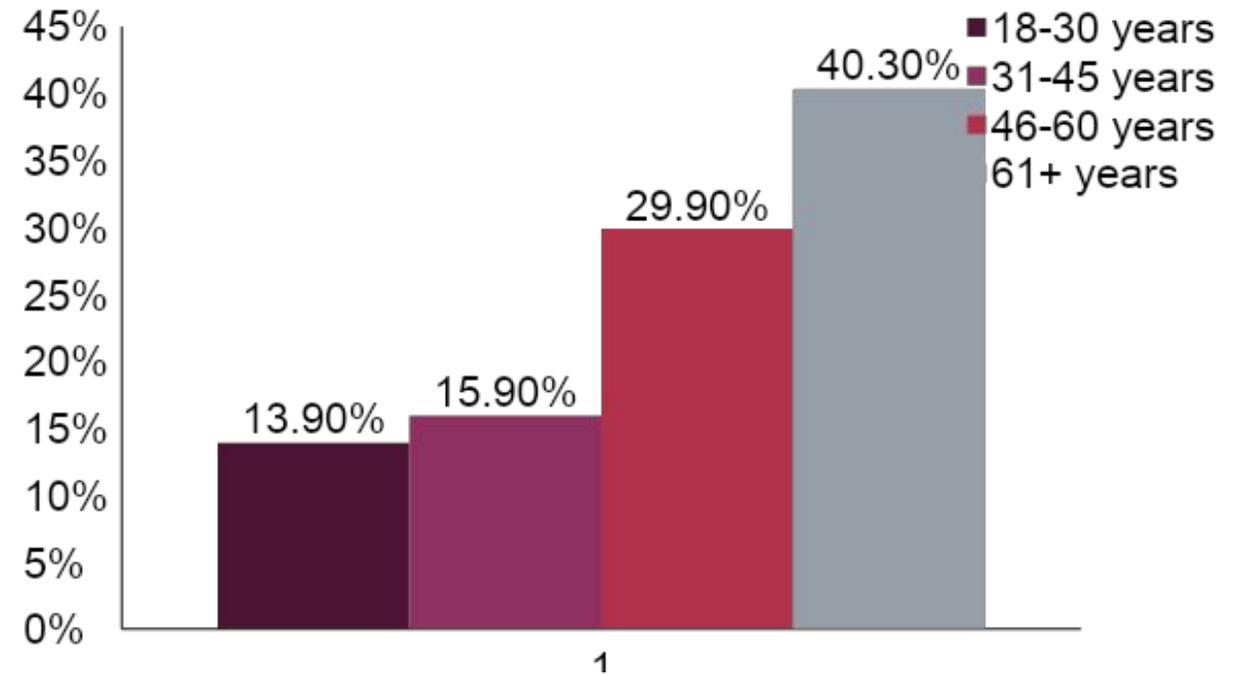
# Basic demographics

203 people returned completed surveys, 65.8% female (34.2% male)

Districts



Age Groups



### TOP SOURCES OF STRESS



Financial concerns



Physical health



COVID safety



Family sick with COVID



Housing concerns

### TOP ACTIVITIES TO COPE WITH STRESS



Being in nature



Connection with family



Exercise



Spiritual / ceremonial practices

38% of people access traditional medicine when ill or healing

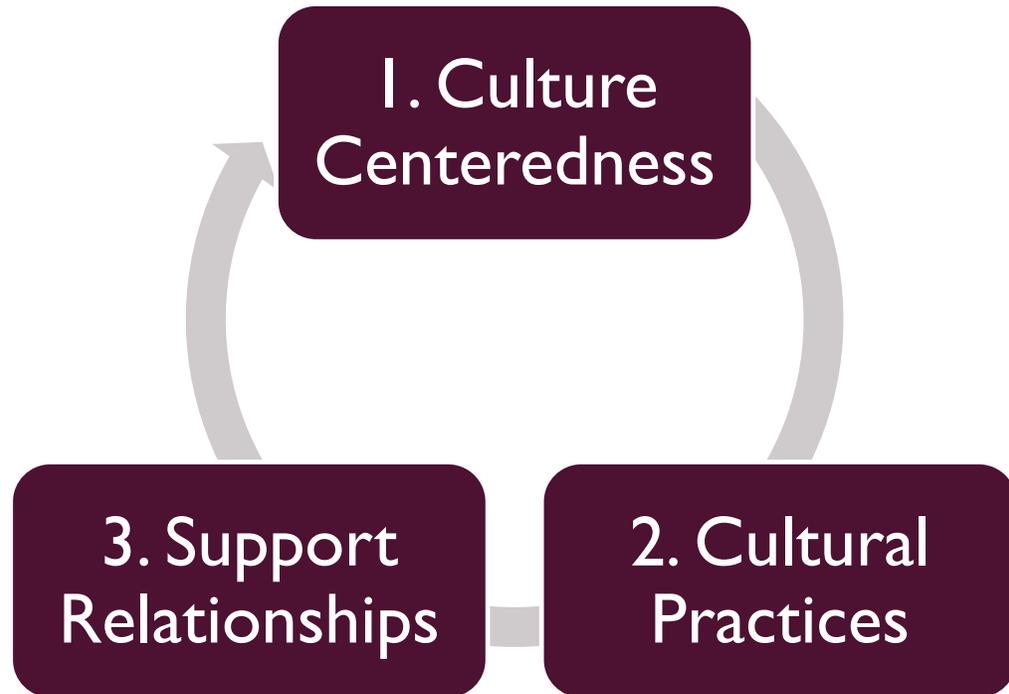
# CULTURALLY-ADAPTED PARENTING PROGRAM

- Group program for caregivers of young children
- 6 weekly meetings facilitated by two trained community members
- Core elements of every meeting:
  - Psychoeducational curriculum
  - Reflective discussion among caregivers
  - Sharing Moments of Connection
  - Parenting Journey
  - Storytime



Image of infant owned by Alvina Marris

# PRIVILEGING COMMUNITY STRENGTHS AS A SOURCE OF RESILIENCE



1. Identify and integrate tribal traditions, knowledge systems, and norms
2. Rebuild and revitalize “praxis” within and with community
3. Own roles and power in strengthening family connectedness

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## Results: Intergenerational strengths

*My mom talks about that nurturing she got from her grandma, and every time she talks about it I can see in her eyes, I can feel that sweet gentleness of my great grandma and it makes me feel like a little tiny baby [protected and loved] - Language Expert*

*I remember more my great-grandmother and grandparents being there for me, as being these caring, nurturing individuals... And then when my sister... when there was a deep illness, I saw a lot of that care really double upon the child - Elder*

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## Results: Traditional lifeways

*When they [grandparents] take you out in the mountains and they want you to follow them and they wanna teach you why this is growing that way and why you pick this on that season and stuff like that. And culturally speaking, that's a part of parenting that, grandparents and mothers and fathers... we used to come to the country and up in the mountains for weeks at a time and pick huckleberries and things because that's what you're supposed to do. That's just what we knew to do. - Elder*

*I think keeping my kids in tune with a lot of the culture and values that I was raised with by my parent, my mom, and my grandparents, is kinda what I try to instill in my children, because it's part of who we are as a people. It's important to keep those cultures alive by teaching my kids those. - Caregiver*

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## Results: Desire to gain traditional knowledge

*So we weren't raised culturally, like, traditionally, but I do have some aspects of that of being around my grandparents up here. So I know about what to do during a funeral and stuff like that, but not, not fully cultural. And I feel now that I'm an adult and have children of my own, I wish I did know that because culture is a lot for our members and we just don't have the resources. Like, we do and we don't. - Caregiver*

*If I could do it, I would put my whole heart into our culture 'cause it does make it feel like I'm missing out to not know the culture and I wasn't raised and I cannot speak any type of Salish anything, and it sucks because I can't teach my children that. - Caregiver*

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# stim' aspu?ús - What's in Your Heart?

## Curriculum

- The trauma-informed curriculum was based on Attachment Vitamins, an existing parenting intervention
- The curriculum focuses on supporting attachment and parenting skill development.
- The curriculum was redesigned to include Colville cultural values and knowledge, and was reduced to six sessions.

# stim aspu?ús Sessions

1. Attachment
2. Temperament
3. Parents as a Secure Base
4. Becoming a Partner with Your Child
5. Toxic Stress and Trauma
6. Strength and Resilience



Session 3

Page 8

## Using the HONOR Approach to Parenting Young Children

We know our children represent the future, and we value and respect the gifts they bring to us.

Use the word HONOR to think about what our kids might need from us:

- H** **Hungry:** the need for food ("Are they hungry right now? When was the last time they ate?")
- O** **Overwhelmed:** the need for calm ("Is it really loud or have they been really busy? Are they a child who needs some down time to relax?")
- N** **Need for Connection or Affection:** the need for your presence ("Have we been spending a lot of time apart? Are they afraid of losing me or losing my love?")
- O** **Options for Power:** the need to be acknowledged and heard by you ("Are they feeling overwhelmed or overstimulated? Do they need a break or some quiet time?")
- R** **Rest and Reset:** the need for sleep ("Did they take a nap today? Have they been getting to bed at a good time?")

# Temperament

- This worksheet and book excerpt demonstrates the Indigenized approach to examining child temperament with parents.
- In the Parenting Journey, we include reflection on “How are you going to represent your family in your journey?”



## Cawt, or "Way of Being" Child Temperament Worksheet

Part I. Mark where on the line you think your child's temperament is.  
After making a mark, think of an example.

**Activity Level**

On-the-go ————— Calm

**Reaction to New Experiences**

Approaches new things easily ————— Cautious

**Reaction to New People**

Immediately Friendly ————— Slow to warm up

**Forming New Routines**

Forms routines easily ————— Has difficulty forming routines

**Response to Transitions**

Easy going ————— Has difficulty with change

**Distractibility**

Easily distracted ————— Able to focus

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# Try it!

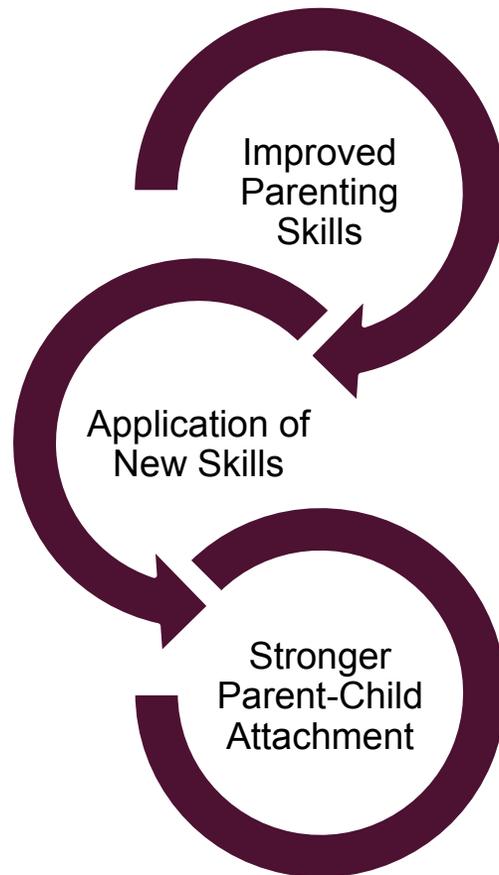
Placeholder for Online Data Collection Link

Include prompts so attendees can try it with their family

Add Poll Everywhere so participants can add their responses

Everyone has different temperaments

# Mapping Skills to Behaviors



## Using the HONOR Approach to Parenting Young Children

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# stim' aspu?ús - Cultural Handouts

- In addition to the weekly sessions, we provide cultural materials designed to support cultural and community connectedness.

## S U S T A I N A B L E G A T H E R I N G

(CO- sk'wík'włtałq - Strawberry



Wild strawberries must be enjoyed when they are picked.  
Never put it in plastic.  
You can harvest the leaves for tea, dry in a paper sack, or air dry in small tied bunches.

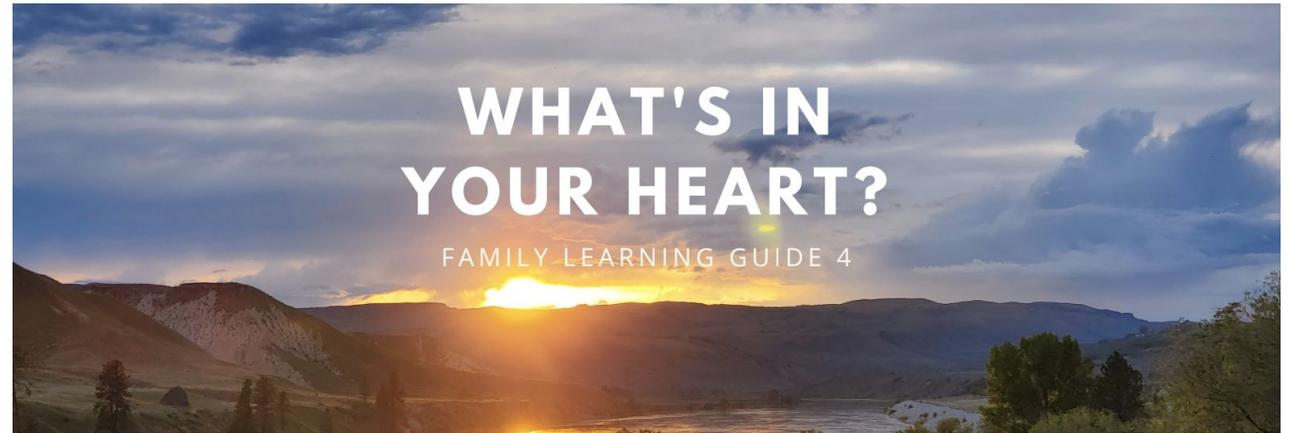
Where to find Strawberries -  
near Moses Mountain.

Introduce yourself.  
Say a prayer.  
Let the plant know what you're using it for.  
Put tobacco and other offerings you may have at the  
base of the plant.  
Spread the gathering out over time.  
Don't deplete one area; gather from several locations.  
\*only do gathering while the sun is in the sky\*

(CO- šmink - To Love

stim' aspu?ús

# Cultural Handouts



## WILD ROSE GATHERING

Wild rose can be found in the lower lands near bodies of water and in the mountains closer to creeks.

The flowers can be picked when in full bloom during the summer and the stalks can be gathered year round.

## REMINDERS

- Take only what you need- save some for others
- Bring an offering for what you take
- Remind children how to gather responsibly
- Individuals who are mourning area advised to not gather
- Women who are menstruating are also advised not to gather

## TRY THESE WORDS

- Wild Rose- sk'kw'witp
- To grow- cplal
- To smell- surh
- To play- ?ickn



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# Guiding values and goals

- Caregivers in community with one another
  - Group format
  - Facilitation by trained community members
- Multigenerational healing
  - Sensitivity to differences in awareness of historical trauma
  - Sensitivity to differences in knowledge of traditional practices
- Long-term sustainability
  - Where the program “lives” and what that means

# CLOSING

- Integrating culture...
  - Strengthens provider – family relationships.
  - Heightens interest and engagement of participants.
  - Supports ongoing identity development, across generations.
  - Centers AIAN resiliency and healing.

## RESOURCES

- Barlow, et al. (2006). Home-visiting intervention to improve child care among American Indian adolescent mothers: A randomized trial. *Archives of Pediatrics Adolescent Medicine*, 160(11), 1101-1107. <https://doi.org/10.1001/archpedi.160.11.1101>
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- McIntosh, P. (2003). *White privilege: Unpacking the invisible knapsack*. In S. Plous (Ed.), *Understanding prejudice and discrimination* (p. 191–196). McGraw-Hill.
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- Slotnick, S. (2017, March 1). *Understanding Tribal Sovereignty*. Federal Bar Blog. <https://www.fedbar.org/blog/understanding-tribal-sovereignty/>
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# Thank you!

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