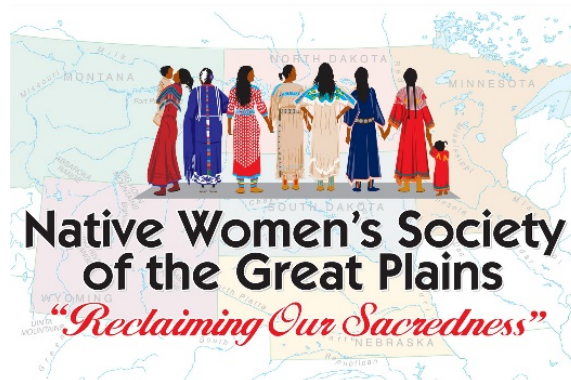


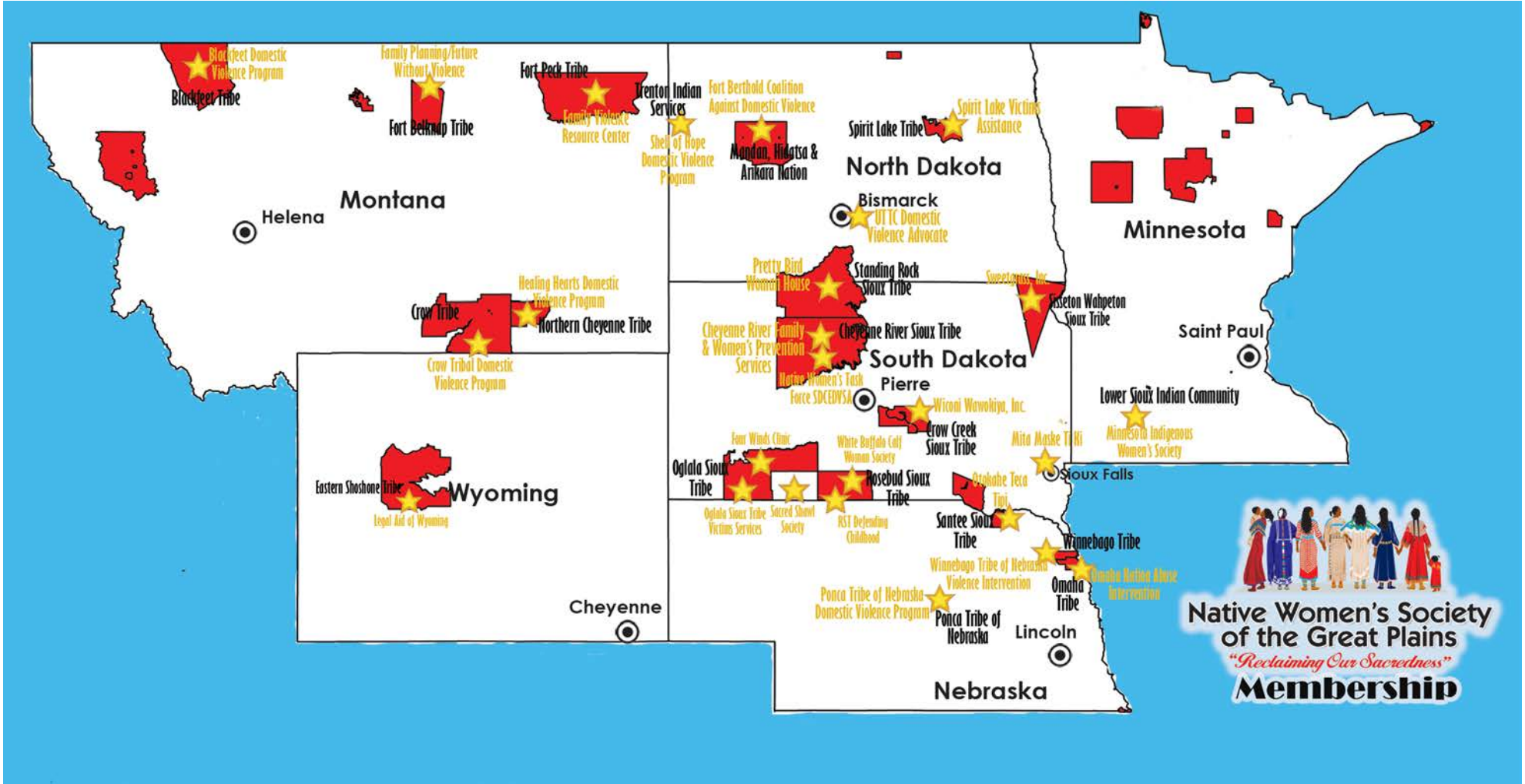
Empowering Children in Shelter *(Woksape Un Kpazo Pi)* (Wooksah-pe Un Kahpahzo-pe)

Amanda Takes War Bonnet
Waunspe Wicaku Win



Who we are

- The Native Women's Society of the Great Plains, Reclaiming Our Sacredness, is a coalition of 25 domestic violence and/or sexual assault programs on the Northern Plains committed to the reclamation of the sacred status of women.
- The Society offers a vision that ends domestic and sexual violence against Native women, in all aspects – a vision of change. The Society works to support and strengthen sisterhood and local advocacy and program development efforts through culturally specific education, technical assistance training and resource implementation.
- Member organizations of the Native Women's Society are committed to ending all forms of violence and will actively support the mission of this organization.



Overview

Safety, trauma and children

- Women and children enter our shelters often traumatized and will stay in the shelter long periods of time.
- Understanding how children are impacted by domestic violence with the effects of psychological, behavioral, cognitive, and physical.
- Safety planning is crucial when working with families in or out of shelter.

Overview

Development steps

- These activities was developed for shelter advocates to have a quick guide to implement activities including moms and their children in cultural activities.
- The topics are chosen to enhance traditional beliefs, lifestyles and teach the protective qualities of traditional lifeways.
- The positive outcome is to help the mothers connect with their children, provide comfort learning and discussion on long term safety for their children.
- Mother and child(ren) both participate in the activity.

Overview

Activities

- Summary of activities developed by shelter advocates that are culturally crafts, activities and resources and ceremonies to enhance, strengthen children and their primary care providers and provide healing support of children.
- Three shelters piloted the activities in the last year.
- The online activity folders is designed for downloading and can be updated and added to.





Philosophy of NWSGP

- Native Women's Society of the Great Plains offers cultural relevant technical assistance and support to their membership to end domestic and sexual violence.
- The philosophy of the society is to strengthen Native women through reclaiming our sacredness with cultural relevant trainings and assistance.
- Traditionally women are considered the backbone of our nations, strength of family and children.

Helping Children Heal

- It is estimated between 2.3 and 10 million children witness domestic violence each year in the United States and are often overlooked by helping professionals.
- The statistics are high on reservations where domestic and sexual violence are so often kept silent.

Helping Children Heal

- When we think about advocating for children in our shelters, it is not just providing childcare, advocates should be encouraging children and support them as they learn about the violence that has affected their lives.
- When that process is enacted, it helps children to process the disruption in their lives.
- Advocates can be a voice and support for children as they heal.
- Creating and maintaining an area of safety for children and doing activities with children and their mothers or primary caregivers helps in the healing.

Helping Children Heal

- When children come from an environment where they witnessed domestic violence or were a part of it, their emotions are in an upheaval state with much stress and trauma.
- Providing support as an advocate or child advocate such as childcare, parenting groups, fun times are important to help children heal.
- Activities are needed to provide tool kits to mothers to help them work through difficult situations with their children by helping recognize behavioral changes and developing safety plans.

Helping Children Heal

- Providing activities that are culturally relevant with both child and mother and will help children connect to their traditional lifestyles through crafts such as beading, drum making, storytelling, gardening, tipi making, hair teachings, Lakota language empowerment and traditional games.
- Teachings of connections to Earth's elements and spiritual teachings through ceremonies, language and traditional rites of passage.
- [Effects of Trauma and How To Heal](#)
NWSGP Resource

Healing our brains is about everything except the trauma. First, know the violence is not your fault. Second, know healing takes time and you have the right to whatever time and ways you need to heal.

Some ways to heal your brain & stop anxiety

- Breathe! Deep breathing helps break anxiety attacks and balances mind, emotions and body.
- Exercise. Yoga is powerful, but do what you can: dance, walk, stretch, run - move!
- Eat healthy. Remember water is medicine.
- Listen to music. Sing!
- Paint, bead, draw, write.
- Use your sense of smell! Essential oils, candles
- Mediate. This can be hard if you have anxiety. You don't have to sit still. It's about focus and staying in the moment.
- Practice "mindfulness." Just notice without judgement feelings, thoughts, and bodily sensations.
- Ground yourself. Pick something up or focus on your toes or hands - notice texture, temperature, smells, color weight.

NATIVE CULTURE PROVIDES MANY WAYS OF HEALING.

Sage, cedar, water, ceremony, prayer, sharing food, being in nature. Remember laughter is a strong

- Always nervous
- Can't remember • Always Sad
- Unworthy • Wrong • Angry • Can't stay sober
- Never trust • Night terrors • Panic attacks • Controlling
- Scared • Anxiety • Suicidal • I'M GOING CRAZY!
- Can't be alone • Hate crowds • Chaos • Can't feel
- Feel everything • Pain • Sick a lot • Can't think straight
- Feel damaged • Can't sleep • Sleep a lot • Flashbacks
- Can't relax • Unfocused • Over-react • Numb

Indigenous Teachings:

WE DO NOT HEAL ALONE. WE HEAL TOGETHER.

Find one person you can trust - someone who listens, is nonjudgmental, caring and believes you. This can be a friend or relative.

A counselor or therapist can be very helpful, but not all are trained in trauma-informed approaches. Ask if they have training in trauma-informed approaches. If you're not comfortable with them, find someone else. Ask your local domestic violence program for recommendations.

There are many resources, including apps, about mindfulness, grounding and breathing techniques available on the internet. Explore!

If you're interested in learning more about the dynamics of trauma and intergenerational trauma contact the Native Women's Society of the Great Plains for resources.

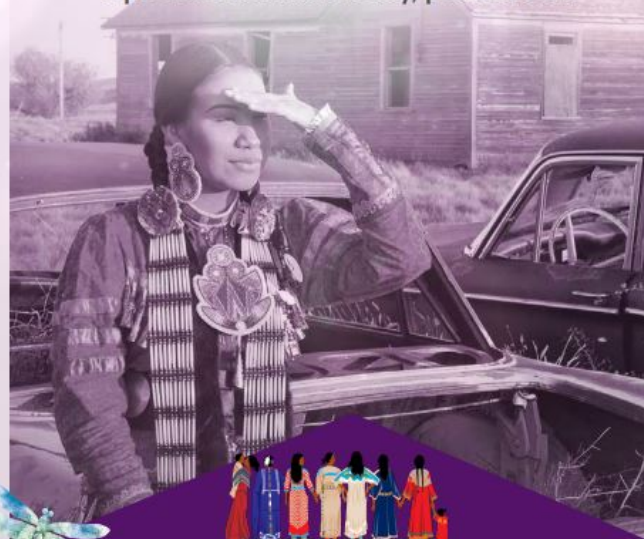
CONTACT YOUR LOCAL DOMESTIC VIOLENCE ADVOCACY PROGRAM FOR SUPPORT AND MORE INFORMATION:

MAYBE IT'S A NATURAL REACTION TO TRAUMA!

**IT'S NOT ABOUT WHAT'S WRONG WITH YOU.
IT'S ABOUT WHAT HAPPENED TO YOU.**

The effects of trauma **AND HOW TO HEAL**

Many survivors overcome their traumatic experiences and create healthy, powerful lives.




**Native Women's Society
of the Great Plains**

"Reclaiming Our Sacredness"

PO Box 448 • Eagle Butte, SD 57625

www.nativewomensociety.org



Trauma affects the way your brain works!

Trauma can change the neurobiology of the brain – that means real physical changes can happen to the brain. It's a normal response to trauma.

Parts of our brains are built to help us survive life threatening experiences. When our lives are threatened our brains will automatically go into a "fight, flight or freeze" reaction. We don't think about it or decide; it just happens so we can survive. Sometimes our brains can kind of get stuck in these reactions even when we're safe. It makes past trauma feel present, like it's still happening.

If you get punched, you expect bruises.

If you get an emotional or mental or physical punch, the bruises are also mental, emotional and spiritual.

You are not crazy – it's a natural response to the chaos of violence.

What trauma reactions can look like:

- Problems telling your "story"
- Can't remember; memories are "snapshots" and/or disorganized
- Scan for danger & hyper-alert; not safe
- Numb, check out mentally or emotionally
- Can't "get over" things
- Avoid people
- Negativity, "crabbiness"
- Wait for the next bad thing to happen
- Constantly anxious or depressed
- Can't focus or concentrate
- Flash backs, panic attacks
- Nightmares
- Difficulty sitting still or relaxing
- Anger and over-reactions
- Sleeping a lot or can't sleep
- Difficulty making decisions
- Substance abuse
- Don't feel connected to others
- Hard to manage and share feelings
- Difficult to stay present
- Hard to feel relaxed, joy, happiness

PEOPLE RESPOND TO TRAUMA DIFFERENTLY.

People respond differently and are impacted by trauma in different ways. Not everyone who experiences trauma, will have "traumatic responses."

Some people recover from trauma quickly. Sometimes trauma reactions last for weeks, months or a life-time. Some have chronic pain and illnesses.

Substance abuse and trauma are connected. Many people turn to drugs to deal with the pain of violence and trauma. What starts out as a "survival tool" may turn into an addiction that can add another layer of trauma. Also, if people aren't safe, recovery is extremely difficult or impossible.

There may be other causes for what looks like trauma reactions or can make the trauma reactions worse:

- Sleep deprivation
- Traumatic Brain Injury
- Exhaustion
- Vitamin/mineral deficiencies
- Pre-existing mental health issues

What do you mean Trauma?

Stress, distress and trauma are not the same thing. If we are stressed out or go through crisis, we react but can cope and regain our balance.

If an individual (or a loved one) experience a violent event or continuing situation that threatens our life or mind and is so overwhelmed we can't cope or regain our balance, we have experienced trauma.

We also can experience group or intergenerational trauma. The emotional, psychological and spiritual wounding over the lifespan and across generations effects our DNA, our genetics. We can inherit trauma responses from our ancestors that survived genocide and the violence of colonization.

Trauma is about violence, betrayal and breaking of relationships.

Sources of Trauma include

- Childhood sexual, physical, emotional abuse, neglect, and abandonment

- 
- 
- Domestic violence, battering
 - Rape, sexual assault, trafficking
 - Violent crime
 - Catastrophic injury or illness, death, loss
 - Institutional abuse and neglect
 - Oppression like racism, poverty
 - War/terrorism/combat
 - Community and school violence, bullying
 - Hate crimes
 - Historical/generational violence
 - Natural disasters
 - Invasive medical procedures

HEALING IS POSSIBLE!

Many survivors overcome their traumatic experiences and create healthy, powerful lives.

Keys to healing include:


- Safety
- Healing the neurobiological trauma
- Relationship with one person you can trust
- Find meaning & purpose in surviving
- Violence doesn't define you. You have many relationships, skills and abilities.
- The violence is not your fault. You didn't cause or deserve it.
- You have the right to heal in your own way, in your own time and with support.
- You are not alone. Most of us are survivors of many traumas.

NATIVE PEOPLE ARE RESILIENT!

Resilience is about hope and belief that our survival is for a reason, a purpose. We may carry intergenerational trauma, but we also carry intergenerational resilience. Our ancestors are with us and we carry their strengths and survival skills in our DNA too!

HEALING ISN'T ABOUT WILL POWER

Healing from the neurobiological or physical effects of trauma on our brains is not about talking about what happened to us. It is helpful to name what happened to us, but sometimes talking about the trauma repeatedly makes it worse. Sometimes we can't and never will remember all that happened to us. That's our brain protecting us and that's normal.



Shelter Needs

- Shelters in Indian country often lack planning networking and needed supplies and a frame network to coordinate resources from their communities that can enhance children in shelter.
- Empowering Children in Shelter (Woksape Un Kpazo Pi) was developed to provide that framework/curriculum for advocate use.
- The project was funded by First Nations Development Corporation through their work with youth funding.
- Activities were provided to advocates in three shelters, along with the materials needed to complete the activities, as a pilot project.

Resources

- There are many culturally relevant topics and resources in our communities that can be identified, which will help children and their mothers to essentially reclaim their sacredness.
- Every tribal community has foundation teachings in philosophy, cultural connection and identity, rites of passage, traditional wisdom and thought.
- There are a host of creative ways in which activities can capture this timeless information through research, word of mouth, traditional teachers and Lakota practitioners.

Resources

- The project support was coordinated and implemented by shelter advocates and Native Women's Society of the Great Plains staff.
- Activities were developed and provided by shelter advocates and NWSGP staff.
- The framework of the project is a continuing activity and can be added on.
- In developing the activity, low cost was take into consideration for the materials.
- Advocates are one of the biggest resources, their commitment, willingness to work with moms and children, providing infrastructure with cultural resources and materials.

Traditional games

- A list of in shelter activities was developed, which shelter advocates picked and choose what to do with children and their mothers in shelter.
- Level I and II Traditional Native American Games Training, October, 2017: NWSGP staff and five staff members from the three shelters attended the training. They were trained in over 20 games, how to make the equipment, materials and how to play. The games can be used as activities with children in shelter. Each participant was given a traditional games curriculum manual with the 20 games and many other games. Lessons are developed around each game and more can be added on regarding safety, self-care and good health and connection to ancestors through their survival. Children playing with parent.
- Materials needed: sinew, hide, willow, good pair of shears, buffalo hair
- Shinny, Double Ball and Lacrosse equipment is available for checked from the local extension office.











- Guessing Game
- Patience
- Intuition
- Simple to make and use
- An educational guide for traditional games is downloadable with the activity curriculum.



Traditional Lakota Icon Cookie Cutters/Holiday Activity

- Cookie cutters in the shapes of cultural icons were purchased for each of the three shelters. Buffalo, arrow, tipi, moon, star, turtle, dragonfly sugar cookies along with other cultural images with the traditional Christmas cookie shapes.
- A fact sheet listing the images was developed and reviewed with the children and what the icons mean.
- The children decorated the cookies for their families or gave them as gifts. For example, the buffalo, discussion was held on the tatanka oyate and what that meant to community and family. What the buffalo meant historically to their families. Picture images of the shapes were also shown to the children. In the traditional holiday cutters, those images were also discussed like the star of David and what that meant, along with the angel, snowman, Christmas tree shape. The Native American cookie cutters can be purchased online through Amazon and are not expensive.

-
- Materials needed: cookie cutters, ingredients for sugar cookies and frosting, a good oven.
 - Much conversation can be on safety and beliefs.



Meanings of Icons

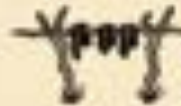
- **Buffalo:** At the core of our Lakota culture is the buffalo or *Tatanka*. For thousands of years, the lives of the Buffalo Nation and the Lakota people were spiritually and physically interconnected - as herds roamed free across the North American plains, this nomadic tribe followed. As long as the North American buffalo roamed free and plenty, the tribes that lived on the plains were able to remain sovereign. Buffalo were our ancestor's lifeline and the entire existence of the people centered around the buffalo's epic migration across the vast plains of North America. Our ancestors followed and were close to the buffalo was important; permanence was not. Everything they owned could easily be carried by a person, dog, or horse - the portable homes (tipis). To the Lakota, these magnificent animals sustained all life. The Lakota regarded the buffalo as a gift from *Tunkashila* and viewed them as a relative. The buffalo is brave - they were practically invincible and afraid of nothing - and the fearless native warriors reflected these courageous traits in battle. To our ancestors the buffalo meant everything...they provided us our shelter, our food, our weapons, our toys. The lives of the people once revolved around the way of the buffalo. The buffalo gave our ancestors life and that is why we are here. They protected their young by surrounding them. They protected the sick.



TANNED HIDE:
Moccasins, Cradles, Winter Robes, Shirts, Leggings, Belts, Dresses, Pipe Bags, Quivers, Tipi Covers, Gun Covers, Dolls



RAWHIDE: Containers, Shields, Buckets, Moccasin Soles, Belts, Headdresses, Medicine Bags, Drums, Ropes, Saddles, Stirrups, Knife Cases, Quirts, Armbands, Bullet Pouches



MUSCLES:
Sinew, Meat for Jerky



HORNS: Cups, Spoons, Ladles, Headdresses

TAIL:
Decorations, Fly Brush, Whips

BRAINS:
Hide Preparation

FAT:
Soap, Cooking Oil

SKULL:
Altar at Religious Ceremonies



BONES:
Knives, Arrow-Heads, Shovels, Scrapers, Winter Sleds, Saddle Trees, War Clubs, Game Dice

TONGUE:
Best Part of the Meat

HOOVES:
Glue, Rattles

BEARD:
Ornaments for Weapons

DUNG:
Fuel

STOMACH:
Buckets, Cups, Dishes, Cooking Pots



HAIR:
Headdresses, Saddle Pad Filler, Pillows, Ropes, Halters



Source: <http://www.usda.gov/ars/ars/ars.html>

Meanings of Icons

- **Tipi:** Information can be taken from the *Tipi* Teachings Activity. The *tipi* is still used today for ceremonial purposes or temporary lodging. Our ancestors survived hundreds of years using the *tipi* as a home. We now have permanent homes but still use the *tipi* for ceremony and others uses. We developed *tipi* teachings to help understand our roles of the home. The shelter we are in, is considered our *tipi*, it provides shelter, safety and warmth. Do you have chores in your home? What is your role in your home? Do you help your mother at home? Keep your area clean.
Advocate: Here is [link](#) to a power point slide presentation which you can use for information on the history of the *tipi* and the *tipi* teachings.

Meanings of Icons

- **Star:** Native Americans tribes throughout the hemisphere have been avid watchers of the sky and have carefully noted the patterns of the Sun and Moon, the stars, and planets. In earlier years, they had to heed the teachings of celestial events in order to survive. One of the primary impairments to interpreting sky-related traditions is today's general lack of observational experience. Tribes also watched the motions of the planets, as well as other appearances including comets, meteor showers, and lunar and solar eclipses, in order to guide their lives. The events in the sky provided sacred order to the Lakota.
- **Star:** It's hard to go anywhere during Christmas without seeing stars hanging from street lamps or sitting on top of Christmas trees. The star is one of the most recognizable symbols of the holiday. It represents the star that appeared in the sky when Jesus Christ was born. The star reminds us of the light of the Savior just as the Wise Men followed the light of the star to find Him.

Meanings of Icons

- **Turtle and Lizard:** Having a turtle or lizard for a newborn has been in culture clear to today. *Keya* the turtle and *Agleskala* the lizard. A newborn baby was received gifts when born, one was kept near for life, a turtle amulet. Traditionally the grandmother or mother beaded or quilled the turtle in which the baby's umbilical cord would be stored among special herbs, such as sage. The turtle (*keya*) is a symbol of long life and good health, provided a strong protective medicine to assist the child's development and growth. The turtle along with other spiritual items would become part of the baby's medicine bundle. Sometimes you can see photos of turtle worn on clothing. When the *chekpa*, or baby's navel dries up and falls off, it was kept and placed in a *hok'si chek'pa ojuha*, a beaded pouch for the baby's navel cord, which has either a salamander or turtle shape and is kept by the family. A girl would get the turtle shape to connect her with the turtle's attributes of steadfastness, long life, being determined and having fortitude. A boy would be given the salamander so he can gain its *sicun*, 'the acquired power' of adaptability and agility. The salamander can lose its tail, but with its power of regeneration it grows a new one. When the baby boy grows up, he will leave home, so he needs to learn how to lose something, and then be resilient and adapt. Also the salamander is hard to kill and is a special helper to *wakinyan*, the thunder. Prayers to these spirits which the turtle and salamander are outlined in the constellations of the Lakota and in this way, the baby is connected to the star world, the spirit world. A power point with more explanation and how to make one for baby can be found at this link:

- [Turtle and Lizard Power Point](#)

Meanings of Icons

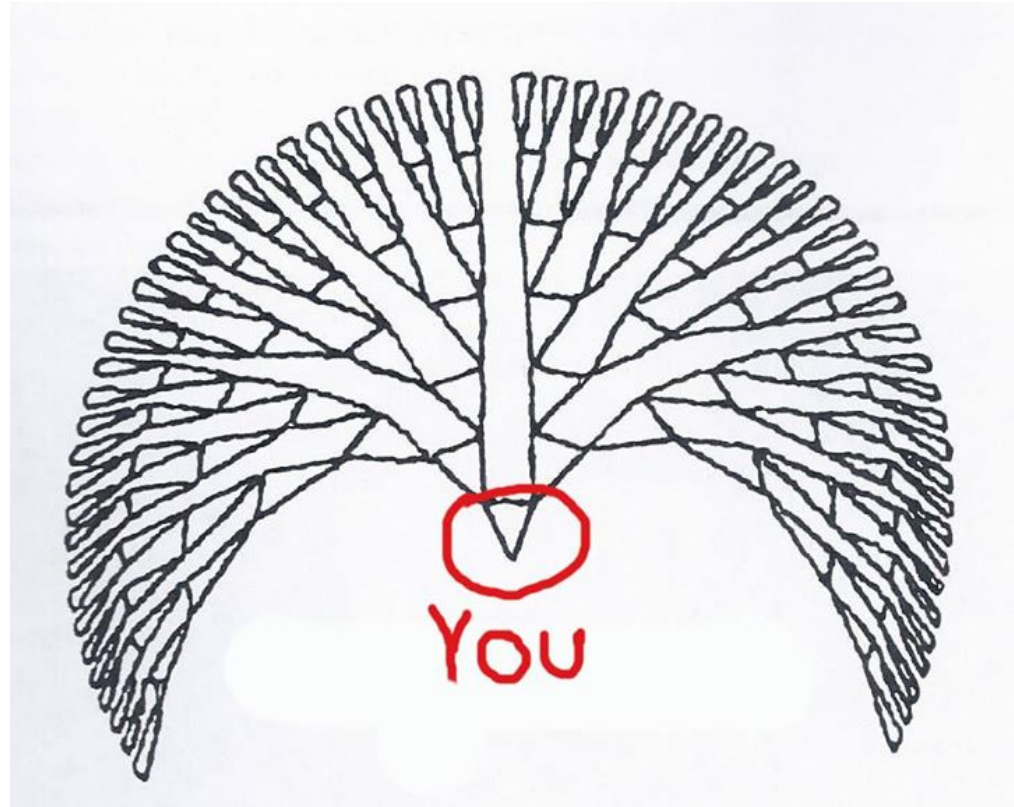
- **Arrow:** The arrow was tool of protection and survival, our ancestors used the arrow and the arrow head to hunt the animals which would provide their food, clothing, weapons and tools. The arrow also provided protection in times of war and for safety of their families.
- **Christmas trees:** Even before Christ's birth, trees that stayed green all year long carried special meaning for humans. A green, thriving tree in the dead of winter reminded people of hope and new life and of coming spring.
- **Candy Cane:** The candy cane came from the symbol that reminds us of the staffs carried by the shepherds who visited the baby Jesus. During Christ's time, a shepherd's staff often had a crook, or bend, at the top that was used to hook sheep by the neck to gently lead them to food or water or to protect them from harm.

Meanings of Icons

- **Eagle:** The eagle is considered sacred in the Lakota culture, the feathers of the eagle are used for ceremonial practices and for regalia. The eagle is a powerful bird and can fly high, possess many strengths for survival. Prayers are said with fans made from feathers, a symbolism of prayers will be carried to Creator. Discussion can be held on how to care for eagle feathers and plumes and who should possess them.
- **Butterfly:** The butterfly symbol signifies transformation from the caterpillar to a beautiful butterfly. The butterfly is also believed to be a messenger from the spirit world. The message the butterfly brings depends their color. The image of the butterfly can be used to bring about discussion on self-care and self-esteem.
- **Dragonfly:** There are various beliefs of what the symbol of the dragon fly is in our culture and to the female gender. The dragon fly symbolizes transformation and renewal, and is even associated with spiritual renewal and self-realization. It is considered a symbol of resurrection, and renewal after hardship. The dragonfly is a carefree insect that symbolizes free spirit, swiftness, and activity.

Family History Activity

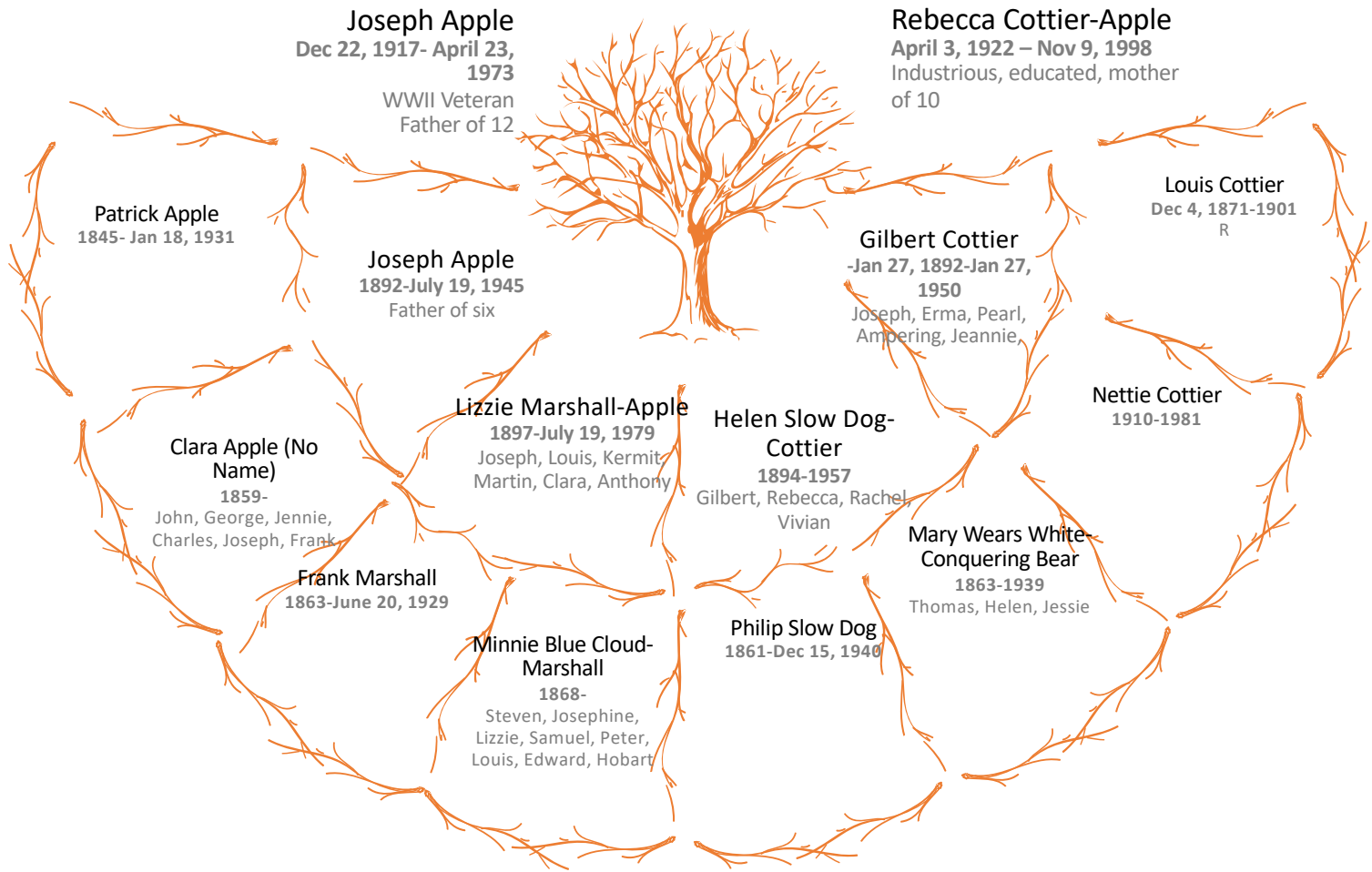
- Each one of you have seven generations of lineage residing in your body.
- There are 32 ancestors on your maternal side and 32 ancestors on your paternal side.
- A total of 64 of your ancestors influencing your health, your dreams, your creativity, your diet, your conflicts and your beliefs.
- You will become part of that lineage and are paving a path for your children, your grandchildren into an uncertain future.



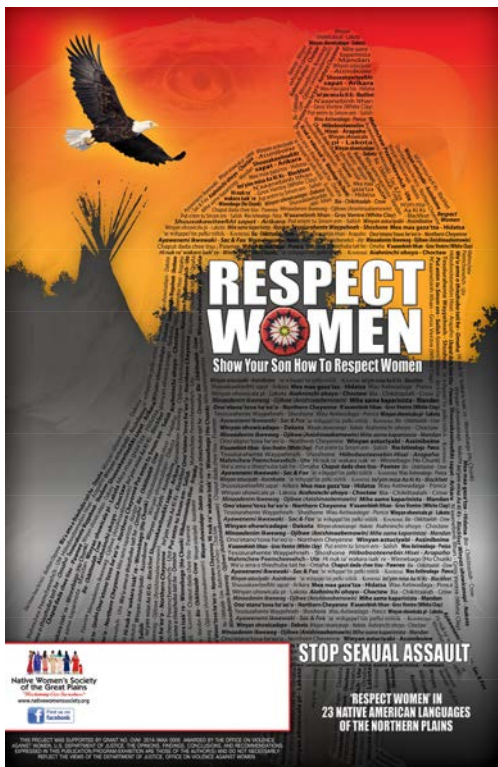
Where healing will come from understanding epigenetics

- Helping families to understand lineage
- Doing family research to fill out a family tree.
- Understanding the strengths and weaknesses of family history
- Intergenerational trauma
- Somatic healing methods

Family Tree



- Kinship Terms
- For harmony, family
- Created respect
- WBCWS uses relative terms



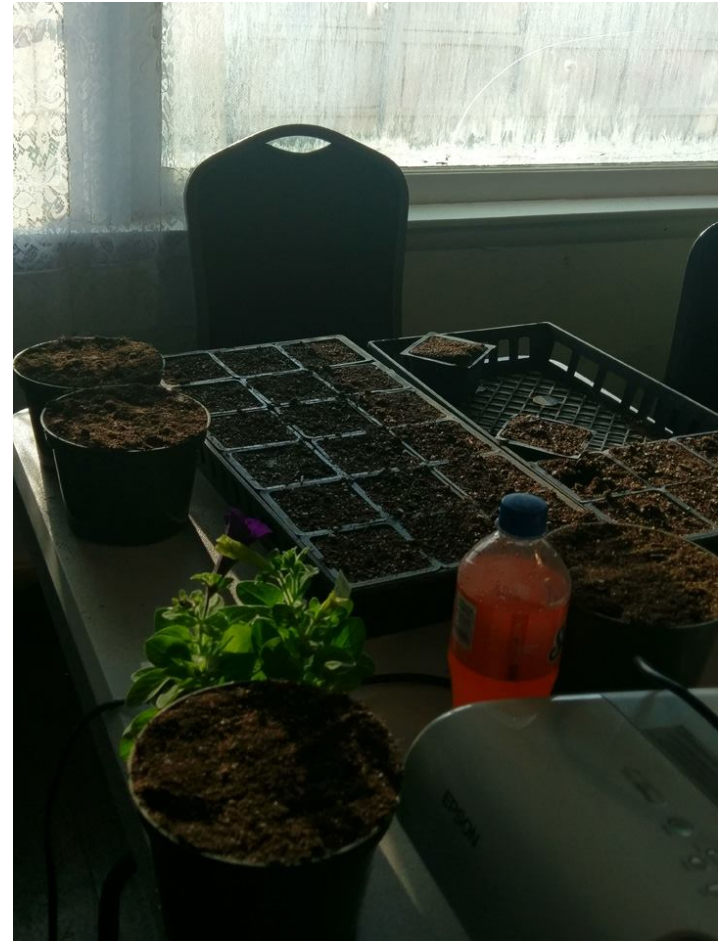
Lakota Female	English Kinship Relations	Lakota Male
Unci	Grandmother	Unci
Tunkasila	Grandfather	Tunkasila
Ina	Mother [and her sisters]	Ina
Ate	Father [and his brothers]	Ate
Tunwin	Aunt [father's sisters, father's brother's wife, and mother's brother's wife]	Tunwin
Leksi	Uncle [mother's brother, mother's sister's husband, and father's sister's husband]	Leksi
Cepansi	Female cousin [daughters of mother's brothers and father's sisters]	Hankasi
Sicesi	Male cousin [sons of mother's brothers and father's sisters]	Tahansi
Cuwe	Older sister [and older daughters of mother's sisters and father's brothers]	Tanke
Tiblo	Older brother [and older sons of mother's sisters and father's brothers]	Ciye
Tanka	Younger sister [and younger daughters of mother's sisters and father's brothers]	Tanksi
Misun	Younger brother [and younger sons of mother's sisters and father's brothers]	Misun
Sicepan	Sister-in-law [a woman's husband's sister or her sister's husband; a man's wife's sister or his brother's wife]	Hanka
Sice	Brother-in-law [a woman's husband's brother or her sister's husband; a man's wife's brother or his sister's husband]	Tanhan
Cunksi	Daughter [and daughters of a woman's sisters or a man's brothers]	Cunksi
Cinksi	Son [and sons of a woman's sisters or a man's brothers]	Cinksi
Tojan	Niece	Tonjan
Toska	Nephew	Tonska
Uncisi	Mother-in-law	Uncisi
Tuncan	Father-in-law	Tuncan
Wakanyeja	Child	Wakanyeja
Takoja	Grandchild	Takoja

- **Places to find your ancestors – three main resources for family history research – photographs, databases and DNA analysis**

- NewspaperArchives.com
- Fold3.com
- GenealogyBank.com
- Ancestry.com
- FamilySearch.org
- FindAGrave.com
- Carlisle archives
- Catholic archives
- Myheritage.com
- Indian Commissioners reports from 1880 to 1930
- Many others online

Gardening Activity

- Two shelters held gardening activities, both planted gardens.
- An expertise on gardening (greenhouse) from a local tribal college presented to mothers and children the basics of raised garden beds, companion planting, herbs and the skills of planting.
- Children planted starter plants and stories were told about ancestors and planting.
- Discussion was held on the importance of connection to Mother Earth, healthy nutrition through produce and fruits.
- One child asked about the smell of rain and it brought forth much discussion on DNA connections to water and Earth.
<https://www.smithsonianmag.com/science-nature/what-makes-rain-smell-so-good-13806085/>
- Materials needed: seeds, potting soil and containers





White Buffalo Calf Women's Society

June 13 at 9:15am · Mission · 🌐

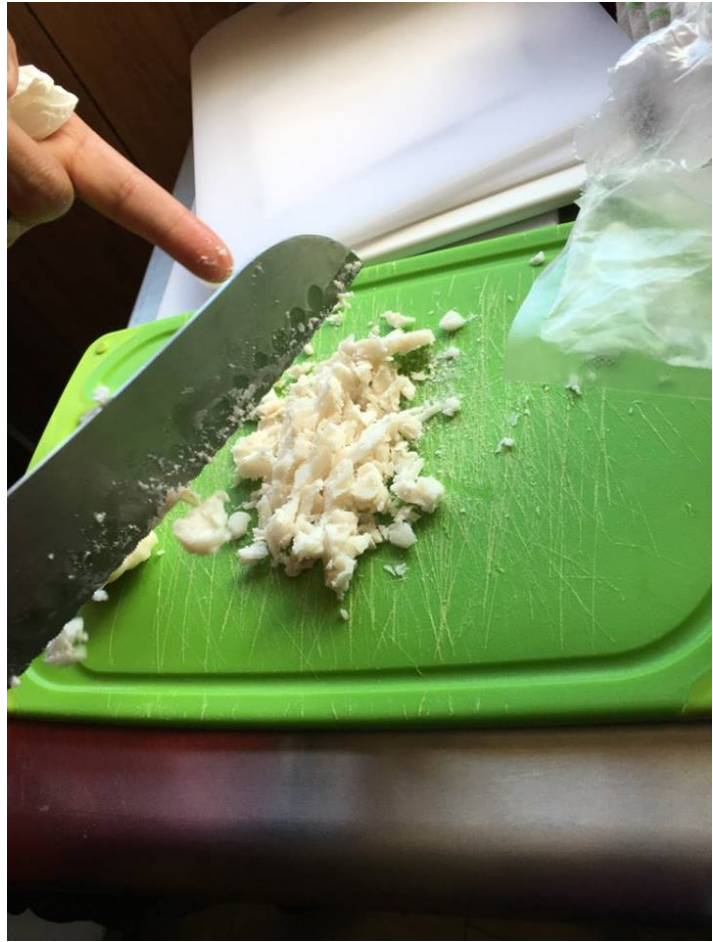
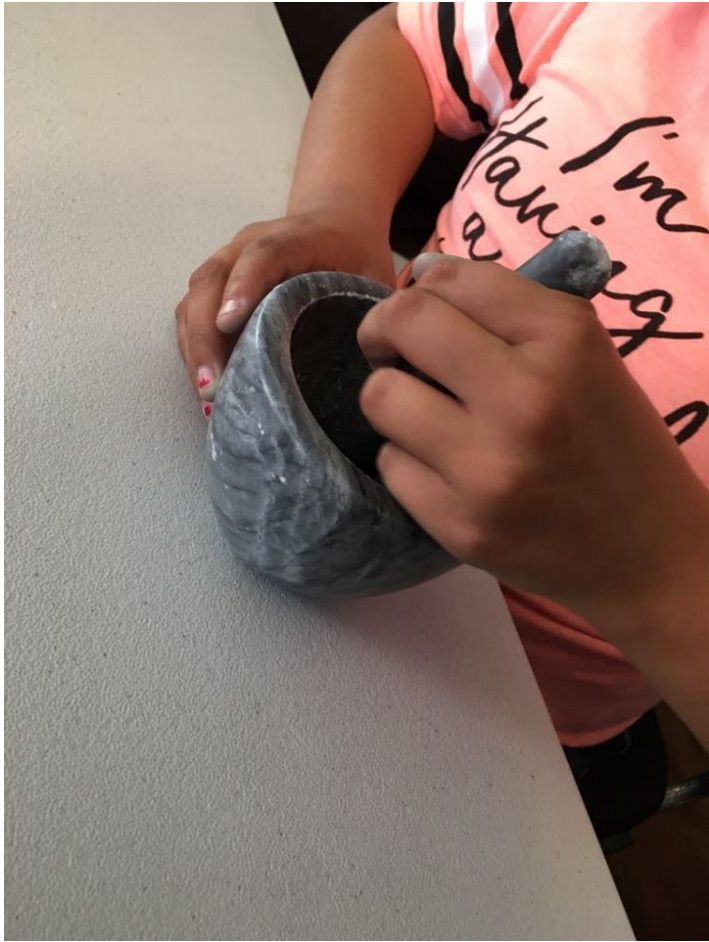
Our garden is doing good,



Wasna Making (Pemmican)

- Purchased dehydrators for the three shelters, found consultant or community member expertise on wasna making, drying meats and chokecherry patties.
- Highlights on sacred food teachings, lessons on ancestral survival skills, food safety and relate it to today's way of doing these foods.
- Most mothers want to know this skill set and enjoyed working with their children in mincing the dried meat and making chokecherry patties.
- Materials needed: Dehydrator, (keep for shelter use), meat, chokecherries, timpsila, dried corn, kidney fat, wooded bowls.





Slime Making

- Making slime is very popular among children. It does not cost much for the materials
- Historical in all cultures, there were ways for stress relieve. Making slime and playing with slime is stress relief, helps emotions to stay calm.
- That is the discussion to use when doing this activity. Stress relief and safety. There are activators for making slime, contact solution, baking soda, Tide laundry detergent and borax. Borax has a sting to it though.
- Safety talk comes in because this is messy activity but children love it. When done in the shelter, it was an exciting activity for child and mom.



Sensory Bottles

- Mostly enjoyed by children, it is a popular activity with young children and was well received.
- Exploring our senses. Sensory play is a type of play that is very beneficial for children. Starting at birth, babies begin to explore the world around them using their five senses. As children grow, their senses are their most familiar and most basic way to explore and process new information. Sensory play enhances learning through hands-on activities that stimulate the child's senses.
- This is a great way for children to explore the world they live in! You can use sensory bottles for time out time, like using a sand hour glass, the time it takes for the particles to go from one end to the other, children can take time to breath and be calm.
- When children are scared, have fears, playing with a sensory bottle can help calm those fears. Talk with your child about their fears and use the bottles to help them understand they can let their fears drain away as the materials in the bottles go from end to the other.
- You can use the bottles for anxiety relievers also.
- Materials needed: bottles, baby oil, corn syrup, vegetable oil, beads, eyes, glitter, glue, cheap eye solution, baking soda, shaving cream.



Miniature Tipi Making

- Discussion on safety in home, family structure, chores, night light, fears of dark and other fears, gender roles, chores, safety plan.
- Also can be discussed with children is design, painting, use of paints, fabric paint, markers. A tipi power point was developed on history of tipi, ancestor use, women's roles, how hide was used.
- Materials needed: light canvas, wooden dowels, glue gun, glue sticks, acrylic paint, fine tipped markers, sinew, small flameless battery operated candles.
- It is a beginning, does not have to be fancy, need to remind mom and children of that.

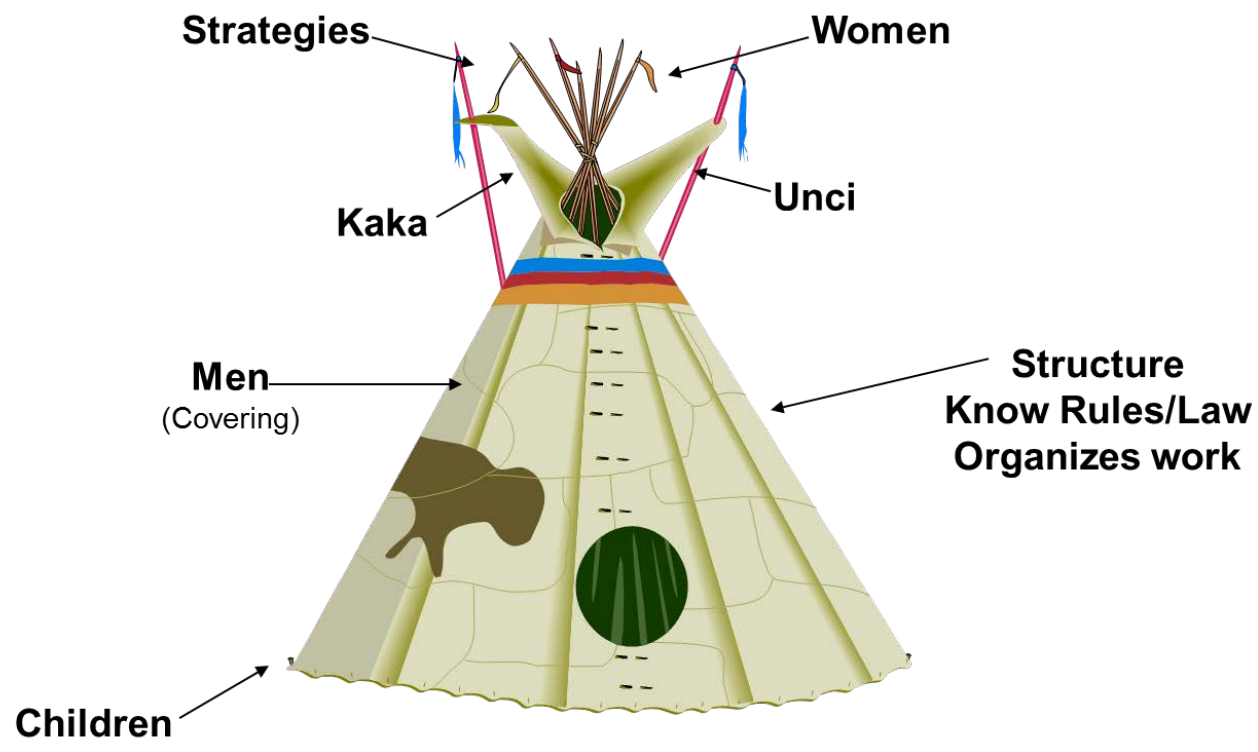


Miniature Tipi Making

- For example, a teaching we use this tipi teaching in the coming of age ceremony, Isanti Awicalowanpi. One of the seven sacred ceremonies of the Lakota/Dakota/Nakota.
- Original there were 13 poles, represented the the 13 moons. The oles represent the female gender, the woman's role. The hide represented the man's role of protection, warm and safe. Stakes represent the children and how they anchor the family down. Tipi flaps represent the unci and kaka, the grandparents, storytellers and when you light the fire in the tipi, the smoke goes up out the flaps, their role as a story teller. They have the experiences of life.
- These teachings are important roles for young women to know when they make that change to woman from girl. Kinship roles that make family strong.



Tipi Teachings



Philosophy – Mitakuye Oyasin

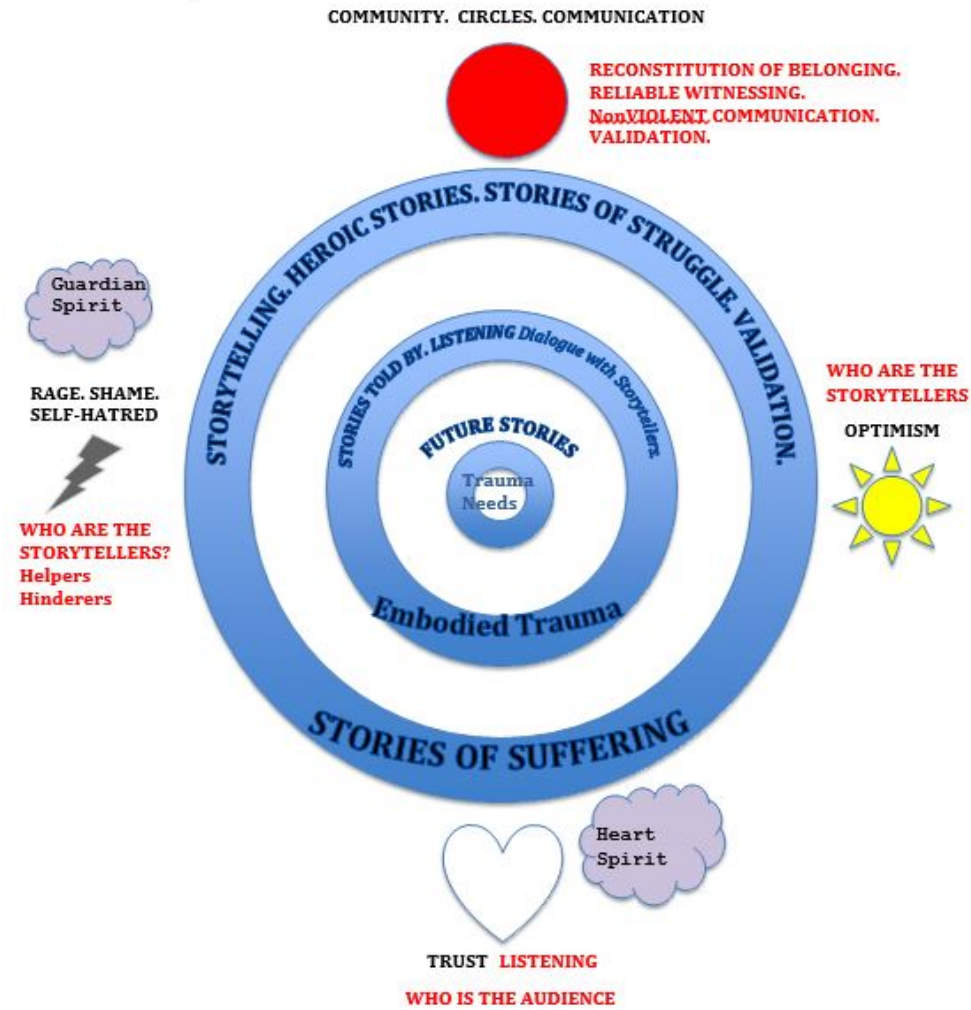


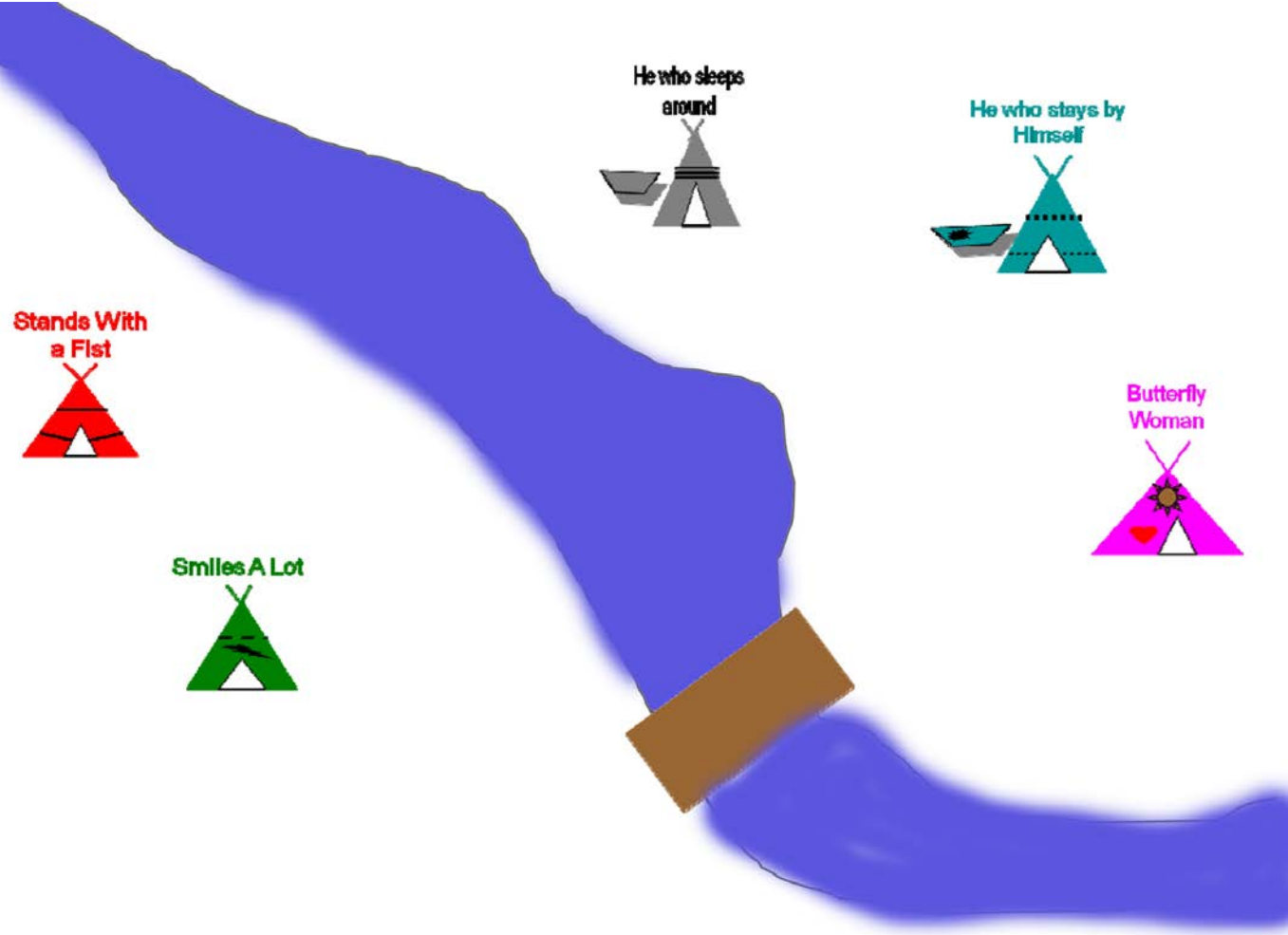


The Art of Storytelling

- The traditional storytelling used for education and guidance
- It was used for guidance and life lessons
- Billion dollar industry in today's world through media
- The use of emotions to tell and sell a story and how that relates to what our children view the their world
- Helping children to understand their emotions and how stories effect them and to control their emotions

Retelling Our Stories





Stands With
a Fist



Smiles A Lot



He who sleeps
around



He who stays by
Himself



Butterfly
Woman



Lakota Language family games

- Family kinship terms in relation to safety and harmony, children's healing songs, Lakota Pictionary games.
- Exposure to the range of games and language and the number of words learned, creates self-esteem, cultural self pride, family bonding, fun. Understanding that words have more than one meaning. They can take with flash cards.
- Kinship terms help children to understand the need for harmony.
- Materials needed: flash cards, CDs of songs, flip charts (already have) markers, prizes and making kinship charts.

Coming of Age –IsnaTi Awicalowanpi

- Two shelters worked with families of young girls with the ceremony of IsnaTi Awicalowanpi, one of the seven sacred ceremonies of the Lakota/Nakota/Dakota people.
- Four days of teachings on skills needed for womanhood, final day of ceremony in which family brings out their young woman.
- Elders, community women, mid-wife, authors and other speakers and teachers working with the girls for four days on skills needed when they move into their rite of passage.
- Families had their ceremony dress made, moccasins, knife and sheath, parfleche bag.



Significance of Seven: The Life Cycle of the Lakota Woman

The seven transitions represent the lifespan of seven generations, a measure of transition and of when a major lifestyle change should occur.

Female Cycle of Life

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WINUHCALA

wee-noo-hkcha-la

DICTIONARY

- "OLD WOMAN"
- "ELDER WOMAN"

LAKOTA CONCEPT

- Wi-moon/female
- hca – strength
- la – term of endearment.
- My dear and precious female source of strength



Our Ways as Lakota Females

Our Ways as Lakota Females

- Keepers of the Fire of the home, leaders of our home
- We are Matriarchs
- We are Warrior Women
- We pray when we prepare food so that the food becomes medicine
- We isolate ourselves during our monthly



Let's talk about your hair



Hair Lessons

- Cultural understanding of how and why our ancestors took care of their hair.
- Lesson of the hair, DNA, self-care, ancestral knowledge, power point developed for mothers and children to understand using graphics
- Hair care supplies and best uses and understanding of lice and their environment.
- Materials needed: power point on hair, brushes & combs, hair care magazines, lice meds.
- Heyupuza – Lice. Don't be afraid to talk about it.

ACTIVITY: Tipsila activity (spring)

MATERIALS: Transportation, gas, digging tools, consultant expertise

OUTCOME: Learning together, safety in avoiding snakes, ticks, braiding the turnips, financial resource, nutritional facts, hard work.

ACTIVITY: Police Officer visit

MATERIALS: stickers, look at police car

OUTCOME: Importance of knowing about 911, safety, support, what are crimes

Summary of Other Activities

ACTIVITY: Dress by Identity

MATERIALS: fabric and other materials, sewing machine,

OUTCOME: Identity by dress, no face teachings, dress design, play dolls, role playing

ACTIVITY: Hand drums

MATERIALS: hide, sticks, sinew, paint, brushes

OUTCOME: Songs, cultural identity, Lakota language, song is healing,

ACTIVITY: Taste and Smell Therapy

MATERIALS: food likes, lemon, strawberry, sage sweet grass, lavender, essential oils

OUTCOME: they taste it, what it smells, taste likes, talk about feelings that come up when doing the smells.



Summary of Other Activities

ACTIVITY: Internet Safety

MATERIALS: Tablets, phones, desktop computers, videos

OUTCOME: Internet safety, dating, healthy relationships, sex trafficking

ACTIVITY: Knife and knife sheath

MATERIALS: canvas, hide, beads, leather, sinew

OUTCOME: Tool kit for safety, tool kits for healthy relationship, tool kit for family resources, adolescent knowledge

Summary of Other Activities

Discussion During Activities

Safety planning intake: Important to do with both mother and child. Talk to mom about responsibility of safety planning. Education goes further sometimes than counseling. Educating mother and child on safety planning, what is safety planning, what happens in adulthood. Make a safety bag, where would you put in it and hide it.

Materials: action figures, snacks, small blankets, photos, drawings, something they like to do, their favorite. What happens when mom gets angry? What happens when dad gets angry? Emotional talk.

Talk to implement to each activity

All activities talk about what makes you feel safe? (being home, friends, family, blanket, stuffed animal, pet various animals.)

We can talk about what safety means.

Emotional: people who will not call names, people who care about us. How do they show it?

Physical: Safe place, away from storms, a playground, lights, enough to eat, answers vary by needs of family.

Safety Planning Interventions for Children

- It's important to safety plan.
- Are at risk and need to be safe.
- Often blame themselves for both the violence and the substance abuse.
- Feel terrified and helpless; angry and sad.
- Wonder, "What can I do?" and "What should I do?"
- Need something to ease the negative impact of domestic violence and substance abuse on their lives.
- Need the power that comes from knowledge of how to keep safe.

Safety planning with children

- Gives them skills to protect themselves.
- Helps them feel confident.
- Empowers them.
- Gives them a reality check.
- Breaks isolation.
- Helps keep them safe

You can help your children

- Listen.
- Provide structure, consistency.
- Tell your children it is important for them to be safe. If you are being assaulted, they should not intervene or put themselves in harm's way.
- Reassure children that domestic violence and/or substance abuse is not their fault and that blaming themselves is a common reaction.
- If your child is called on to testify, develop a plan to support the child over issues of fear, anxiety, divided loyalties, painful memories.
- Call your local domestic violence/sexual assault victim service program and substance abuse treatment program to get information about services for children.

You can help develop a safety plan to protect your children

- A safety plan should include:
- How your child can escape from the house if an assault is in progress or drinking/other drug use is scaring them.
- Where to go in an emergency.
- How to call police (explain 911 – how to call and what happens when you call).
- How to call supportive family members, friends and community agencies for help.

Practice the safety plan with your children

- Ensure at least one adult provides unconditional positive regard.
- Let your children know it is OK to talk about family violence and/or substance abuse.
- Provide positive messages as well as safety planning. (For example: “Violence is not your fault. Neither is drinking or drug use.”) Let children know anger doesn’t need to lead to violence or substance abuse.
- If your children are drinking, drugging, suicidal, homicidal or violent towards other family members, develop a plan for their safety and the safety of others. Set clear limits with children who are violent and abusive or using substances themselves. Refer them to appropriate services.
- Help kids be kids. Provide after school options, encourage them to participate in children’s programs. Provide a resource kit for mothers for community resources. Find out what children’s resources are available.

(Adapted by P. Bland from material originally provided by Candy Miller, Consultant, Alaska Family Violence Prevention Project)

Talk to implement to each activity

- Questions to ask:
- Who is your favorite person?
- What happens when people are angry?
- Who helps you be happy?
- Do you ever get scared? What makes you scared? (this answer can vary from thunderstorms, when dad yells, to monsters under the bed.)
- Lets talk about times you might get scared:
- What could you do?
- Who would you talk to? What if they were not around?
- Is there a place to run to?
- Is there a place to hide?
- Who would you talk to when it happens
- Who would you talk to the next day?



Trill/LeLe/LuLu

- Done in excitement and praise
- Aside from our culture, women from other cultures trill
- Learning how to trill/lele can be a mother and daughter activity/learning experience
- Can be an activity you do in group
- Helps self expression/overcome being shy
- Gives a good feeling

Who Are We

- How do we pass on our cultural ways that had meaning and lessons.
- Losing who we are contributes to the violence.
- Don't be afraid to learn your language, your cultural ways.
- You may not be 100 percent at doing something culturally or learning your language and definition of words, but every little bit helps us fight against colonialism and genocide.



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