

# SQUAXIN ISLAND TRIBE

## RESOLUTION NO. 90-20 A OF THE SQUAXIN ISLAND TRIBAL COUNCIL

**WHEREAS**, the Squaxin Island Tribal Council is the Governing Body of the Squaxin Island Tribe of Indians by the Authority of the Constitution and By-laws of the Squaxin Island Tribe as approved and adopted by the General Body and the Secretary of the Interior on July 8, 1965; and

**WHEREAS**, the Squaxin Island Tribal Council has been entrusted to provide for the social, health and economic well-being of its members; and

**WHEREAS**, the Squaxin Island Tribe believes that a principal objective is to prevent our children from becoming victims of drug and alcohol abuse; and

**WHEREAS**, the Tribe believes that an important component of prevention and treatment of substance abuse is a return to the Indian cultures and traditions; and

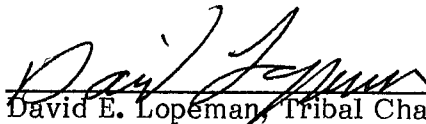
**WHEREAS**, there is a need to reestablish pride and dignity in our youth; and

**WHEREAS**, there is a critical shortage of facilities to assist tribes in achieving these objectives.

**NOW THEREFORE BE IT RESOLVED**, that the Squaxin Island Tribal Council does endorse the grant request and plan for establishment of the "North American Indian Lodge" and the project "Future Generations".

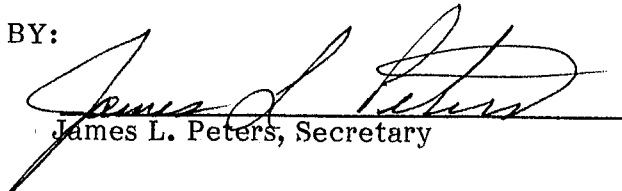
### CERTIFICATION

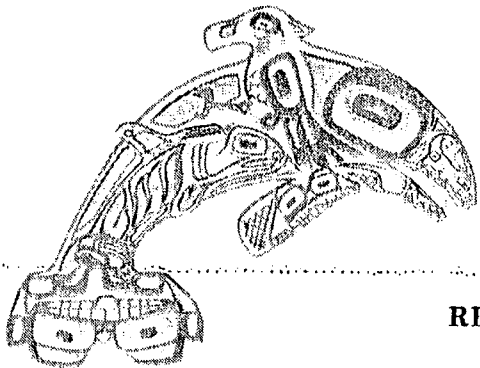
The Squaxin Island Tribal Council does hereby certify that the above Resolution was adopted at a regular meeting of the Squaxin Island Tribal Council, held this 12<sup>th</sup> day of April, 1990 at which time a quorum was present and passed by a vote of 3 for and 0 against with 0 abstentions.

  
David E. Lopeman, Tribal Chairman

  
David W. Whitener, Vice Chairman

ATTESTED BY:

  
James L. Peters, Secretary



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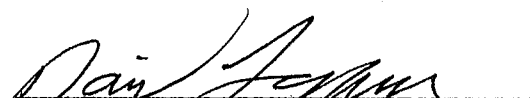
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David E. Lopeman, Tribal Chairman

  
David W. Whitener, Vice Chairman

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NARRATIVE

NORTH AMERICAN INDIAN LODGE  
FUTURE GENERATIONS

*Appendix  
13-24-90*

North American Indian Lodge is a private, nonprofit corporation, incorporated in the State of Washington on December 27, 1989.

Future Generations is one project of the North American Indian Lodge, which was created and designed to meet the needs of young Native American indigenous children between the ages of 11 and 17, who live on or below the poverty level, children caught up in the continuous cycles of foster care, court systems, and eventually juvenile detention and/or jail. (Twenty-five to thirty-five percent of all Indian children are removed from their families and placed in foster homes, adoptive homes, or institutions and 85% of all Indian children placed in foster care are placed with non-Indian families. Sixty-three percent of Indian or Alaska Native youth will be charged with delinquent activity before they become adults. Forty-eight percent (48%) of Indians living on reservations are living below poverty level. Seventy percent (70%) of Indian children drop out of school.

Future Generations is a traditionally based program, that will enable these children to survive in this society by strengthening their cultural pride in being Native Americans. The program is designed to help these children develop a sense of self esteem and good mental health. It will restore and develop a positive self-image by helping these children understand who they are, where they came from, how they can break the cycle of chemical dependency, and reduce the recidivism rate of court involvement and addictions.

Future Generations will help these youths establish and understand positive ways to deal with anger by employing cultural traditions to reduce the rate of self-destructive and violent behavior.

Native American identity and heritage, cultural awareness, addictions prevention, and ways of healing dysfunctional Indian families, will be accomplished by using traditional customs to heal the shame and hurt caused by ethnocide and loss of identity. Some of the educational techniques used in this project will be an Elder and Youth Conference, and various cultural dances and ceremonies. Youth will be taught the importance of how to grow and store foods and the correct way of hunting and fishing.

Due to cultural sensitivities, certain Indian spiritual experiences and aspects of traditional healing cannot be described in detail. Many Indian people regard these experiences as intensely personal, private and sacred. They are reluctant to share information about spiritual matters with non-Indians, especially in written form. Therefore, some important aspects of Indian life and Indian traditional healing work cannot be fully described here. Many Indian people see the world in fundamentally different ways than do non-Indian Americans. Indians may be more likely to accept that things are not always what they seem to be on the surface, and may be more likely to look behind the appearance for influences which are not readily visible or apparent. This approach is particularly true in the realm of spiritual influences. Spirituality is understood to be a fundamental reality of all life and all people, inseparable, connected

to physical reality, bodily events, interpersonal relations, individual destiny, mental processes and emotional well-being.

Every culture has ways of conceptualizing the relations between the physical, social, emotional and spiritual aspects of life. Indian people tend to see the spiritual, mental, physical and social aspects of life as inseparably connected and continuously interacting, even though it may not be possible or important to pinpoint exactly how one thing has affected another.

Indian spirituality is broader than what most non-Indian Americans think of as 'religion'. It encompasses one's relationship to one's family, living, dead and as yet unborn, since family members are bound by deep spiritual ties. It encompasses one's relation to the entire world of living beings, all of which possess a spiritual nature. It includes one's relationship to the unseen world of spirits, of which there are many types.

Spirituality therefore has to do not only with beliefs, but also with how one conducts ones life, and with what happens to oneself and ones family. In the Indian view, it is a spiritual necessity to live in harmony with all other beings, not only because it is 'nice' or generally desirable to do so, but because it is distinctly dangerous not to. To be in a state of conflict, or to offend other people or spiritual forces, is to be in a dangerous and vulnerable state.

Alcoholism directly or indirectly affects 95 percent of all Indian families. The main objective of the North American Indian Lodge is to break the chemical dependency cycle and restore balance to the community as a whole. Our children are our future and this

destructive cycle must end. Many of us realize from dealing with this age group, their sensitivity and fear in being open and able to talk. The first experience they will have in the Future Generations program is the Talking Circle, using traditional Indian methods of solving problems.

Indian children are born into a particular family system, which will largely determine their personal and tribal social identity. From parents, aunts, uncles and especially from grandparents, they learn 'who they are', i.e. who they are related to and the important family history. This gives children a sense of belonging to a family group and to the tribe. Knowing who you are related to and 'what you come from' is an extremely important part of knowing who you are in tribal life. For those children who have not learned this, Future Generations will provide this information on the larger scale of who they are as Native peoples. Since each person is different, and each has a special contribution to make, each individual brings something special to the group and is at the same time dependent upon others for those strengths, skills or knowledge which he/she lacks.

Drumming and singing will be used to acquaint the participants with the drum which represents the heartbeat of the people and to teach social dancing. Participants will be transported to local pow wows as often as possible. The sweatlodge will be used to cleanse and purify the mind, body and spirit, and youth will be instructed in its use as an aftercare treatment. Traditional diets will be used to cleanse the body of chemicals from food, alcohol/drugs.

Certified alcohol/drug counselors will be in attendance around

the clock, along with student interns in the evenings. One to one counseling will be provided on a daily basis, along with mental health counselors, elder counseling, and medical attention as needed. Future Generations is not intended, nor will it be used to replace current treatment programs. It will be used to compliment and coordinate other treatment programs and tribally affiliated after-care treatment.

The North American Indian Lodge offers a wholistic approach to wellness, utilizing traditional healing methods and the philosophy of the North American Indian peoples. The youth will be taught to use natural foods and herbs, how to grow and store food, how to survive in the wilderness, when and how to hunt and fish, and traditional Indian games. All youth will be involved in regular exercise programs.

By using these methods, the youth will learn to reach within themselves to find their true identify and to be proud of their culture and heritage. These children will be taught that they can change their lives by becoming positive human beings who will, in turn, become hungry for knowledge, wisdom and understanding. The coping skills learned in this program will strengthen our children and our communities.

While a receptive or even fatalistic life view may be intrinsic to some Indian cultures, poverty, alcoholism and social alienation are not. Although many Indian people face severe economic and social conditions, these conditions must not be confused with Indian culture. If Indian people are to find their way past current problems to a secure future, Indian culture must provide the key.

Statistics taken from Indian Family Defense, AAIA, NY, DHEW/PHS Training Grant Application, School of Social Work, Portland State University, Indian and Native American Programs, U.S. Dept. of Labor, and published in The Status of American Indian Families, Indian Child Welfare Digest Model Practice Approaches, August-September 1989.

Recognition and special thanks go to Jennifer Clarke for sharing portions of the discussion of Swinomish Cultural Mental Health published by the Swinomish Tribe of Washington.