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CAIR-Community Education and Outreach Core

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• How do Native American elders continue to persevere each day and from what or where do they draw their determination to continue living?
• How can we share that with our native youth so they may become elders.
Resilience Defined

• Definitions:
  – “An ability to recover from or adjust easily to misfortune or change.” (Merriam-Webster 2013)
  – “…dynamic process that enables the individual to respond or adapt under adverse situations.” (Stumblingbear-Riddle and Romans 2012, page 2)

• Resilience (term) is used in biological, physical and social sciences and in organizational theory and education.

• No precise theory or agreed upon definition of resilience.

Resilience is... 

...Bouncing back faster after stress, enduring greater stresses, and being disturbed less by a given amount of stress...

For an Object For a System For an Adaptive System

...Maintaining system function in the event of a disturbance...

...The ability to withstand, recover from, and reorganize in response to crises...

...Engineering

...Business

For an Object For a System For an Adaptive System

...To recover from, and reorganize in response to crises...

Emergency preparedness

Resilience is the ability to withstand, recover from, and reorganize in response to crises. It is a critical skill in both engineering and business settings.

In engineering, resilience refers to the ability of systems to recover from disruptions and maintain functionality. This is crucial in fields such as emergency preparedness, where systems must be designed to withstand and recover from crises.

In business, resilience is essential for maintaining market readiness, knowledge, expertise, and skills, ensuring security, privacy, and data protection, and upholding regulatory compliance.

Protective Factors

Stressors
- Adversity
- Life Events

Biopsychosocial Health
- Homeostasis

Resilient Reintegration
- Reintegration Back to Homeostasis
- Reintegration With Loss
- Dysfunctional Reintegration

Disruption

Resilience Model

PERSONAL
- Critical awareness
- Self efficacy
- Sense of community
- Outcome expectancy
- Coping Resources

COMMUNITY
- Collective efficacy
- Participation
- Commitment
- Information exchange
- Social support
- Decision making
- Resources

INSTITUTIONAL
- Empowerment
- Trust
- Resources
- Mechanisms for assisting community
- Problem solving

Source: Based on Paton and Johnston (2001)
Resilience Research: Focusing on Individual vs Community Strengths

- Resilience research conceptualized as a process defined by access to and effective use of protective influences: includes individual internal characteristics, external support from family and community/culture.

- “Cultural Resilience:” building, maintaining, and nurturing those relationships that are a source of strength that helps people confront the challenges of life.
  - Family support systems, caring communities, strong identities, spirituality, cultural values, worldview, ceremonies, traditions

- Community identity versus individual clans
Protective Factors in Resilience: Self, Family, Culture

- **Storytelling** = *Intergenerational memories*: The family holds values, customs, traditions and memories that guide a person’s actions throughout their lives.

- Family/community transmit cultural identity to their children and future generations.

- **Culture** is a key factor in developing personal resilience.

- Culture links people to family, home, tradition, feeling part of something intergenerational, a community = a collective experience
  - Family, mentors, kin network guide a person to develop self-esteem, self-reliance, confidence and efficacy by modeling cultural appropriate behaviors, storytelling and sharing ceremonies.
“Do You Know?” Scale

• Scale asks children to answer 20 questions: Do you know where your grandparents grew up? Do you know where your mom and dad went to high school? Do you know where your parents met? Do you know an illness or something really terrible that happened in your family?

• The more children knew about their family’s history (ups & downs) the more they were resilient: the stronger their sense of control over their lives, the higher their self-esteem and more successfully they believed their families functioned.

• **Strong intergenerational self:** they know they belong to something bigger than themselves = collective experience.

• **Sense-making:** the building of a narrative that explains what the group is about.

Narratives of Resilience

- **Focus on the “Transmission of Resilience” along with the “Transmission of Trauma: “First is confronting the historical trauma. Second is understanding the trauma. Third is releasing the pain of historical trauma. Fourth is transcending the trauma.”** (Brave Heart, M. Y. H., Chase, J., Elkins, J., & Altschul, D. B. 2011)

- Sharing stories is a traditional native practice that provides a vehicle for learning and healing.

- Narratives grounded within a strengths-based perspective emphasize how family members are successful in overcoming difficulties and remaining strong in the face of traumatic circumstances or change.

“If you don’t know your past, you don’t know your future.”
Resilience and American Indian adolescents:

- Measures variables of **school success** (LaFromboise et al., 2006 and Whitesell et al., 2009.)
- Positive relationship among **enculturation and resilience** in addition to familial, communal and school influences among reservation adolescents (LaFromboise et al., 2006 and 2010)
- **Social Support**, rather than enculturation, influences resilience in urban American Indian adolescents (Stiffman et al., 2007 and Stumblingbear-Riddle and Romans)

**Results:** A prominent sense of culture in family and community could serve as positive force for reservation-dwelling American Indians.
Resilience and Elders

Wisdom of the Elders: Healing With The Heroes Journey Model.

• To recover the loss of cultural traditions and family structure across generations, Wisdom of the Elders, Inc. (WISDOM) has produced the Discovering Our Story Project, and is sharing video-recorded stories of resilient Native Americans.

Resilience and Stereotyping: The Experience of Native American Elders

• Resilience must be studied and understood within the context of NA worldview
• Resilience is embedded in the culture.
• Native elders attain their strength and resilience from each other, families, relatives and communities.
• Resilience comes from a legacy of survival passed down by the ancient ones.

Wisdom of the Elders. Transcending Historical Trauma. Accessed April 1, 2013
http://discoveringourstory.wisdomoftheelders.org/resources/transcending-historical-trauma
Resilience and Stereotyping: The Experience of Native American Elders
Draft Resilience Story Model

“circular-spiral stories-the end of one story is the beginning of another.” Karina Walters
Documenting and Promoting Resilience in Urban American Indians

• Co-PIs: Agnes Attakai and Kerstin M. Reinschmidt

• CAIR Research pilot using community based participatory principles to document stories of resilience among urban American Indian elders at the Tucson Indian Center.

• Defining resilience from the perspective of urban American Indian elders.

• Developing a resilience and youth curriculum based on the elder digital stories.
Background

- Pilot project funded by the Center for American Indian Resilience (CAIR) – University of Arizona and Northern Arizona University
- National Institute On Minority Health And Health Disparities of the National Institutes of Health under Award Number P20MD006872 awarded to Northern Arizona University (NAU)
- Partnership between University of Arizona (UA) and Tucson Indian Center (TIC).
Team Members

Agnes Attakai and Kerstin M. Reinschmidt (Co-PIs UA CAIR)
Carmella Kahn-Thornbrugh (UA CAIR)
Shannon Whitewater (UA CAIR)
Tara Chico (UA CAIR)
Marlene Jose (TIC)
Phoebe Mills (TIC)
Nolando Neswood (Elder)
Kathryn Foster (Elder)
Nicolette Teufel-Shone (PI – CAIR)
Activities

• Develop questionnaire based on literature
• Test with elders and revise
• Recruit 15 elder for interviews
• Video tape, audio tape and transcribe
• Code using NVIVO
• Develop curriculum
• Test, revise and finalize
Elder Interviews

- 11 females, 2 males; age 55+
- 1-3 hour duration; video/voice-recorded
- Stories edited
- 2nd interview to review digital story
Analysis Process

• Combined consensus and thematic analysis
  – Consensus approach to develop thematic codes
  – NVIVO coding
  – Coded texts shared with team for curriculum design
  – Complete analysis and interpretation
  – (CAB) Team consensus of final analysis

Other Techniques to Identify Themes and Codes

• Codes to capture related concepts
  – Re-read text coded, form patterns, then themes
• Word repetitions
• Key-words-in-contexts
• Searching for missing information
• Metaphors and analogies
• Unmarked text
Multiple, Interrelated Levels of Resilience

• At the **community** level, sources of resilience are
  – Culture, language, traditions and sharing stories
  – Traditional land use
  – Tucson Indian Center and/or other community resources

• The **family** plays important cultural roles by
  – Teaching the younger generation
  – Creating positive family relations
  – Providing family members as role models

• The **individual** is a source of resilience as embedded in family, community and culture/traditions by
  – practicing spirituality
  – practicing responsibility
  – being strong
  – participating/volunteering
Resilience Curriculum

• 12 stories from elder to promote resilient behaviors and strategies among American Indian youth 12-18.
  – **Goal 1:** Build connections between elders and youth by enhancing the knowledge of the role of elders in American Indian communities
  – **Goal 2:** Enhance youth identity through storytelling
  – **Goal 3:** Increase knowledge among youth about American Indian resilience
Sample Lesson: Generational Gap

Generational Gap (45 minutes)

• **Show video:** Generational Gap (2:00)
• **Reflect:** After viewing video ask the students what they saw
• **Activity:** Then and Now: student is paired with and elder to interview them about class, food, chores, traditions, fashion, etc.
• **Discuss:** Students report out on their elder interviews
• **Act:** Thank their elders and commit to volunteering with elders.
Strategies for Youth

• Continued benefit of strength-based curriculum
  – Encourage learning of traditional and Western knowledge
  – Provide opportunities for involvement in extracurricular/traditional activities
  – Provide opportunities for intergenerational gatherings among native elders and youth
  – Instill the love of knowing your personal family and tribal history
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Citations