

***Peacemaking Colloquium 2021:
Weaving Intergenerational Wisdom and Healing Into the Future***

Report



Submitted by:
Michael L. Foster, EdD, MPH

Submitted to:
Cheryl Demmert Fairbanks (Tlingit/Tsimshian)
Christy Chapman (Zuni Pueblo)

Convened on:
September 29-30, 2021

Report circulated on:
December 23, 2021

SPECIAL ACKNOWLEDGEMENTS

In the spirit of inclusion and gratitude, we would like to acknowledge the following individuals, who contributed their insights and core values to help make *Peacemaking Colloquium 2021: Weaving Intergenerational Wisdom and Healing Into the Future* a success, *Gunashch'eesh* and *Elahkwa* (heartfelt thank you):

Carson Smith (Choctaw Nation of Oklahoma)
Bette Fleishman
Judge Timothy Connors (Irish Traveller)
Mary Aldridge Connors (Irish Traveller)
Kevin Briscoe (Mississippi Band of Choctaw)
Cheryl Demmert Fairbanks (Tlingit-Tsimshian)
Monica Zamora
Judge William Thorne (Pomo)
Mike Petoskey (Grand Traverse Band of Ottawa & Chippewa)
Mike Jackson (Tlingit-Haida)
Lisa Ka'illjuus Lang (Haida-Tsimshian)
Karen Biestman (Cherokee)
Dr. Carma Corcoran (Chippewa-Cree)
Sonya Shah (India)
Brett Shelton (Oglala Sioux)
Chief Justice Robert Yazzie (Diné)

This report is based on *Peacemaking 2021: Weaving Intergenerational Wisdom and Healing Into the Future*. This event was hosted by Indigenous peacemakers and several alliances, including the Native American Budget & Policy Institute, Native American Rights Fund, Indigenous Peacemaking Initiative at Stanford University, New Mexico Kids Matter, and Pegasus Legal Services for Children. The convening took place on [September 29, 2021](#), and [September 30, 2021](#) and was video recorded.

This document summarizes key points addressed by [speakers and panelists](#), as presented on the [agenda](#). In addition, the importance of the convening throughout the day was showcased by Ingeborg “Inky” Vincenti (Jicarilla Apache), who led the group through prayers and meditations, with the aim of helping to heal the hearts of all present.

Dawnland: Listening Is The Beginning of Peacemaking

After a heartfelt welcoming address by Judge Monica Zamora and a thoughtful opening prayer from Gkisedtanamoogk (Wampanoag), participants watched “Dawnland: Listening Is The Beginnings of Peacemaking,” which is a highly acclaimed film about the impact on Wabanaki children and their families of Maine’s child welfare practice of forcefully removing Native American children from their homes and placing them in the homes of White families to assimilate them into mainstream White culture. This documentary is based on the first government-sanctioned Truth and Reconciliation Commission (TRC) investigation of this practice.

Panel Discussion Following the Film - Cheryl Fairbanks (Tlingit-Tsimshian), Gkisedtanamoogk (Wampanoag), and Sandra White Hawk (Sicangu Lakota)

The panelists discussed the impact of boarding schools on Native American children, families and communities. This was no less than an attempt at cultural genocide. To begin to restore individuals, families and communities that have been adversely impacted by boarding schools, either directly or indirectly, the panelists suggested a holistic approach, healing the mind, heart, and spirit, for both Natives and non-Natives alike.

Panelists also discussed the Indian Child Welfare Act (ICWA) as the new boarding school. ICWA was viewed as an interventional approach that is not designed to preserve or restore families. In fact, ICWA is often not enforced, as it lacks sanctions that hold non-compliant judges, social workers and/or the institutions accountable. One remedy might be to more closely monitor ICWA compliance, with associated monetary penalties or incentives, whichever is appropriate.

Finally, panelists addressed the role of Indigenous Peacemaking as a tool for reconciliation, “Heal the heart and the rest will follow,” Cheryl Fairbanks (Tlingit-Tsimshian) stated. Peacemaking is exercising sovereignty, rather than “trying to fit our Indigenous foot in this (Western) institutional shoe,” Sandra White Hawk (Sicangu Lakota) contended. Instead, she countered that “we have to create something that

works for us.” Along those lines, the panelists honed in on the outcome of reclaiming cultural wisdom, of uplifting traditional practices and of relying on language as medicine. Gkisedtanamoogk (Wampanoag) framed it as follows, “Through Confederacies, we (can) gather many different nations, while also...maintaining our sovereignty, but rather than go to war with each other, we're going to be a family and we're going to work it out through councils and in the ceremonies and how we treat each other. We bring the sacred into this; that's always been the way of our people.”

Following closing remarks by Monica Zamora, the first day of the Peacemaking Colloquium ended with a closing prayer offered by Sandra White Hawk (Sicangu Lakota).

The second day of Peacemaking Colloquium 2021 took place on [September 30, 2021](#). Tim Connors (Irish Traveller) kicked off the day by introducing Mary Connors Aldridge (Irish Traveller), from the Irish Travellers Association, a long lost cousin with whom he had recently connected. Mary recounted the unique circumstances leading to the reunion, provided a brief overview of the history of the traveler and settler communities in Ireland, and offered an opening prayer, which included a traditional song from the traveler community.

Afterward, Chief Judge Kevin Briscoe (Mississippi Band of Choctaw) welcomed participants to the event and shared experiences growing up under the strict discipline of his mother, who attended boarding school but never discussed her experiences there. Kevin associated the strictness and structure of his mother's parenting style to the mistreatment that she may have experienced at boarding school.

Keynote Address: [Weaving Intergenerational Wisdom and Healing into the Future](#) - Christy Chapman (Zuni Pueblo)

Initially skeptical about the effectiveness of traditional justice systems used by Zuni Pueblo, Christy Chapman's (Zuni Pueblo) keynote address explored the question - *Why Peacemaking?* Simply put, Peacemaking is grounded on ancient cultural wisdom and Indigenous core values, such as love, respect and community. It focuses on the root causes of behaviors that harm self, families, and communities. Peacemaking emphasizes relationship building through restoration and healing, rather than being adversarial and punitive, as in the case of the Western system of justice. To recognize Peacemaking as a conflict resolution approach, Christy stressed that “there's no healing and no resolution when we're dealing with these issues (disputes and conflicts) with the (Western) court system...If we continue to use strict Western ways, we are only going to go spiraling down...Our way of resolving conflicts and disputes will honor what our ancestors have taught us.” To that end, Christy shared learnings from her great grandmother, Tsysiidiitsa, and her great grandfather, Bowekate, referred to Zuni Tribal court data, shared the learnings that stemmed from a situation she encountered as a nurse, and described her renewed appreciation for Peacemaking to settle a dispute between two sisters.

Panelists Reflection on Keynote Address - Chief Justice Robert Yazzie (Diné), Lisa Ka'illjuus Lang (Haida-Tsimshian), and Matthew Fletcher (Grand Traverse Band)
Facilitator - Cheryl Fairbanks (Tlingit-Tsimshian)

Cheryl Fairbanks (Tlingit-Tsimshian) guided the panelists as they reflected on the keynote address offered by Christy Chapman (Zuni Pueblo). Furthermore, the discussants extended the conversation by incorporating their own experiences and perspectives into their sharing. To kick off the discussion, Cheryl encouraged all to uplift their lived experiences, stating “we’re so used to valuing the outside and this is an opportunity for us to turn around and look inward and value who we are as Indigenous people in North America and to bring that healing to our families, our individuals and our communities.” The goal, stated Cheryl, “is to re-educate ourselves and our leadership and bring the sacredness back into the family.” To that end, Matthew Fletcher (Grand Traverse Band) shared how, in Michigan, they have started “to incorporate traditional Indigenous principles and teaching” into their tribal governance and “to incorporate that language into their codes.” In addition, Lisa Ka'illjuus Lang (Haida-Tsimshian) shared that Indigenous “peacemaking is the reaffirmation of tribal core values. It is the use of our language as medicine; it promotes intergenerational sharing of knowledge...” She echoed an insight that has been shared throughout this convening, “Sovereignty begins at home.” Lisa concluded by stressing for everyone “to Indigenize yourself, to Indigenize all aspects of your life.” Finally, Chief Justice Robert Yazzie (Diné) shared a Navajo creation story to illustrate the power of collective wisdom, which recognizes and utilizes the diverse and complementary gifts and talents that exist within the larger community, thus maximizing the benefit to all.

International Peacemakers Panelists - Manulani Meyer (Native Hawaii), Asha M (Yerava), Biren Bhuta (India), Sri Mayasandra (India), Sachi Maniar (India) , Róisín O’Shea (Irish Settler)
Facilitator - Sonya Shah (India)

Sonya Shah (India) facilitated sharing among international peacemakers, asking them to discuss peacemaking in their own context and to describe the authenticity of how peacemaking shows up.

Manulani Meyer (Native Hawaii) talked about the importance of a form of peacemaking called *Ho’oponopono*, to address the root causes of harmful behaviors, rather than only addressing the impact or outcome thereof. She also discussed the intergenerational transfer of knowledge through “language continuation and revitalization.” However, recognizing that not everyone is a language scholar, Manulani emphasized that, more importantly, it is imperative for Indigenous people to embody their values and principles, with language being one, but not the only, means of achieving that.

Biren Bhuta (India) and Sri Mayasandra (India) talked about a leadership program that they co-lead that involves Indigenous and non-Indigenous people. The program centers around the connection between individuals, communities and Mother Earth. In fact, the

name of the program translates to “homeland of my soul.” Their parting thought was that Indigenous communities are essential to world survival and that it is imperative that Indigenous communities lead the charge. In addition, Sri shared how a conflict was resolved using the application of a traditional system of justice. The situation involved a physical assault. In the final analysis, the way in which the situation was dealt exemplifies the principles of restoring relationships, recognizing one’s wrongdoing, and healing.

Next, Asha M. (India), who is from a small community in Southern India, talked about her work as a tribal educator and advocate. Asha discussed a traditional ceremonial practice in which the night of the new moon signifies an opportunity to seek forgiveness and forgive others within one’s family and community.

Sachi Maniar (India) discussed Ashiyana, an organization that she founded that aims to transform the lives of vulnerable children and children in conflict with the law. She enumerated several practices that she had used successfully to restore and heal these vulnerable children, such as art, gardening, Circles, scheduled time of silence and reflection, and a meal activity that is designed to disrupt the power hierarchy and power imbalance that exists between police officers and the children.

Róisín O’Shea (Irish Settler) discussed several topics, including the existence of two distinct Indigenous people in Ireland - the general Irish population, also known as Irish Settlers, and the Irish Travelers, who are a genetically distinct group, a difference that was only recognized by the Irish state in 2017. Irish Travelers have experienced and continue to experience high levels of marginalization, many living in substandard conditions without basic sanitation, electricity or running water. Roisin also talked about situations that have led her to become a mediator. At age nine, Roisin was placed in a state institution, feeling powerless initially, but ultimately finding her strength. In addition, through her dealings with the legal system because of her 2004 divorce, Roisin recognized the need for families and communities to deal with the breakdown of relationships through peaceful resolution. These experiences laid the foundation for her work in mediation.

Breakout Circles: Community Peace: Healing in Virtual Circles - Brett Lee Shelton (Oglala Sioux), Bette Fleischman, Margaret Connors, Tim Connors (Irish Traveller), Natasha Gourd (Ihanktonwan-Mdewakanton), Bradley Alex (Mississippi Band of Choctaw), Veronica Montano-Pilch, Monica Zamora, Ingeborg Vicenti (Jicarilla Apache), John Romero (Cherokee-Aztec), Polly Hyslop (Diné-Scottish), Manulani Meyer (Hawaii)

Following the International Panel, Brett Lee Shelton (Oglala Sioux) and Bette Fleischman from Pegasus Legal Services for Children described the breakout groups activity, which was meant to give participants a taste of being in a Circle. Brett and Bette explained that the breakout groups would discuss these questions, time permitting: 1. Where did your name come from? 2. What is something from the morning presentations that resonated with you - What has motivated you to want to do

something? And 3. What is one potential area to build on for peacemaking in your community? Each group was asked to report back when we were reconvened.

Some highlights from the breakout groups include: Having a heightened awareness of themselves as change agents; trying to figure out strategies to bring their cultural values into the courtroom as attorneys; excitement about using Circle processes in ICWA court, once possible; Indigenous peacemaking being restorative, rather than punitive; commonalities of their collective paths as Indigenous communities; the need to bring empathy back into our dealings with one another; the significance of names and the importance of introductions in Native communities; the idea of growing into the meaning of your name; applying these learnings and processes to their current work in restorative justice; needing more time to reflect on *Dawnland*, having never seen it before; appreciating the song that Mary offered during the opening; admiring the work that is happening in India; acknowledging the wisdom of Chief Justice Yazzie about the root causes of behaviors leading to incarceration; appreciating the resiliency of Native Americans through the boarding school experience and beyond.

Peacemaking in Universities: Student Leadership in Times of Conflict - Karen Biestman (Cherokee), Niyo Moraza-Keeswood (Diné-Chichimeca), Carson Smith (Choctaw Nation of Oklahoma), Buddy Kalanikumupa'a Seto Myers (Native Hawaiian), Amber Neely (Chippewa)

This panel consisted of students and teaching staff who had participated in an inter-university Peacemaking course during the summer of 2021. It brought together professionals who work in the field of higher education administration and those who are currently pursuing either law school or medical school with an emphasis on providing culturally relevant services to Indigenous populations. Overall, the panelists explored the nature of conflicts that arise within institutions of higher learning that often conflict with the core values that they bring into their experiences as Indigenous folks. To that end, panelists discussed their resolve to bridge the cultural dissonance that often creates a barrier between these institutions and the needs, perspectives and values of Indigenous communities.

The Impact of Boarding Schools and the Resiliency Factor Panelists - Brett Lee Shelton (Oglala Sioux), Gretchen Pianka MD, Gkisedtanamoogk (Wampanoag), Ingeborg Vincenti (Jicarilla Apache)
Facilitator - Andrew Kull

This panel began with a screening of [Boarding School Healing](#), which explores the abuses suffered by Native American children who were forcibly taken from their homes and put into government-run boarding schools from the mid 1800's until the 1950's. The intention was to "civilize" Indians by eradicating Native cultures. Strategies to achieve this included removing children from their homes and disconnecting them from their families and communities; children being required to speak English only and being punished for speaking their Native languages; children being sanctioned for conducting

traditional or cultural practices; children being stripped of their traditional clothing and Native identity; and children being taught to be ashamed of being Native American.

Following the screening, some of the highlights from the panelist discussion include: boarding schools leading to intergenerational trauma that manifests today through harsh parental practicing as well as epigenetically; an honest reckoning with the inhumane treatment of Native American children and their attempted eradication will only happen through truth telling; three steps of healing are to see it, feel it and then start to heal it; seven positive childhood experiences include: 1. Feeling able to talk with their family about their feelings. 2. Feeling their family stood by them during difficult times. 3. Enjoying participating in community traditions. 4. Feeling a sense of belonging in high school. 5. Feeling supported by friends. 6. Having at least two non-parent adults who took genuine interest in them. 7. Feeling safe and protected by an adult in their home; and a description of The Healing Journey Project in Jicarilla Apache, which started in 2006 to begin the process toward healing from the boarding school experience that involved Natives and non-Natives.

The Beloveds: An Elder/Youth Panel - Richard Blake (Hoopa Valley) , Michael Petoskey (Grand Traverse Band of Ottawa and Chippewa), Sheldon Spotted Elk (Northern Cheyenne–Tsista), Jaycie Begay (Santa Clara-Diné-Northern Ute), Shandiin Yazzie (Diné)

This panel consisted of several tribal judges, a student at the Institute of American Indian Art, and an aspiring lawyer and peacemakers. The purpose of this panel was to support intergenerational dialogue, sharing and truth telling within and between the generations. Judge Romero discussed this panel, in particular, but this convening, in general as follows: This experience “...over the last day and a half of *Peacemaking, Weaving Intergenerational Wisdom and Healing Into the Future*. [It] perhaps should have been entitled, ‘*Spiritual Nurturing and Refueling*.’ For me, that’s what it has been.” As described by Cheryl Fairbanks (Tlingit-Tsimshian), this intergenerational panel was organized “to give the youth a voice at the table; sometimes they are the teacher, sometimes the student. I really feel with the younger generation we (the elders) are often the student and we have that reciprocal learning.” As stressed by Brett Shelton (Oglala Sioux), intergenerational sharing and truth telling are necessary for healing, for there to be transparency and deeply grounded understanding between and among the generations. In fact, Carson Smith (Choctaw Nation of Oklahoma) shared this insight, “the artwork has really sparked a new way that I think about intergenerational connections. It is not just trauma and pain, but wisdom and healing.*

Capstone: Moving from the Box into the Circle - Mike Jackson (Tlingit-Haida)

Mike Jackson (Tlingit-Haida), who was a state magistrate judge in Kake, Alaska for 27 years, provided the capstone address, which explored two major themes of this convening: First, the impact of boarding schools on Native American children, families and community; and second, the role of Indigenous Peacemaking.

Reflecting on his educational history, Mike shared, “I was very fortunate not being shipped off to (boarding school). We (people from his generation) got to grow up around our parents and grandparents and great grandparents.” Despite being raised in and shaped by cultural wisdom and traditional knowledge, the local school attempted to disrupt the intergenerational transfer of knowledge, particularly regarding language transmission, “But when we're growing up, when we started grade school, they said now you have to speak the English language.” Mike’s parents, however, were one of the generations that experienced the abuses of boarding school. Forcibly removed from their home and transplanted in a hostile boarding school environment, Mike’s parents “...weren't broken by missionaries. They both spoke their language. The missionaries couldn't beat it out of them.” However, like the generation before him and the generations to follow, Mike has remained committed to living in and contributing to his community, “I was fortunate to grow up here in our little village. The only time I left was to get my (college) education. Like my mother and father came back from school to work for our community, me and my wife (also returned). Our daughter came back after she got her graduate degree in higher education. She chose to raise your children here.” Her son, Mike’s grandson, has “graduated (from college) and he's choosing to work here (in Kake). And he's going to go into graduate school on environmental and sacred sites.”

Mike also talked about how he became a peacemaker and the values that he weaved into his role as a peacemaker and state magistrate. Mike was born to be a peacemaker. This sacred responsibility was signified by both his Indian name as well as the fact that throughout his childhood, Mike’s father and grandfather were preparing him to take on this responsibility, allowing him to witness these types of resolutions that took place in his childhood home. As an adult, Mike remembered, “I could not get used to the revolving door (in Kake) of criminal action” On his deathbed, Mike’s father said that it was “his turn to break the chain of the Western ways that have infected our people - the chain of domestic violence, the chain of substance abuse, the chain of disrespecting the environment.” This responsibility was also taken on by Mike’s grandfather and father before him. In his role as state magistrate, Mike relied on “what we were already practicing” in Kake in terms of administering justice through Indigenous Peacemaking. In this context, Indigenous Peacemaking occurs in a sacred space, honors ancestral wisdom, addresses the root causes of harmful behavior, and uplifts core values. As a parting thought, Mike shared the culturally grounded and traditional framework that informs his approach to Indigenous Peacemaking, “...in the core community values were the laws of the land that held each (community) together. If somebody broke those values, and disrespected people and things around them, they had a choice. They had a choice of coming to peacemaking. They had a choice of apologizing. They had a choice of restoring the balance, or they had a choice of leaving. Some people choose to leave.”

Closing Words and Prayer - John Romero (Cherokee-Aztec) and Carson Smith (Choctaw Nation of Oklahoma)

Judge John Romero (Cherokee-Aztec) gave closing remarks that highlighted key insights that he gleaned from the presentations and panels over the past day and a half. Some of the major stand-outs included: As painful as it might be, truth telling and inspiring accountability are the only viable path towards healing; lead your life according to the traditional knowledge and ancient, cultural wisdom passed through the generations, thus exercising your sovereignty; traditional Western jurisprudence is based on “vertical” justice, which promotes adversarialism, while traditional Indigenous Peacemaking is based on “horizontal justice,” which is grounded on problem solving; commonalities among traditional Indigenous communities around the world are compassion, mercy and forgiveness; and the resiliency of Native American peoples who have survived and remained despite facing 500 years of cultural genocide and eradication. Carson Smith (Choctaw Nation of Oklahoma) offered a closing prayer in the language of her tribe.

APPENDICES

1. Save The Date Flyer

2nd Annual Virtual Peacemaking Colloquium

**Peacemaking: Weaving Intergenerational Wisdom
and Healing Into the Future**



September 29th, 2021
4:00pm–7:00pm Mountain Time

September 30th, 2021
9:00am–6:30pm Mountain Time

Speakers
Keynote by Christy Chapman
(Pueblo of Zuni)

Capstone by Mike Jackson
(Tlingit and Haida)

Register Here
<https://forms.gle/rCJiqzBUykZ4tCQS6>

Intergenerational Power, Jaycie Begay (Santa Clara Pueblo and Navajo)

Contact Carson Smith (csmith97@stanford.edu) with any questions.

3. Keynote Address PowerPoint Slides

Peacemaking: Weaving Intergenerational Wisdom and Healing Into the Future



RESILIENCY

Christy Chapman, JD, BSN-RN
Native American Budget & Policy Institute

Bowekate

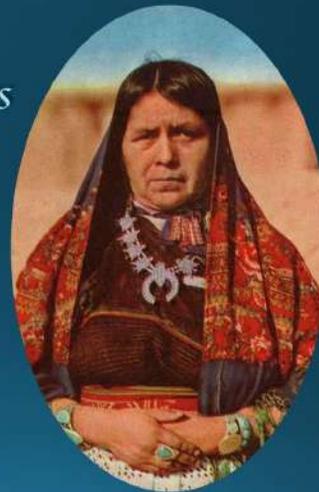


*Ho'n:awan
Hy:doshnanne*

*Our Ways – Our laws
– Our Core Values*

- ☀ Nurture our young
- ☀ Language
- ☀ Respect one another
- ☀ Wisdom
- ☀ Sovereignty

Tsysiidiitsa





Hummbassa

Wild Spinach



Moh' łana:we/ Zuni tea

A:shiwi	Native American	American
Hon ansammo le'na a:dek'yanna	Community	Individualism
Hon i:yansatduna:wa	Cooperation	Competition
Ko'hoł i:leyap'ona	Relatedness	Autonomy



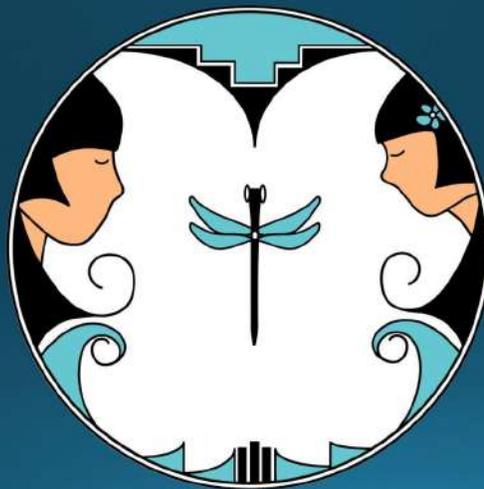
“SOVEREIGNTY BEGINS AT HOME” - Cheryl Demmert Fairbanks



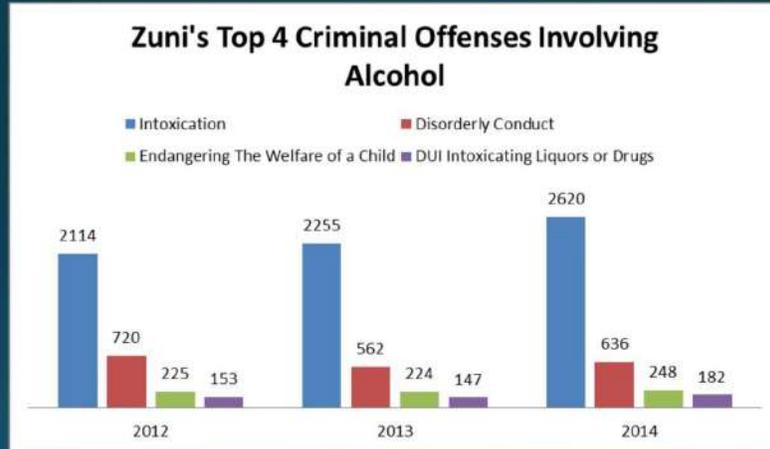
BY HONORING OUR INDIGENOUS
LAWS,
WE HONOR OUR ELDERS AND
ANCESTORS,
WHO GIFTED US WITH THEIR
WISDOM AND KNOWLEDGE
PROVIDED TO THEM BY CREATOR.

Graphic Source: "Native American Perspectives Regarding a Needs Assessment and Strategic Plan for the New Mexico Early Childhood Education and Care Department"

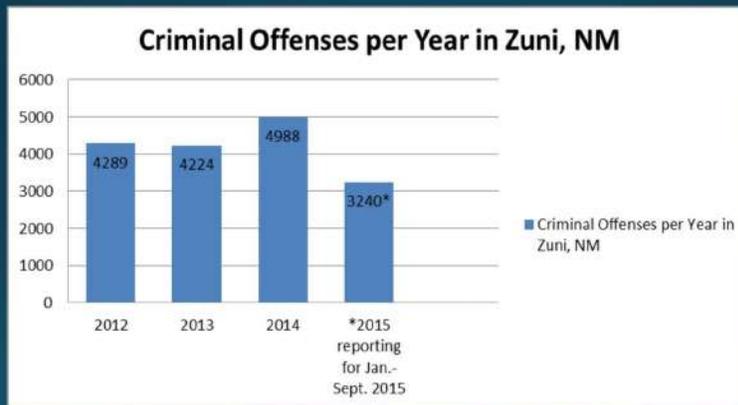
WHY PEACEMAKING?



Criminal Offenses in Zuni

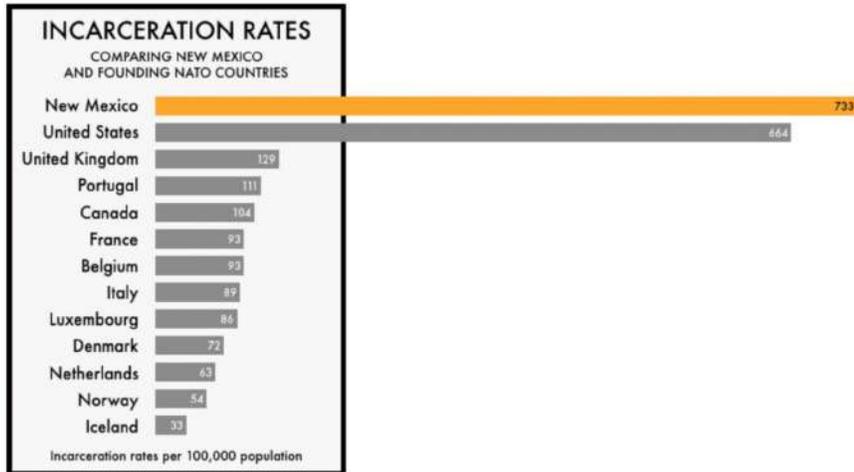


Total Number of Criminal Offenses Processed in the Zuni Tribal Courts



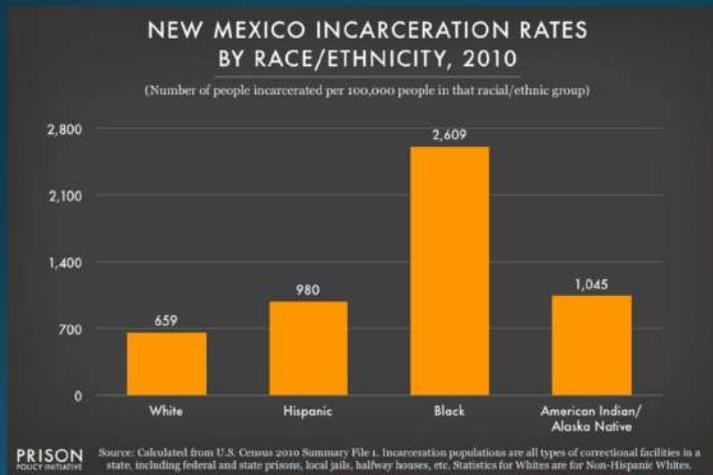
NEW MEXICO RATES

Today, New Mexico's incarceration rates stand out internationally



Source: <https://www.prisonspolicy.org/global/2021.html>

People of Color are Over represented in Prison and Jails



PRISON
POLICY INSTITUTE

Source: Calculated from U.S. Census 2010 Summary File 1. Incarceration populations are all types of correctional facilities in a state, including federal and state prisons, local jails, halfway houses, etc. Statistics for Whites are for Non-Hispanic Whites.

2,019,900 women are jailed in the U.S. each year

80% are mothers

■ one square = 1,000 women in jail

PRISON
POLICY INITIATIVE

Boarding School Era



DISPROPORTIONATE REPRESENTATION OF NATIVE AMERICANS IN FOSTER CARE ACROSS UNITED STATES

Native American Families are up to 4x more likely to have their children removed than non-Natives

Of every 1,000 white children in the U.S.,

- 5.2 are in foster care, compared to
- 16.9 of every 1,000 American Indian/Alaska Native Children

Missing and Murdered Indigenous Women

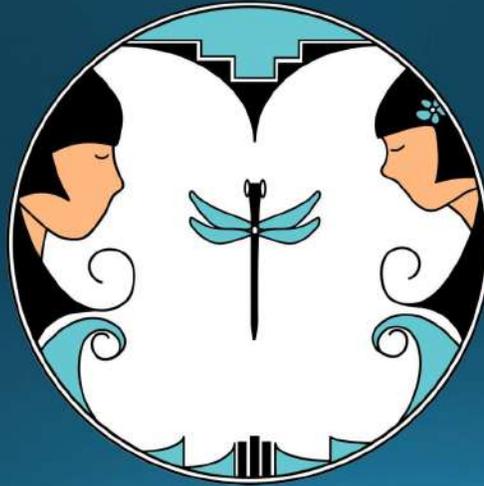


- Total MMIW: 5,712 in 2016
- Only 116 cases were logged into the DOJ database

Source

<https://www.utahpaiutes.org/app/uploads/2020/09/MMIW-e1600808723491.jpeg>
and <https://u.osu.edu/introhumanitiesonline/files/2020/03/MMIW-819x1024.png>

WHY PEACEMAKING?



Process

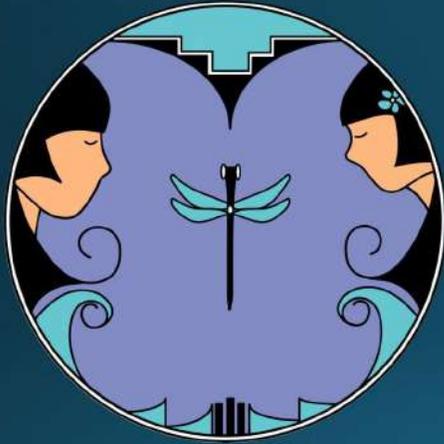
- ✦ **Open** with prayer or moment of silence, set the sacred space
- ✦ State the **purpose** of the Peacemaking session; and Process Guidelines
- ✦ **Round 1 – Introductions/ (Pass Basket)**
 - Even though people may know each other, it is important to understand each person's role and hear the voices of the participants
 - Why are we here? (one sentence)
- ✦ **Round 2 – Position of the Parties – Talking things out**
- **Round 3** - Questions are allowed after everyone has an opportunity to speak
- ✦ **Round 4 - Recess** to let parties come up with own solution (immediate Parties only – In Private)
- ✦ **Round 5 – Back to the Circle**
- ✦ **Closure**
 - Outcome expected
 - Memorializing the agreement
 - Safety and wellness
 - Agreement order
 - Close with prayer or moment of silence
 - Have all participants affirm each other's participation

Peace Circle



Guidelines

- ✦ Be tough on the issue but gentle on the person
- ✦ **Rule of Respect**
 - Respect for self, elders and others
 - **AGREE TO DISAGREE WITH RESPECT**
- ✦ **Speaking (CONFIDENTIAL)**
 - Speak with care and respect
 - Only one person talks at a time
 - Use the talking tool (basket, etc.)
 - Silence and pauses are ok
- ✦ **Listening**
 - Listen well and with respect
 - Listen to learn
 - Listening is MORE important than talking
- ✦ **Consensus**
 - Consensus is critical
 - Build off of one another's ideas
 - Discussion, apology, and forgiveness
- ✦ **Passing is ok**



*"Hon yumola
a:ho'ik'yanna. Hon
i:yansatdena:wa. Don
dehwan illaba. Hom dehwah
ukna:we"*

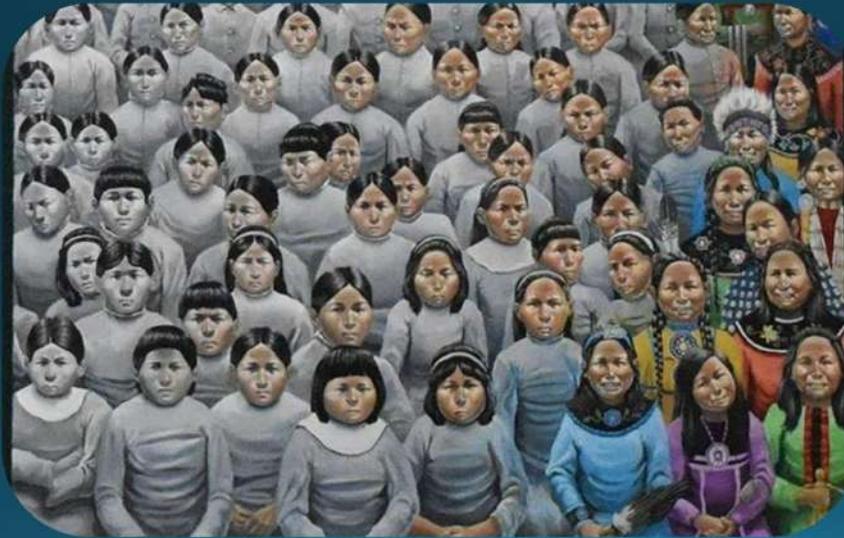
A:shiw Teaching

*"Be honest and trustworthy
to one another. We will help
one another. It is your
turn. It is my turn."*

ZUNI PUBLIC SCHOOL DISTRICT,
WISE WORDS, <http://zpsd.org>
(last visited Nov. 25, 2015).

- R • Reaffirm, respect, restore
- e • Educate
- s • Sovereignty, spirituality & solutions
- i • Indigenous – the collective wisdom
- l • Love, laughter
- i • Inclusive
- e • Environment – land and children
- n • Nurturing our young
- c • Cultural appropriations
- y • Youth engagement, sharing wisdom & knowledge one generation to the next for healing into the future

RESILIENCY



<https://romeroac-stage.imgix.net/boardingSchools.jpg?ixlib=js-2.3.2&auto=compress%2Cformat&fit=crop&crop=faces%2C%20edges%2C%20entropy&q=80&w=987&h=617>

Peacemaking and the Resiliency Factor



RESILIENTCY is putting our children at the heart of the circle for healing into the future for generations to come!

RESILIENTCY is putting our children at the heart of the circle for healing into the future for generations to come!

**Elahkwa, don kettsanishhi a:deya du.
Don yadon k'okshi sunhhak'yanapdu!**

**(Thank you, well wishes to you and may you have a
blessed day)**

Christy Chapman, Esq., BSN-RN
Native American Budget & Policy Institute
christy.chapmanesq@gmail.com

