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# ȚAKU EYAĀĀHANTOGNAĀA OWIHANĀKEYA WANICA

*What resides in our hearts lives on*

Thank you for joining us for the reflection workshop for  
What Resides in our Hearts Lives On.  
We will get started shortly.



JUNE 14<sup>TH</sup>, 2023

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# Agenda for June 14<sup>th</sup>, 2023

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- Opening
- Introductions in the Chat
  - Please tell us in the chat your first name, where you are joining us from, and which workshop (Rapid City, Bismarck, or Online) you attended.
- Reminder of Study Overview
- 3 Workshops
- Common Themes Identified
- Discussion of Next Steps
- Closing



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OWIHANĀKEYA WANĪĀ**

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# Reminder of the Study Overview



- This research is funded from the National Institute of Justice and is a partnership between the Native Women's Society of the Great Plains, the University of South Dakota, and the University of Colorado, Colorado Springs.
- These workshops were designed to involve Native American stakeholders who are interested in prevention of youth violence & development of resiliency. Discussions were centered around research they would like to see completed on these topics.
- A key goal is developing a future grant designed around priorities identified from these conversations and partnerships with Tribes on future research.

# Reminder of the Workshop Discussion Topics



**Session 1:** When you hear the term violence, what does that mean to you?

- Further discussion examined how violence is present as it pertains to Galtung's model of Human Needs and the Social-Ecological model.

**Session 2:** What comes to mind when you hear the world resiliency? What does resiliency look like for you? For your family? For your community? How do violence and resiliency relate?

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# Workshops

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- Rapid City, SD
  - 26 people participated
- Online via Zoom
  - 16 people participated
- Bismarck, ND
  - 13 people participated



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# Discussion: What Is Violence?

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- Across all three workshops, violence was explained as a reduction in well-being.
- Violence was described as physical, mental, and/or emotional.
- It was explained as interpersonal but also as actions that impact community or identity such as historical trauma and loss of culture.
- Examples of violence were shared as they connect to the basic human needs that Galtung described, including survival, well-being, nature, and freedom.

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# Survival Examples

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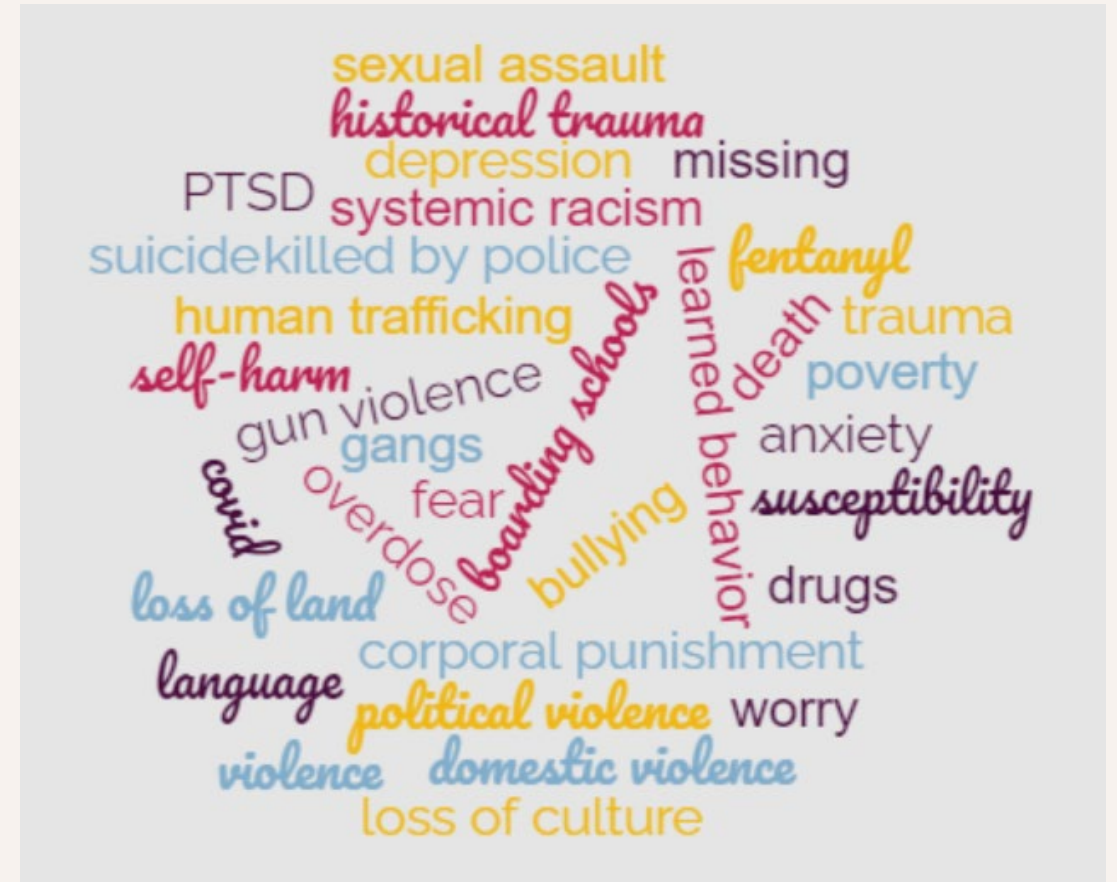
- *“Even if you do find the [missing] kids, where are you going to put them? Back in their house? In foster care where they are abusing kids. Most of them don’t want to come back, what are they coming back to?” - Rapid City Participant*
- *“One thing we are running into is the loss of our elders, people who keep our traditions. Lost to substance abuse. These are the ones that you would turn to if you needed to know about traditions.” – Online Participant*

- *“A professor said once a language dies a culture dies. I may not agree with the youth shortening the language, but I can understand it. Using words in ways in contexts elders did not. I don’t care how we do the language, at least you try... Barriers in communication with our youth. They do not understand the word.” –Bismarck Participant*
- *“I have noticed in our communities that the obituaries are more frequent or young. I wonder what are they dying from. Is it suicide? A lot are from drugs like overdoses. We are seeing that in our communities. We are losing our younger people earlier.” –Online Participant*



# Well-Being Examples

- *“Some of the ways I see the reduction of well-being is loss of sleep and loss of peace of mind and really worrying... when I reach that limit of what I can actually do...and I start to think about us as a small Tribe and moving out of that direction and I keep thinking when will it be enough? When will it be enough to help people? Which brings out the outrage as well. Not enough is being done.” –Online Participant*



# Nature Examples

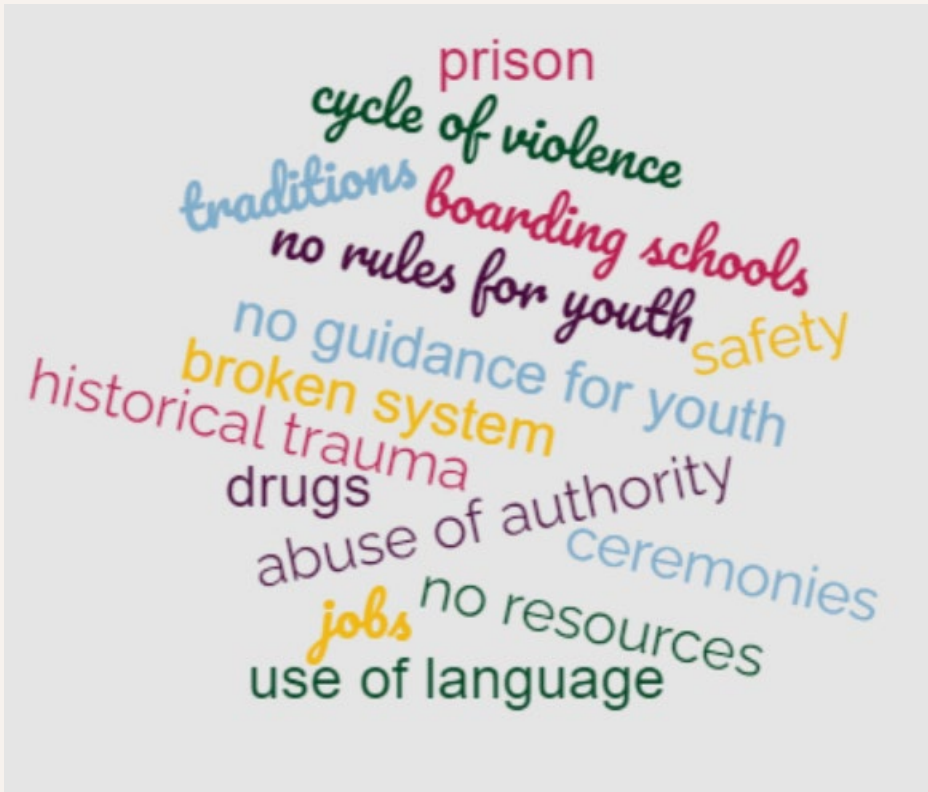
- *“When people go woodcutting, a lot of people they send out there will kill live trees. They didn’t have the time to teach the young people...Comes back to culture. They need to be taught traditional and medicinal plants. How to harvest them and get them back into their cultural ways. Respect for land., respect yourself and others.” –Rapid City Participant*
- *“Mni (water) Ma is me. Ni is breath ... Mni is like “I want to live.” Don’t have water, you can’t live. All have different words for it.... No matter how strong the warriors are, once the woman is dead, you are done. Once there are no more life givers, men can’t do that.” –Bismarck Participant*
- *“Native Americans have a lot of resources and there is this old story that says keep them addicted and stuck on alcohol and just take the land back. Which is happening with oil and mines” – Online Participant*



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# Freedom Examples

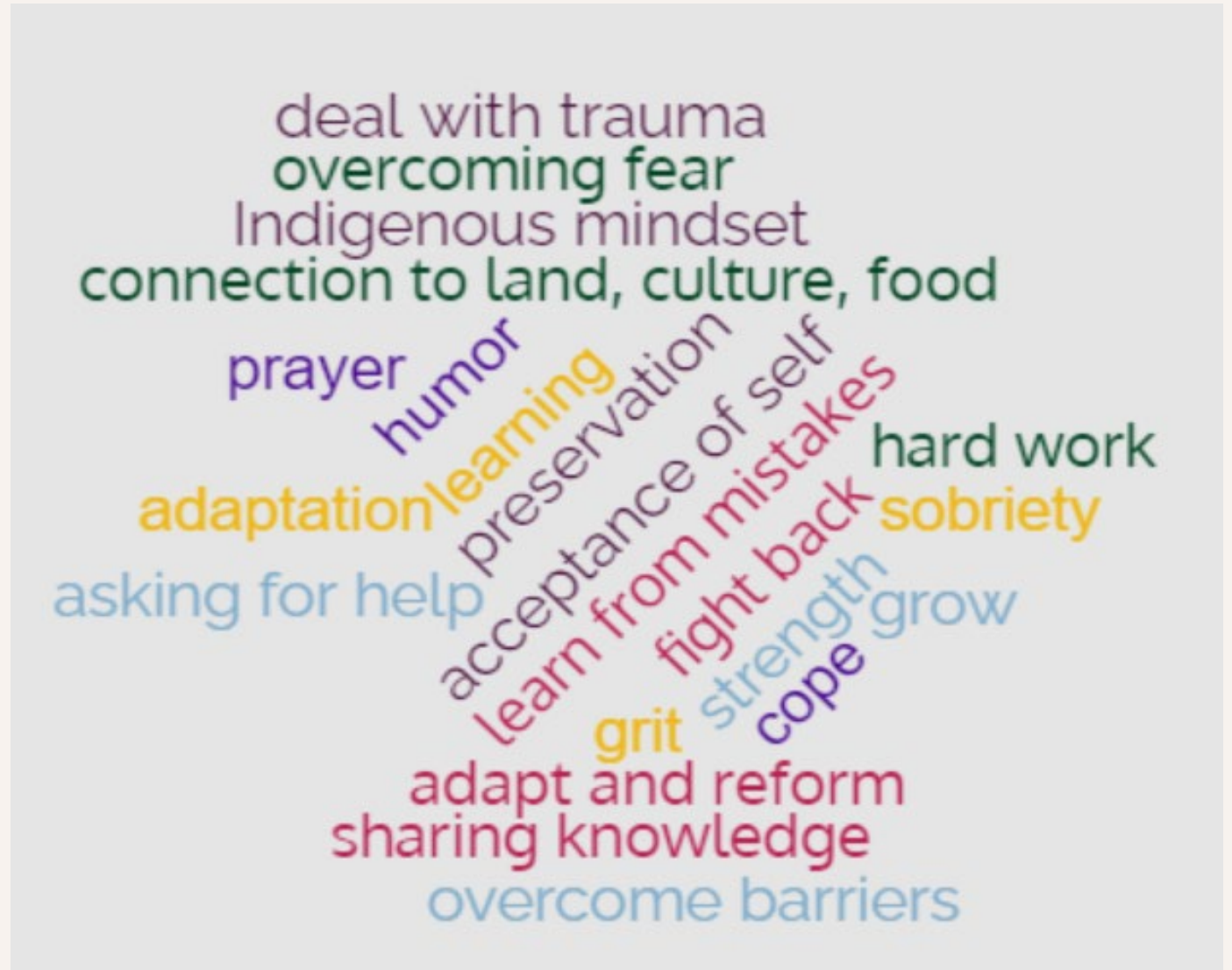
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- *“We were taught to use the Lakota words that meant I am respecting my relationship to you. People who remember that act in a much more respectful way. For everything in Lakota, there is a word. With that word comes the solution.” – Bismarck Participant*
- *“Parents are in and out of prison. So young kids are watching younger siblings, teen is doing drugs and the kids see that and creates a cycle.” – Rapid City Participant*

# What Does Resiliency Mean?

- Two key themes emerged. First, including the way resiliency impacts individuals by learning, growing, and adapting. Second, through the broader cultural connections such as sharing knowledge, connecting to culture, land, and food, and having an Indigenous mindset.



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# Examples of Resiliency

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- Resiliency was identified at the personal level and across communities.
- *“Being able to speak to people you don’t know and it’s going to bring up something for someone in this room. I bring my light and when someone else comes in and shines their light and I’m like that makes sense. Then someone else shines their light and then I get to see the full picture. This is resiliency and I see that betters my family.” –Rapid City Participant*
- *“They know what to do at a wake. Even death is a cultural thing to us. Even through death we have resilience, because of these customs. Even in grief we learn resilience and we have grief because we have connection.” –Bismarck Participant*
- *“Our culture is key. Our identity. Our LANGUAGE. If we do not know who we are, how will we know where we are going?” – Online Participant*

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# Areas for Resiliency Growth

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- *“Not only for school but for our justice system, I think they need to include more of us in the conversation when it comes to decision making and implementing programs. I think a lot of us are missing from those conversations. That’s the first step. Every time I find myself at a community event, I feel like not enough of us are showing up or not enough of us are invited? Where are we? We are here to help each other but not very many of us are coming to the table to talk about things.”*  
–Online Participant

- *“I think we got to watch it during COVID with our kids. How they are not resilient. Suicide doubled. Depression doubled.”*  
–Rapid City Participant
- *“I think each of us in here has a personal stake in here to help our child/ and youth. How do we instill resiliency in them when [we] are still experiencing trauma?”*  
–Bismarck Participant

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# Moving Forward

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- A focus of this study is to identify priority areas for future research and grant applications in collaboration with Tribal partners. In thinking about the Workshop Themes, what are the priorities for future research?
- At the conclusion of this research, we will send out a write-up with our findings that you may use in your community.
  - Suggestions for use include narrative in a grant proposal, advocacy, discussions with stakeholders, etc.



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# Closing

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## THANK YOU!

We thank you for giving your time in this research and sharing your expertise. Thank you for joining us tonight for this event.

Want to stay connected?



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Native Women's Society  
of the Great Plains  
*"Reclaiming Our Sacredness"*



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