



Pueblo of Acoma, NM

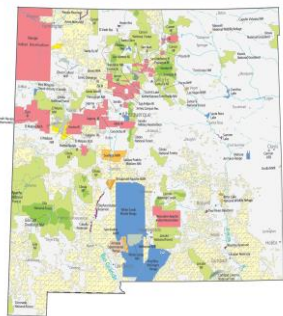
Your Earliest Experience with the term "Native American"

"American-Indian, Indian, Native, Indigenous, etc."

- We are shaped by our earliest experiences, including how we perceive, understand, and make sense of our relationships with groups of people.
- We are shaped by what we are taught or not taught about groups of people.
- Our own beliefs and assumptions shape how we interact and respond, and in some instances misguide our understanding of things/people/situations that are unfamiliar.



Native Land - <https://native-land.ca/>

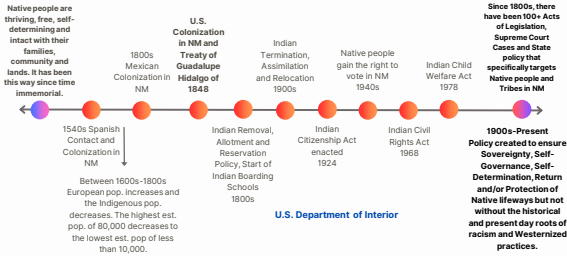


Indigenous Tribes and Nations of New Mexico

- **26** federally recognized Tribes which include 20 Pueblos, Navajo Nation, two of three Apache tribes, and two Ute Tribes
- **7** language groups: Tiwa, Tewa, Towa, Keres, Zuni, and Athabaskan that includes Navajo and Apache. Distinct dialects are also prominent in certain language groups like Keres, Tiwa and Tewa.
- New Mexico has the **4th largest** Native American population in the U.S.
- **Approx. 10.9%** of NM population is Native American.
- Unique to NM, most Tribes reside near or on their **ancestral homelands**, now reduced to reservations, that existed prior to European contact and colonialism.

U.S. Department of the Interior - [Indian Affairs](#)

NM Colonization and U.S. Federal Indian Policy



Why is being aware of this so important?

History impacts the present...name it

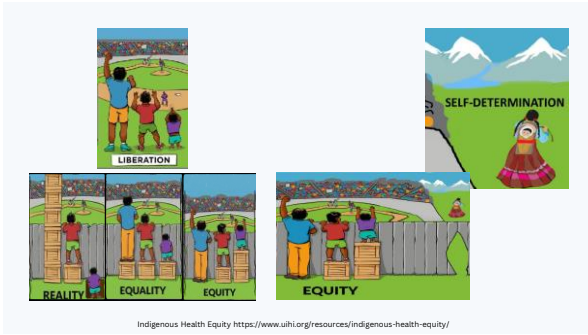
- Historical harms from colonization to U.S. federal policy directly affects Native people and Tribes in the present day.
- "Health disparities" that Native people experience today are a direct result of colonization and federal policy and is exacerbated by negative lived experiences.
- For Native people to return to a place of health, safety, and to thrive it will take **transformational change and justice.**



Kee'nu Haiyaast'i
Casiquito

"Efforts to address these health disparities are often complicated by culturally inappropriate interventions and an inadequate understanding of the historical and ongoing trauma of AI/AN people."

Abigail Echo-Hawk, MA (Pawnee)
Director, Urban Indian Health Institute
Executive Vice President, Seattle Indian Health Board



"When you help, you see life as weak. When you fix, you see life as broken. When you serve, you see life as whole. Fixing and helping may be the work of the ego, and service the work of the soul."
 -RACHEL NAOMI REMEN, MD

What can I do as a Service Provider?

The Given

- Personal Growth and Professional Development - We look within and start with our own internal work.
- We approach Native families how you would any other family you serve, with respect, dignity, compassion and from a place of constant learning.
- We consistently and intentionally address our own bias, assumptions, generalizations, stereotypes, phobias, etc.

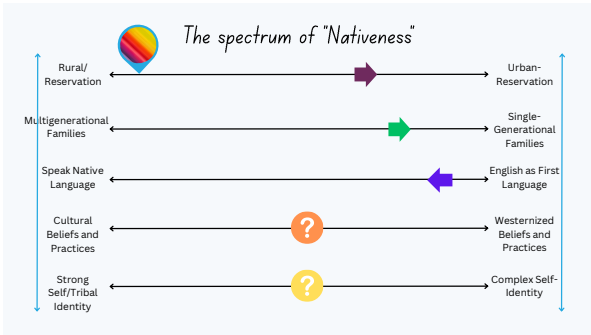
Build Awareness

- Research the Tribe and/or Tribal lands you'll be visiting.
- Collect Tribal resources and emergency numbers.
- Native individuals who are enrolled members of a Tribe should be seen as people with Dual Citizenship; and for some Native people, don't consider themselves citizens of the U.S./NA. For some Native people they identify, but are not enrolled.
- Native individuals represent one person's view, Tribal Leadership has the authority to represent an entire group.
- Community norms will vary, remain observant, avoid generalizations.
- You are always being observed. Building trust takes time and commitment.

- Admit your limited knowledge and invite people to educate you about specific protocols.
- Being "Native" is not a specific look or one identity, but rather a point of reference, avoid stereotyping or generalizations. Most of the time Native people will identify with a specific Tribe(s) and the location of their community, and/or their relationships.
- Avoid intrusive questions early in your rapport building.
- "Where are you from?" is still widely used among Native people to establish a connection to community and relationship to others.
- Even the "best intention" can have adverse affects or do harm.

What can Early Intervention do?

- Be an Ally. Provide a space for Native voices to be heard, and then follow through and follow-up.
- Tread concepts like historical-trauma, generational trauma, truth-telling, etc., gently. These types of topics are ideally delivered by Natives with Natives, or other groups with similar experiences, which include any type of pathways towards processing and healing.
- When it "doesn't work" for Native families and their service providers, change it.
- Ask for permission and support to serve on Tribal lands through Agreements, MOUs/MOAs, Resolutions.
- Transform program standards and data collection. E.g. consider traditional calendars.



EXAMPLE OF GUIDING QUESTIONS

How are we seeking to understand the history and relationships of tribes, tribal members, and descendants?

Are we aware of and do we understand tribal leadership and government systems and processes? How can we respectfully request this information?

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RESPECT AND INCLUDE TRIBES AND TRIBAL SOVEREIGNTY

We recognize, acknowledge and respect the identity and ancestry of tribes, tribal citizens and their descendants, and support their dual-citizenship (citizens of the State and their respective tribes). We respectfully seek to understand the historical relationships and uniqueness of each tribe as sovereign nations, each with their own ways of knowing, living, governing and valued language and culture.

<https://policy.growingupnm.org/bn3-equity>

PRENATAL-TO-THREE
GUIDING PRINCIPLES
FOR EQUITY