

# TRIBAL YOUTH RESOURCE CENTER Newsletter

*Indigenizing programs for Native youth*

**THE TRIBAL YOUTH RESOURCE CENTER PRESENTS:**

## *Community Dreamers & Builders*



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# NATION BUILDING – COMMUNITY BUILDING

Welcome to the TYRC Quarterly Newsletter

Across Turtle Island, Native people are woven together by the love of their Native Nations, their communities, their people. Native history, language, ceremonies, and lifeways are the roots that bind us to the land and to each other in ways that western society does not truly experience or comprehend. The land our ancestors fought to protect and the communities that grew from the land hold generations upon generations of Nation Building and Community Building. When we stand on the land in our communities we can still feel

***the sound the earth makes when it thunders,  
the touch of the ancestors guiding our thoughts – our actions,  
every song, every dance, every prayer made so that our people could live in a good way.***

This issue of the Tribal Youth Resource Center Newsletter is centered on lifting up and celebrating the very essence of Nation Building – Community Building. The Tribal Youth Resource Center is dedicated to lifting up and celebrating your youth, your families, your courage, your work, your hopes, and your love for your Native lands and community. We are grateful for all that you do to ensure a good life for Native youth and those that will come after us.

-- The Tribal Youth Resource Center



# Tribal Youth Program Spotlight

## COMMUNITY DREAMING WITH NEZ PERCE TRIBAL YOUTH PROGRAM

The Tribal Youth Resource Center had the distinct pleasure of speaking with the Director of the Nez Perce Students for Success Tribal Youth Program (TYP), Abe Broncheau, about the program's exceptional work this year getting their program off the ground, using effective community-building strategies, and sharing a vision for the future. Teresa Nord, TYRC Training and Technical Assistance Provider to the Nez Perce TYP, shares, "as FY 2022 CTAS Purpose Area 9 (Tribal Youth Program) recipients, Nez Perce has unrelenting motivation in the midst of barriers while planning and launching the implementation of the program. Students for Success is a program centered on promoting health and wellness, reconnection to culture, and positive skill-building for personal and peer resiliency and connection. It has been an honor and pleasure to work with the staff during their strategic planning process and in the beginning stages of implementation." We are deeply grateful to Nez Perce Students for Success Tribal Youth Program for sharing their expertise, passion, and vision with us.

### **What does community building mean to you?**

### **How have you strengthened your community through this work?**

"Community building has not been an intentional goal of the Students for Success



program, but more of a byproduct of consistent efforts to address issues such as underage substance use, bullying, and other harmful behaviors. To tackle issues that involve youth, we made sure to include them from the beginning of the planning process and on our youth board, which was created in 2019. This has been vital to ensuring the voice of the youth is included in our program prevention efforts. The youth board has [allowed us to build] an environment in schools that is inclusive of all and has, in many ways, knocked down the walls that allowed bullies to thrive. The youth board has [youth] that represent all facets of the schools; for example, the athletes, the scholars, the gamers, the traditional kids. With these kids becoming friends through their youth board and showing that friendship in the schools, kids who wouldn't normally hang out with each other are now friends, making the school one big group of friends. One parent stated that the youth

board “took the power away from the bullies.” The youth board is strengthening the community by developing an environment that empowers and inspires togetherness and belonging.”

**Can you tell us a little about the progress that your program has made in your strategic planning and development?**

“Year one is supposed to be focused primarily on the strategic plan and we have been almost done with it since April, seven months into year one. We are, or we have been, in the final phase of the strategic planning process, and as we work on the evaluation piece, we have already begun some preliminary work on implementing our strategic plan. We have confirmed with our partners what will need to be done beginning in year two and have begun the planning process for some of our larger events. We have held some activities already in year one that were successful and provided us with some input on to how to improve and to avoid duplication of services. We have learned who is planning what and we will partner with other programs that have had similar events in the past. Our youth board is fully committed to assisting with our prevention efforts and looks to take on a larger role. The elder input for our strategic plan has really helped us to be more considerate of traditional practices and has been included in our plan.”

**Which aspects of your program would you like highlighted?**

“Since we are only in year one, we haven’t emphasized completing our much-anticipated, larger events planned for year 2, for example, the Family Camp, something that we did almost 7 years ago but had no funding to continue. The camp was well-received, and we look forward to conducting them. Maintaining our youth board and continuing the outdoor prevention activities go hand in hand. A lot of the youth that participated in our summer outdoor programming transitioned into our youth leadership board. The sense of belonging and connection they develop not only with our program and staff but with each other motivates and inspires them to continue working with us. It takes time to develop those types of relationships and develop the level of trust that empowers youth to believe that their voice matters.”

**What do you hope for and dream of for your community moving forward?**

“As the director of this program, my hopes are most likely different than my staff and of the youth we work with. For me, personally, it would be to work together for all the programs and individuals who have a passion for helping the youth and the community to work together more consistently and to share resources. Duplication of some services on the reservation occurs a lot, and it could be avoided if everyone worked together instead of against each other. Since day one of having this job, for me, it is about helping that one youth or person who really needs it and not so much about the ‘grant numbers.’

With more coordinated collaboration it would cast a wider net and we could potentially reach more of those who really need us.

As for the program's hopes, we just hope that our activities, policy changes, environmental changes, and events have a meaningful and positive impact on our communities. We strive for consistency; we do not want to be a pop-up program that only lasts for a few years and goes away. We want to provide what the community asks for or is beneficial to the communities we work with."

**What advice would you give to other newly funded/newly re-funded programs?**

"Seek out other tribes or programs that might have done what you are trying to implement in your work plans - you don't always have to recreate the wheel. Starting from scratch with any grant is or can be challenging by itself, with the job descriptions, hiring staff, bureaucracy, [and everything else]. Once you get the notice of the award, start chipping away at the small tasks so that once the budget is cleared, you have a running start. It is easy to get complacent or stagnant when there are multiple or consistent challenges/barriers, but just stay driven and persistent! Every day that the work plan isn't being implemented you are missing a day that you could have impacted someone's life!"

**TO LEARN MORE ABOUT NEZ PERCE STUDENTS FOR SUCCESS TRIBAL YOUTH PROGRAM, WE INVITE YOU TO REACH OUT DIRECTLY TO DIRECTOR ABE BRONCHEAU AT [ABEB@NEZPERCE.ORG](mailto:ABEB@NEZPERCE.ORG).**



# Community Building in Action



## TYRC VISITS YOUTH PROGRAMS ACROSS THE COUNTRY



# Who We Are:

## QUAPAW NATION – JUVENILE HEALING TO WELLNESS COURT SPOTLIGHT

***The tribal name “Quapaw” refers to their own name for themselves in their native language, which means “downstream people.” This reflects their connection to the land and the importance of the river to their way of life, as reflected in their history and cultural identity.***

Julio De Los Santos served as the Juvenile Healing to Wellness Court Juvenile Case Manager from 2021 until recently, when he transitioned to his current position as the Court Clerk for the Quapaw Tribal Court. In conversation with the TYRC, Julio shared his reflections on the Tribal Court’s work establishing programming for youth, sustaining effective community-building efforts, and planning for the future.

In his years with the Quapaw Tribal Court, Julio has seen the exponential growth of the JHWC program. In an internal court assessment conducted in 2022, recommended outcomes included a Policies & Procedures Code revision and also a recommendation to work on “establishing a solid healing for Wellness Program,” and to “implement Tribal Codes regarding the same.” In response to this recommendation, the Quapaw Court has enthusiastically networked with schools (School Resource Officers and School Administrators) and partnered with community organizations in areas of mental health, ICWA, education, and other



departments within their own tribal government. The McGirt ruling also posed a need to clarify Quapaw Nation’s role and the clarification of their services with the one school district that is not on the reservation. This multiple jurisdiction process has been, for the most part, successful with self-reported parental cooperation as high as 95% and sibling in-house referral also self-reported as being “very successful.” As a way of encouraging program sustainability, the Juvenile Wellness program has been written into the Children’s Code to ensure that this program will continue within the Quapaw Nation as part the Quapaw Court.

There are still multiple challenges faced by the Quapaw Nation, including a lack of resources for youth. Mental health resources are scarce and the Indian Health Services appointments are booked out several weeks due to staffing shortages. There has been an



influx of methamphetamine and heroin use, and no services are yet available for youth. Placement for rehabilitation is often far removed from the community and families are often reluctant to have their children placed so far away when it is hard for them to travel to stay in regular contact with them, so they often will opt out of placement options. In response to these and other challenges, Quapaw Nation is building alternative, at-home supports for youth that help them connect and feel valued within their community.

### **Gems and Opportunities**

Quapaw Nation has invested in their education department and, as a result, more opportunities for the youth are becoming available for support in areas of career counseling, tutoring, and scholarships. Quapaw Court staff remain committed to “being on the scene” by attending school events, like the recent “Back to School Bash” where different organizations set up booths to show support for the students returning to school. There is also a Native American Football game held each year, which the Quapaw Tribal Court supports, attending and setting up a booth with prizes, information, and school support supplies for the students. Through these events, staff interact with the youth, parents and community outside of the court and in an environment which many of them appreciate.

### **Hopes Here On – “If I Had a Magic Wand”**

Julio’s hope is the next candidate to step into the role of Juvenile Case Manager is as

committed to the mission of this court’s desire to “find people who truly care” about the work and the youth. He is most thankful that this program will be sustained as part of the Children’s Code, and he has high hopes that this program and its community impact will continue to grow and expand.

Julio noted that if he had a “Magic Wand,” he would have asked for a smoother start for the program overall and to be present at the outset of the program. While Julio recognizes that this may have allowed more robust plans to be realized, given the circumstances, he remains proud of the program’s growth and positive impact on the community.

What Julio has learned from his position in his time working as the Juvenile Case Manager is to appreciate what he has. “In going into homes that sometimes have no electricity or running water, I can have a better appreciation of what our juveniles and their families [face] each day.” Julio’s final words encompass the heart and hope of the warriors who hold the front line each day in our JHWC systems: “What you grow up with is not what will always be.”

**FOR MORE INFORMATION ABOUT THE QUAPAW  
TRIBAL COURT OR TO CONNECT WITH JULIO,  
PLEASE EMAIL  
JULIO.DELOSSANTOS@QUAPAWNATION.COM.**



# The Podcast Page:

## SHARING STORIES, CREATING CONNECTION, EXPANDING COMMUNITY



In the winter of 2019, former Tribal Youth Resource Center (TYRC) Assistant Director Tasha Fridia and former Training and Technical Assistance (T/TA) Specialist Alicia Mousseau at the National Native Children's Trauma Center (NNCTC), in partnership with Office of Juvenile Justice and Delinquency Prevention (OJJDP) Grant Management Specialist Kara McDonagh, launched "The Tribal Youth Resource Center Podcast." The podcast was new T/TA territory for not only the Tribal Youth Resource Center, but also for the Tribal Law and Policy Institute. Over the past few years, the TYRC team, in partnership with NNCTC, has produced content to support extended media outreach episodes for this federally funded Training and Technical Assistance center.

The Tribal Youth Resource Center (TYRC) Podcast has since become a platform to share an array of stories from TYRC Training and Technical Assistance Specialists (TAs), Healing to Wellness Courts TAs, TYRC Youth

Ambassadors (YAs), NNCTC, Tribal and Alaska Native youth, Elders, Tribal programs/courts, and youth with lived experience. The TYRC podcast has given space to share tools, tips and resources that uplift grantees and those that are working with American Indian/Alaska Native families, children/youth, and communities. Their stories bring insight, clarity, solutions on topics that strengthen Tribal communities.

The TYRC YAs were given the opportunity to host a podcast live at the 2022 OJJDP Tribal Youth National Conference with presenters Daryl LaPointe, Director of Winnebago Youth Crisis Intervention Center & Youth Shelter, and John Penn, Executive Director of Family Resource Center, Omaha Tribe. In this episode, the TYRC YAs asked questions specific to serving and protecting Tribal youth through Daryl and John's respective programs. At one point during the interview, Daryl noted, "If they're in my care, that's my daughter, too. That's my son." Throughout the episode, Daryl shared the importance of taking care of our Tribal children through our cultural values that are upheld beyond program duties. Both Daryl and John offered stories of the challenges that Tribal and justice-involved youth are faced with; however, more importantly, they

have stories of resilience, support, and resources.

The TYRC YAs wrapped this podcast by sharing with the audience that requests can be made through [TribalYouth.org](https://TribalYouth.org) for trainings by Daryl LaPointe and that they were interested in visiting both programs. This podcast will be released very soon, so please check the Podcast website page (linked to the right) for access.

In our soon-to-be released TYRC podcasts, we will dive into conversations about sustainability planning, implementing Juvenile Healing to Wellness Courts (JHWC) and bringing Trauma-Informed Care into prevention programs. These podcasts will have expert guest speakers such as Chaniel Grant from the Blackfeet Healing to Wellness Tribal Courts, Tule River's JHWC coordinator Roxanne Burtt, and Veronica Willetto DeCrane with the NNCTC. Through these conversations, you will hear specific tools to support program sustainability and resources that can guide and bring clarity to the importance of protecting and caring for our justice-involved Tribal youth. There will be stories that offer restorative alternatives to punitive actions that lead to healthier youth.

Moving forward, TYRC podcasts will continue to share community-building practices across Tribal communities and programs. Podcasting has become a powerful tool in community-building while connecting people, sharing stories, and providing information that increases capacity, healing and restoration. Check out the [TribalYouth.org](https://TribalYouth.org) Podcast Page for our upcoming podcasts.

## Podcast Episodes

*Check out some of our previous podcast episodes below! All episodes available [here](#).*

### **A Conversation About Building Connections with Youth Clients, Self-Care, and Professional Development**

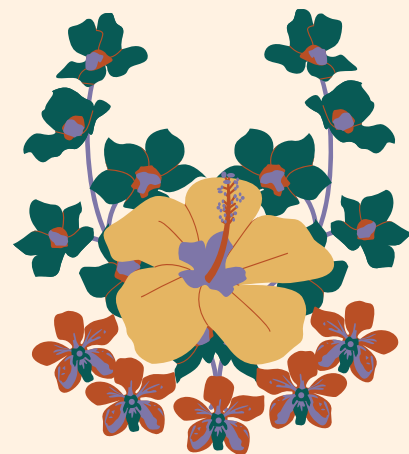
- Guest: Cori Matthew (Salish and Blackfeet), the Tailored Services Administrative Director for the Capacity Building Center for Tribes

### **Native Youth Making an Impact!**

- Youth Guests: Sydney Matheson & Sam Schimmel, TYRC Youth Ambassadors

### **Clan Mothers: Safe Communities Through Culture**

- Guests: Bonnie Clairmont & Louis "Mama Bear" Herne





# Protective Factors for the Journey on Earth

## SPIRITUAL MAPPING FOR INDIGENOUS CHILDREN / YOUTH TO BECOME STRONG HEALTHY ELDERS

The word “community” is translated in the Lakota language to “tiospaye” (tee-oh-shpaye), which is a concept of families living together, being related to one another, and treating each other as good relatives. The western concept of community is based on geography and/or on similar interests, beliefs, and life ways, such as a community of youth, Elders, or the LGBTQ2S+ community. Other Tribal Nations have their own translation and conceptual meaning of community. For the purposes of this article, the Indigenous concept of community will be used and, more specifically, a Lakota worldview will be used as an example.

There is a Lakota concept relevant to the journey on earth which is called Oinajin (Oh-ee-nuh-jhee Toh-pah), which translates to “four stages of life.” These stages encompass pre-birth to puberty (around age 12); age 12 - adulthood (adolescence to around age 21 or when they establish their own family); age 21 - 50 (adulthood); and 50+ (Elderhood). Within these four stages of life are seven transitions, which will not be discussed in this article.

It is believed that every individual is sent from the Spirit World for a specific purpose or purposes. That belief in itself is a protective factor for individuals, particularly youth; the message is that they were meant to be here and that they belong. In today’s contemporary society, where many Indigenous youth and their families have not

had an opportunity for a strong cultural connection, there is a prevailing sense of ‘Who am I? Where am I going? Why am I here? I don’t belong anywhere.’ This can result in increased risk factors.

When the spirit of the individual is born, the first person to touch and greet the baby is a Grandmother or revered Elder. She welcomes the baby, greets the baby with love, predicts a path for the baby - “Takoja (grandchild), you are loved, cherished, you’re going to have a good life, be a strong leader; you’re going to be happy and healthy.” In short, she’s showing the baby what path to take. It is believed that the grandmother is talking to the spirit of the infant and that her message will sustain baby throughout their life. That is an example of another protective factor - being loved and cherished.

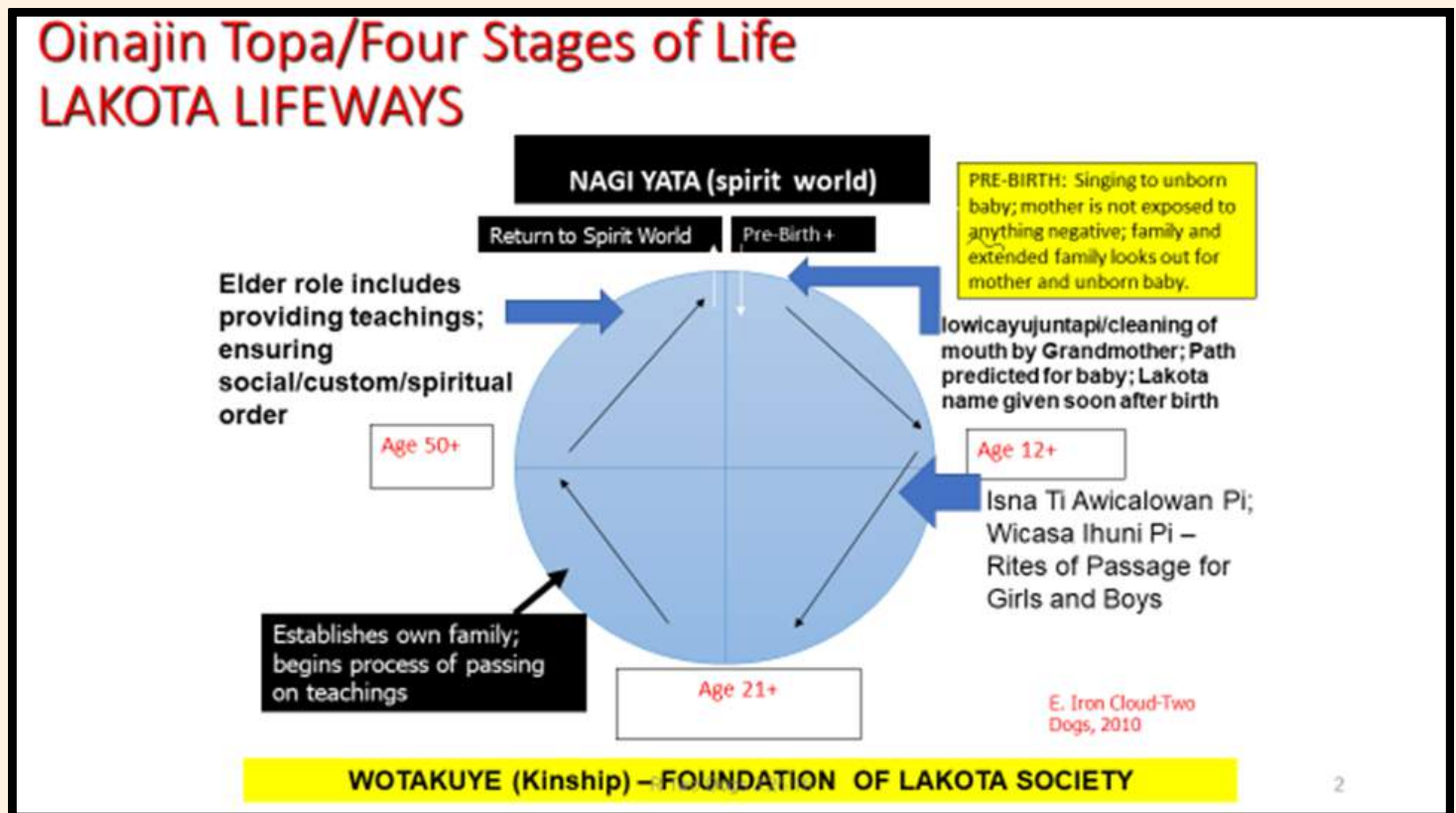
As the baby advances through that first stage of life, other ceremonies are done to ensure the healthy development of the child, e.g., a celebration is held when the baby takes a first step or says their first word or is given a spirit name from an Ancestor or based on an Ancestor’s deed. As part of the spirit-naming ceremony, a feast and giveaway are held in the child’s honor, celebrating them as a blessing from the spirit world. All of these ceremonies, and others, are protective factors designed to contribute to the healthy development of the child’s physical, mental, emotional and spirit aspects of their being.

When the child reaches the stage of puberty -- for the boy it is when his voice changes from a high pitch to a deeper tone, and for the girl it is when she has her first menstrual cycle -- a ceremony is held for them to mark and celebrate the transition from being a child to becoming a young man or young woman. The rites of passage ceremonies are another way of showing the youth the path to take in their life, in short, a spiritual map. The belief is that "community" and, in this example, "tiospaye," have a responsibility to provide the guidance and mapping for the child/youth so they do not wander or get lost. Wandering is seen as a risk factor in that the youth may find unhealthy options and may lead to being 'lost'. The sense of 'being lost' can lead to increased vulnerability and risk of harm to self and/or others.

As the youth advances to the third stage of life - adulthood - they now have enough teachings and guidance to live in balance and have been

provided with a spiritual map to sustain self physically, mentally, emotionally and spiritually. Once the youth reaches the Elder stage of life they become the teacher, the guide, and accept the responsibility of maintaining social order, observing custom law and spiritual order -- modeling all of these for the younger generations. Without order, there is chaos, wandering, confusion and that can translate to substance use/abuse, addiction, violence, self-harm and/or suicidal behavior.

BELOW IS A DEPICTION OF THE LAKOTA CONCEPT OF OINAJIN TOPA (FOUR STAGE OF LIFE): THE ARROWS DEPICT THE SPIRITUAL DIRECTION TO FOLLOW WHILE ON THE JOURNEY ON EARTH. THE PROTECTIVE FACTORS ARE THE CEREMONIES, THE SENSE OF BELONGING, KINSHIP AND PURPOSE, AND MOST IMPORTANTLY, BEING LOVED AND CHERISHED. RESTORING AND HONORING CULTURAL LIFEWAYS AS PROTECTIVE FACTORS ENHANCE HEALING AND STRENGTHENING OF OUR YOUTH. THIS CAN THEN LEAD TO A STRONG PATH NOT ONLY FOR THE YOUTH, BUT FOR FAMILIES, COMMUNITIES AND TRIBAL NATIONS.



# Gadugi - Working Together for a Common Goal

## A CONVERSATION ABOUT COMMUNITY WITH ANAGALI (SHACE) DUNCAN, TYRC YOUTH AMBASSADOR



Participating in the Remember the Removal bike ride in 2021 was Anagali's first time leaving the "Rez." He is Keetoowah and grew up in Stillwell, Oklahoma on the Cherokee Nation homelands. Anagali is twenty years old, his parents are Kim and Carney Duncan, and he has thirteen siblings. Anagali shares that "Seeing how we aren't really represented in a lot of places showed me the need for Indigenous representation outside of Indigenous communities," and he credits the experience of the bike ride with shaping his understanding of community. In 2021, [myself] and a group of other bike riders, 9 of us - 6 of us were from Oklahoma, and 3 of us were from North Carolina - retraced the northern route of the Trail of Tears, which was the trail that our ancestors were placed on. Just retracing it was breathtaking because we got

to stop along these routes and see these places where there were mass grave sites, and it puts everything into perspective. Yes, you do have a lot of trauma from this, but you also see that you inherit so much generational strength, because your community made it, even though all of this was against them. You guys still made it, and you guys are still loud and Indigenous and it's beautiful."

When asked how he would define community, Anagali shares that the Keetoowah word for community is gadugi, which means "working together for a common goal. It shows how intertwined everybody is because we all are working for one thing, and if that is representation, that's representation, or if it's for the betterment of society, it's that. I look at community as an extension of myself - I don't know who I would be without my community. He adds that "community is a pillar of identity for Indigenous communities. The closest thing to individuality for me is my community and my family."


Anagali's passion lies within "bringing my community into spaces where they have been purposely excluded, especially in academia, or specifically environmental science, Indigenous perspectives aren't really looked




at to the scale that they should be. Even in education in general, our histories aren't really told to the extent where they should be told, and that has an effect on a lot of Indigenous youth I think, and a lot of our communities - that lack of representation. I want to be that representation for other Native kids, Rez kids." As a rising sophomore at Stanford University studying environmental science and Native American studies, he is doing just that.

Anagali feels the experience of participating in the "Remember the Removal" bike ride is part of what motivated him to apply to attend college at Brown University, where he completed his freshman year this past year, and most recently to Stanford University. Anagali shares, "I feel like for Native kids, we always have to be perfect. We always have that high expectation on ourselves that if we are not perfect, something is wrong with us. It's really shown me - I'm still learning - but [community has] shown me a bunch of things about myself and that I don't have to be perfect, because imperfection is perfect. I think perfection is a colonial way of looking at things."

During his freshman year at Brown, Anagali served as co-coordinator for Natives at Brown, which was an impactful experience of building community: "finding community with other Indigenous students who are going through very similar things to you, especially in academia, especially at Ivy Leagues, where it is traumatizing literally every day to be in a place where you know there are more deceased Indigenous bodies on those campuses than living Indigenous students ... "Just knowing that, finding community with those who have defied



**“ COMMUNITY IS A PILLAR OF IDENTITY FOR INDIGENOUS COMMUNITIES. THE CLOSEST THING TO INDIVIDUALITY FOR ME IS MY COMMUNITY AND MY FAMILY. ”**



odds in being able to not only navigate, but excel in systems created to oppress us, is really empowering. And finding community with them is really great.”

Anagali adds “You don’t really think of community building while you’re in it, but bringing different communities together is building community in itself. Especially for Indigenous people, having intertribal relationships is very important and it’s very distinct. I think that has shown me many ways to view the world, and I think that’s beautiful. Even just hearing different languages that aren’t my own gives me a lot more ways to view the world. For me, that’s spiritually really empowering and beautiful.”

When asked what community-building looks, sounds, and feels like, Anagali has an immediate response: “the Aunties being in the background while the kids are running around without shoes on; everyone is outside; the smell of air is so petrichor; summer, the warmth - It’s a very distinct feeling of community, and it is very familial. Even if they aren’t your family by blood, they are your family just because you all come from the same people.”



## More about Anagali...

WITHIN HIS COMMUNITY BACK AT HOME, ANAGALI IS A CO-FOUNDER OF A NON-PROFIT CALLED 7 RAVENS. “WE DO A LOT OF THINGS, INCLUDING BRINGING ATTENTION TO THE INDIAN CHILD WELFARE ACT. WE RECRUIT A LOT OF PARENTS AND HOUSES THAT CAN HELP BRING IN INDIGENOUS KIDS WITHIN THE FOSTER CARE SYSTEM. THAT’S ONE OF OUR BIGGEST THINGS WE ARE KNOWN FOR IN OUR COMMUNITY, IS DOING THAT.” ANAGALI ALSO CURRENTLY SERVES AS A UNITY EARTH AMBASSADOR AND EXPRESSED INTEREST IN WEAVING A FOCUS ON ENVIRONMENTAL JUSTICE INTO THE WORK OF 7 RAVENS IN THE FUTURE, TO “BRING ATTENTION TO THE ONGOING CONTAMINATION OF INDIGENOUS WATERS, OR RESERVATION WATERS, ESPECIALLY BY THE TYSON CHICKEN COMPANY, OR THE TAR SANDS SUPER FUND SITE” WHICH ARE “POISONING OUR PEOPLE.”





# "What You Learn, You Share: The Power of Art to Build & Heal Community"

A CONVERSATION  
WITH MISSY WHITEMAN

Missy Whiteman (Northern Arapaho and Kickapoo), Emmy nominated writer, director, producer, interdisciplinary publiX artist and curator, teacher and learner, and winner of the 2022 Minnesota Changemaker Award as an Indigenous Media Innovator, has seen and felt, firsthand, the impact that art can have on both the individual and community levels.

TYRC Staff had the distinct honor of speaking with Missy about the healing, connecting, and changemaking opportunities that the creative process continues to provide in her own life. "Art has saved my life, many times," Missy shared, "I fought through foster care, had an alcoholic mother, [and] by the time I was three years old, I was in three car accidents and put into foster care. [I had] a lot of trauma [that came] up and not a lot of resources. Luckily, I had art and my father who was an artist saying, "you talk through art, you have a vision, and share that through art." I always had that process, that guidance, when it was my turn to share that back to other people." Missy was attending an arts high school in Minnesota when she lost her mother at age 18; she emphasized how grateful she continues to be for access to supportive space at school and guidance from teachers with whom she could process her grief and trauma and lean into



creative avenues for healing. "My father left the reservation to give my sister and I access to resources and opportunities that unfortunately are not available on the reservation." Missy noted, "what you learn, you share. What you learn is for the next generation." This has framed Missy's approach to the creative process, to teaching, and to community-building. "You're always building based on ancestral knowledge and building for the future," she said.

Missy celebrates the opportunities that the creative process offers the individual artist; "we all have that ability to have a vision and a dream of what we want to do with our lives," she noted. But the real power in art, in both process and product, Missy highlights, is its capacity to honor tradition, build community, and, ultimately, heal. "In the late 80's and early 90's," Missy shared, "Native Art Circle was created in Twin Cities in response to Native visibility in visual arts, [specifically] creating different arts organizations and partnering with other BIPOC communities. [We saw] artists coming together

to support each other – that’s how you build creatively as artists.” Missy emphasized that this is the kind of community-building through art that we need to continue to work towards, an approach that values ancestral teachings and placing an emphasis on support and healing. “We’re here to heal, we’re here to help each other heal,” Missy said.

Missy’s work as a filmmaker and mentor to young filmmakers builds on this idea: the creative process as an avenue through which to come together in organic, meaningful ways. “With filmmaking, the project is the end goal,” Missy said. “In a larger scope, if we all have a project, we have to work through the issues, whatever comes up. We can always take turns with leadership; you can switch around. It’s a harmonious, natural process, where people will energetically move in different ways. That’s my approach to filmmaking and media training; [it’s asking] where is your strength? If you look at that in a larger picture – community building – what are our strengths?” Missy shared the depth of her love and admiration for the young people with whom she works -- for their talent, but even more so for their commitment to their moral center. “Since 2020, in Minnesota, one of the most important shifts in filmmaking has been the growth and presence of young filmmakers who are self-taught and, when approached by institutions who are not credible, are willing to say, “no, thank you,” and continue to



“

**WE'RE HERE TO HEAL,  
WE'RE HERE TO HELP EACH  
OTHER HEAL.**

”



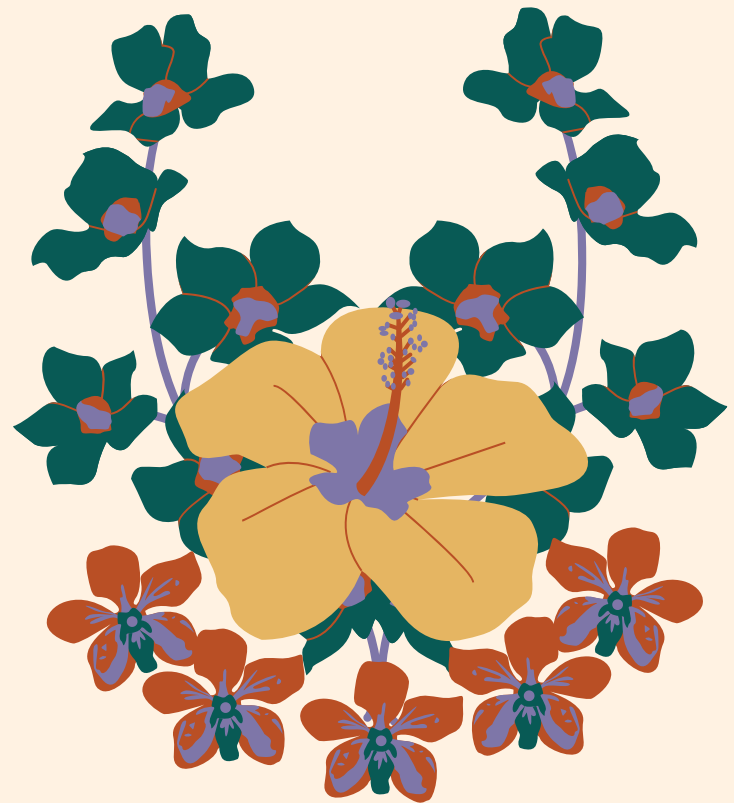
produce on their own.” Missy reflected on her deep sense of respect for the “credibility and ethics of this younger generation,” noting that “there are so many young people building community without us even knowing.” She followed up with the question: how do we take that to the next level? As part of her answer to that question, Missy emphasized that “we [have to] do this together – acting out of solidarity. There’s a lot of galleries, film screenings, etcetera, outside of institutions; for me it’s [about] mentorship and apprenticeship.”

Missy was honored last year with the 2022 Minnesota Changemaker’s Award for Indigenous Creators. When asked about this award, along with a deep sense of gratitude,

Missy shared, “The award was a surprise to me. I don’t think about [my life journey] as making change. I feel like there are issues in our community that require attention and require visibility. So, it’s really creating visibility around these issues through film making and passing that on through [pathways like] our youth media training. Outside of our indigenous communities, people are like “that’s change!” but this is what we’ve always done.” Now, Missy reflects on how to move forward with this changemaker designation, asking herself and, in turn, asking those around her who aim to strengthen healthy communities through creative avenues: How do we create capacity through creative programming? How do we open space for our youth to join in, wherever they are on their life journeys?

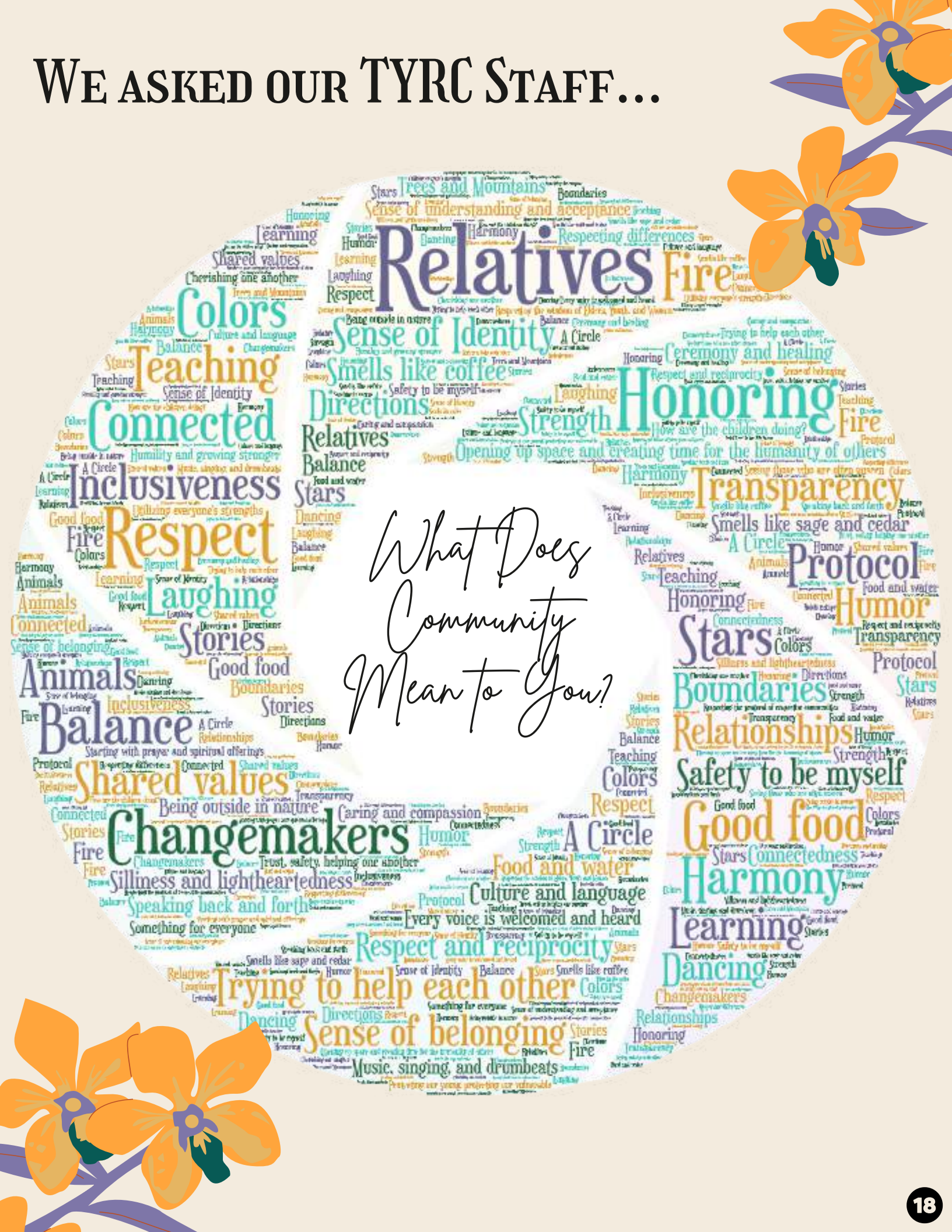
Working towards answering these questions, Missy emphasizes, is our collective responsibility, as creatives and as human beings. For Missy, it’s about creating a blueprint for youth for how to “incorporate healing into our work, into our art.” It’s recognizing that we are “not working in a deficit,” but rather, coming from a position of strength. When asked about what advice she would share to those working to approach community building through creative and artistic avenues, Missy responded: “The best advice I can give is that you have to acknowledge that there already is community there. Don’t assume that you have to create it

because you don’t see it. Tap into the strengths that are already there. We need to listen, observe, and learn; it’s not always a problem that you need to fix. The problem isn’t what we focus on, it’s the strengths we see within that community. Know that we may not have the answer. The programs, institutions, [and] individuals may not have the answer or solution and that’s okay because **the community will always have the answer.**”



# WE ASKED OUR TYRC STAFF...

*What Does  
Community  
Mean to You?*



# Tribal Best Practices

## THE WAGIJIRE HIZA OF WINNEBAGO TRIBE'S JHWC



### Wagijire Hiza

*(A Person who helps another Person)*

Sarah Snake, Wagijire Hiza I

Winnebago Tribal Member

Clan: Snake

Winnebago Name "Lightening Woman"

Mom to 3 sons & Grandma to 13 grand children

Traditional Dancer & Storyteller.

Middle (Sega) Daughter of Peter John & Viola LaPointe. Great Grandmother was from Rosebud SD. Sundance's in Rosebud, Pipe carrier & Christian.

Charles Hindsley, Wagijire Hiza II

Ho-Chunk Nation Member

Clan: Thunder

Ho-Chunk Name Hohumpgaa "Daylight"

Half Ho-Chunk and Half Menominee

World Famous Champion Traditional Dancer.



The Winnebago Tribe's Juvenile Healing to Wellness Court (JHWC) responds to the alcohol-related issues of justice-involved tribal youth, ages 21 and younger. The Winnebago JHWC is an important component of the Youth Crisis Intervention Center (YCIC), which implements a wraparound process as part of the program.

As the Juvenile Healing to Wellness Court Coordinator, Curtis Alexandar Jr. (XiThonMonShon) strongly values the two "Wagijire Hiza" (a person who helps another person), who have guided the youth through the program. They are Charles Hindsley (Hohumpgaa) and Sarah Snake (Lightening Woman).

Curtis has seen firsthand how much of an impact sharing their generational Ho-Chunk wisdom and values with youth can positively affect their behavior. He shared, "by embracing and integrating Ho-Chunk culture and history into interventions for Winnebago youth, we empower our youth to reconnect with their roots, find strength in their heritage, and forge a brighter path towards self-discovery and resilience."

The program, as part of a comprehensive system approach, believes youth must obtain a strong cultural foundation, so they will be able to build their Ho-Chunk identity. "We can't forget who we are and where we came

from and who we are meant to be,” Sarah Snake reflected. Cultural teachings of the sacred corn, learning the Winnebago flag songs, planting and drying traditional tobacco for ceremony, making drums and sticks, and building traditional housing are just a few of the opportunities for connection and growth that youth can gain from the program. “I want us to pray for seven generations ahead and I don’t want our kids to forget this,” Sarah continued.

**Cultural connectedness is a protective factor associated with positive health and social outcomes for tribal youth.**

Additionally, the program instills the Ho-Chunk cultural belief system of the Daga (Uncle) who acts as the disciplinarian of the children for the family. As the “Wagijire Hiza,” Charles spends time with the program’s youth on carrying oneself with respect for all creation; all living things. “[In] our Ho-Chunk ways, everybody’s free to do things but they are taught respect for everything, the way Creator created it,” Charles shared.

With the new school year just underway, the program looks forward to supporting youth and families in the community.

“ ...WE EMPOWER OUR YOUTH TO RECONNECT WITH THEIR ROOTS, FIND STRENGTH IN THEIR HERITAGE, AND FORGE A BRIGHTER PATH TOWARDS SELF-DISCOVERY AND RESILIENCE. ”

STAY TUNED FOR THE NEXT ISSUE OF THE TYRC QUARTERLY NEWSLETTER, WHICH WILL FEATURE OTHER TRIBAL YOUTH AND JUVENILE HEALING TO WELLNESS COURT PROGRAMS’ WISDOM AND BEST PRACTICES! PLEASE REACH OUT TO [TRIBALYOUTH@TLPI.ORG](mailto:TRIBALYOUTH@TLPI.ORG) IF THERE IS A TRIBAL BEST PRACTICE BEING PUT INTO ACTION IN YOUR COMMUNITY THAT YOU BELIEVE SHOULD BE FEATURED.

# Together As One

## KOTLIK, TRIBAL YOUTH PROGRAM

Tasha Tonuchuk, Tribal Youth Planner for Kotlik, Alaska's Atauciquut Youth Program: Growing Together As One, readily shares that she wishes a program like this existed when she was growing up in the community. "I was motivated by this program because I grew up loving the cultural and traditional lifestyle, and at the same time, I was choosing the wrong path," Tasha shared, "this is exactly what I needed when I was in my youth years." Now, as the Tribal Youth Planner, Tasha sees many young people continuing to struggle with what she faced as a young person, being "caught between wanting to do what I loved and doing what others thought they loved." As Tasha is quick to share, it is for this reason that she is "taking this opportunity to help the youth and my community."

The program, serving youth between the ages of 10-17, emphasizes tradition, cultural practices, and intentional community building as a means to provide a meaningful foundation for youth to feel empowered in their lives. "Community building actually means so much to me," Tasha notes, reflecting on the shifts away from cultural ways of life. "It seems to me that these modern days are eating up the old ways of life...I want to strengthen the knowledge of our youth to [return to] the way it used to be, or at least to know where they come from and carry that on." Tasha and her team work to build and sustain this cultural foundation through group activities that foster relationship-building through shared experience.



Through the program, youth learn subsistence hunting and gathering skills, gain practical knowledge, and build outdoor life skills that will serve them for the rest of their lives. Recently, Tasha led a community boating trip, where the staff and youth spent the day together and learned to pick berries. Tasha shared that "during this boating trip I had a young boy who is very culturally active and would tell many stories of his experiences with subsistence lifestyle which are hunting and gathering." She noted that this youth was the first to take a permission slip and the first to return it, and his excitement was palpable as he frequently asked when they would be leaving for the trip. "Out here in my community, not everyone gets the opportunity to go out and do what others can because they don't have a boat or anyone to take them out, nor do they have funding for it," Tasha continued. "Because of this program, youth are able to go and get the things they need that they or their families can't afford to get on their own, [including] food and gathering in their freezers for the events and activities yet to come. Youth will not only gain access to food in their freezers but will also earn

knowledge about the different lifestyles we lived and keep the culture going forward and strong.” Tasha highlights the importance of hands-on, experiential learning in all of the program planning that she leads. They “start using their hands to build arts and crafts that relate to our cultural ways. I want youth to know they can be holding on to something more valuable and what they are actually proud of.”

While the program’s progress has been relatively quick, given that there are many people in the community who, as Tasha shared with gratitude, “want the best [for] youth in the area, especially culturally,” Tasha and her team have also committed themselves to working in service of broader community involvement. Since February, when Tasha began as the Tribal Youth Planner, she says, “I have gotten people of my community motivated by telling them that this program is to help youth change their lifestyles,” Tasha explained.

When they asked “how are you going to do this?” Tasha emphasized the role that intergenerational knowledge has and will continue to play in the program’s success. “[I always say that] I am going to have them gain knowledge first by listening to our Elders and the small handful of people that have great leadership and knowledge that they can hand down to the youth.”

Practically, Tasha and her team work to involve as many young people as possible by reaching out through avenues and with method that will speak to potential participants: via phone, at gathering places near school areas, and through social media.





When asked what she would like to offer to others who work youth, she emphasized **the power of collective motivation and the role that communal efforts can truly have on building a meaningful and impactful program.** “There are people and there are things that can actually make a difference, and growing together as one is the best way to do it. “Growing Together As One” is the name of my program. Things and people aren’t going to move themselves unless you motivate each other and work together.”

To truly build a sustainable community, grounded in consideration for the youth of today and the youth of tomorrow, we must recognize the power of our shared commitment. “Once something good is done, noticed, and recognized by others, there are going to be more people [who] want to participate,” Tasha advised any program that is newly funded or refunded, “make use of these programs...because they will not only help youth and our community, but they can also help save lives.”



A VERY SPECIAL THANK YOU TO RURAL CAP: THE RESOURCE BASKET THAT IS THE OJJDP FUNDED TRAINING AND TECHNICAL ASSISTANCE CENTER THAT HELPS RURAL COMMUNITIES FOSTER HEALTHY, SUCCESSFUL AND CULTURALLY CONNECTED ALASKA NATIVE YOUTH BY OFFERING RESOURCES, TRAINING, TECHNICAL ASSISTANCE AND NETWORKING OPPORTUNITIES. THEY CAN BE CONTACTED AT (907) 865-7399 OR [RESOURCEBASKET@RURALCAP.COM](mailto:RESOURCEBASKET@RURALCAP.COM). TYRC IS THANKFUL FOR THE RESOURCE BASKET’S ROLE IN SERVING AS A BRIDGE BETWEEN THE US AND ALASKAN GRANTEES. WE ARE ENDLESSLY GRATEFUL FOR OUR CONTINUED PARTNERSHIP AND LOOK FORWARD TO CONTINUED COLLABORATION.



# The Community Builders of Pauma Valley



**CONTRIBUTED BY:  
THE NATIONAL NATIVE  
CHILDREN'S TRAUMA CENTER (NNCTC)**

This summer, the National Native Children's Trauma Center, together with the Tribal Youth Resource Center, had the honor of partnering with the Pauma Band of Luiseno Indians to offer a three-day training for the staff of the Johnson O'Malley Program. The NNCTC's Director of School-based TTA, Amy Foster Wolferman, and Project Director, Veronica Willeto DeCrane provided the training on July 5-7, 2023, at the JOM Program office in beautiful Pauma Valley, California.

The Pauma Tribe have lived in the Pauma Valley since time immemorial. They proudly state: "Like our ancestors, we rely on the strength of our culture and our community to face the challenges of today and tomorrow. Triumphant, we are still here, not merely surviving, but thriving in the same homeland of our ancestors" (Pauma Band of Luiseno Indians, n.d.). The Pauma Tribe's JOM Program, in partnership with local schools, support Pauma students in grades K-12 with academic support and intervention as well as afterschool programming. The staff of the JOM Program

work to make the community stronger through their compassionate and dependable support of Pauma students.

The first day of the training covered the NNCTC's Trauma and Resilience in Tribal Communities curriculum. This training is intended to be a foundational trauma education and prevention learning experience relevant to all people and program types. The staff learned about several introductory topics including historical trauma, the Adverse Childhood Experiences Study, trauma's impact on child development, resilience, and protective factors. One of trauma's impacts is the breakdown of community. This was powerfully demonstrated by an exercise simulating an adverse boarding school experience. A young girl is taken from her community to attend a federal Indian boarding school, which causes her, her family and her community immense pain and chaos. It takes the entire community to help her reconnect with all her relations when she returns home. The exercise highlighted how prevention and healing of trauma comes from strengthening family and community connections.

The second and third day covered Resilient Future's Trauma Responsive Practices in Education. This curriculum uses the evidence-informed HEARTS framework that was

developed at the University of California San Francisco in 2008. It focuses on complex trauma and resilience research to create system-wide literacy on the impact of trauma and weaves this together with universal practices to foster resilience. Another impact of trauma is feeling isolated and betrayed, making it hard to trust others and get support. One of the trauma-informed principles discussed in the training is compassion and dependability: “When we experience relationships that are compassionate and dependable, we re-establish trusting connections with others that foster healing and wellbeing” (University of California San Francisco, n.d.).

On the last day, Amy and Veronica (pictured to the right) took a tour of the community with the staff of the JOM Program. It was a perfect ending to three days of connecting and learning. The Pauma Tribe’s JOM Program has plans for linking with local schools to collaborate and share what they have learned. It is their hope to strengthen the collective support of Pauma students across the valley. The NNCTC looks forward to continuing this wonderful partnership to build a more resilient community through trauma-informed educational experiences.

***To learn more, contact the National Native Children’s Trauma Center, or request Training and Technical Assistance, visit the NNCTC website and submit a TTA Request form here.***



**NOTE: THE FOLLOWING PAGE INCLUDES SEVERAL RESOURCES THAT WERE REFERRED TO DURING THIS ONSITE TRAINING. MOST OF THESE RESOURCES COME FROM A SCHOOL SYSTEM PERSPECTIVE, BUT THEY CAN BE APPLIED TO ALL LEARNING ENVIRONMENTS.**

# Resources from NNCITC



## Websites: Click the links below for more information!

- The **Center on the Developing Child at Harvard University** is building a research and development platform that supports scientific research to inform the testing, innovation and refinement of strategies so children experiencing adversity can have significantly better life outcomes.
- The **Collaborative for Academic Social and Emotional Learning (CASEL)** is a nonprofit nonpartisan organization that evaluates programming, produces research, informs legislation and partners with school districts on implementation of SEL. They believe in multiple stakeholders coming together to create strategic direction and continuously learn. They are committed to educational experiences that foster personal and collective growth and wellbeing.
- **Healthy Environments and Response to Trauma in Schools (HEARTS)** is a whole-school prevention and intervention approach that uses a multi-tiered system of support to address trauma and stress at a student, staff and organizational level. The aim of the program is changing school climate and culture by building the capacity of school personnel to implement trauma-informed practices, procedures and policies.
- **Resilient Futures** is a nonprofit that supports schools, youth-serving communities, and community institutions with becoming more equity-centered and trauma-informed by emphasizing collaboration, system-wide education, and community engagement. They believe that “when we meet adversity with compassion and a desire to validate and heal – rather than to judge and condemn – we manifest communities of care that empower people with self-knowledge and agency.”
- **The Trauma and Learning Policy Initiative** is a partnership between Massachusetts Advocates for Children and Harvard Law School. They support schools to become trauma sensitive environments; publish research and reports; advocate for laws, regulations and policies that support schools to develop trauma sensitive environments; build coalitions; outreach and educate; and provide limited legal representation. They published Helping Traumatized Children Learn, which provides a framework for creating trauma sensitive schools.

## Books:

- Hammond, Z. (2015). Culturally responsive teaching and the brain: Promoting authentic engagement and rigor among culturally and linguistically diverse students. Corwin.
- Harris, N. B. (2018). The deepest well: Healing the long-term effects of child adversity. Mariner Books.
- Siegel, D. J., & Bryson, T. P. (2011). The whole-brain child: 12 revolutionary strategies to nurture your child's developing mind, survive everyday parenting struggles, and help your family thrive. Delacorte Press.
- Winfrey, O., & Perry, B. D. (2021). What happened to you?: Conversations on trauma, resilience and healing. Flatiron Books.

## References:

- Pauma Band of Luiseno Indians. (n.d.). Our Community: Afterschool Program. First People in Pauma Valley: Pauma Band of Luiseno Indians. <https://www.paumatribes.com/pauma-community/after-school-program/>
- University of California San Francisco. (n.d.). Guiding Principles: Compassion and Dependability. HEARTS: Healthy Environments and Response to Trauma in Schools: Partnering with school communities to promote healing, social justice, and school success. <https://hearts.ucsf.edu/compassion-dependability>

# Community Building in Action



## TRAININGS & ACTIVITIES



# "We Are Community"

REFLECTIONS FROM  
COMMUNITY MEMBER TASHA  
FRIDIA

Community building is inherent to Indigenous people. We are naturally communal and operate under concepts like Mitakuye Oyasin (We are all related). Worldviews such as this guide everything we do from decision making, to overcoming challenges, and planning for future generations. Community building has served us well since time immemorial. We have been able to protect our ways of life and empower our people to create brighter futures for those who will come after us. Building community runs deep within our collective memory and has been modeled and passed down from our ancestors.

Ultimately, community building starts at the micro level, at home. When I think of enhancing the lives of community members, I think about the women in my family. They informed my understanding of what it means to be a contributing member of community. Their teachings were grounded in traditional spirituality, culture, history, and tribal values. Both of the relatives that come to mind paved the way for the subsequent generation upon which to grow and improve.

My great-grandmother, Berdina Holder, was a strong Wichita woman, raised by her grandparents. She was the mother of ten who



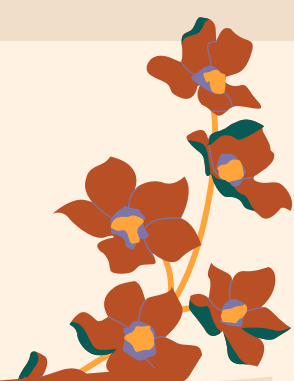
instilled in each of her children the value of giving back and looking out for the less fortunate in our community. She always had an open door, offering food to anyone who crossed her threshold. Beyond being our matriarch and beloved, she had an unapologetic commitment to ensuring that Native people were respected and treated fairly. In the 1980's she created a coalition of tribal landowners and advocated for their rights. She was strong. She was community.

My grandmother, Frances Wise, was an outspoken advocate and activist throughout Indian Country. She was relentless in her commitment to Indigenous rights, bravely taking a stand and highlighting the repercussions of truth telling regarding our histories around discrimination, genocide, assimilation, and racism. She organized and created countless organizations, events, and protests to elevate the voices of the voiceless in our communities.

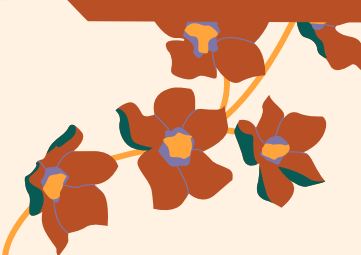
She was also an unwavering advocate for education. In later years, she touched many communities working with Tribal Youth Programs across Indian Country. Through it all, she was guided by her spiritual path and kept her faith as the greatest influence on her love of the people. She was strong. She was community.

And then, there is me. I seek to build upon the legacy that has been left for me. My work in community building has been focused on youth and families. I truly believe that our communities, no matter how big or small, have limitless possibilities. The sacredness and innocence of our youth provide the perfect space to instill traditional values and community roles and responsibilities. Reclamation of our extended kinship systems bring back the innate connections and supports that have helped our communities to both survive and thrive for millennium. I have and continue to work in a variety of capacities across disciplines throughout Indian Country to ensure stronger families. My most important role in community is being a mother to my daughters, Isabella and Kennedy. As they sit on the cusp of adulthood, I can only hope that I have shared with them everything I can about being a good relative and community member. I see them only scratching the surface of their own limitless potential, in watching them take on leadership positions and responsibilities for

youth organizations, our tribes, and within our spiritual circle. I know that these young women are the future of community building and I have no doubt their matriarchs are smiling down upon them. We are strong. We are community.



**“ I TRULY BELIEVE THAT OUR COMMUNITIES, NO MATTER HOW BIG OR SMALL, HAVE LIMITLESS POSSIBILITIES. ”**



**CLICK TO READ MORE ABOUT MS. FRIDIA'S GREAT-GRANDMOTHER, BERDINA HOLDER, IN A 1984 OKLAHOMAN NEWS STORY!**

**CLICK TO READ MORE ABOUT MS. FRIDIA'S GRANDMOTHER, FRANCES WISE, IN A 1989 OKLAHOMAN NEWS STORY!**



# OFFICE OF JUVENILE JUSTICE AND DELINQUENCY PREVENTION

The resources below and invitation on the following page are shared by the [Office of Juvenile Justice and Delinquency Prevention](#), the funder and partner of the Tribal Youth Resource Center.

## OJJDP's JUVJUST

OJJDP's JUVJUST news services provides information on OJJDP and OJJDP-supported publications, funding opportunities, events, and more to subscribers. OJJDP will consider requests from other federal agencies to release information through the JUVJUST news service on a case-by-case basis.

## OJJDP NEWSLETTER—TRIBAL CONNECTIONS SECTION

This section of OJJDP News @ a Glance highlights the accomplishments of Tribal youth along with funding opportunities, best practices, and resources for Tribes and organizations serving American Indian and Alaska Native youth.

## TRIBAL JUSTICE AND SAFETY PAGE OF US DEPARTMENT OF JUSTICE

The U.S. Department of Justice page, with contributions from the Office of Tribal Justice, Office of Community Oriented Policing Services, Office of Justice Programs, and Office on Violence Against Women, offers resources, funding opportunities, and other information related to Tribal Justice and Safety.

## COORDINATED TRIBAL ASSISTANCE SOLICITATION (CTAS) INFORMATION

This page consists of fliers that provide details about specific OJJDP publications, fact sheets, and other resources.

## MORE OJJDP TRAINING AND TECHNICAL ASSISTANCE RESOURCES

This page is intended to connect juvenile justice and child victimization prevention practitioners, policymakers, and constituents to appropriate TTA providers and resources, and to promote the use of best practices and standards in TTA assessment, planning, and delivery.

## RURAL CAP – THE RESOURCE BASKET

RurAL CAP's [Resource Basket](#) Training and Technical Assistance Center helps rural communities foster healthy, successful, and culturally connected Alaska Native youth by offering resources, training, technical assistance, and networking opportunities.



# 2023 OJJDP TRIBAL CONSULTATION & LISTENING SESSIONS

The Department of Justice's Office of Juvenile Justice and Delinquency Prevention (OJJDP) is pleased to invite you to government-to-government Tribal consultations and accompanying listening sessions on OJJDP priorities, proposed regulations, and how OJJDP funding can best support Tribes to enhance and expand efforts to prevent and reduce delinquency and improve juvenile justice systems.

Each Consultation session will be immediately followed by a listening session for those other than Tribal leaders to weigh in on the topics. During the Consultation, Tribal Leaders will be called in the order in which their registration is received. During the Listening Session, others interested to speak will be called in the order in which their registration is received.

A reminder email will be sent to all registrants during the week of the session, and it will include the order of speakers for each portion of the session.

## Learn More & Register for the Upcoming Tribal Consultations/Listening Sessions:

September 27, 2023, 9am-1pm AKT/ 10am-2pm PT/ 11am-3pm MT/ 12pm-4pm CT/ 1pm-5 p.m. ET - Tribal Consultation and Listening Session - Lower 48

October 11, 2023, 9am-1pm AKT/ 10am-2pm PT/ 11am-3pm MT/ 12pm-4pm CT/ 1pm-5 p.m. ET - Tribal Consultation and Listening Session - Alaska

October 27, 9am-1pm AKT/ 10am-2pm PT/ 11am-3pm MT/ 12pm-4pm CT/ 1pm-5 p.m. ET - Tribal Consultation and Listening Session

FRAMING PAPER FOR THE  
2023 OJJDP TRIBAL  
CONSULTATION

DEAR TRIBAL LEADER LETTER  
FOR 2023 OJJDP TRIBAL  
CONSULTATION



## INTERESTED IN IMPLEMENTING AN INTERVENTION?

The Tribal Youth Resource Center has a team of professionals that can assist with training, resources, and community partner identification that can support system change and improvement—just reach out to us at [TribalYouth@TLPI.org](mailto:TribalYouth@TLPI.org) or fill out a training request on the Tribal Youth Resource Center website: [TribalYouth.org](http://TribalYouth.org).

**The Tribal Youth Resource Center Quarterly Newsletter is a resource for all OJJDP funded tribal grantees and other interested communities.**

**For ongoing news, events, resources you can subscribe to the Tribal Youth Resource Center E-Weekly distribution list by clicking on the link below.**

**[TribalYouth.org/subscribe](http://TribalYouth.org/subscribe)**



Tribal Youth Resource Center | [TribalYouth.org](http://TribalYouth.org)  
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West Hollywood, CA 90046

The [Tribal Youth Resource Center](http://TribalYouth.org) is a cooperative partner of the [Office of Juvenile Justice and Delinquency Prevention](http://www.ojjdp.gov) and is housed at the [Tribal Law and Policy Institute](http://www.tlpi.org).



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[www.TribalYouth.org](http://www.TribalYouth.org)