

PLANTING TRUST

Authentic Partnerships with Tribal Nations

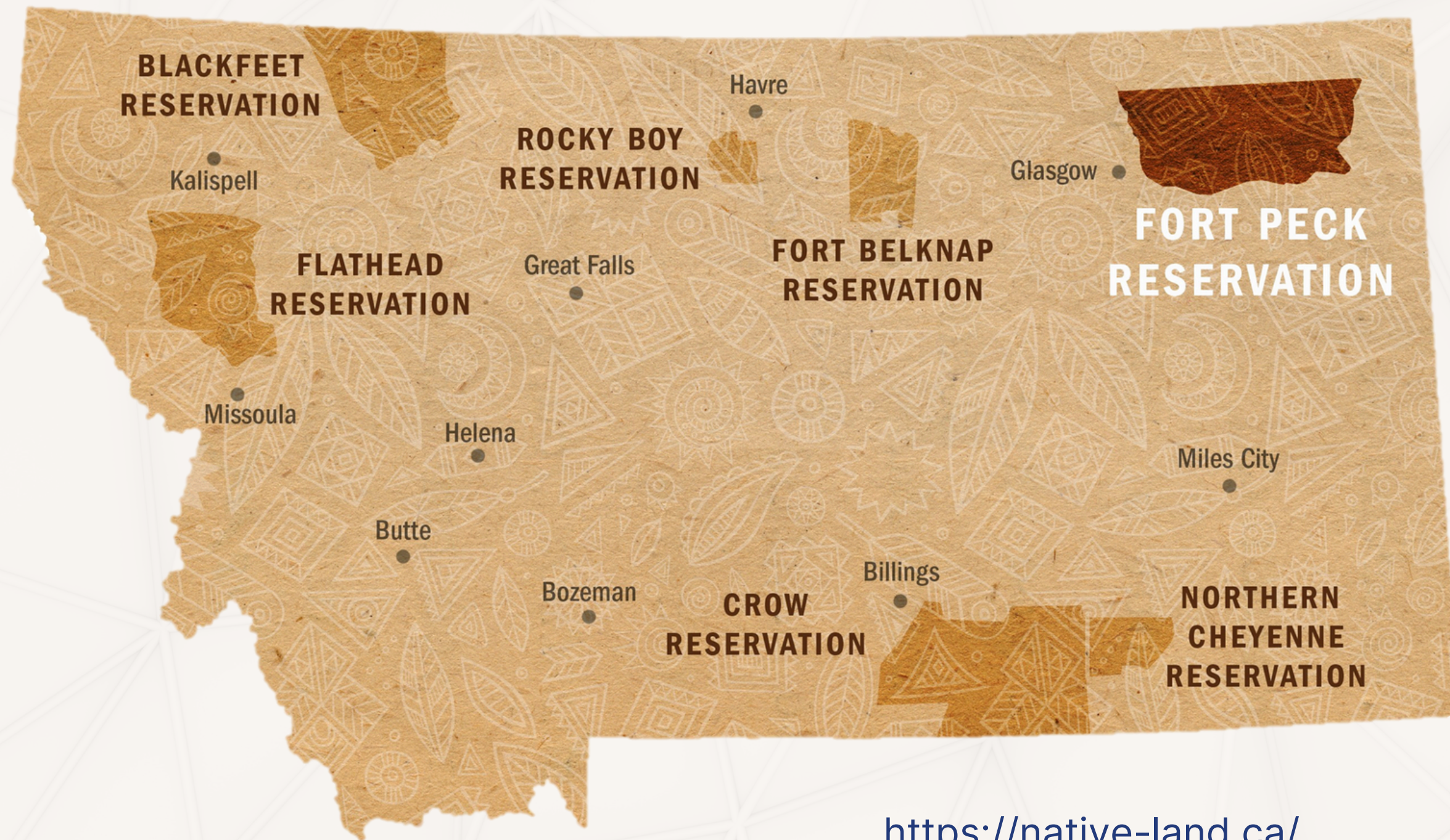
Callie Parr & Vanessa Nasset



SPARK
MONTANA



Honoring the People of this Land



- [Assiniboine/Nakoda](#)
- [Blackfeet/Niitsitapi \(Pikuni\)](#)
- [Chippewa \(Ojibway\)/Anishinabe](#)
- [Crow/Apsaálooke](#)
- [Gros Ventre/Aaniih](#)
- [Kootenai/Ktunaxa \(Ksanka\)](#)
- [Little Shell Chippewa \(Ojibwe\)/Anishinabe & Métis](#)
- [Pend d'Oreille/Qlispé](#)
- [Plains Cree/Ne-i-yah-wahk](#)
- [Salish/ Séliš](#)
- [Sioux/Lakota & Dakota](#)
- [Northern Cheyenne/ Tsetsêhesêstâhase/So'taahe](#)

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

Our Agreements

- Be respectful and inclusive
- Be culturally sensitive
- Be collaborative
- Be clear in communicating
- Be open to new ideas
- Assume good intent





Conversations That Move Us Forward

- These conversations are not easy, but they are necessary.
- The goal is to recognize and learn, not to place blame.
- We move forward with understanding and respect.
- The purpose is to align perspectives so partnerships can succeed.
- Honest dialogue builds stronger, more sustainable collaboration.



Callie Parr

Position: Early Childhood Tribal Coordinator
Descendant of the Little Shell Chippewa Tribe of Montana

Education: Currently enrolled full-time at University of Montana Western pursuing my degree in Early Childhood Education.

Background:

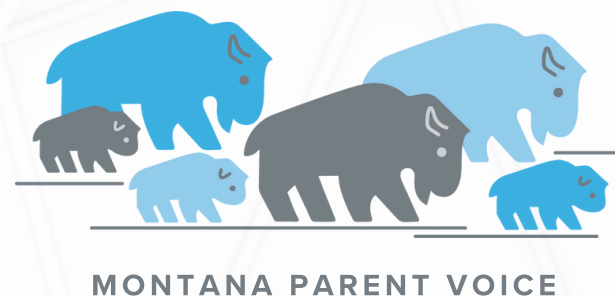
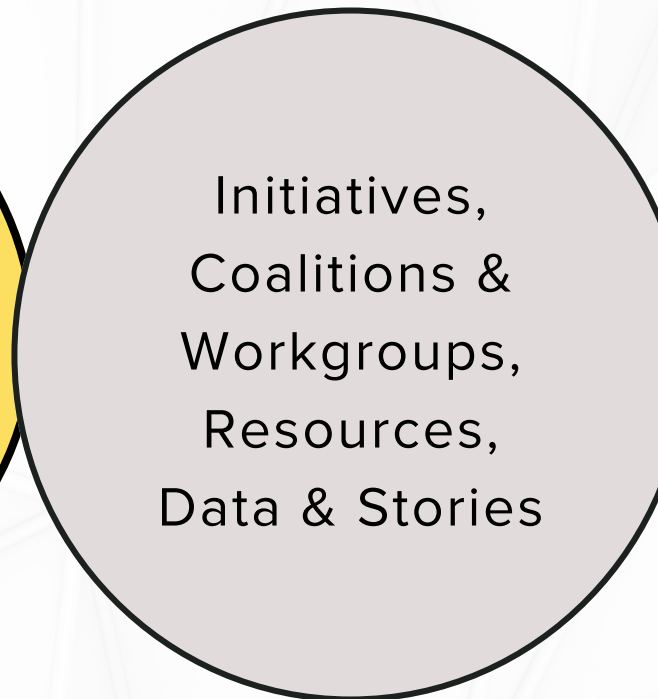
- Born and raised in Butte, MT
- Mother to 3 beautiful children
- Facilitates local Circle of Parents Support Group
- Board member of the American Foundation for Suicide Prevention MT Chapter





WHO WE ARE

Our promise is to stabilize, innovate, and build the early childhood system in Montana so all families and communities can thrive.



SPARK Montana



Help Desk
• Live Chat



Resources
• Knowledge Center



Coaching



Training
• Online (24hr access)
• Live Digital
• In-Person



Cohort Learning
Opportunities



Learning Communities

“Kill the Indian, Save the Man”



Mahpiya Itancan (Cloud Man)
Fort Peck Assiniboine

Mahpiya Itancan (Cloud Man) was an Assiniboine man. During the process of assimilation, he was given the name James A. Garfield, after the President. He went on to have a son named Charles, who had a son named Daniel, who had a son named Douglas, who had a daughter named Vanessa. Vanessa Nasset (née Garfield) is SPARK Montana’s Access and Inclusion Specialist. Mahpiya Itancan was her great-great-grandfather. The difference between the two pictures is stark and demonstrates ways in which culture was stripped from Native Americans.

Vanessa Nasset

Access and Inclusion Specialist

SPARK Montana



- Born and raised on the Ft. Peck Reservation
- Enrolled citizen of the Turtle Mountain Chippewa; descendant of the Ft. Peck Assiniboine
- B.A. in Elementary Education
- M.Ed. in Educational Leadership
- Primary Montessori Diploma, Ages 3-6
- Former public school teacher and administrator
- Former childcare center owner
- Former Healthy Mothers, Healthy Babies Board Member
- Former YWCA Board Member



Our Learning Objectives

- Learn about Native American Residential Schools and their purpose
- Recognize the impact on culture, family, and identity
- Explore historical trauma and its generational effects today
- Identify how trauma manifests in current communities
- Highlight resilience, survival, and cultural revitalization
- Acknowledge healing efforts and community strength
- Foster authentic partnerships that center Native voices and sovereignty
- Share responsibility in supporting healing and equity



“The young of the wild bird, though born in captivity, naturally retains the instincts of freedom so strong in the parent and beats the bars to secure it, while after several generations of captivity the young bird will return to the cage after a brief period of freedom. So with the Indian child. The first wild redskin placed in the school chafes at the loss of freedom and longs to return to his wildwood home. His offspring retains some of the habits acquired by the parent. These habits receive fresh development in each successive generation, fixing new rules of conduct, different aspirations, and greater desires to be in touch with the dominant race.”

- Indian Affairs Commissioner William A. Jones, 1902

Critical Thinking:

How do you define generational trauma?





What is Historical Trauma?



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Jessica Gourneau, Ph.D.

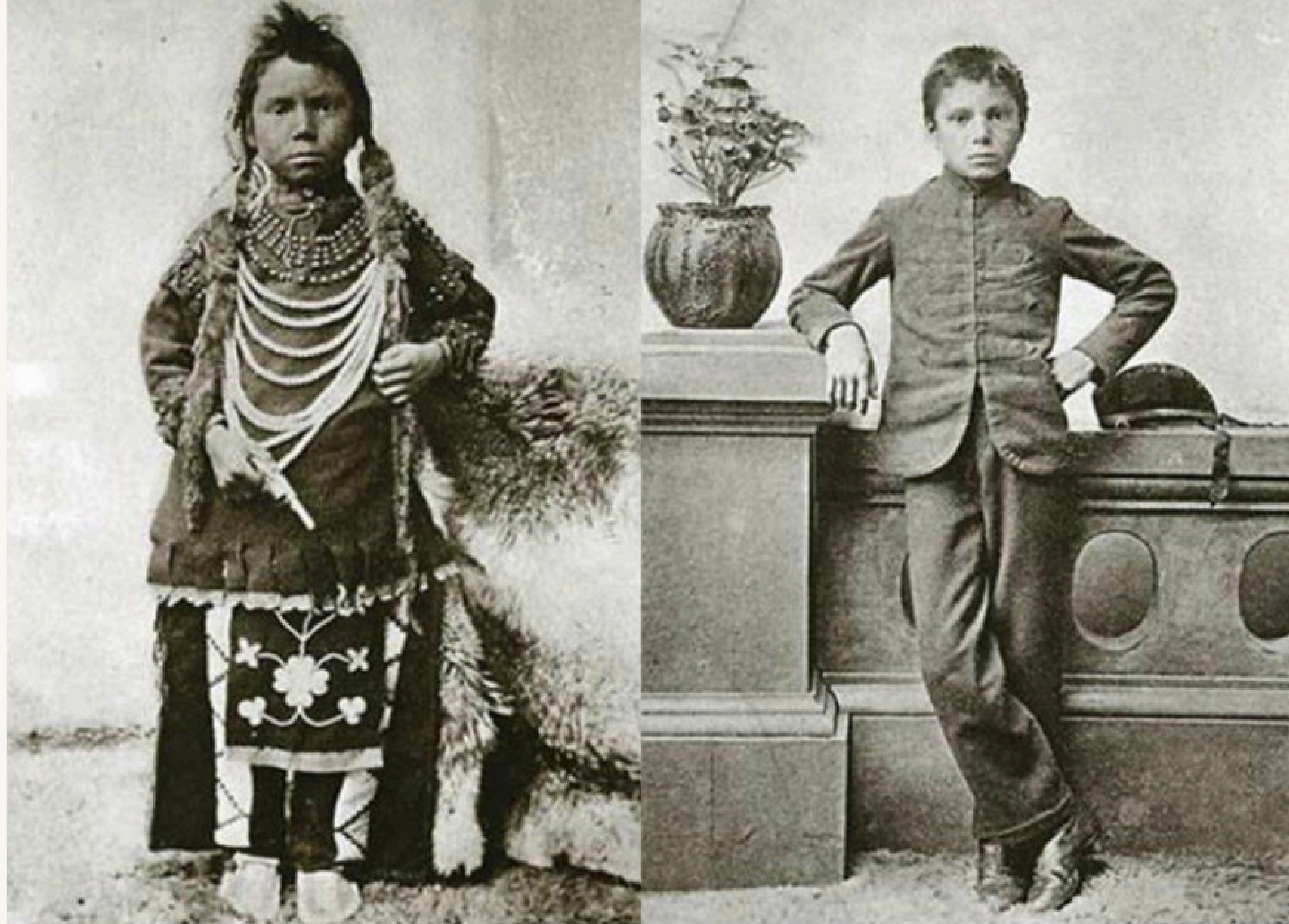
Interim Clinical Director, American Indian Family Center

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President
1877

Annals of the



Tom Torlino-Navajo, "As he entered the school in 1882" and "As he appeared three years later" from Souvenir of the Carlisle Indian School, 1902. Courtesy of the Carlisle Indian School Digital Resource Center.

“We tell our children they are Indigenous and that means they need to be resilient, as if it is a great strength. But the painful truth is that our children should not have to endure this burden. They should not have to bear the consequences of colonialism, oppression, lack of resources, and continuous trauma. The weight of historical and intergenerational trauma is deeply rooted within us, and it cannot be erased. Yet, urging our children to be strong and resilient, to keep bouncing off these immovable boulders, is exhausting, frustrating, infuriating, and defeating. It can make us hard and angry as we keep colliding, never moving forward.”⁹

Instead of instilling resilience, we should teach our children to be more like water. The spirit of water is free and flowing. It understands it cannot uproot or move the boulders, but its powerful, unapologetic and clever nature, flows around, left, right, or over the boulder, molding new paths for those who follow behind it. Water has the gentle power to erode the frame of the earth and carve out new, wider paths. Water has the intelligence of venerability and can change consistency. Water is not selfish, oppressive, or selective. It is a catalyst to help heal sicknesses. It is live giving to all the plant and animal relatives.”⁹

Let us teach our Indigenous children to be less resilient and more purposeful like water—free, flowing with divine generosity, embodying healing and protection, embracing vulnerability and change. In this way, they can transcend the weight of trauma, not through sheer endurance, but by creating new pathways of hope and strength for themselves and generation to come.”⁹

Lacey Wind, Ota'taveenova'e (Blue Wing Woman), LCSW

Healing the Roots - Moving Beyond Intergenerational Trauma



Boarding School Experiences

Abuse (physical, sexual)
Neglect
Abandonment
Forced Removal
Loss of culture & language
Coerced conversion to Christianity
Lost traditional parenting
& family structure

Adverse Childhood Experiences

Abuse (physical, sexual)
Neglect
Substance Abuse in home
Mental Health diagnoses in home
Witnessing violence
Divorce
Food insecurity
Family member in prison

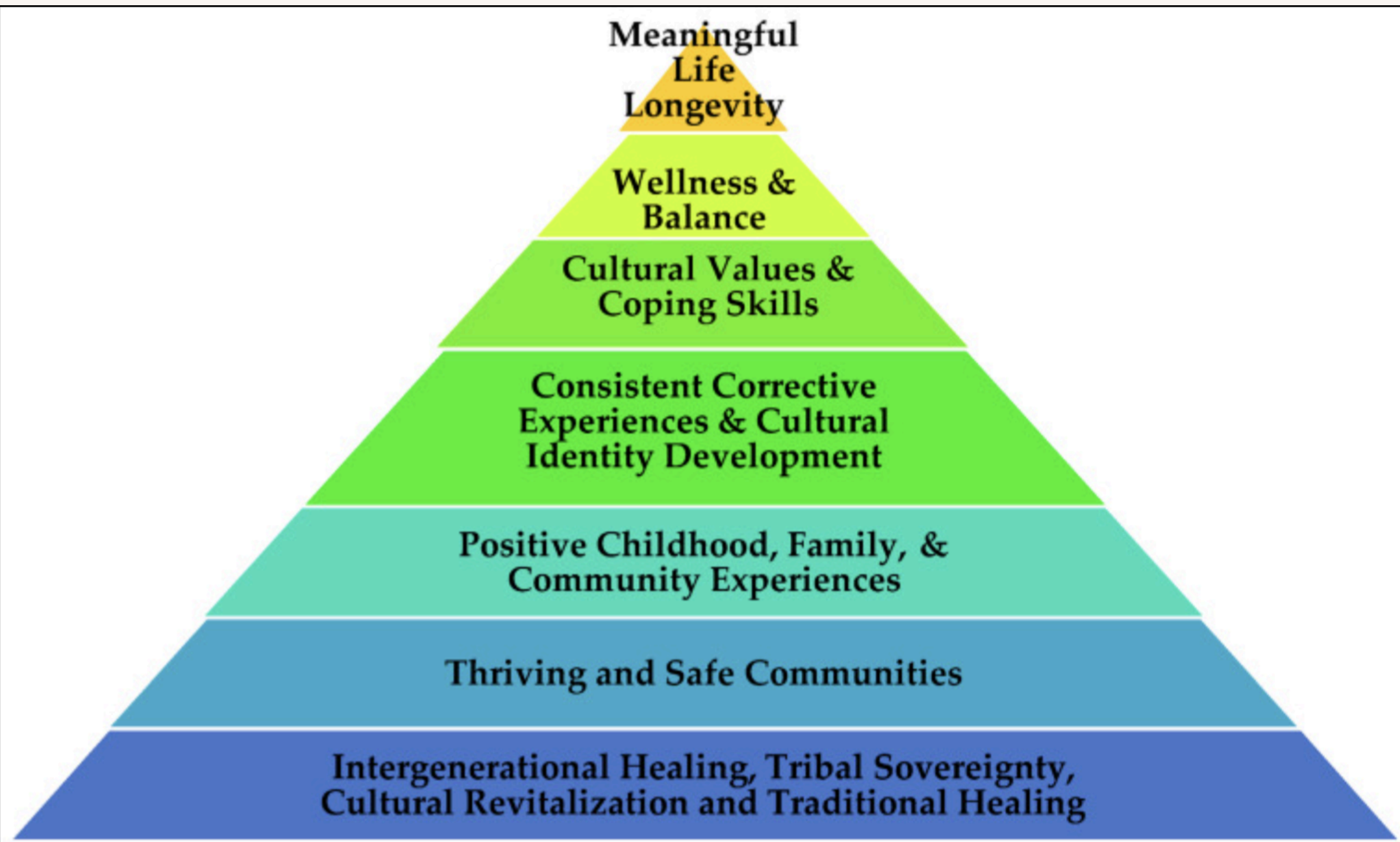
Adverse Adulthood Experiences

Alcoholism & Substance Abuse
Suicide rates / Death rates
Poverty / Poor nutrition
Racism
Domestic Violence
Lateral Violence
Trouble Parenting

HISTORICAL & INTERGENERATIONAL TRAUMA

Self-care, well-being, and resilience all go hand-in-hand; they are all hallmarks of trauma-informed practice. A healthy and resilient tribal child support program acknowledges the community and individual impact of intergenerational trauma and supports self-care by integrating trauma knowledge and response into personal, professional, and organizational capacities. A trauma-responsive agency is one that creates an atmosphere, language, and culture that supports the health and well-being of workers, the team, and ultimately, the children and families being served.









Source of the Wound



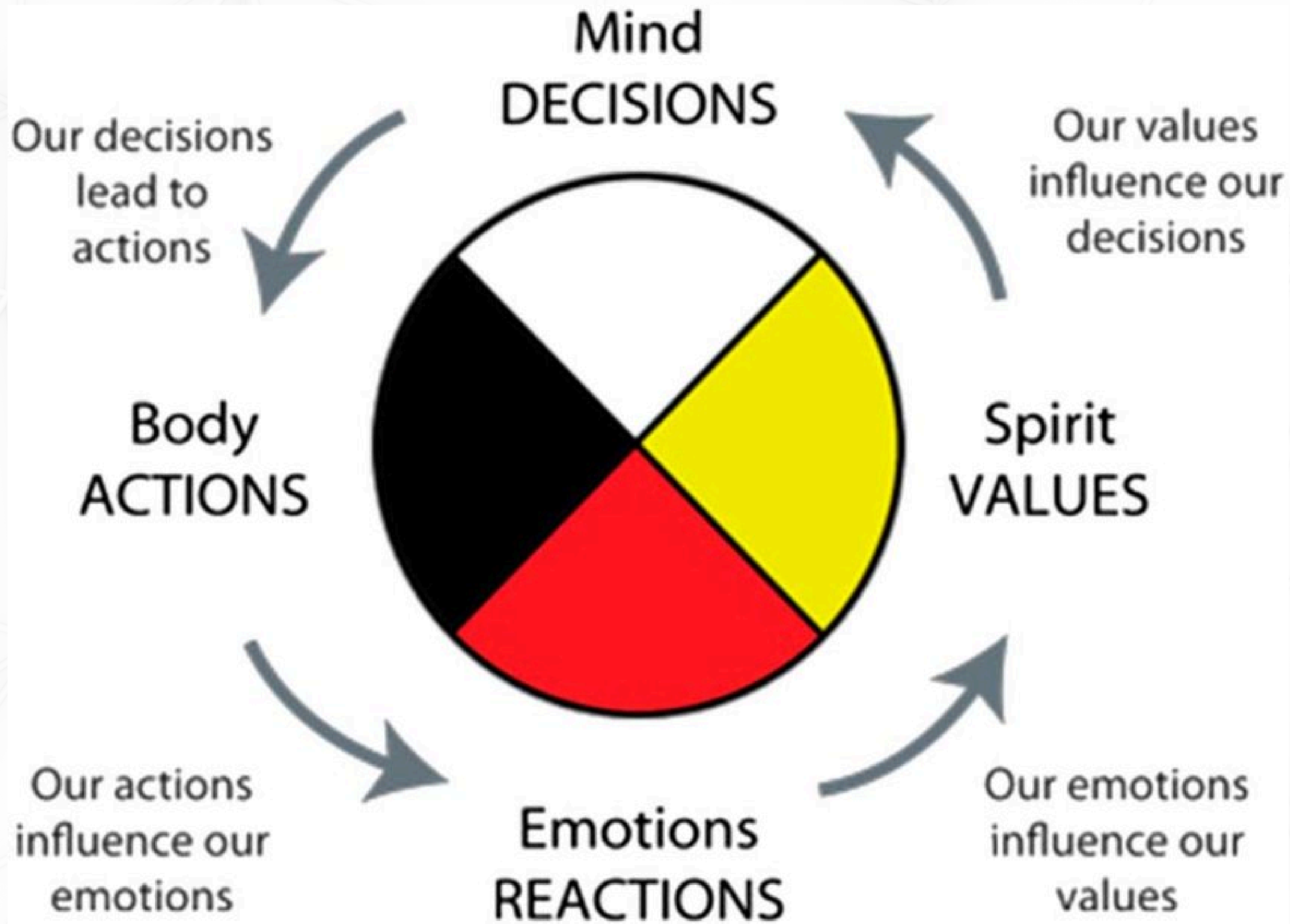
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From Resilience to Partnership





WHY AUTHENTIC PARTNERSHIPS MATTER

Impact on Children & Families

- Builds trust and respect
- Supports holistic child development
- Encourages family advocacy

Strengthens Community Resilience

- Creates support networks
- Fosters collective problem-solving
- Encourages intergenerational learning

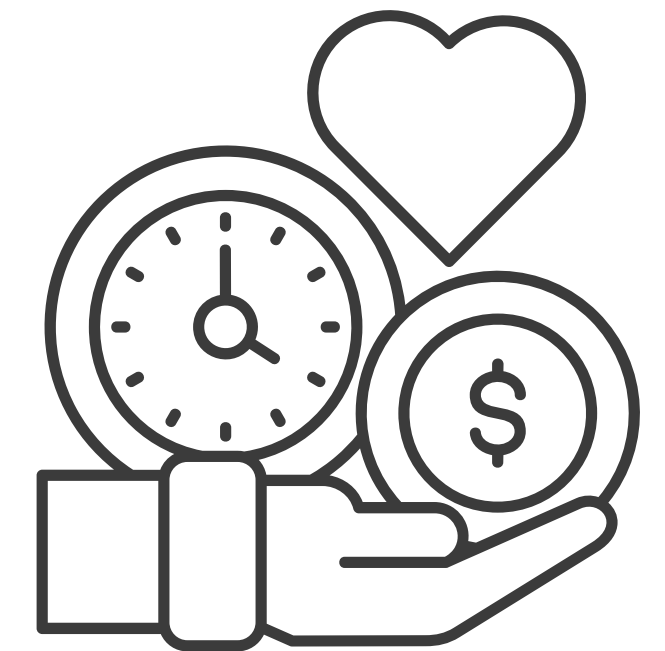
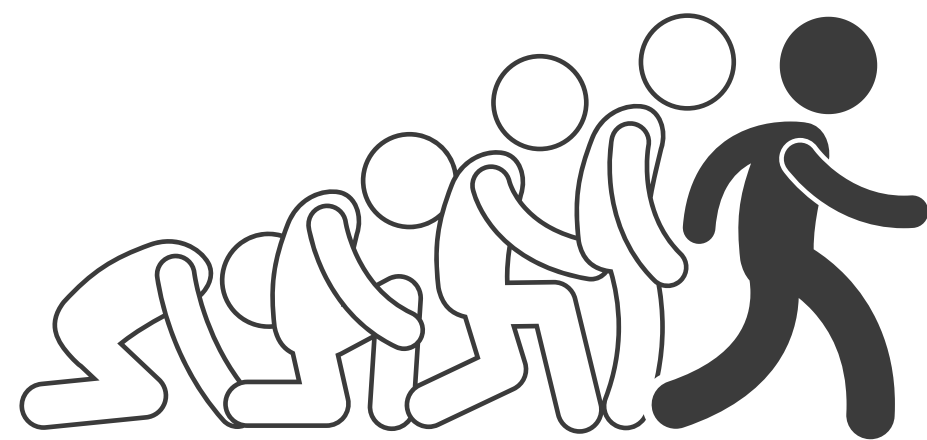
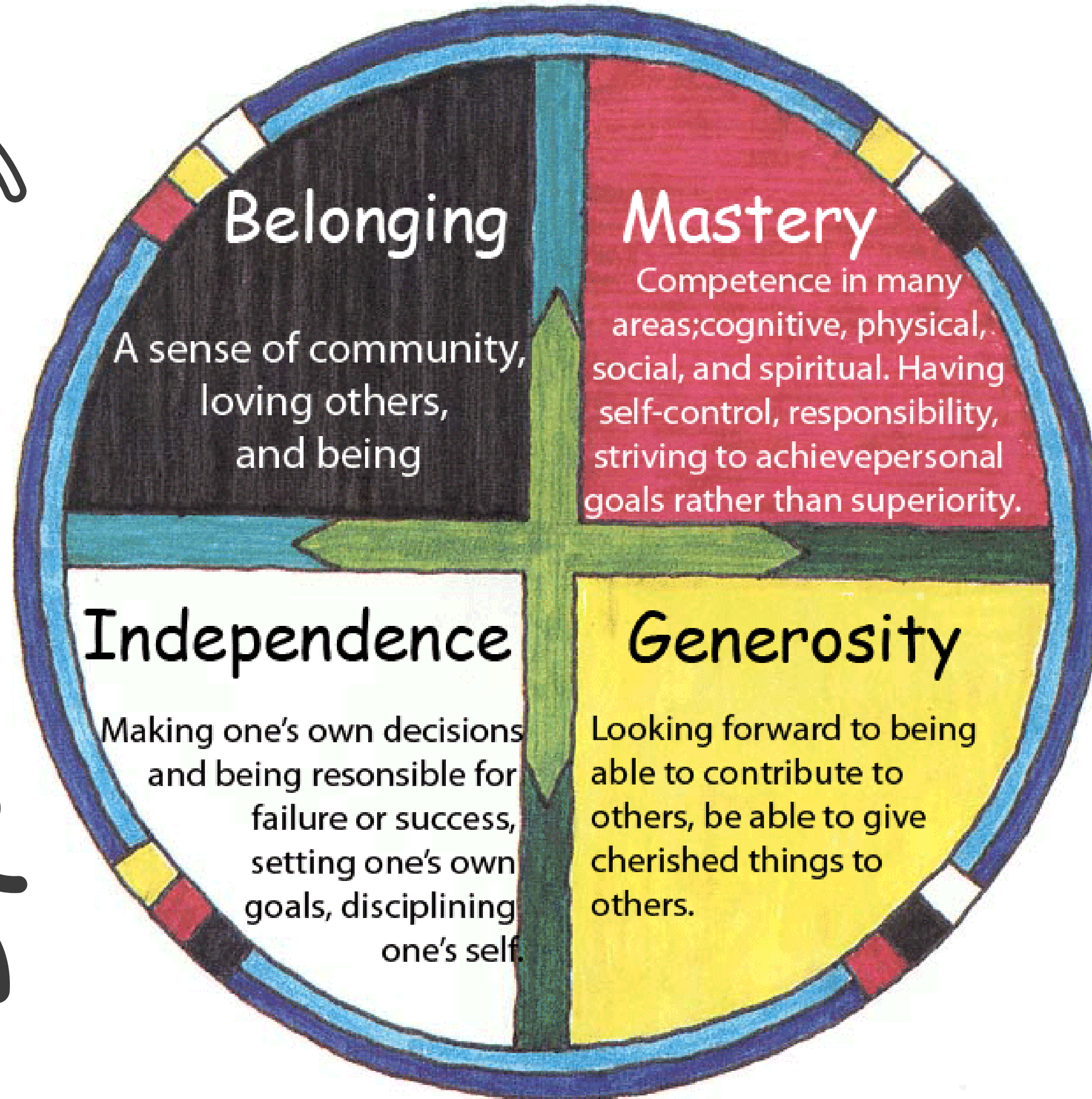
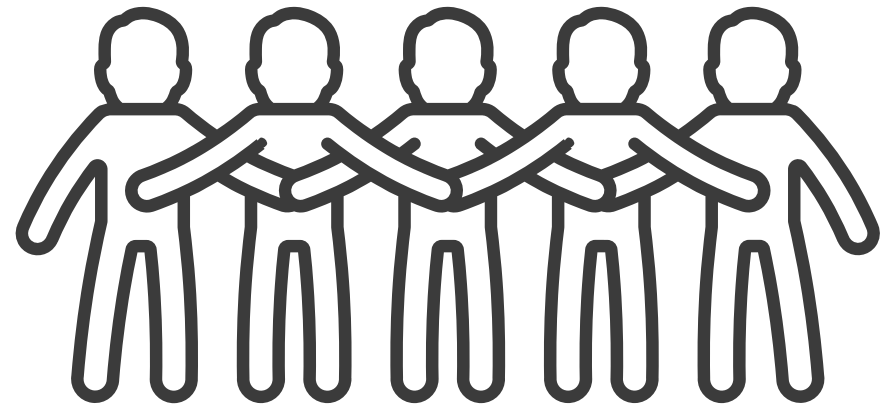
Sovereignty & Self-Determination

- Centers community voices
- Honors traditions and priorities
- Empowers local decision-making

Core Principles & Values

There are five core principles that guide authentic partnership





Belonging

A sense of community, loving others, and being

Mastery

Competence in many areas; cognitive, physical, social, and spiritual. Having self-control, responsibility, striving to achieve personal goals rather than superiority.

Independence

Making one's own decisions and being responsible for failure or success, setting one's own goals, disciplining one's self.

Generosity

Looking forward to being able to contribute to others, be able to give cherished things to others.

COMMON PITFALLS TO AVOID



TOKENISM



WE KNOW BEST...



**IGNORING
SOVEREIGNTY**



RUSHING TRUST



**SKIPPING
PROTOCOLS**

Awareness of these pitfalls helps us approach partnerships with care and integrity

**Slow down:
relationships take
time**

**Show up
consistently**



**Moving Toward
Genuine
Partnership**

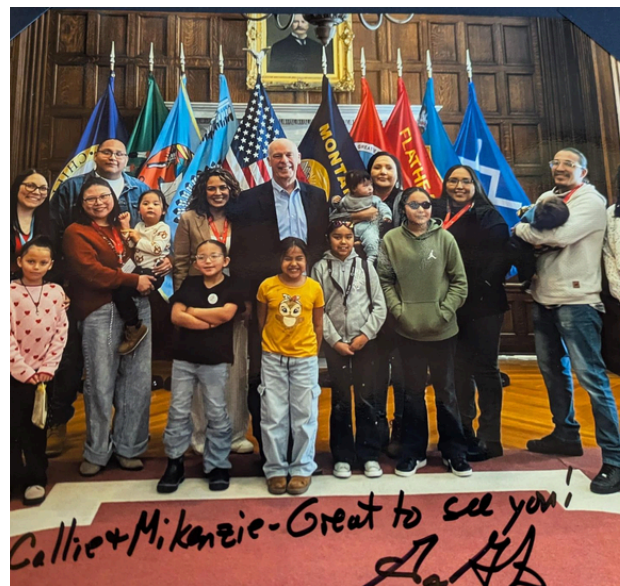
**Engage elders,
families**

**Share power &
decision-making**



RELATIONSHIPS IN ACTION...

Relationships in Action





**How can we help
moving forward?**

Dance, Move, & Reflect our way into a Circle....



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