



Tobacco in Indian Country: Paradigms, Equity and Tobacco Control Practices

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PARADIGMS: WORLDVIEW VS. RELATIONSHIP TO WORLD

- INTERACTIVE EXERCISE: How to have a relationship.
- Equity and flexibility
- What is the mean?
- Small recap
- Art: Stephen Paul Judd: Kiowa-Choctaw
- 2 minutes:



Steven

Culture is wellness

- Principles of addressing historical trauma and restorative culturally based “Two Tobacco Ways” responses in Tobacco Control.
- Paradigms of cultural restorative and strength-based responses and practices.
- Matrix of relationships across cultures.
- Addressing legacy of inequities and moving forward.
- Recognizing and respecting cultural systems of knowledge: Many Voices, Many people: one message healthy and safe communities.

Power of language: Historical Trauma

Human to Human

- Harm over generations of traumatic events: disruptions of cultures and people connections.
- Harm means violence, policies, removal of children, confinement, loss of land, food systems, suppression of cultural practices, and self-determination.
- Legacy: Core behavior of trauma practices becomes internalized and re-enforced.

Responses by Native community

- Survival
- Resistance and persistence in our cultural ways of life
- Resiliency: cultural strength-based responses
- Role of tobacco/cultural restorative practices.



Tobacco Policies in Indian Country

- **Policy legacy and current implementation of commercial tobacco free policies and practices to improve wellbeing.**
- **Decolonizing policies for the way you want to live.**
- **Living with Policy implementation, enhancement, and human relationships.**



Tobacco*Tabcu*Pist'axkaan*Aseema*

1492: Indigenous tobacco control systems operating for cultural, ceremonial and spiritual uses to maintain lifeways in balance.

*Trauma informed

*Healing informed

*Equity informed

- Historical Trauma
- Legacy today and nicotine addiction
- Disruption of lifeways and systems of knowledge
- Policy: “the way you want to live”

Clarity and Systems

- U.S. federal laws and Indian Country
- Age of purchase
- Tax, export, import, transportation, and retail license.
- FDA: ATF(and E), U.S. agencies
- Legal name: tobacco
- Protocol for commercial tobacco to be sold, controlled and regulated.
- Indigenous Tobacco Control: pre-dates origins and intent.
- Action and venue
- Language
- Song
- Name: Pistax'kaan/tabacu
- Protocol for spiritual cultural and ceremonial sacred use
- Governance and culture

Paradigms: Lifeways and safety

Pistax'kaan: Mechanism of Authority

- Venue: lodge
- Language: contextual language, symbol
- Action: transfer
- Song: license of authority
- Function sustain authority: stories
- Blackfoot Tobacco Planting Society



Language and Authority

Resolution example

- “BE IT FURTHER RESOLVED: That the Blackfeet Tribal Business Council recognizes traditional use of tobacco in our ceremonies and traditions and encourages our People to stop the ABUSE of tobacco and use it in the respectful manner As taught by our ancestors.” Amended 1987 resolution, BTBC Resolution. 252-89,5-18-89

• Ordinance example

- Title: Blackfeet Tribal Ordinance #102, Blackfeet Tobacco Free Act, 7-21-2005
- “Section 3. Findings(1): Blackfeet cultural, spiritual and ceremonial use of tobacco is an inherent immutable component of the Blackfeet Cultural Landscape.

Two Tobacco Ways Principle Practices

- Recognizes the harm, death, disease and illness caused by commercial tobacco use/addiction for profit.
- Recognizes the culturally diverse religious, spiritual, and restorative practices of traditional tobacco.
- Recognizes Human rights of indigenous cultures that use tobacco.
- Recognizes that American Indian cultures, tribal members, and communities self-determine their cultural paradigms of health that include traditional tobacco protocols and practices.
- Recognizes and incorporates the commercial tobacco cessation, policy, regulatory, and programming designed to improve health.

Closure

- Interactive closing
- Suggestion: “In a Good Way” link for recommendations for culturally collaborative tobacco programming: http://keepitsacred.itcmi.org/wp-content/uploads/sites/5/2015/02/InAGoodWay_finalWeb-1.pdf

- BODIES DON'T JUST TELL STORIES, THEY TELL HISTORIES

Embodiment of Historical Trauma among American Indians and Alaska Natives¹

Karina L. Walters, Selina A. Mohammed, Teresa Evans-Campbell, Ramona E. Beltrán, David H. Chae, and Bonnie Duran, 2011

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