

From Survivance to Resilience:

The Life Journey of Justine Whitegull Archer

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From Justine Whitegull Archer Home Going Ceremony [Print] by J. Nichols, 2019.

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Survival to Thrivance Spectrum

Resilience

Survival

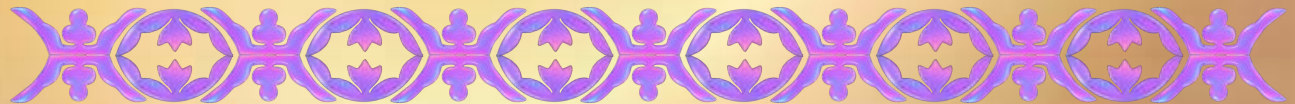
- Strength, courage, perseverance
- During violence, colonial oppression, ethnic cleansing
- Making our differences into strengths

Resistance

- Fulfills longing to achieve goals
- Defiance, not hope through eradication
- Disrupts reproduction of racism

Resilience

- A strong mind
- Adapting to difficult/challenging life experiences
- Holistic flexibility to internal/external demands



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Resilience

Survival to Thrivance Spectrum

Resilience

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- Adapting to difficult/challenging life experiences
- Holistic flexibility to internal/external demands

Survivance:

- Native presence in survival & resistance
- Intergenerational connection through story
- Relationship w/ Ancestors that aids in resisting colonialism while moving towards thrivance



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Resilience

Survival to Thrivance Spectrum

Survivance

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Thrivance:

- Present, productive & contributing in the here and now
- Past & present experiences setting right Indigenous *being* in promising futurity



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Why "From Resilience to Survivance"?

Desire-Based Praxis

Identifying wisdom, discernment, and what becomes known from trauma, pain, & tragedy

We are not the dark spirits that cause harm

We must be able to answer the question "What is your medicine?"

We must be aware of harm disguised as love

Forgiveness can separate us from the trauma that still impacts our lives today

What medicine have you given your children? To your grandchildren?

(Tuck, 2009)



"How Waxopjini Šiišik Tested Heex Piiwiga"

transforming challenges into strengths and harm into blessings



Resilience

Under the Cedar

Research questions designed based on Justine Whitegull Archer's life journey

The development of the Hi'unj Hojikere Matriarchal Framework to guide research interpretation

Ancestral Refusal Praxis, moving from theory to practice

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Under the Cedar

Waa'suc Ku'uhu
Ku'uhaja
Taking Our Place Under the Cedar

(Rave, G. 1995)

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(Rave, G. 1995)

Under the Cedar Grandmother Cedar as Protectors

Cedar canopy = Professional responsibilities & reciprocity

Reinforced by privilege & harus kij (responsibility)

Done through decolonization & refusal

Heartwork = Disruption & dismantling traumas of justice-involved community members through decolonization

- Forgiveness can separate us from trauma that still impacts our lives today

- What medicine have you given your children? To your grandchildren?

Refusal & Decolonization



Reclaiming...what was broken, remade, renamed & claimed (Patel, 2015, pg. 19)

Avoiding...temptation of inducements, divisive "promise and non-promises", marginalization & exploitation (Agathangelou et al., 2008, p. 138; Grande, 2018, p. 59)

Preventing...precarious positions of "promise & non-promise" & reprisal from the offense of refusing "gift(s) of belonging." (Agathangelou et al., 2008, p. 138; Grande, 2018, p. 59)

Protecting...all that is sacred by refusing demands of and refusing/limiting access to Indigenous Knowledges & Ways of Being. (Coulthard, 2007; Simpson, 2014; Tuck, et al., 2018)

(Rave, G. 1995)

Battiste's Two Pillars of Decolonization

Collective understanding of mis-education within colonial systems; the unpacking of our histories to create an understanding of our current circumstances.

"Recovery from colonial impact, restoration of Indigenous people's identities, Indigenous people's languages, Indigenous people's experiences"

(Datta, 2018, p. 12)



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LEGACY

What is my mother's legacy as a Ho-Chunk woman?

Conceptual Framework

Sacred Women
Notion of Womanhood

Theoretic Framework Alignment

Matriarchal Theory

Goal: Identify Ho-Chunk Ancestral resilience factors in response to settler colonialism

Methods:

- Interviews: Ho-Chunk Clan Mothers
- Read Ho-Chunk Literature to find anything that could be identified as Ho-Chunk Ancestral Resilience Factors
- Read Ho-Chunk Literature to find anything that could be identified as Ho-Chunk response to settler colonialism

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EXPERIENCE

What is the wholistic 21st-century experience of Indigenous female leadership?

Conceptual Framework

Toxic masculinity, rez/hood life, institutionalized racism, BIPOC women roles and stereotypes

Theoretic Framework Alignment

Settler Colonial Theory

Methods:

- Interviews: Children and Family of Justine Whitegull Archer
- Personal responses to familial & community trauma.
- Professional response to familial & community trauma.
- Specify societal issues faced by Justine Whitegull Archer.

Research Questions

Goal: To examine the use of resilience in the face of 21st-century social issues relating to community and leadership.

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HEALING

How can we use our trauma experiences to inform our healing journey?

Conceptual Framework

Seven Generations

Theoretic Framework Alignment

Theory of Refusal

Methods:

- Interviews: Native American Reentry Services Program Elders
- Detail Ho-Chunk Ancestral Resilience Factors
- Emergent Strategy: Identify the traditional value (White Bison-Don) and correlate it with Emergent Strategy method/framework to

Goal: Use research findings to formulate resilience to survivance pathways.

Research Questions

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The Hi'uni Hojikere Matriarchal Theoretical Framework

Hi'uni = mother ~. hojikere = beginning"

- *Named in refusal of western patriarchy, the dominance of women*
- *Created to understand the history and current expressions of matriarchal strength among the Ho-Chunk.*
- *Informed by Hi'uni and Kunika teachings of the Ho-Chunk Clan Mothers and relatives of Justine Whitegull Archer.*
- *Informed by Ho-Chunk researchers including, but not limited to, Drs. Angel Hinzo & Reyna Ramirez, & of Sunshine Gišinišiniñxi Thomas-Bear and Gayla Māxipī Whitewater of Hisgexji Horak.*

Hochungna Ancestral Refusal Praxis Resistance Factors

Ancestral Refusal Praxis: A Ho-Chunk woman in traditional dress, holding a white object, stands against a background of a sunset or sunrise over water. The slide contains text in pink and purple boxes, including the words 'Ancestral Refusal Praxis' and 'Resistance Factors'.

Hi'Uni Hojikere

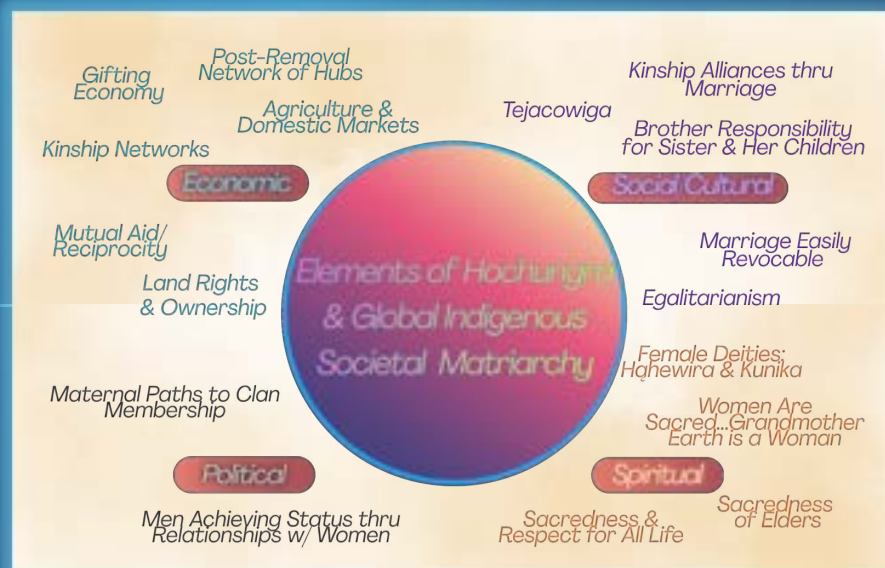
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Goëttner-Abendroth's Matriarchal Paradigm and Theory

- Economically, gifting culture & the reciprocity of kinship networks, an economy based on gifting and mutual aid, not gain and accumulation
- Socially, centering motherhood, as demonstrated by shared mothering among sisters, and the close relationship men to their sisters, and her children
- Politically, being driven by consensus within egalitarian societies, informing decision-making, kinship, and reciprocity and supporting the gift-based economy.
- Spiritually and culturally, characterized by reverence for our Ancestors and the sacredness and respect for all life; when we have relationships with all around us, everything is spiritual

Hi'Uni Hojikere

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Hi'Uni Hojikere

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Tejacowiga
Blue Lake Woman



Hi'Uni Hojikere

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Ancestral Refusal Praxis

*"A nation is not conquered
Until the hearts of its women are on the
ground.
Then it is finished,
No matter how brave its warriors
Or how strong their weapons."
Cheyenne proverb*

Ancestral/Refusal/Praxis

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Ancestral <i>Past</i> Ways of Being	Refusal <i>Present</i> Healing	Praxis <i>Future</i> Preparing
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Ancestral legacy for healing Inherent Ho-Chunk Matriarchal Knowledges and Ways of Being	Response to colonialism Draws on Ho-Chunk Matriarchal Knowledges and Ways of Being for strength and resilience Intersectioned of refusal and emergent strategy	Combines the Knowledges, Ways of Being, strength, and resilience to act intentionally in futurity of our descendants' survivance
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- o Utilizes Ancestral Knowledges to develop refusal frameworks & methods targeting colonial systems
- o Intersectionality between mental, emotional, physical, & spiritual healing with resistance, refusal, and survivance.
- o Identifies and disrupts systems of inequity

Ancestral/Refusal/Praxis

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Ancestral | Past
Refusal | Present
Praxis | Future

- POTENTIAL USES
- Use of Indigenous Ways of Knowing and Being to target specific colonialist impacts
- Develop healing grounded micro-, mezzo-, and macro-level decolonizing frameworks
- Support Indigenous and other women of color in the course of their professional heartwork
- Targets intergenerational trauma and historic trauma.
- Inform a vision of survivance through Ancestral Knowledges
- Applicable to fields and environments in which systems founded in settler colonialism
- Foundational to the development of the Ho-Chunk Ancestral Resilience Factors

Ancestral/Refusal/Praxis

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Evolution of Colonialism Response

Indigeneity compartmentalized

Disrupted Indigenous Roles

Heartwork as a response

Refusal Stance

Ancestral/Refusal/Praxis

Note. [Nautilus Geometry Spiral Drawing] by H. Zaslomova, n.d., Canva.com, <https://canva.com/>.

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HEALING SPIRAL

“What we practice at the small scale sets the patterns for the whole system”

I am living a life I do not regret
 a life that will resonate with my Ancestors,
 and with as many generations forward as I can imagine.
 I am attending to the crises of my time with my best self,
 I am of communities that are doing our collective best
 to honor our Ancestors and all humans to come.

brown, 2017

Ancestral/Refusal/Praxis

Note. [Nautilus Geometry Spiral Drawing] by H. Zaslomova, n.d., Canva.com, <https://canva.com/>.

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Survivance

Kiišak Waiš'ak Giving Respect to Everyone

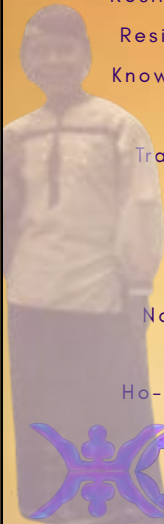


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Survivance

What is my mother's legacy as a Ho-Chunk woman

- Resilience for Place
- Resilience & Reciprocity
- Resilience Informed by Knowledge, Teachings & Education
- Traditions of Women
- Leadership
- Discipline
- Teachers
- Naani's and Cuwi's Prayer
- Ho-Chunk Core Values

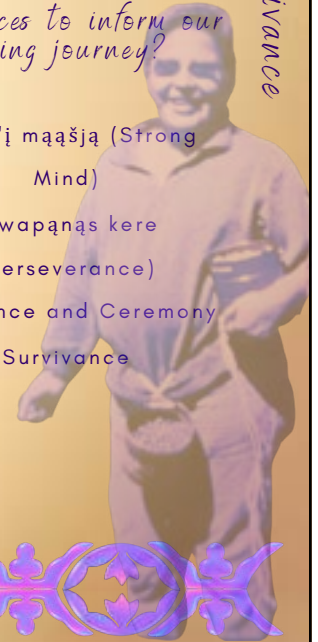


What is the wholistic 21st-century experience of Indigenous female leadership?

- Matriarchal Strength
- Parenting
- Toxic Masculinity
- Racism
- Heartwork and Heartache

How can we use our trauma experiences to inform our healing journey?

- Wana'i maąšja (Strong Mind)
- Hiwapaņas kere (Perseverance)
- Resilience and Ceremony
- Survivance



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Beneficiaries and Application of Findings

Applicable to Indigenous reentry and Iron House advocacy work by:

- Identify colonial response that heavily influence carceral involvement
- Development of innovative & progressive concepts & frameworks
- Inspiring consideration of far-reaching effects of combined colonialism & criminal “justice” system
- Indigenous matriarchy and egalitarianism, not western matriarchy or feminism
- A collective acknowledgement of harm experienced by Native women in heartwork
 - The cost of stepping into spaces of trauma to themselves and their families.
 - The experience of colonial and lateral harm in both western and tribal spaces.



Gail Rave (1995)

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Future Research Direction

1. *Ho-Chunk Resilience Factor Framework Development*
2. *Gender Egalitarianism in Reentry*
3. *Institutionalization and Indigenous Male Roles*
4. *White Bison Wellbriety and Ancestral Refusal Praxis*
5. *Desire-Based Program Evaluation*
6. *Ho-Chunk Matriarchal Knowledge Documentation*
7. *Safety Zone Theory Application in Iron House Settings*
8. *Indigenous Abolitionist Healing Framework*



Gail Rave (1995)

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