



PaTH – Pathways to Healing

Strengthening American Indian and Alaska Native Families

Northern & Southern Regions

October 19, 2023

10:00 am – 12:00 pm PT

Welcome



Music: Lyla June ft. Desirae Harp, *Time Traveler*



PaTH – Pathways to Healing: Strengthening American Indian and Alaska Native Families

Northern & Southern Regions
October 19, 2023, 10:00 am – 12:00 pm PT

Sponsored and Hosted By:

California Department of Health Care Services (CA DHCS), Opioid and Stimulant Implementation Support-Training and Technical Assistance (OASIS-TTA)-DHCS Opioid Response, UCLA Integrated Substance Abuse Programs (UCLA-ISAP), and Pacific Southwest Addiction Technology Transfer Center (PSATTC), HHS Region 9

Disclosures

There are no relevant financial relationships with ACCME-defined commercial interests for anyone who was in control of the content of this activity.

START CODE

5296

Indigenous Land Acknowledgement

- We respectfully acknowledge that we live and work in territories where Indigenous nations and Tribal groups are traditional stewards of the land.
- Please join us in supporting efforts to affirm Tribal sovereignty across what is now known as California and in displaying respect, honor and gratitude for all Indigenous people.

Whose land are you on?

Option 1: Text your zip code to 1-855-917-5263

Option 2: Enter your location at <https://native-land.ca>

Option 3: Access Native Land website via QR Code:





What we say and how we say it inspires the hope and belief that recovery is possible for everyone.

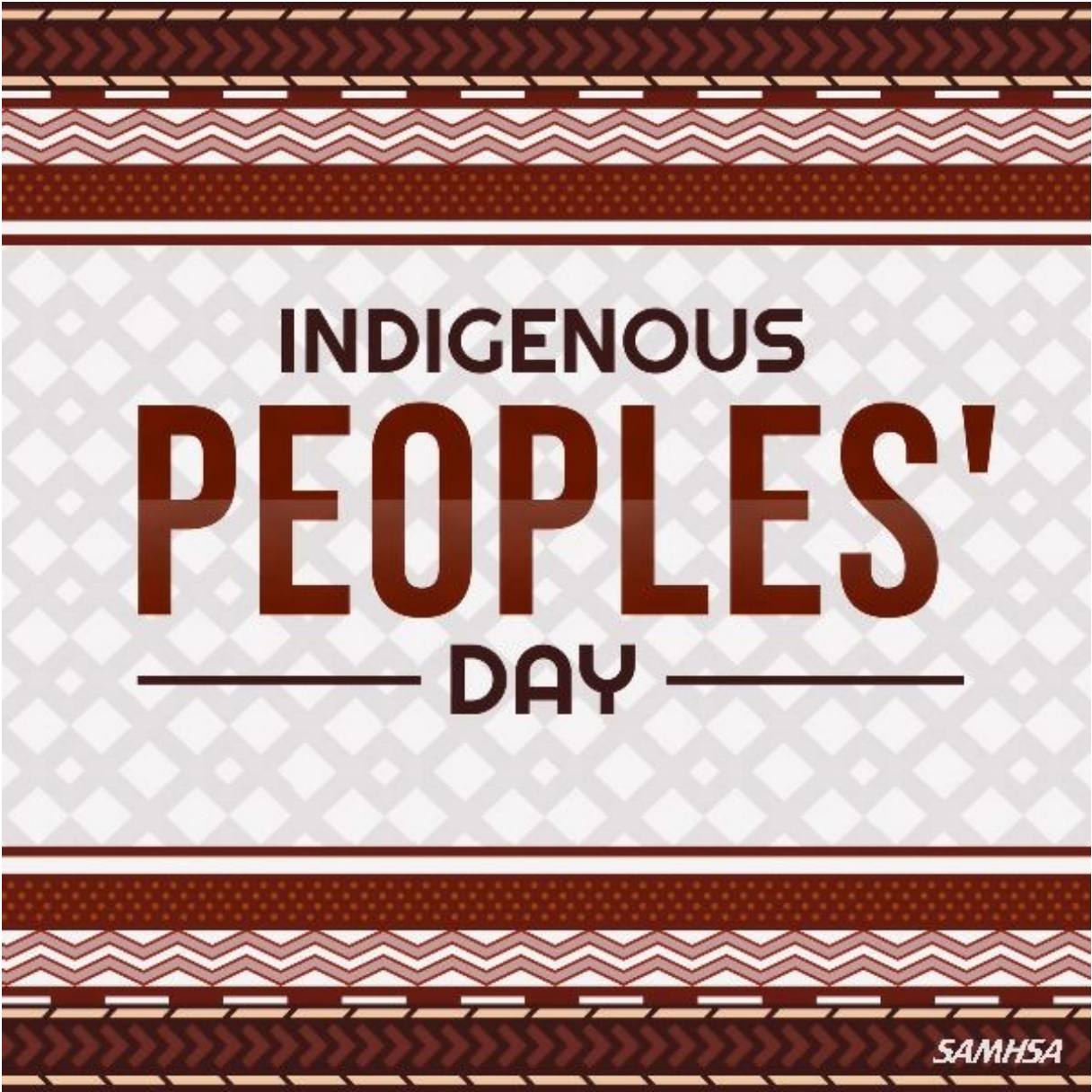
Affirming, respectful, and culturally-informed language promotes evidence-based care.

PEOPLE FIRST

Language Matters

in treatment, in conversation, in connection.





SAMHSA

SUBSTANCE MISUSE PREVENTION MONTH

YOUTH SUBSTANCE USE PREVENTION MONTH

SAMHSA

Substance Abuse and Mental Health
Services Administration

Prevention promotes
health, wellness, and
well-being





Welcome from UCLA ISAP

Educational Objectives

SPECIFY	SPECIFY AT LEAST TWO (2) EFFECTS AND SYMPTOMS OF HISTORICAL TRAUMA ON AI/AN FAMILIES
IDENTIFY	IDENTIFY AT LEAST TWO (2) STRENGTHS AND RESILIENCIES OF AI/ANs AND HOW TO INCORPORATE THESE INTO WORK WITH AI/AN FAMILIES.
DESCRIBE	DESCRIBE AT LEAST TWO (2) SPECIFIC INTERVENTIONS THAT ENHANCE ENGAGEMENT AND PROMOTE HEALING AND WELLNESS IN AI/AN FAMILIES



Opening

KENNETH HANOVER SR, RVIT, SUDCC II
NATIVE COMMUNITY ADVISOR
ROUND VALLEY TRIBES



Strengthening American Indian and Alaska Native Families

CARRIE JOHNSON, PH.D.

WAHPETON DAKOTA

Strengthening American Indian and Alaska Native Families:



Carrie L. Johnson (Ph.D), Wahpeton Dakota

AI/AN Health Disparities

UNDERSTANDING CONTEXT

- Many American Indians strongly believe that their health disparities stem not only from Historical Trauma but also from their sudden disconnection from traditional American Indian culture
- American Indian traditions, customs, rituals, and values may assist in discovering positive coping strategies to deal with disparities
- Denying AI/ANs the opportunity to rely on those strategies may contribute to ongoing problems

DEMOGRAPHICS

574 Federally-Recognized Tribes | 110 State-Recognized Tribes*
Many more Tribal Communities

- According to the 2020 Census,
 - 3.7 million people, identified as AI/AN alone
 - 9.7 million people identified as AI/AN in combination with another race
- Approximately 1/4 of Native Americans live on reservations
- Approximately 75% of the Native American population lives in urban settings



Bureau of Indian Affairs, March 2021*

DEMOGRAPHICS CONTINUED

UNDERSTANDING THE AVERAGE AI/AN HOUSEHOLD

- AI/ANs are younger than the general population
 - 33% are younger than 18 years old, compared to 26% for general population
 - Median age 29 years, compared to 35 years for general population
- AI/ANs are more likely to live in female-headed households (27% vs. 17%)
- AI/ANs have larger families (3.4 vs. 3.2 members)
- AI/ANs are below the national average in graduation rates.
- AI/ANs are roughly twice as likely as whites to be unemployed (Population Reference Bureau, 2000)
- AI/ANs are significantly poorer (26% live below poverty vs. 13%)

California DEMOGRAPHICS

CONSIDERABLE DIVERSITY AMONG THE AI/AN COMMUNITY IN TERMS OF TRADITIONAL PRACTICES, CUSTOMS, ACCULTURATION LEVELS, AND SOCIOECONOMIC LEVELS

PRESENCE & VISIBILITY

Approximately 630,000 AI/ANs are dispersed over the entire State of California. California has the largest population of AIANs.

Federally Recognized Tribes

There are 110 Federally Recognized Tribes in California.

75 Tribes are petitioning for Federal Recognition

TRIBAL REPRESENTATION

Tribes with the greatest representation in Los Angeles are Cherokee, Navajo, Apache, Sioux, Choctaw, Pueblo, Blackfoot, Chippewa, Iroquois, and Creek

TRIBAL DIVERSITY

More than half of Native people who live in California are from tribes outside California

INTEGRATION OF HISTORICAL FACTORS



PHYSICAL and MENTAL HEALTH

The prevalent physical and mental health issues in Native American populations cannot be fully understood or addressed without integrating historical events



BIASES

Culturally biased, ethnocentric practices continue to pathologize Native Americans



LEARNING CONTEXT

Pathologizing without accounting for the historic and cultural context perpetuates trauma by ignoring injustice and locating the problem in the individual

DID YOU KNOW?

Because of colonization, many Native Americans have lost
land, history, tradition, culture and language

THIS IS ONE OF THE LEAST DISCUSSED GENOCIDES IN HISTORY

HISTORICAL CONTEXT

POLICY OF GENOCIDE

POLICY OF ASSIMILATION

500 Nations

- [Partehttps://www.youtube.com/watch?v=Yw2G_gapsms](https://www.youtube.com/watch?v=Yw2G_gapsms)

POLICY OF GENOCIDE

- American Indian holocaust
- historical trauma that is America's "family secret"
- The denial blocks the healing of American Indians
- Community Trauma
- Survivors may have higher level tolerance for trauma which may contribute to likelihood of being revictimized



HISTORICAL TRAUMA

STRUTHERS AND LOWE (2003) DEFINE HISTORICAL TRAUMA AS THE “CUMULATIVE AND COLLECTIVE EMOTIONAL AND PSYCHOLOGICAL INJURY OVER THE LIFE SPAN AND ACROSS GENERATIONS, RESULTING FROM A CATAclysmic HISTORY OF GENOCIDE.”

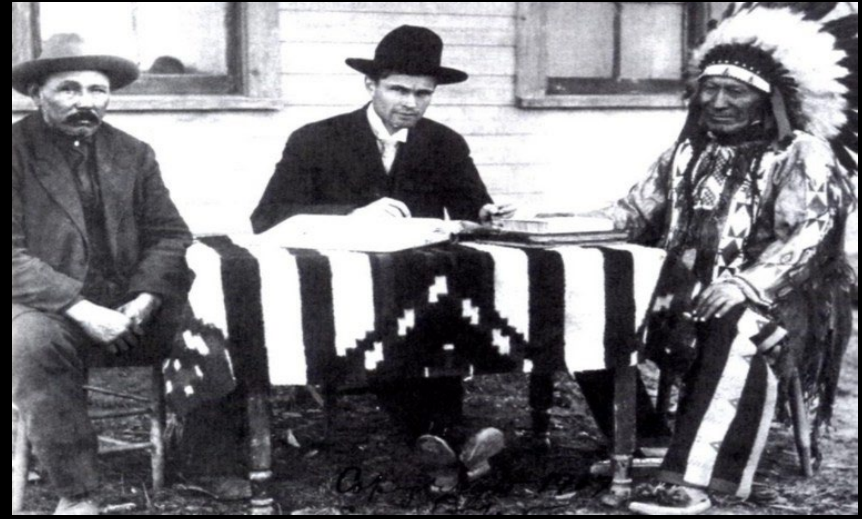
- Historical trauma is also conceptualized as “intergenerational trauma,” “historical unresolved grief,” “Boarding School Syndrome” and “soul wounding.”
- The United Nations Convention on Genocide (1948) defined genocide as intent to destroy, in whole or in part, a national, ethnic, racial or religious group through killing, or causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; and forcibly transferring children of the group to another group (UNCG, 1948)

18TH & 19TH CENTURY

“THE ONLY GOOD INDIAN IS A DEAD INDIAN” -PHIL SHERIDAN, U.S. ARMY GENERAL

- Bureau of Indian Affairs (1824)
- Indian Removal Act (1830) relocated Native American tribes living east of the Mississippi
- Supreme Court ruled that Cherokee were “domestic dependent nations”
- Trail of Tears (1838/9) 4,000 of 15,000 Cherokee die during 1,200 mile march
- Broken Treaties
- Reservations
- Resistance
- Massacre (including Wounded Knee in 1890)
- Cultural implications: loss of sacred spaces (including burial grounds), loss of traditional hunting practices, loss of access to natural foods, buffalo, and nomadic life-style; increased dependence on the government





LATE 19TH/EARLY 20TH CENTURY “KILL THE INDIAN, SAVE THE MAN”

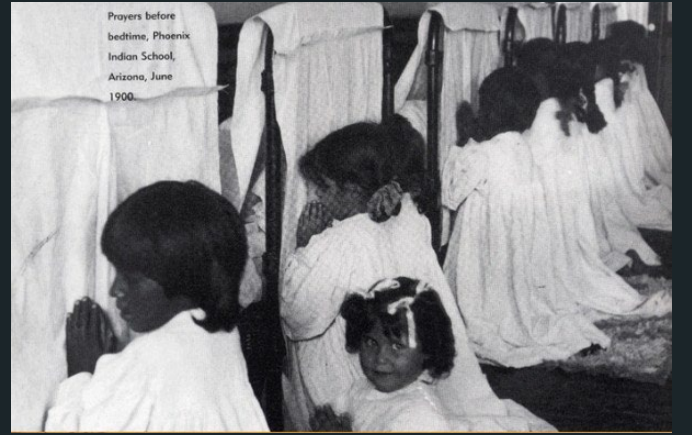
-RICHARD PRATT, U.S. ARMY OFFICER

- Native religious and cultural practices are outlawed – not protected by First Amendment
- Missionaries travel to reservations
- Off-reservation boarding schools:
 - Mandatory attendance beginning age 6
 - Far from reservations
 - Children stayed with white families during the summer
 - Pathologized Native culture: language, religion, customs, dress forbidden
 - Rampant physical and sexual abuse
- “Boarding School Syndrome”: apathy, internalized racism, distrust, inability to form healthy relationships





*Let all that is Indian
within you die!*



Prayers before
bedtime, Phoenix
Indian School,
Arizona, June
1900.

20TH CENTURY

TERMINATION AND RELOCATION

- June 2, 1924: American Indians recognized as American citizens (recognition for WWI service)
- 1950s: Termination – federal government withdraws support, abolishes tribal government, abrogates all federal responsibilities and treaty agreements
- In theory: increased tribal autonomy, self-sufficiency, freedom from federal bureau limitations. and sociocultural integration of Native Americans
- In reality: loss of reservation land; inadequate support for transition; increased poverty
- Relocation: Effort to increase socio-economic integration and stability. But urban Indians had few resources, and many wound up in poverty and addiction

SELF-DETERMINATION AND TRIBAL SOVEREIGNTY

1968

American Indian Movement (AIM) joins the civil rights movement, protesting injustice and asserting rights of Native Americans

1975

The Indian Self-Determination Act

1976

The Indian Health Care Improvement Act

1978

The Indian Child Welfare Act

1978

The Indian Religious Freedom Act



LOSS OF PROTECTIVE FACTORS

LOSS OF COMMUNITY AND FAMILY
THROUGH FORCED REMOVAL FROM SACRED
LANDS

RELOCATION TO RESERVATIONS, FEDERAL
POLICIES AND BOARDING SCHOOL POLICIES

AI/ANs were forbidden from engaging in traditional religious
practices including grieving rituals

ADDITIONAL LOSSES INCLUDE:

- Spirituality
- Tradition
- Family
- Health
- Connection to tribe, land & family
- Sense of interrelation/interdependency
- Sense of purpose
- Hope
- Role models





UNRESOLVED GRIEF AND SOUL WOUNDS

Trauma was compounded by inability to mourn for losses in traditional ways

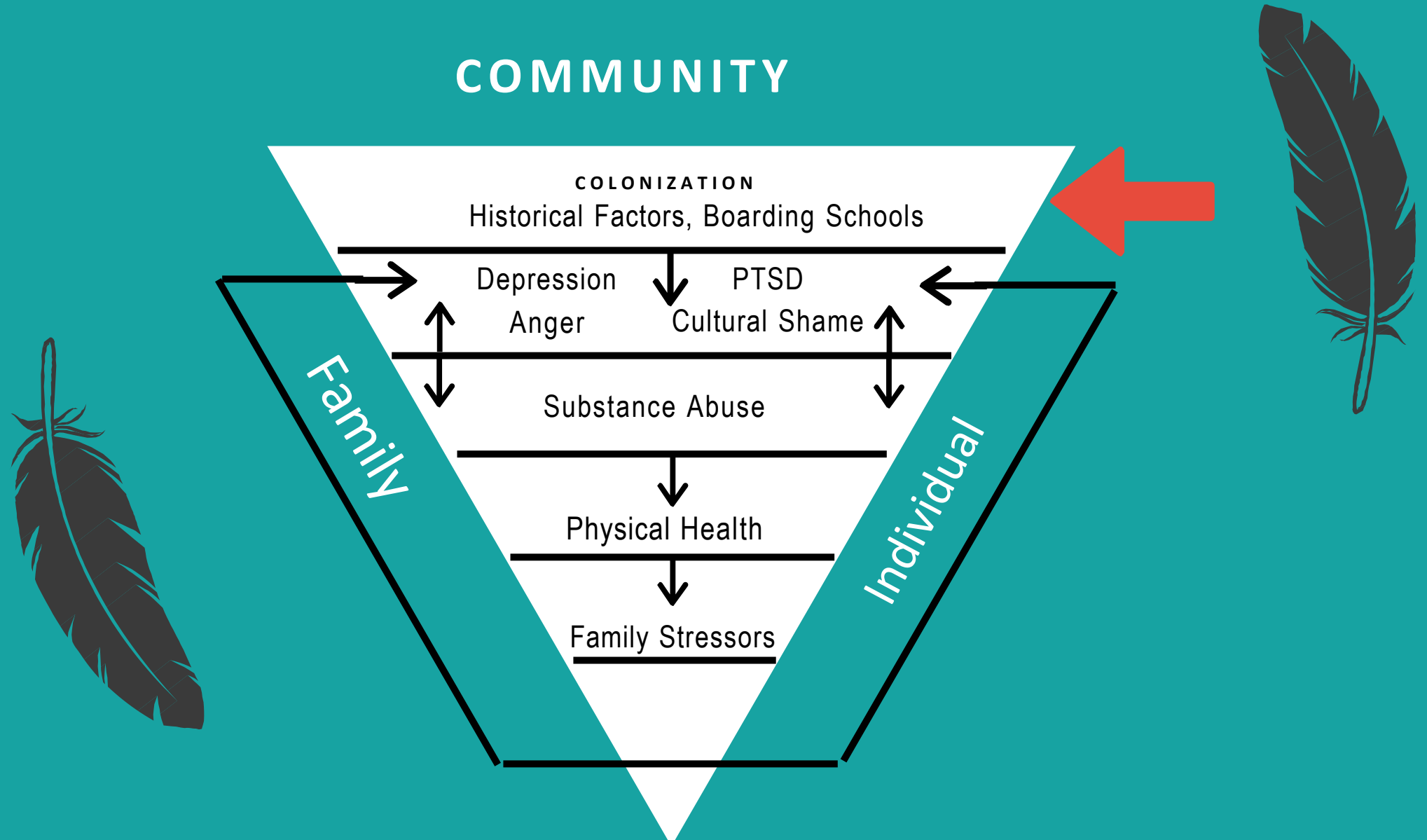
- Loss of land, forbidden from engaging in traditional healing practices
- Reminders of trauma, including tribe and reservation names

INTERNALIZATION OF ANCESTRAL SUFFERING MAY LEAD TO:

- Survivor guilt, psychic numbing, depression, fixation to
- trauma, hypervigilance Internalized oppression and internalized racism

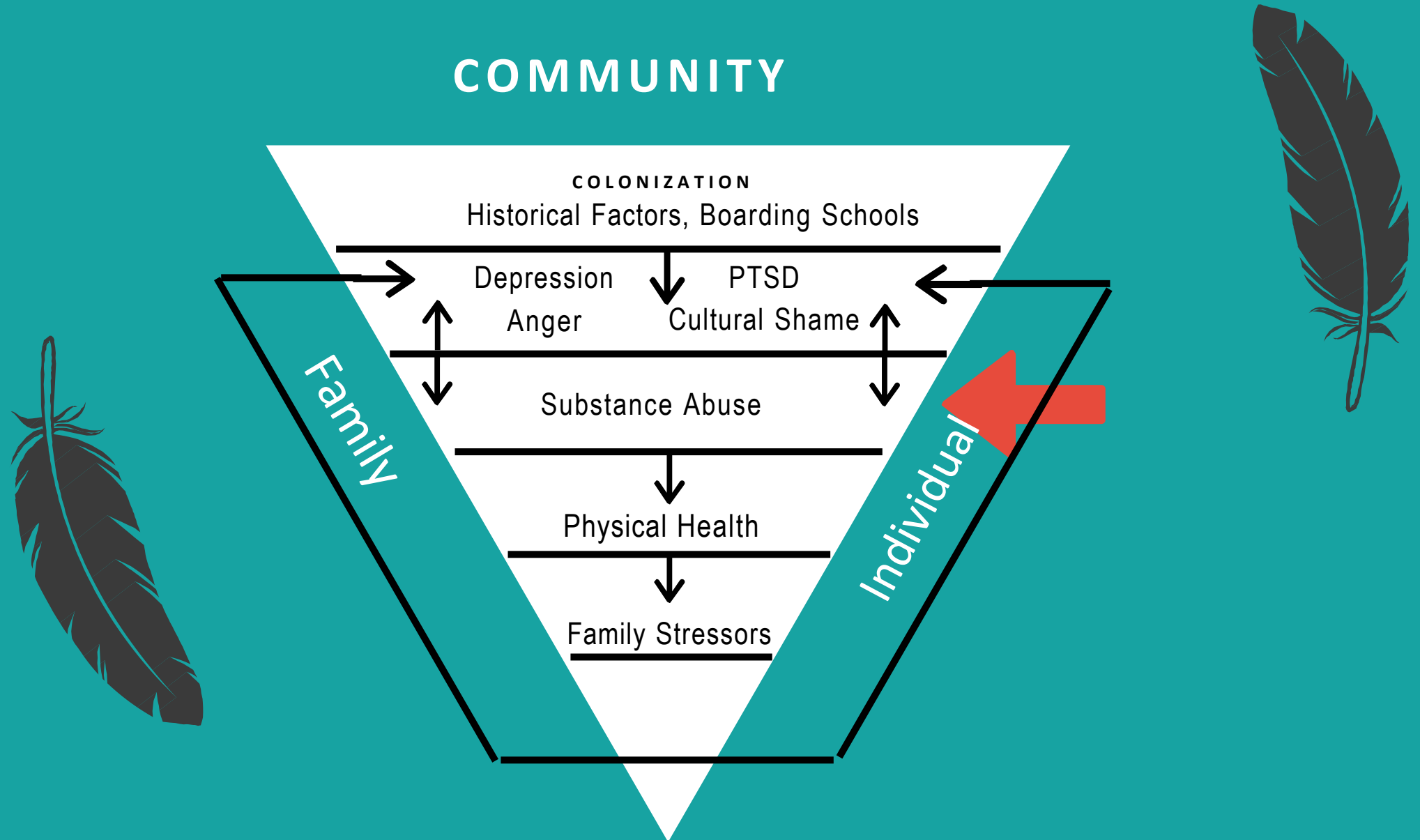
A Community Healing Circle

COMMUNITY



A Community Healing Circle.

COMMUNITY



PRIOR TO EUROPEAN CONTACT

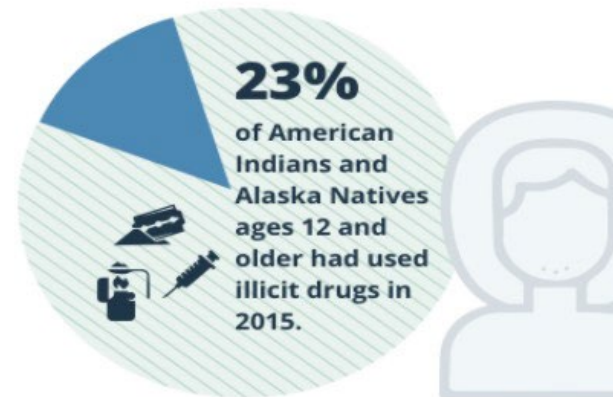
- Prior to the 15th century, North American Indigenous people did not have alcoholic beverages
- Peyote was used by ceremoniously among some southwestern tribes
- Traditional tobacco was used by many tribes within a religious and ceremonial context



ALCOHOL USE AMONG AI/AN

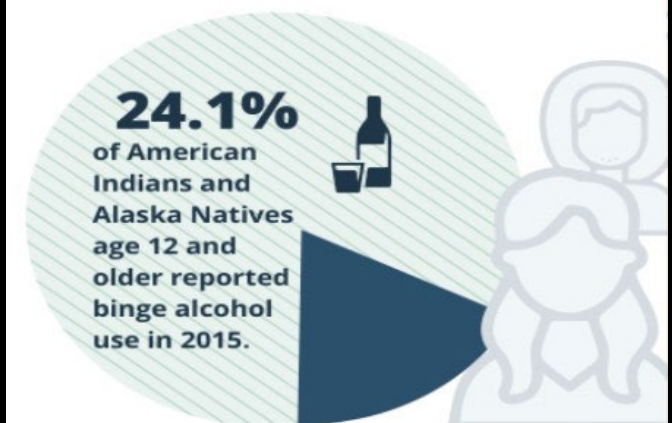
- In 2002-2005, AI/AN were more like to have a history of a past year alcohol use disorder compared to any other racial/ethnic group (SAMHSA, 2007)
- AI/AN have the highest morbidity and mortality associated with alcohol use compared to any other racial/ethnic group (Kovas, 2008)
- Less AI/AN drink compared to other races, however, those who do drink, drink excessively

Native Peoples' Illicit Drug Use



Source: Substance Abuse and Mental Health Services Administration. (2016). Results From the 2015 National Survey on Drug Use and Health Detailed Tables.

Binge Drinking Among Native Populations

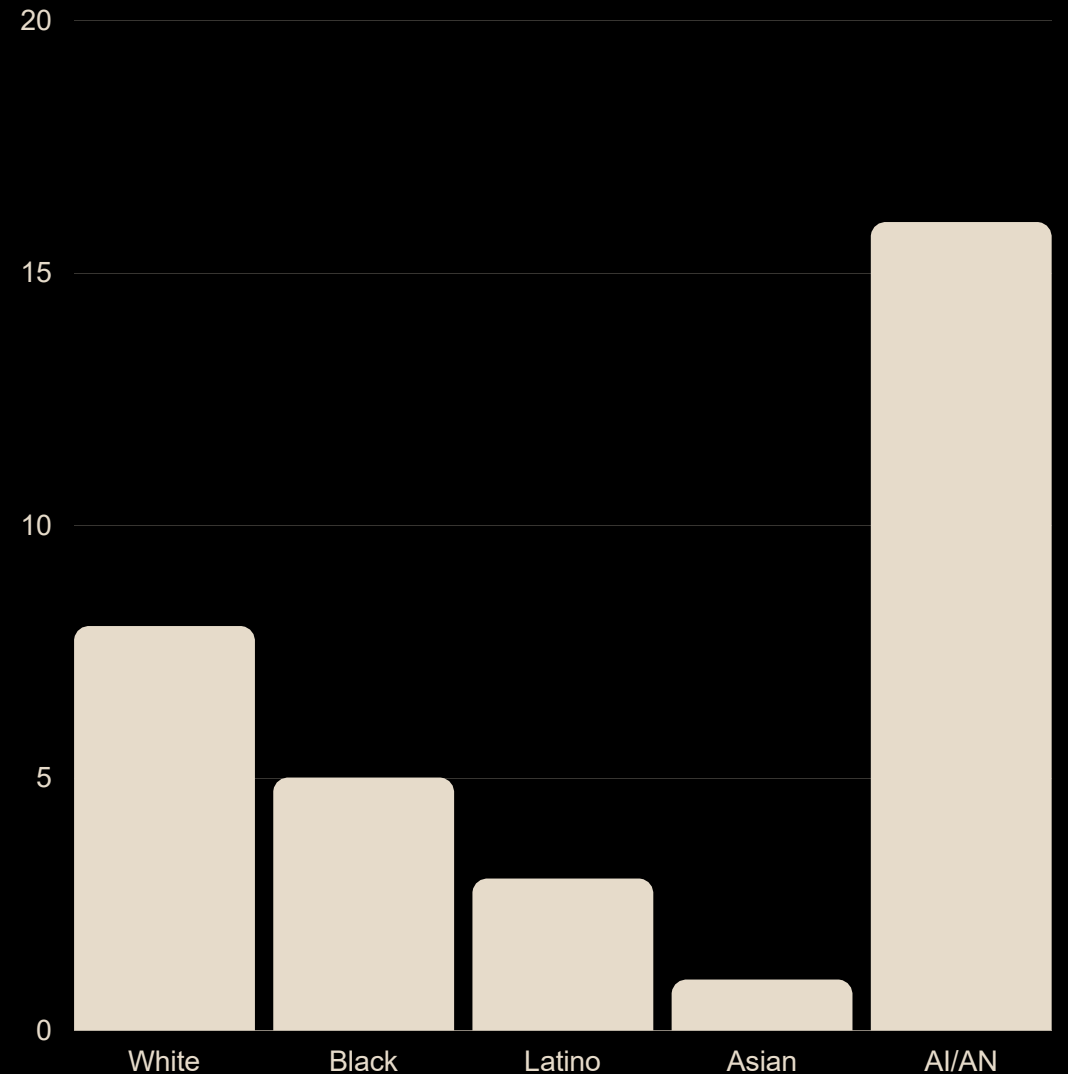


Source: Substance Abuse and Mental Health Services Administration. (2016). Results From the 2015 National Survey on Drug Use and Health Detailed Tables.

OPIOID OVERDOSE, 2017

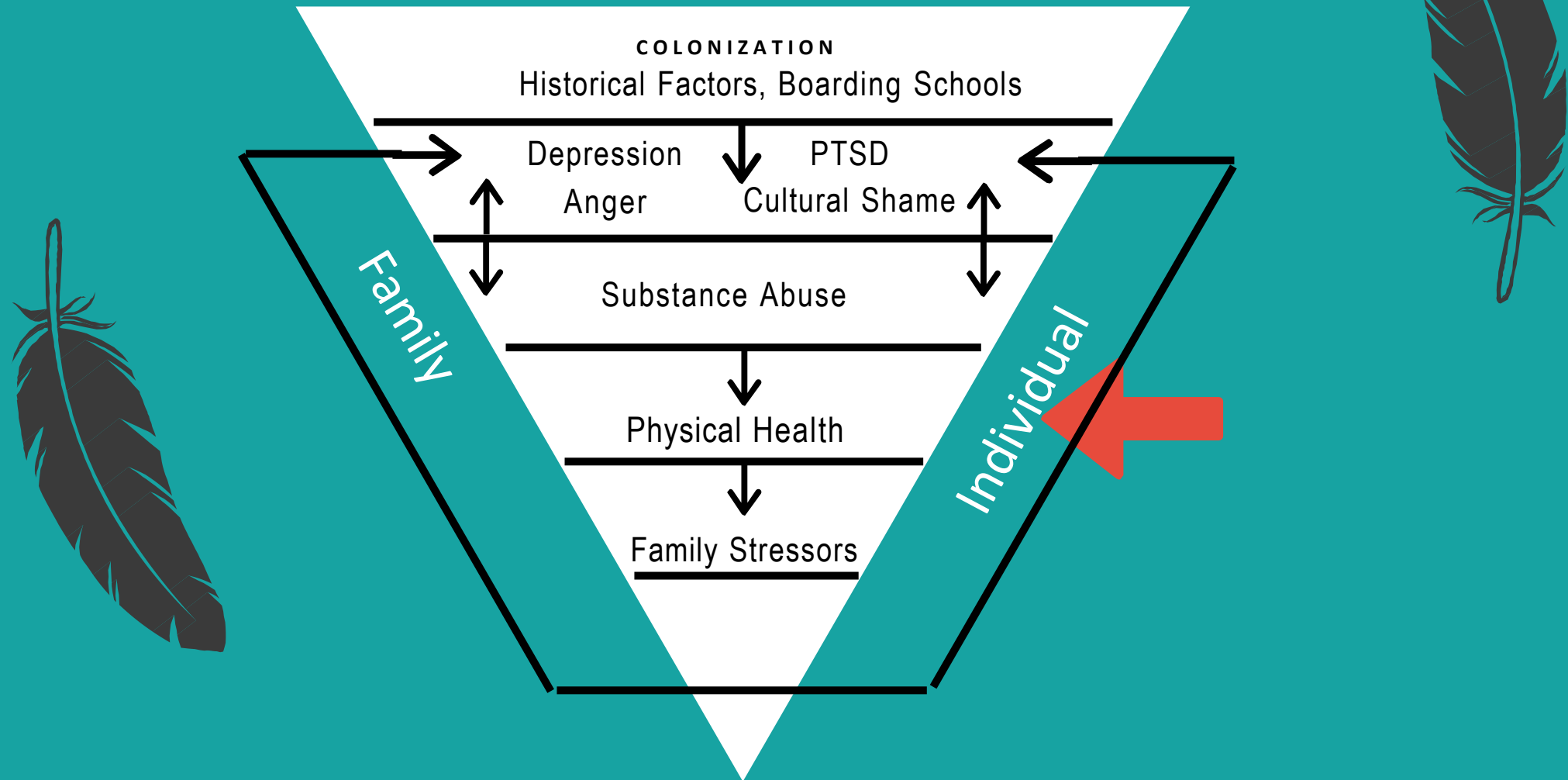
DEATHS PER 100K RESIDENTS

Source: CDPH Vital Statistics Multiple Cause of
Death Files, CA Opioid Overdose Surveillance
Dashboard

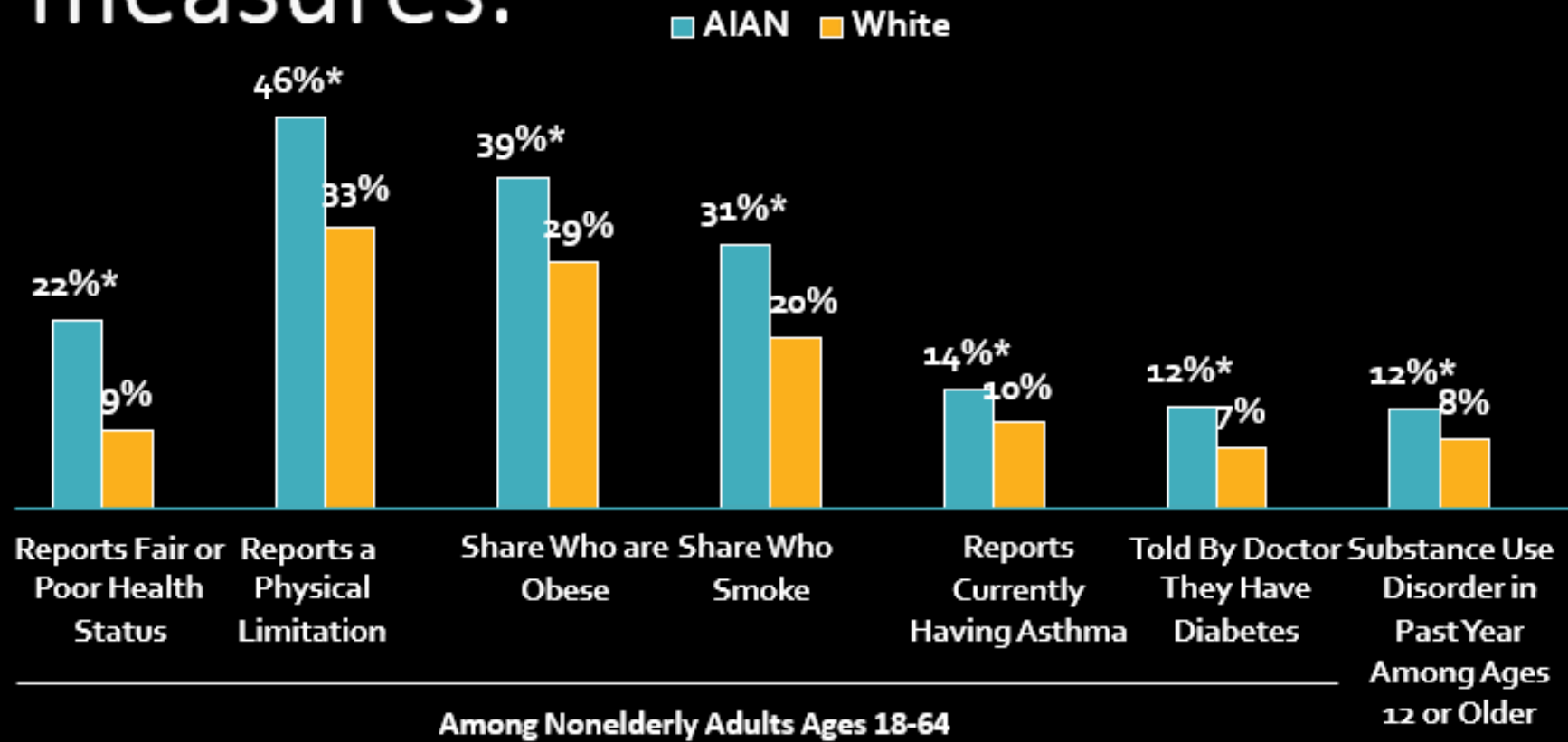


A Community Healing Circle:

COMMUNITY



AIANs fare worse than Whites across many health measures.



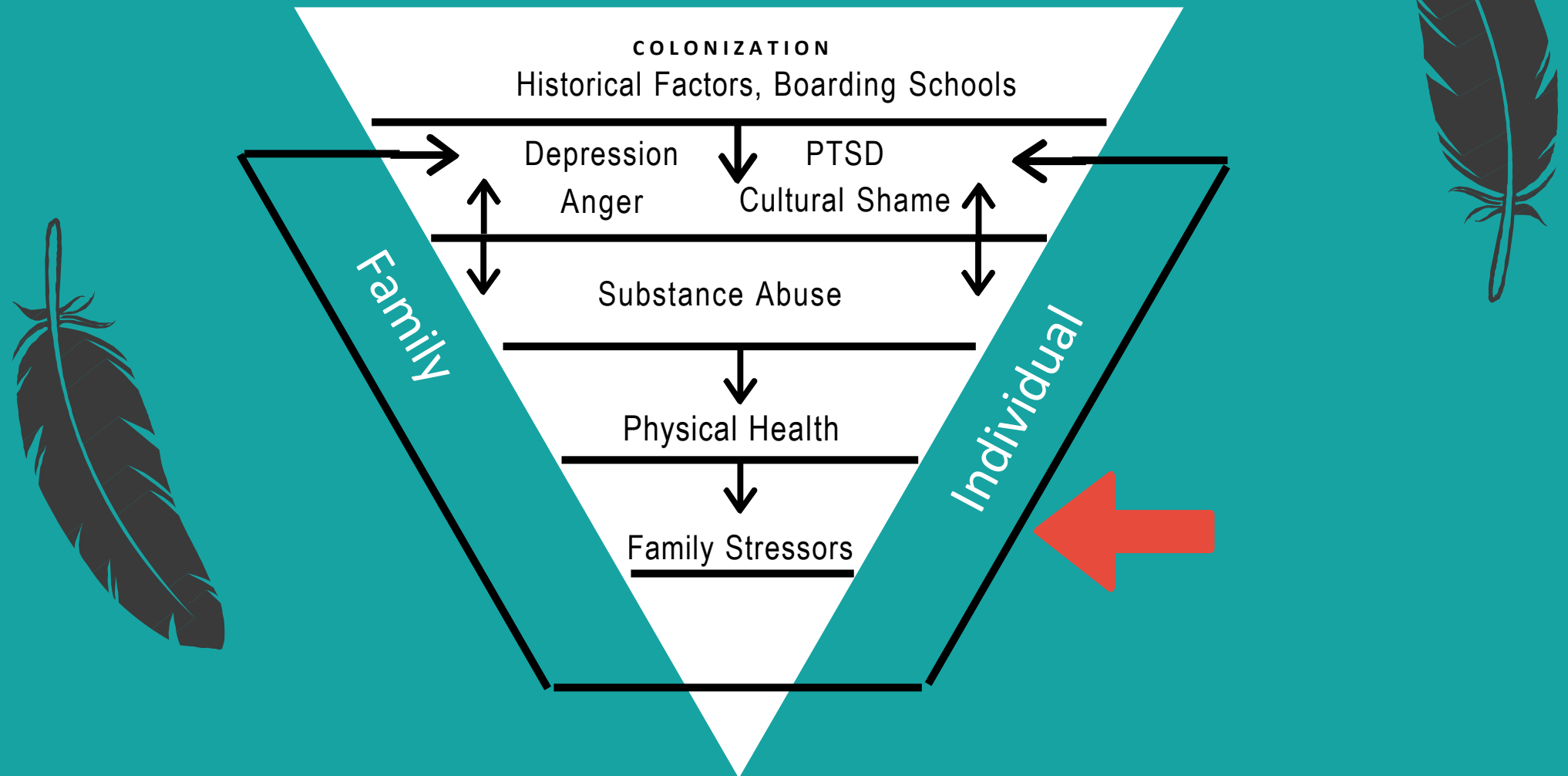
*Indicates statistically significant difference from White population at the $p < 0.05$ level.

Note: Whites and AIANs are non-Hispanic.

Source: Kaiser Family Foundation analysis of CDC, National Health Interview Survey, 2016, Kaiser Family Foundation analysis of CDC, Behavioral Risk Factor Surveillance System, 2016 and Results from the 2015 National Survey on Drug Use and Health: Detailed Tables, <http://www.samhsa.gov/data/sites/default/files/NSDUH-DetTabs-2015/NSDUH-DetTabs-2015/NSDUH-DetTabs-2015.htm#toc>.

A Community Healing Circle;

COMMUNITY



DOMESTIC VIOLENCE AMONG AI/AN WOMEN

- AI/AN women report significantly higher rates of intimate partner violence (IPV): nearly 16% were raped, 31% physically assaulted, and 10% were stalked by their partners
- Nearly 75% of AI/AN women homicide victims are killed by someone they know; almost 1/3 are killed by family member
- While 11% of intimate victims and 5% of family victims report the offender to have been of a different race, among AI/AN women these rates are 75% and 25%, respectively.
- AI/AN women at highest risk for IPV are those in interracial marriages or coupling and women who are more likely to live in urban centers.

(Data: Bureau of Justice Statistics, American Indians and Crime, 2004)

Parent Impact

- Parents may relive traumatic events, become emotionally detached and numb, or even experience dissociative episodes in which they become detached from reality. These symptoms can impede the child's ability to develop a reasonable sense of safety and predictability in the world.
- Parents affected by trauma may be less able to respond optimally during usual developmental crises and in result, are unable to help their child comprehend the world in a healthy manner.
- Parents suffering from PTSD may also have difficulty modeling a healthy sense of independence, appropriate self-soothing mechanisms and emotional regulation, and maintaining a balanced perspective when life challenges arise.
- Parents may model catastrophic or inappropriately numbed and emotionally disconnected responses'.



**Above the water: a visible iceberg on high rates of suicide, mental health, violence, health disparities
(what we see as outcomes)**

Under water: a submerged “full story” of Historical Trauma which cause the prevalence

**Knowing underlying causes of historical trauma gives Native people a better chance of healing than just treating outcomes alone
(high rates of disparity)**

Resiliency and Strength of American Indians and Alaska Natives

In order to regain integrity, vision, cultural competence and break the cycle of family violence, focus on the resiliency:

- Strong group affiliation
- Extended family
- Cultural Respect
- Spirituality
- Community Support
- Wisdom and Strength of Elders
- Humor
- Ancestral strength



TREATMENT OF AMERICAN INDIAN/ALASKA NATIVES

INTEGRATING CULTURAL VALUES

- There is little consensus in public discourse about what constitutes “effective” treatment (Prendergast & Podus 2000)
- Currently there is a lack of information about which types of treatment interventions are most effective with American Indians; however, experts agree that combining community cultural values and community healing with current evidence-based interventions is most appropriate (Abbott 1998)



TRADITIONAL CULTURAL ACTIVITIES & WISDOM

STRENGTH-BASED

- Extensive – but often anecdotal – evidence supports the benefits of integrating traditional cultural activities and values to connect clients to their cultural identity Engaging in traditional practices, relevant metaphors & concepts (e.g. ceremony) may:
 - Create a sense of pride and self-efficacy
 - Allow individuals to reconnect to ancestral strengths
 - Increase self-esteem, empowerment
 - Build community connection, interdependence
 - Re-establish norms around alcohol use & violence
 - Connect individual and community healing

(Barlowe & Thompson, 2009; Dixon et al., 2007; Gone, 2004; Napoli, 2002)



THE MEDICINE WHEEL

THE MEDICINE WHEEL IS AN ANCIENT SYMBOL FOR NATIVE AMERICANS

- The medicine wheel is divided into four quadrants and there are many different ways that the quadrants are expressed; this may include:
 - The four directions
 - The four elements- fire, earth, air and water or
 - Four parts of oneself- physical, mental/cognitive spiritual and social.
- When all the four quadrants are in balance, life continues in an intricately balanced and harmonious way, if they are not in balance Native Americans are not in harmony

A Community Healing Circle-

- Treatment**
- ♦ Parenting Skills
 - ♦ Grief and Loss
 - ♦ Anger Management
 - ♦ Depression
 - ♦ Substance Abuse
 - ♦ Individual Therapy
 - ♦ Family Therapy
 - ♦ Equine
 - ♦ Health Care



WEST
 Bear
 Introspection Harmony
 Ascension Practice

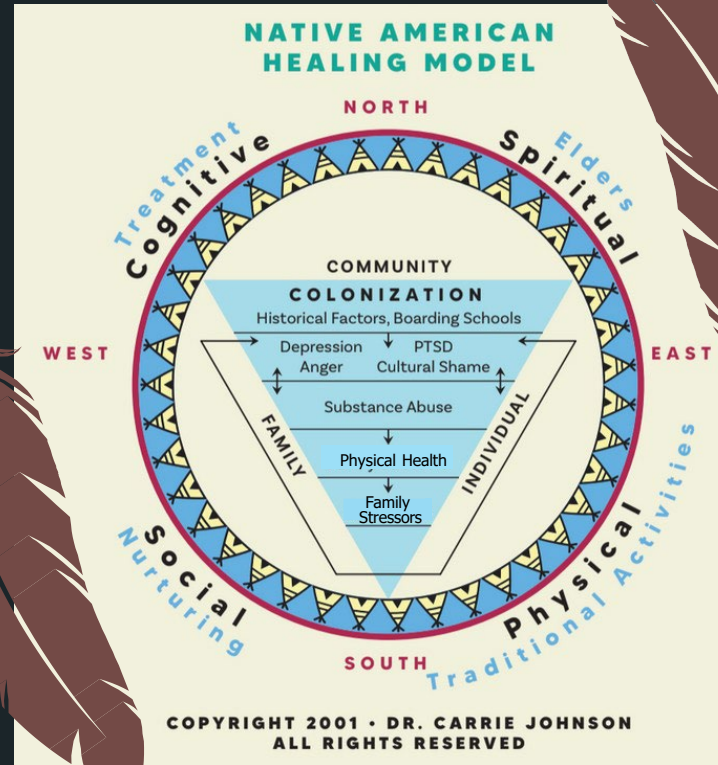
- Nurturing**
- ♦ Prevention
 - ♦ Information
 - ♦ Education



NORTH
 White Buffalo
 Wisdom Honesty
 Acceptance Prayer



- Elders**
- ♦ Traditional Healers
 - ♦ Creation Stories
 - ♦ Nature
 - ♦ Connection to Land



SOUTH
 Mouse
 Innocence Humor
 Acquiescence Perseverance

EAST
 Eagle
 Illumination Humility
 Acknowledgement Prudence



- Traditional Activities**
- ♦ Sweat Lodge
 - ♦ Purifications
 - ♦ Pow Wows
 - ♦ Talking Circles
 - ♦ Traditional Crafts
 - ♦ Singing & Dancing

Culture and Traditional Activities Assessment

What activities is your family involved in?

What activities would they like to participate in, what would they like to see more of, which days and times would they prefer to participate?

1. With your own family, how important is it that you do AI/AN cultural and traditional activities together or have special traditions that are based on AI/AN cultures?

1 2 3 4 5

Not Important Important Very Important

2. I want to know more about my AI/AN culture

1 2 3 4 5
Disagree Agree Very Much Agree

3. Do you think that AI/AN history, historical trauma, and what happened to AI/AN people in the past has an effect on your family's struggles today?

1 2 3 4 5
Not Much Neutral Very Much

Cultural Activities



Ceremonies and Activities

- Participating in sweat lodge ceremonies
- Smudging
- Attending social dances
- Learning sacred dances
- Attending a Sundance
- Fasting
- Vision quest
- Attending powwows and other sober community activities
- Storytelling and listening to stories
- Participating in a Talking Circle
- Hunting
- Drumming

Tribal Crafts

- Making traditional attire
- Tanning hides
- Making ribbon shirts
- Sewing quilts
- Learning the native language
- Cooking traditional foods
- Picking and drying herbs
- Making jewelry
- Making cradle boards

CULTURALLY ADAPTED APPROACHES AND PROMISING PRACTICES



- Motivational Interviewing
- MICUNAY
- DARTNA
- Trauma Focused CBT-Mending the Circle
- Positive Indian Parenting
- GONA
- Mindfulness Based Interventions
- Wellbriety
- Trauma Informed Care
- Integrated Care

Cultural, Family, Community Activities Building Support

- Beading
- Drumming
- Dancing
- Regalia making
- Sage Harvesting
- Talking Circles
- Positive Indian Parenting
- Equine Assisted Psychotherapy



Native American Drum, Dance and Regalia (NADDAR) study findings

Three overarching conceptual themes emerged across the focus groups

1) Participating in Cultural Based Interventions

Strengthens Behavioral Health

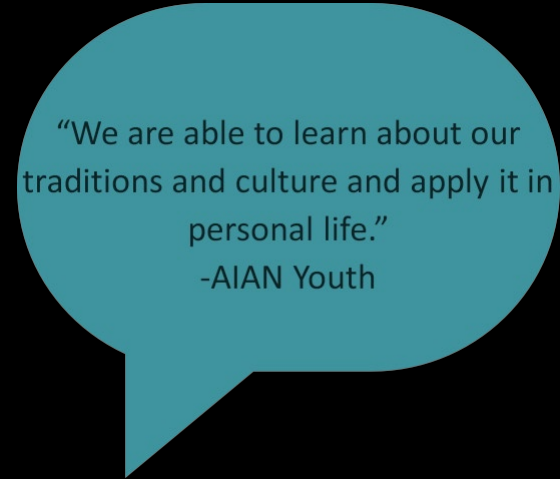
- All participants agreed on the long-term impact culturally tailored programming has on mental health and substance use outcomes
- Providers are seeing direct benefits (internally) referring their patients to UAI's cultural programming
- An adult participant stated, "I can't say enough about [NADDAR]. I can't praise it enough. The convenience of it and the meaning of it. To me, somebody threw us a lifesaver. We were drowning and they threw us a lifesaver. Our cultures, although many of us are blended, we're coming together."

"I feel that clients who participate in cultural services do better with their mental health, substance use and overall health."
-AIAN Provider

Native American Drum, Dance and Regalia (NADDAR) study findings:

2) Learning about Culture Strengthens Identity

- Participants reported feeling more connected to their culture and more confident in attending powwows, thereby expanding engagement with community and expanding their network.
- An adult participant stated, “I do not know how to teach my kids how to dance or drum or other cultural activities, so it is important for us to have these workshops in urban areas so our kids can learn about their culture and that will make them feel proud of who they are and help with their mental health.”

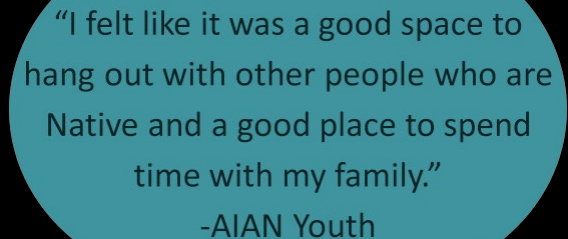


“We are able to learn about our traditions and culture and apply it in personal life.”
-AIAN Youth

Native American Drum, Dance and Regalia (NADDAR) study findings-

3) Participating in Culture Based Intervention Strengthens Connections

- Focus group participants stated that more AI/AN connections would be very helpful for them within the complex urban environment of Los Angeles, where they may feel isolated
- Participants stated that building their social connections with other AI/AN people in Los Angeles would enhance their overall well-being
- A CAB member stated, “It will help improve our connection and helps with mental, social, and cultural connections.”



“I felt like it was a good space to hang out with other people who are Native and a good place to spend time with my family.”
-AIAN Youth

Participating in Culturally-Based Interventions
Strengthens Behavioral Health

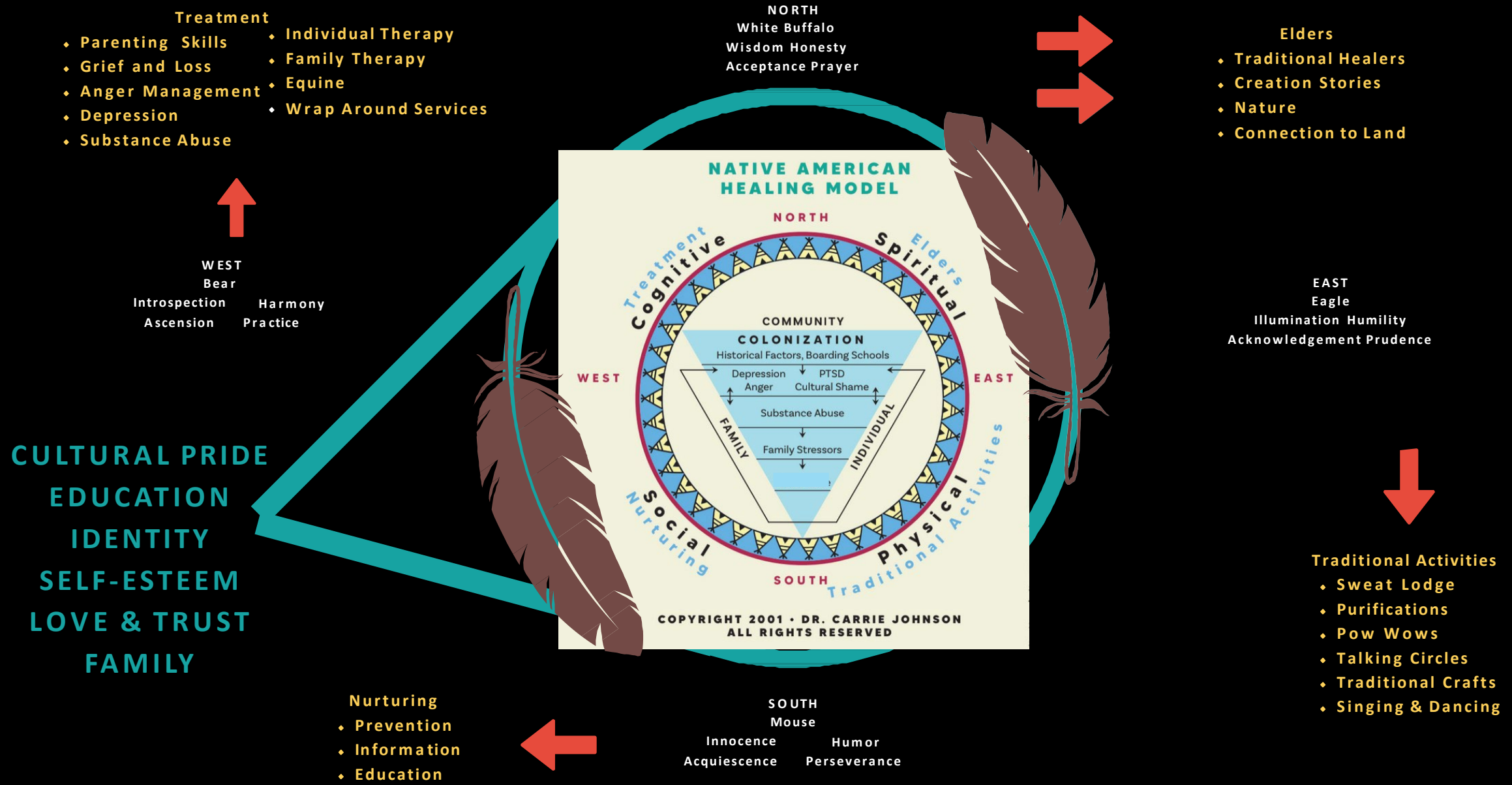
Participating in Culturally-
Based Interventions
Strengthens Community



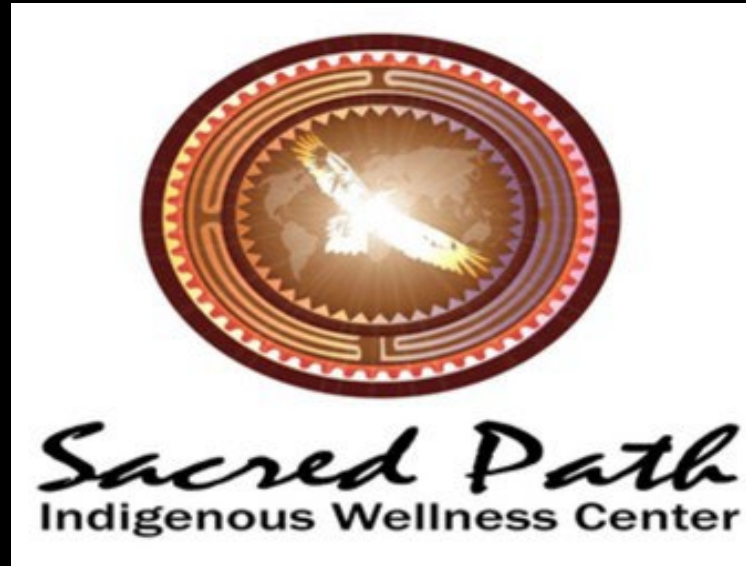
Learning about Culture
Strengthens Identity

Participating in Culturally-Based
Intervention Strengthens Connections

A Community Healing Circle~



THANK YOU!



Sacredpath.Org

Dr. Carrie Johnson

cjohnson@sacredpath.org


Questions

Breakout Activity


What did our families and communities lose due to Historical Trauma?



What may we see in families impacted by Historical Trauma?



What are activities and supports that promote wellness and healing in families?



What cultural practices can be added to programs for AI/AN families?

Debrief

Resources for Continued Learning

California Rural Indian Health Board <https://crihb.org/>

California Consortium for Urban Indian Health <https://ccuih.org/>

Indian Health Service (IHS) <https://www.ihs.gov/>

National Indian Health Board (NIHB) <https://www.nihb.org/>

Substance Abuse and Mental Health Services Administration (SAMHSA)
<https://www.samhsa.gov/find-help/national-helpline>

National Institute on Drug Abuse (NIDA) <https://www.nih.gov/about-nih/what-we-do>

The Native Center for Behavioral Health <https://www.nativecenter.org/>

National Suicide Prevention Lifeline <https://988lifeline.org>

REGISTRATION NOW OPEN

Indigenous Resilience: The Power of Tribal Culture & Community in Crisis Response

Tuesday, November 7, 2023
10:00 AM – 12:00 PM PST



Joshua Severns, MSW, LCSW, ACADC
Behavioral Health & SUD Advisor, Kauffman & Associates, Inc.
Little Shell Chippewa, Gros Ventre, Yankton Dakota



Monica Super, CADC, CPS
TA Specialist, Kauffman & Associates, Inc.
Pit River, Modoc

Self-Paced Learning Opportunities

Providing Culturally Responsive Care for California Tribal and Urban Indian People

Courses specifically created for clinicians interested in learning how to better serve Tribal and Urban Indian communities in healthcare settings

Claim up to six (6.0) credit hours of CE/CME

- **Addressing Cultural Identity in Substance Use Treatment among American Indians/Alaska Natives** (1.5 credit hours)
- **A Sacred Trust: Decolonizing Screening and Assessment** (1.5 credit hours)
- **CommUnity Connections: Bridging Best Practice and Cross-Cultural Care** (1.0 credit hour)
- **Engaging Native People and Their Families in Healing through Relationships** (2.0 credit hours)



Scan the code
or visit
<https://bit.ly/HealingPATH>



Accredited
Courses



Individualized
Learning Plan



Qualifies for
MATE Act DEA
Requirement

UCLA

David Geffen School of Medicine

Integrated Substance Abuse Programs



David Geffen School of Medicine

Integrated Substance Abuse Programs

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End Code: 1980

CLOSING SONG

One World (We Are One)

Taboo ft. IllumiNative & Mag 7



THANK YOU FOR JOINING US!