

TRIBAL/URBAN INDIAN
PROVIDER TRAININGS



Tribal
MAT

A unified response to
the opioid crisis in
California Indian Country

Reclaiming Native Psychological Brilliance

SOUTHERN CALIFORNIA

FEBRUARY 8, 2022

BAY AREA/ CAPITAL REGION & NORTHERN CALIFORNIA

FEBRUARY 25, 2022

[Supaman Feat. Ashley Hall - I hope You Know](#)

Music: Supaman feat. Ashley Hall - I Hope You Know

Disclosures

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Today's Presenters



JEFF KING, PHD

PROFESSOR AND DIRECTOR

CENTER FOR CROSS-CULTURAL RESEARCH
WESTERN WASHINGTON UNIVERSITY

MUSCOGEE (CREEK) NATION OF
OKLAHOMA



HOLLY ECHO-HAWK, MSC

SENIOR BEHAVIORAL HEALTH ADVISOR

KAUFFMAN & ASSOCIATES INC.

PAWNEE NATION

Language Matters

The use of affirming language inspires hope and advances recovery.

LANGUAGE MATTERS.

Words have power.

PEOPLE FIRST.

The ATTC Network uses affirming language to promote the promises of recovery by advancing evidence-based and culturally informed practices.



ATTC

Addiction Technology Transfer Center Network
Funded by Substance Abuse and Mental Health Services Administration

Educational Objectives

At the end of the live virtual training, participants will be able to:

1. Recall two (2) ways that Native brilliance is anchored in a North American Indigenous worldview.
2. Identify two (2) social dynamics that have historically dismissed Native brilliance.
3. Identify two (2) ways that Native brilliance was almost systematically eradicated by the federal government.
4. Recognize at least two (2) ways that Native brilliance has had an impact on modern psychology.
5. Specify at least two (2) contributions that the concept of Native brilliance can contribute to positive outcomes of Native substance use treatment and recovery.

Celebrating

BLACK HISTORY MONTH



February 2022

Black Health and Wellness

HHS.gov

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 [Native-Land.CA](https://www.Native-Land.CA)

Option 3: Access Native Land website via QR Code:



Introduction

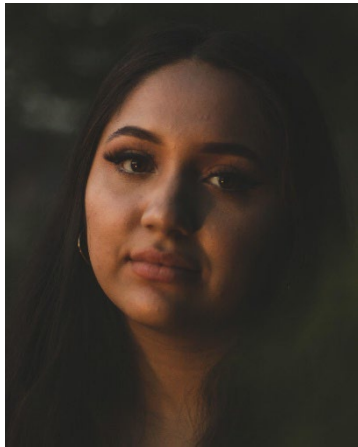


NANCY PIERCE

RN, PHN, MPH

KAUFFMAN &
ASSOCIATES INC.

Cultural Opening



VICTORIA GARCIA

INSTRUCTIONAL AIDE FOR
FRESNO AMERICAN INDIAN
HEALTH PROJECT

NORTH FORK MONO TRIBE



Shiigo Biililitso

*(Pronounced: **She-go Bee-lee-lit-so**)*

Activities Coordinator
American Indian Clubhouse

Navajo Nation





Enrolled member of Pawnee Nation
of Oklahoma

Born and raised in Pawnee,
Oklahoma

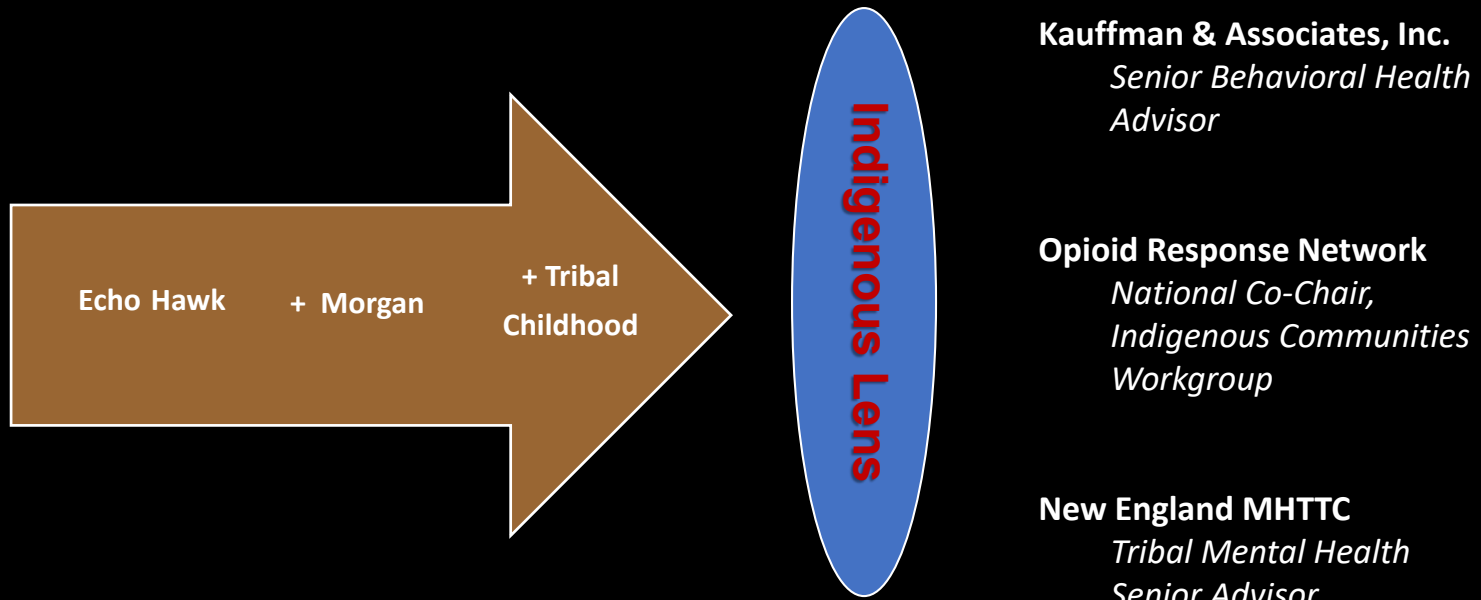
Attended Pawnee schools and
Chilocco Indian Boarding School

Masters of Science, Organizational
Behavior within school of
psychology

Former BH Director (County
Children's MH and Tribal BH)

Author of Best Practices in Native
mental health and substance use
treatment

Indigenous Lens



My formal education and professional training taught me how the other side thinks.

What we will share in today's session:

- Assume Native brilliance
- Native brilliance impact on broader world
- Native brilliance influence on psychology theorists
- Western science influence on BH training
- De-colonize mental health and SUD treatment for Native people



**RECLAIMING
NATIVE
PSYCHOLOGICAL
BRILLIANCE**



Native Brilliance Defined

Native Brilliance Defined

Native brilliance refers to the innate intelligence, balance, resources, and resilience by acknowledging the strengths of Native people.

United South and Eastern Tribes, Inc. (USET)

December 2021

Indigen(i)ous: An individual, collective, and/or movement who, through natural ability, inspires others in innovation and creation, by expressing one's traditional and cultural knowledge to advance community.

*Indigenous Education, Inc. founded in 2016
to administer the Cobell Scholarship Program*

Don't Let Innate Native Brilliance be Squashed

Social conditions can squash brilliance and confidence, especially in Native children

- Racism
- Systemic oppression
- Trauma
- Constant, negative messaging
- Absence of existence

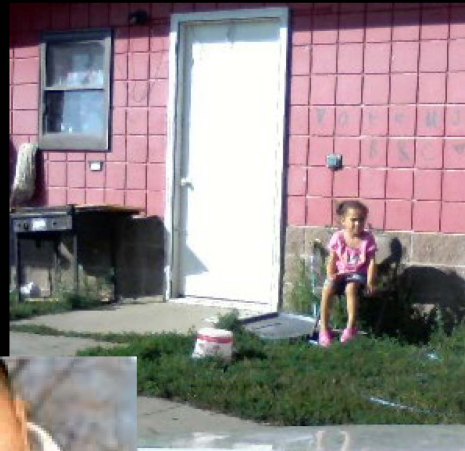
**But . . . Native Brilliance can be
Declared and Nurtured**

Supporting Native Brilliance

- *Create a safe place for brilliance to be nurtured and grow*
- *Even if a Native person thinks it's gone, it's not*

Acknowledge the Lummi and Nooksack tribes upon whose land we exist





My Grandfather and Grandmother



John Jacobs



Nancy Tea

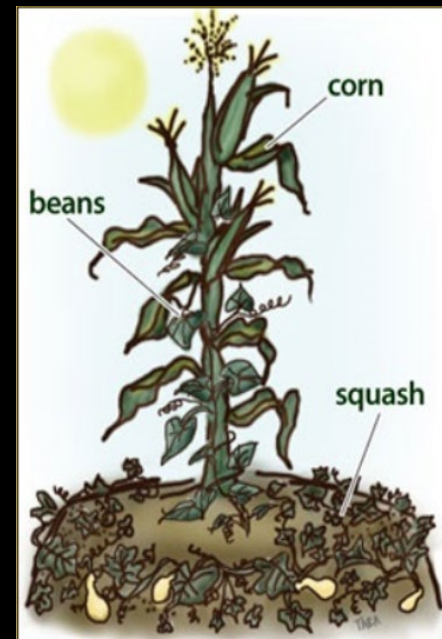


Native Brilliance History

When the colonists on the Massachusetts shore first saw indigenous gardens, they inferred that the savages did not know how to farm. To their minds, a garden meant straight rows of single species, not a three-dimensional sprawl of abundance. And yet they ate their fill and asked for more, and more again.

At the height of the summer, the Three Sisters garden demonstrate Native brilliance in understanding balance and harmony. The corn stands eight feet tall; rippling green ribbons of leaf curl away from the stem in every direction to catch the sun. No leaf sits directly over the next, so that each can gather light without shading the others. The bean twines around the corn stalk, weaving itself between the leaves of corn, never interfering with their work. In the spaces where corn leaves are not, buds appear on the vining bean and expand into outstretched leaves and clusters of fragrant flowers. The bean leaves droop and are held close to the stem of the corn. Spread around the feet of the corn and beans is a carpet of big broad squash leaves that provides shade and holds moisture. Their layered spacing uses the light efficiently, with no waste. The organic symmetry of forms belongs together; the placement of every leaf, the harmony of shapes speak their message. By late summer, the beans hang in heavy clusters of smooth green pods, ears of corn angle out from the stalk, fattening in the sunshine, and pumpkins swell at your feet. Acre for acre, a Three Sisters garden yields more food than if you grew each of the sisters alone.

Kimmerer, Robin. *Braiding Sweetgrass : Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*, Milkweed Editions, 2013.
http://ebookcentral.proquest.com/lib/wwu/detail.action?docID_1212658.



Planting legumes, such as beans, alongside the corn is one way to help minimize nutrient depletion. Legumes are givers in the three sisters combination, as they enhance the availability of a key nutrient in the soil: nitrogen. They help make nitrogen available in the soil by cultivating beneficial bacteria. These bacteria pull nitrogen from the air and convert it to a form that plants can use—a process that is called nitrogen fixation. Pole bean legumes work best in the three sisters trio, as they benefit from being able to climb the corn stalks as they mature and grow. Beans are typically planted a couple weeks after corn so that corn stalks develop before the beans begin to climb. (Corn is the older sister!)

Finally, the protector in the three sisters combination is squash. (Squash is the youngest sister.) Squash's broad leaves provide a blanket of living mulch: a barrier against weeds, hot sun, and high temperatures. The prickly hairs on the squash also help reduce predation in the garden from rodents and other pests. In addition to growing well together, the corn-bean-squash trio is also nutritionally complementary, with a mix of sugar, protein, and fiber.



[Observers]... described a tradition of tribes in the Puget Sound region of Washington state returning salmon bones to their streams, thinking it was superstition. Years later, when scientists learned about the practice, they discovered that salmon carcasses release nitrogen, needed to improve salmon habitat.

“The carcass of one salmon infuses a creek with nitrogen 100 meters in both directions,” Welch said.

Today, biologists return salmon bones to streams they are preparing for the reintroduction of salmon.



Tribal nations in western Washington have also pinpointed for scientists areas that have experienced earthquakes and landslides in the distant past, conveyed to them through the oral traditions of their ancestors, passed down for generations.

Researchers have been studying stories from the Salish people of the North American west coast about a'yahos, a spirit associated with shaking of the ground and rushing, muddy water. They say the tales are strongly linked to a quake that occurred in AD 900. By tracing the tales to specific locations, they have found evidence of ancient landslides.

Scientists collected stories about a'yahos in an attempt to discover more. They found that a dozen appearances of this spirit occurred at locations close to small faults connected to the larger Seattle fault line, with five appearances occurring on or very close to the main fault.

One story tells of a 'spirit boulder' associated with the appearance of a'yahos on a beach in west Seattle, and a scientist tracked it down with the help of local Salish people. "If you hadn't heard the stories you would never pick it out," she said. By using a technique called light detection and ranging (LIDAR) to image the ground beneath and around the rock, they found that it lies at the bottom of a landslide near land that is known to have been pushed upwards by the AD 900 earthquake.

Federal fire-prevention policies have largely put a halt to the controlled burns carried out for centuries by Indigenous tribes. That prohibition is beginning to give way. In the past decade there has been an awakening among scientists, fire experts and even officials at the Forest Service, who have begun to acknowledge that **withholding fire from the landscape has exacerbated the conditions for wildfires.**

“In the firefighting community, there’s this realization that tribes were doing something that really was beneficial within the landscape. And we’re starting to see, based on research within forested environments, that ... **Indigenous people really did have a strong influence on what fire effects were, and so we need to start to integrate that more,**” Don Hankins, a Plains Miwok fire expert and professor at California State University, Chico, told Yahoo News.

The Cultural Fire Management Council, an Indigenous nonprofit organization dedicated to facilitating the practice of cultural burning on the Yurok Reservation and ancestral lands, currently partners with the Nature Conservancy to conduct two larger-scale landscape burns each year, once in the spring and once in the fall. These burns are done under a model called Prescribed Fire Training Exchanges, which invites people from all over the United States to come to help burn.

Margo Robbins (Klamath) holds a basket she is making from fire dependent resources in Weitchpec, Calif., in front of the Klamath River. (Alexandra Hootnick for Yahoo News)



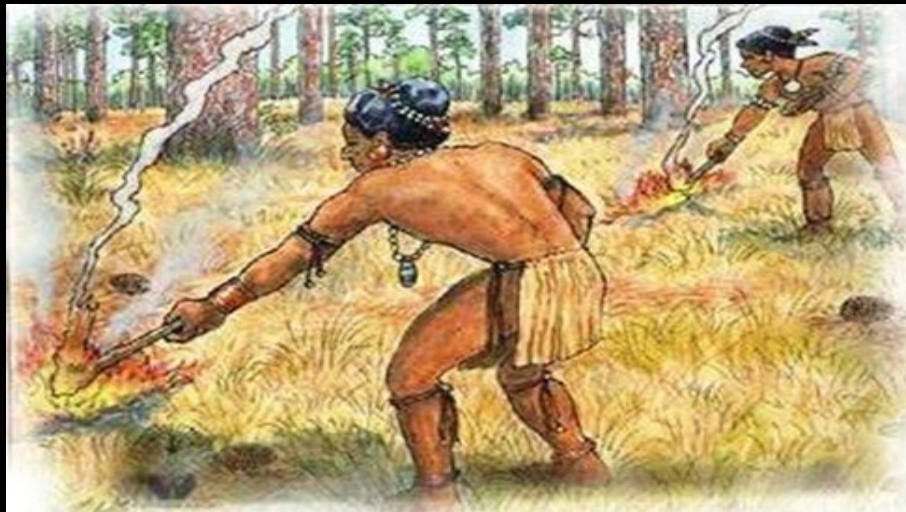
Examples of Native American cultural burning can be found across the American landscape. In the Appalachian forests of the Eastern United States, the dominance of oak and chestnut trees was the product of targeted burning that resulted in vigorous re-sprouting of the desired nut crops. The iconic tall grass prairies of the Midwest were also likely cleared and maintained by indigenous burning as pastureland for herd animals.

Anthropologists have identified at least 70 different uses of fire among indigenous and aboriginal peoples, including clearing travel routes, long-distance signaling, reducing pest populations like rodents and insects, and hunting.



It's well-established that native peoples used fire to both drive and attract game herds. For example, some tribes would open up patches of grassland inside forested landscapes that drew herds of deer and elk to the protein-rich new growth every spring. In the fall, they'd burn the grass to drive animals back into the woods where the tribe overwintered. And in the spring, they'd light fires in the woods to push the animals back into the prairie.

The tribes of the northern Great Plains were some of the few to light very large fires rather than smaller, contained burns. These prairie fires—miles-long conflagrations that raged across dry grasslands—were an effective way to drive large herds of buffalo in a desired direction. Other tribes used fire to herd grasshoppers, a tasty delicacy.





The deadly hantavirus outbreak in 1993 in the Four Corners region of the Southwestern United States provides one example of this, Welch said. That outbreak had perplexed the scientists searching for the origin of the virus. **Their answer finally came from Navajo elders who had predicted the outbreak based on weather patterns.**

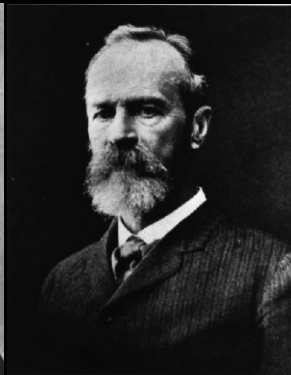
The elders explained that similar outbreaks in 1913 and 1933-34 had followed a period of heavy rains and then bumper crops of pinyon pine nuts. The community stored the pinyons in their homes hogans, which attracted deer mice infected with the virus. The elders and traditional medicine people warned people to isolate their food supplies, and to burn any clothing exposed to mouse feces and urine.



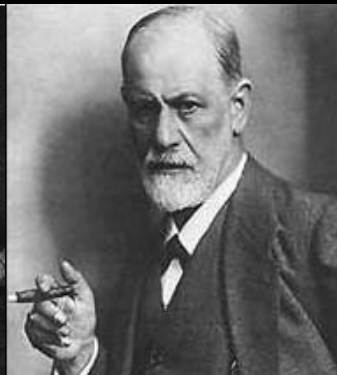
Impact of Native Brilliance on Psychological Theory



Wilhelm Wundt
father of
Psychology



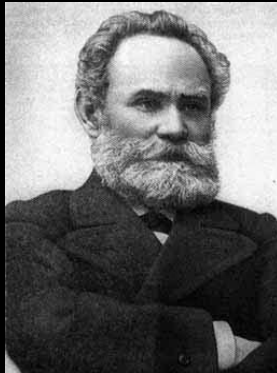
William James
father of American
Psychology



Sigmund Freud



Carl Jung



Ivan Pavlov



Abraham
Maslow



Carl Rogers



B. F. Skinner



Erik Erikson

Major Theorists in Psychology

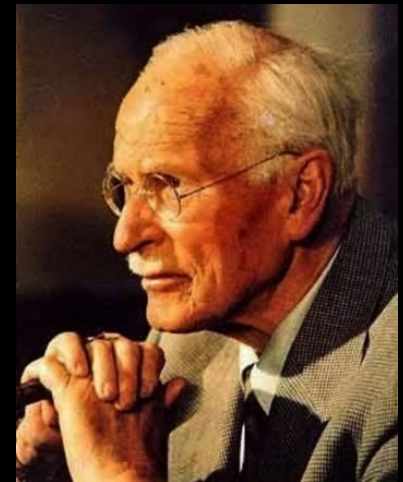
Native Influence on Psychology Theory

- Carl Jung theory of collective unconsciousness
- Maslow's hierarchy of needs
- Erickson stages of psychosocial development

Carl Jung

In one of the last letters he wrote a few months before his death in June 1961, Jung said, **“We are sorely in need of a truth or a self-understanding similar to that...which I have found still living with the Taos Pueblos....”**

This extraordinary statement made at the end of his life came *thirty-six years* after his encounter with “Mountain Lake,” as Jung called him. (Mountain Lake’s given name was Antonio Mirabal.) And, that encounter was the only direct connection Carl Jung ever had with a Native American. It lasted less than 24 hours and so impacted him that he devoted a section of his autobiography to this engagement.



Through this single event Jung emotionally was forced to reassess his thinking as to which group was “primitive” and which group was connected to spirit. That encounter with Mirabal also served as an underground psychic stream in his unconscious that over the decades eroded some of his fixed Western views. This ultimately opened him to engagement with another psychic domain more characterized by quantum physics than it was by classical physics, and, according to Vine Deloria, one that is compatible with the Sioux cosmological view.



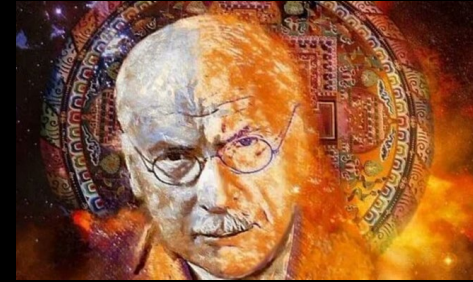
Jung was thrust into the unconscious by this exchange and that he was deeply penetrated (“stabbed”, in his words) by this encounter with Mountain Lake. This was no mere intellectual encounter. He clearly felt himself in the presence of something numinous. It was a profound emotional and psychological confrontation for Jung.



It is important to realize that at the time of Jung's encounter at **Taos Pueblo**, he held a linear and hierarchical concept of time, history, and culture. He also held to a layered and hierarchical view of the evolution of the psyche. As we shall see, after 1932 he intuited that the psyche indeed had parameters that went far beyond linear boundaries and embraced more than one kind of reality.



This passage is verbatim from Jung's autobiography, *Memories Dreams Reflections*. *The emphases are mine to highlight the emotional and deep psychological and spiritual penetration that this experience had on Jung:*



...I asked him why he thought the whites were all mad.

“They say that they think with their heads,” he replied.

“Why of course. What do you think with?” I asked him in surprise.

“We think here,” he said, indicating his heart.

I **fell** into a long meditation. **For the first time in my life**, so it seemed to me, someone had drawn for me a picture of the real white man. It was as though **until now** I had seen nothing but sentimental, prettified color prints. **This Indian had struck** our vulnerable spot, **unveiled a truth** to which we are blind. **I felt rising within me** like a shapeless mist something unknown and yet deeply familiar.

Maslow

Ryan Heavy Head (also known as Ryan FirstDiver) and the late Narcisse Blood, members of the Blackfoot Nation, received a grant from the Canadian Government's Social Sciences and Humanities Research Council to research Blackfoot influences on Maslow. Their lectures summarize their findings and are stored in the Blackfoot Digital Library. Dr. Cindy Blackstock — a member of the Gitksan First Nation tribe, a professor at McGill, and Executive Director of the First Nations Child and Family Caring Society — has conducted similar research.



Heavy Head, R., & Blood, N. (2007). "Naamitapiikooan" missed place: Blackfoot influences on Abraham Maslow. [Lecture conducted at University of Montana, Missoula, MT.] Retrieved from [http://blackfootdigitallibrary.com/en/asset/blackfoot influence abraham maslow%2C presented narcisse blood and ryan heavy head university mo](http://blackfootdigitallibrary.com/en/asset/blackfoot%20influence%20abraham%20maslow%20presented%20narcisse%20blood%20and%20ryan%20heavy%20head%20university%20of%20montana)

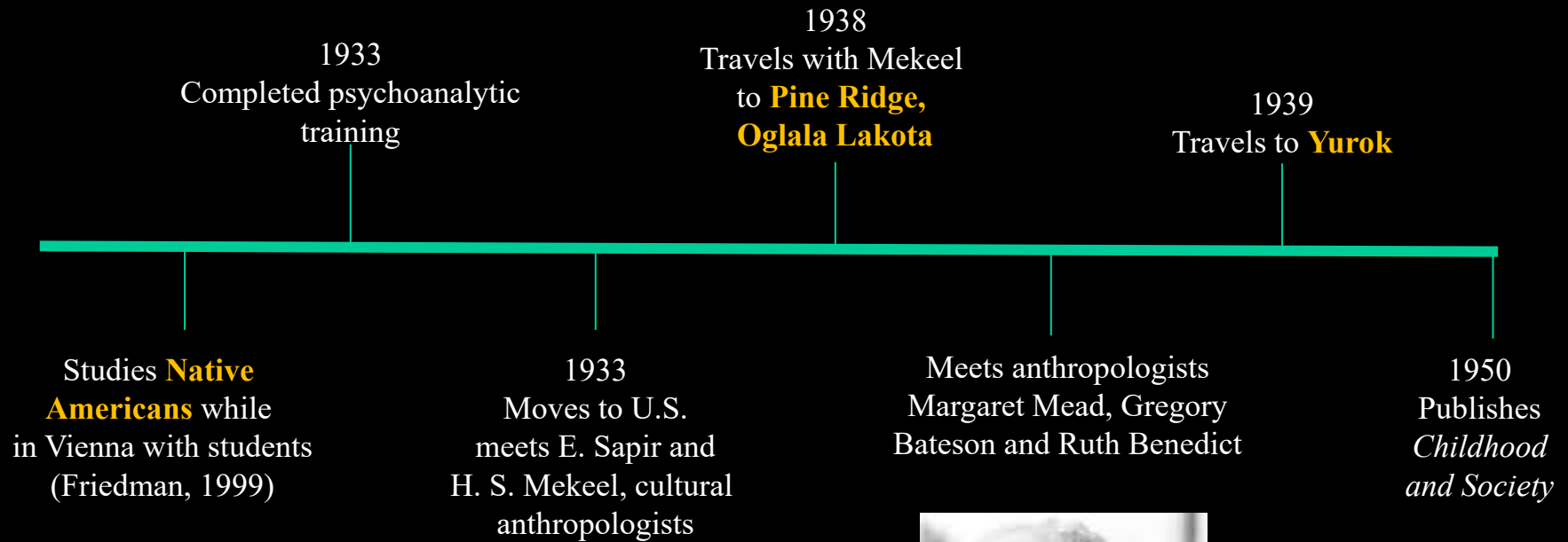
[Maslow]... intended to test the universality of his theory that social hierarchies are maintained by dominance of some people over others. However, he did not see the quest for dominance in Blackfoot society. **Instead, he discovered astounding levels of cooperation, minimal inequality, restorative justice, full bellies, and high levels of life satisfaction. He estimated that “80–90% of the Blackfoot tribe had a quality of self-esteem that was only found in 5–10% of his own population”**



Maslow then wondered whether the answer to producing high self-actualization might lie in child-rearing. He found that children were raised with great permissiveness and treated as equal members of Siksika society, in contrast to a strict, disciplinary approach found in his own culture. Despite having great freedom, Siksika children listened to their elders and served the community from a young age .

According to Ryan Heavy Head, **witnessing the qualities of self-actualization among the Blackfoot and diving into their practices led Maslow to deeper research into the journey to self-actualization, and the eventual publishing of his famous Hierarchy of Needs concept in his 1943 paper.**

Erikson's developmental timeline:



Mekeel was aware that as a youngster, Erikson had read the immensely popular novels by the German writer Karl May about Plains Tribes. Erikson's response was, "When I realized that Sioux is the name which we [in Germany] pronounced 'Seeux' and which for us was *the American Indian*, I could not resist." (Friedman, 1999, pp. 131-132)

"Erikson found himself deeply impressed by traditional Sioux tribal child-rearing practices... In Erikson's estimation, the Sioux had a deeply integrated culture in which children felt a sense of wholeness and contentment. Their approach contrasted starkly with childhood training in modern Western culture." (Friedman, 1999, p. 132)

"He notes that the Sioux actively encourage their children to be independent. Only when 'strong in body and sure in self' is the Indian child subjected to the inevitable social forces and pressures any society brings to bear on the young."

...[compared to White American children] "Only after a first condition of orderliness and compliance is established in our children do we urge upon them the least ethic of individual assertion." (Coles, 1970, p. 39)



“Erikson's study of Native American tribes encouraged a lifelong interest in comparative and historically grounded cultural studies. In 1939, he travelled to the Klamath river in Requa, California with the anthropologist A. L. Kroeber to study the salmon-fishing Yurok tribe” (Friedman, 1999).

“Through his observations of these Native American tribes, Erikson became aware of the influence that culture and external events have on behaviour. As a result, he began to place more emphasis on these factors in the development of his theories” (Friedman, 1999).



“He extended his early work on the cultural uniqueness of the Yurok and the Sioux into his psycho-historical studies...He then took up his friend Margaret Mead’s admonition that his life-stage view was too ‘closed’ a system, that he had to open its edges to permit historical variation.”

Hoare, C. (2001). *Erikson on Development in Adulthood: New Insights from Unpublished Papers*. Cary, US: Oxford University Press.

His 1934 article, “Observations on the Yurok: Childhood and World Image,” shows Erikson thinking on a different level than his earlier work. He had moved afield of education and childhood alone, now considering adult meanings and mature psychological content and rituals.



Hoare, C. (2001). *Erikson on Development in Adulthood: New Insights from Unpublished Papers*. Cary, US: Oxford University Press.

[Of Erickson and the Lakota] “Contrary to the ‘every-family-for-itself culture’ of white America with its various ‘prisons’ of single families, its ‘isolated places for childhood’ and its great divisions between childhood and adulthood, such care and incorporation into communal life made for a sense of oneness with the tribe and among natives of various ages.”

Hoare, C. (2001). *Erikson on Development in Adulthood: New Insights from Unpublished Papers*. Cary, US: Oxford University Press.

“Compared with what he saw in the harshness of compatriot Euro-Americans, in ‘our worries and our warfare with children in homes and nurseries’ and our tendencies to pronounce ‘cruel...verdicts of ‘constitutional inferiority’ on children, **the natives were astute in their knowledge and use of developmental readiness, confident in themselves, and generous in their love for the young.**”

Hoare, C. (2001). Erikson on Development in Adulthood: New Insights from Unpublished Papers. Cary, US: Oxford University Press.

“Amazed at the ‘defeatism’ of white Americans, such natives trusted their children to develop in step with the culture’s expectations for their competency and participation. Tribal adults were confident that their youth would naturally seek cooperation with the norms and activities of their society, thus there was no need to apply studied methods of subduing and domesticating children or routinizing them in clockwise precision.

To Erikson, tribal natives were adept at matching the child’s development of language, of locomotion, of exploration, of autonomy, and of readiness for skill development for such growth and for inclusion.”

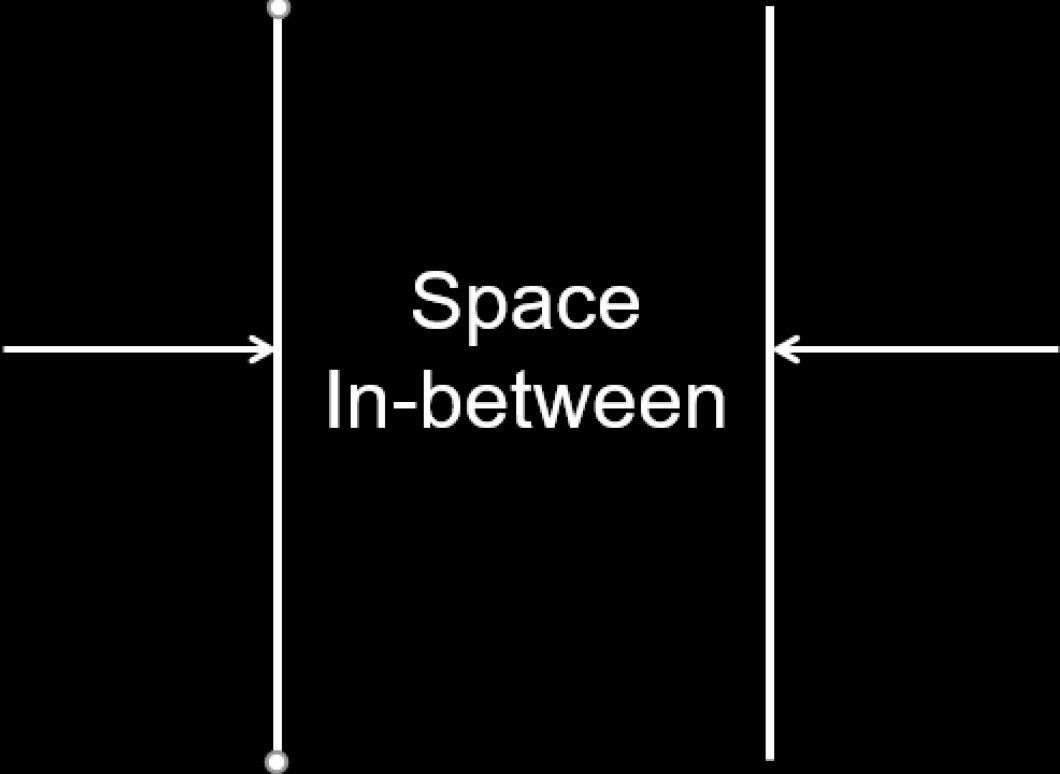
Native Influence on Psychology

These presentations are not just interesting facts of history in Native American influences on psychology. There is something subtle here that may have been overlooked . . . but is perhaps the most powerful take-away message:

*All of the studies presented, articles and books written, have been written in a uni-directional manner. **Where are the Native voices?** What is it about our science that we only have one side recorded?*

Influence of World View Perspectives

World Views
and the “Space In-between”



A Mvskoke medicine man said to me, “The *este hvtke* (White man) and the *este cate* (Red man) live in two totally different existences.”

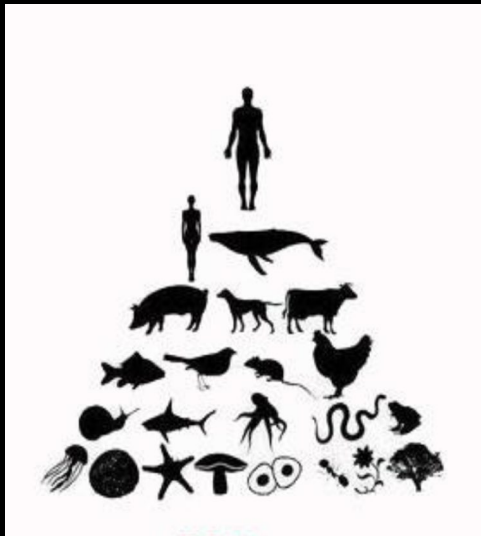


Worldview Matters

- In order to understand the worldview of a traditional tribal member, one must set aside their own worldview. Native clients may be unwilling to open up about much of their lives if this doesn't take place.
 - Spirituality is an example: “All the men in my life have all died...” (Lakota female)
 - “I can tell you about losing my mother...” (Pueblo female)
- Resilience is another example: Grandmother taking care of 11 grandchildren. In Lakota way, the goal in life is not happiness, but to live life well. Crazy Horse “Today is a good day to die.” Lakota Sun Dance and sweat lodge—focus on suffering as fostering resilience.

Indigenous Knowledge Preceded Western Thought and Science

- Western hierarchy of thought not sustainable
- World continuing to turn to Indigenous thought



From another worldview--imbalance:

"Where are your women?" The speaker is Attakullakulla, a Cherokee Chief renowned for his shrewd and effective diplomacy. He has come to negotiate a treaty with the whites.

Among his delegation are women 'as famous in war, as powerful in the council.'

Implicit in the Chief's question, 'Where are your women?' the Cherokee hear, 'Where is your balance?' 'What is your intent?' They see the balance is absent and are wary of the white man's motives. They intuit the mentality of destruction.



Indigenous Scientific Values



“For the present, the indigenous way of seeing things like traditional Indians is...incongruent with the linear world [of science]. The **linear mind looks for cause and effect**, and the **Indian mind seeks to comprehend relationships.**” (Fixico, 2003, p. 8) -Seminole-Creek tribes.

WAYS OF KNOWING

WESTERN

Hierarchical

Linear

Superior

Empirical

Assertive

Competitive

Ownership

Goal-oriented

INDIGENOUS

Shared

Holistic

Equal

Multi-sources

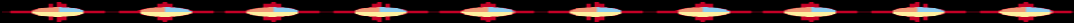
Wait to be invited

Cooperative

Part of the whole

Relationship-oriented

“We want to develop EBT’s [Evidence Based Treatments] for individuals of diverse ethnicities and cultures, not only within our country or continent but for diverse peoples of the world.” (Kazdin, 2008, p. 208).

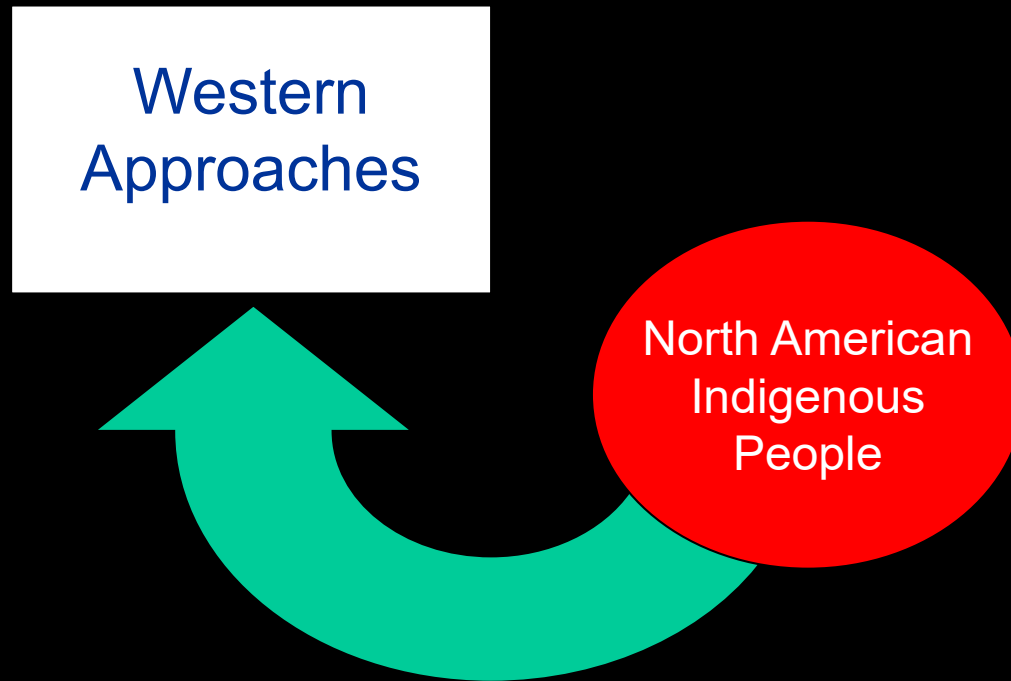


Three Major Implications to this Statement that Reflect Sense of Western Scientific Superiority:

1. “We” implies Western scientists;
2. “develop EBT’s ...” implies that non-served cultures have not developed effective practices; and,
3. implies that these countries and cultures have not been actively involved in addressing the psychological needs of their people over time.

Well-intentioned, yet extremely dangerous, as it relegates all other ways of knowing to an inferior status and ignores thousands of years by which ideas from other cultures and countries successfully and effectively engaged in indigenous, non-western healing practices.

DYNAMICS OF WESTERN APPROACHES AND INDIGENOUS PEOPLES



~TRADITIONAL KNOWLEDGE LARGELY IGNORED

Typical Indigenous Cultural Worldview Values

1. What is the relationship human beings have to the rest of the world (creation)?
 - Equal, shared power
2. What is our relationship to the land?
 - Learners, respectful, family
3. What is our basic activity in the world?
 - Being
4. What is our relationship to time?
 - Present-oriented
5. What is our basis for success?
 - Connection to tribe, community, family, nature
6. What is our source of motivation?
 - Our purpose to the tribe, community, and family
7. What are the characteristics of a healthy person?
 - Interdependent, knows how to act in relation to others, quiet, respectful

Native Voice, Native Perspective

Indigenous Psychology

- “Reclaim” assumes Native psychological brilliance already there
- De-colonizing and Reclaiming
- Reclaim place-based wisdom
- Indigenous psychology resonates with local cultures and local realities

Indigenous Psychology Defined

- Study and practice of well-being of Native peoples
- Well-being and ill-being of according to worldview, values, beliefs, and life-ways
- Context relates to each person, family, and tribe/nation and views Native people as as cultural beings
- Acknowledges and respects history, beliefs, traditions and spirituality of each tribe/nation

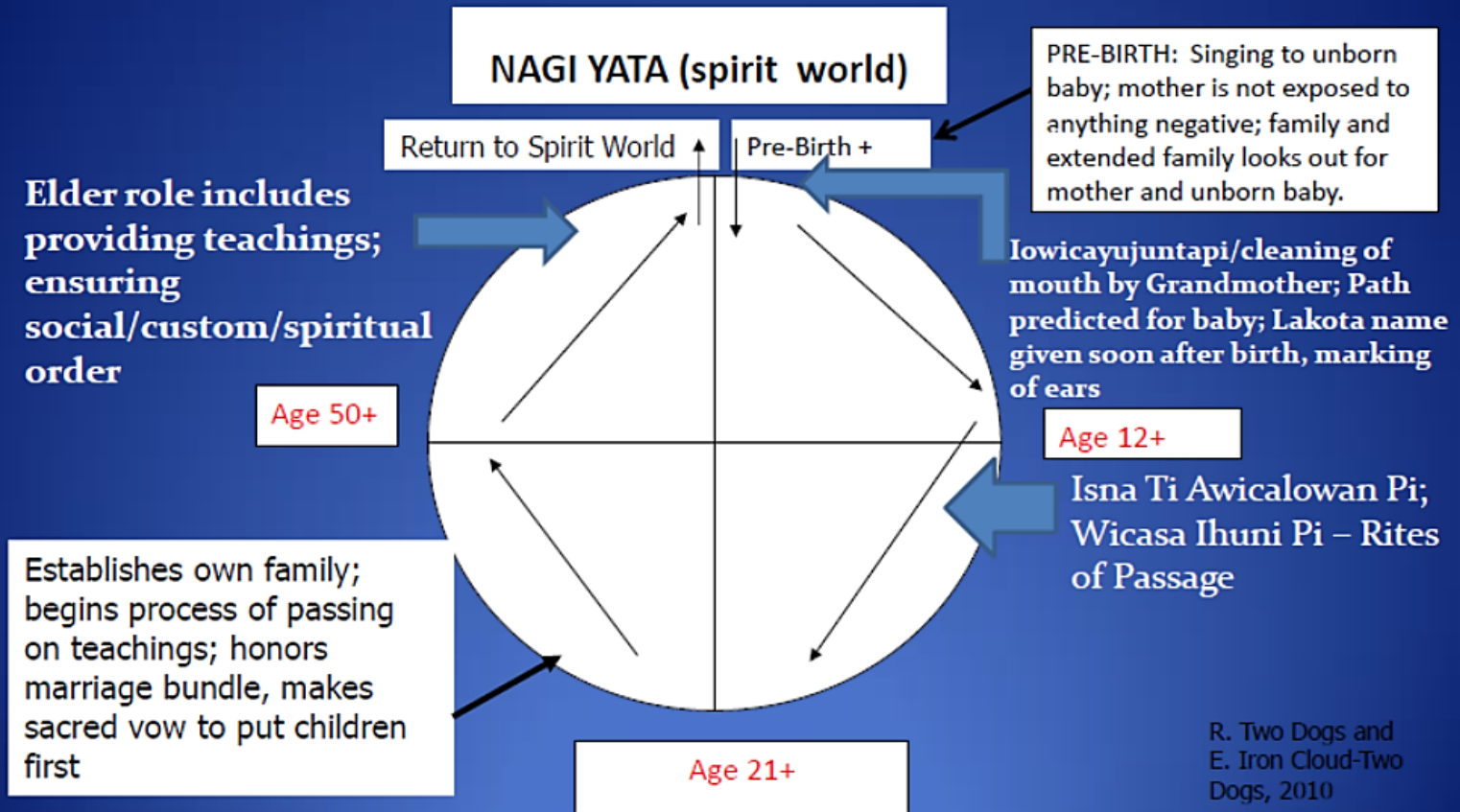
Indigenous Psychology (continued)

- Broadens psychological approach to healing by acknowledging spiritual realm, traditional healing, ceremony, and sacredness of place, person and life
- Uses theories and techniques developed within Western European science, but recognizes inherent racism and limitations of these approaches

“Time to advance social justice in psychology.”

Joseph P. Gone, PhD (*Aaniih*-Gros Ventre)
Clinical and Community Psychologist

Oinajin Topa/Four Stages of Life LAKOTA NATURAL WAY OF LIFE



R. Two Dogs and
E. Iron Cloud-Two
Dogs, 2010

WOTAKUYE (kinship) – STRONG FOUNDATION OF LAKOTA SOCIETY

Slide provided by
Ethleen Iron Cloud Two Dogs
Richard Two Dogs

Example of tribal value-based program:

Pine Ridge Lakota Tribe

**Lakota Oyate Wakanyeja Owicakiyapi
(Indian Child Welfare Program)**

**Woope Sakowin (Seven Spiritual / Natural
Laws) - Code of Ethics**

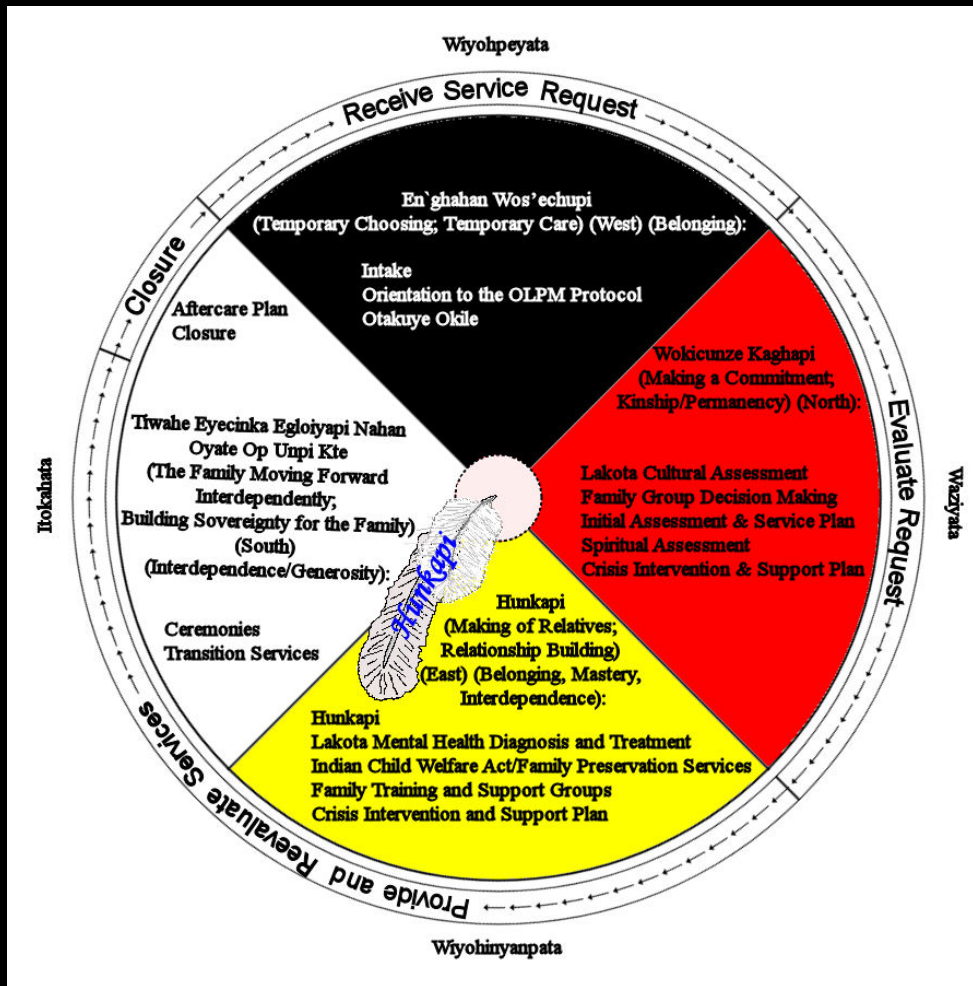
**Philosophy: Mitakuye Oyasin (All My
Relations)**



Seven Spiritual/Natural Laws

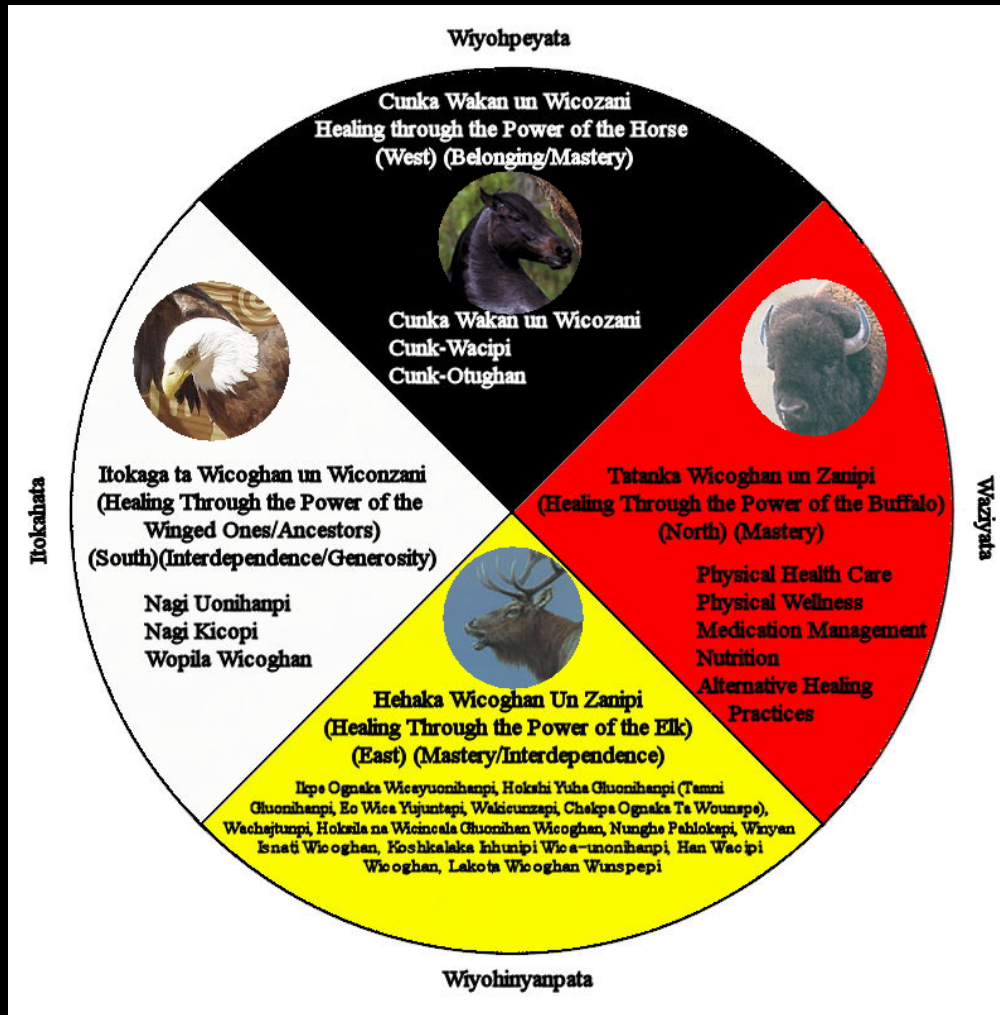
- Woose Tokahe (Law One): Wocekiye (Prayer)
- Woose Numpa (Law Two): Wowaunshila (Generosity)
- Woose Yamini (Law Three): Woksape (Wisdom)
- Woose Topa (Law Four): Wowacintunka (Fortitude)
- Woose Icizapan (Law Five): Wonagi Ksapi (Healthy Mind, Spirit)
- Woose Icisakpe (Law Six): Wacanteoganke (Keep People in Heart)
- Woose Icisakowin (Law Seven): Wauonihan (Respect and Honor)





Wakanyaja Otakuye Okile Pi – Search for Relatives/Kinship Model





Tiwahe Changleska Un Zapiti Kte-The Family Healing Circle



Culturally-Congruent Behavioral Health is first and foremost an attitude.

- To be truly culturally-congruent we must become familiar with Indigenous ways of knowing and being.
- We must disentangle ourselves from the existing dominant narratives and seek to understand from an Indigenous perspective.
- We need to examine our own relationship to space and time.



Culturally-Congruent Behavioral Health

- What kind of energy do we exhibit in the space we inhabit and in our relationships?
- We need to examine our relationship to power, examine whether we truly listen to the voices of our people.
- In all our counseling we must be reversing the effects of colonization.



Culturally-Congruent Behavioral Health

- Recognize that there is a huge disconnect between our training and what Native people need
- Be familiar with the space-in-between
- Do the work on yourself



“Native Psychological Brilliance” a new Mantra

Elouise Cobell (Blackfeet) who, with the Native American Rights Fund, sued the federal government and won after 14 years on behalf of more than 300,000 Natives over federal mismanagement of Indian property. After her death in 2011, this was found taped to her computer:

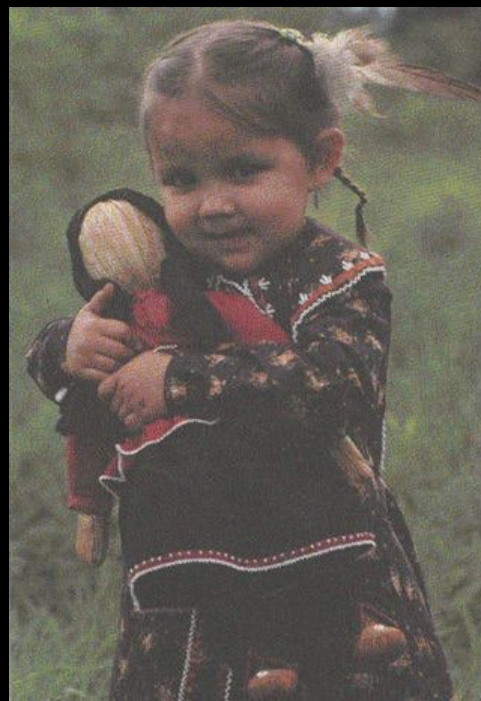
First, they ignore you,
Then they laugh at you,
Then they fight you,
Then you win.

Closing Thought about Reclaiming Native Psychological Brilliance

Assume Brilliance.



Mvto! (Thank you.)



Resources for Continued Learning

[Reclaiming Native Psychological Brilliance](#)

United South and Eastern Tribes, Inc. hosts this new Tribal Behavioral Health ECHO. Each session will be 1 hour in length and CE credit will be available for participants.

Date/Time: Every 4th Tuesday of the month, 11:00 AM - 12:00 PM PT

[Reclaiming Native Psychological Brilliance](#)

Indian Country Healing ECHO

Northwest Portland Area Indian Health Board

Virtual 6 sessions focused on Adverse Childhood Experiences (ACEs) and Violence Prevention from an Indigenous Lens for BH specialists from OR, WA, CA, or Idaho. **Attendance is extremely limited and we encourage you to register early.** CE will be provided and participants will be offered an \$1800 honorarium for their time upon completion of the program.

To learn more and register, please visit:

<https://www.surveymonkey.com/r/HealingECHO>

When: every Friday from 12-1:30pm PT, March 4th-April 8th (with an optional introductory session Feb 25th from 12-1pm PT)

To learn more about the program, please visit:

<https://www.indiancountryecho.org/program/healing-echo-program/>

TMAT ECHO: OASIS TTA 2 Monthly Echo Clinics-General and Tribal, please visit:

[UCLAISAP.Org Oasis-TTA Tribal-MAT-ECHO-Clinic](#)

OASIS-TTA



OASIS-TTA
Opioid and Stimulant Implementation Support
Training and Technical Assistance

CASE-BASED MAT ECHO CLINICS

- Two Monthly ECHO Clinics
 - General and Tribal
- Clinical Case Reviews
- Trauma Informed Approach

MONTHLY STATEWIDE WEB TRAININGS

- Treating SUD in Primary Care
- Managing Complex Clinical Needs
- Addressing Stimulants & Fentanyl

ON-DEMAND LEARNING EARN FREE CME/CE

- Fundamentals of MAT
- Buprenorphine Starts
- MAT in Special Populations

QUARTERLY TRIBAL PROVIDER TRAININGS

- Tribal Health Issues
- Culturally Informed Strategies
- Rural and Urban Settings

DIRECT MENTORSHIP & CONSULTATION

- Individualized Support from Expert Consultants
- One-on-One Mentorship by Phone or Video Conference

CALIFORNIA HUB AND SPOKE IMPLEMENTATION SUPPORT

- Learning Collaboratives
- Direct Technical Assistance
- Enhancing Access to Care
- Ensuring Sustainability

OASIS-TTA SERVICES ARE FREE
To register, request services, or learn more visit
www.uclaisap.org/oasis-tta

Save the Date: [March 31, 2022 Statewide Virtual Event](#)

SAVE THE DATE

CommUnity Connections

Bridging Best Practice and Cross-Cultural Care

These live virtual convenings are designed for all substance use disorder treatment and recovery providers across California. In each session, participants will explore the key components of delivering effective, culturally-informed services to American Indian and Alaska Native people in mainstream, Tribal, and Urban Indian specific settings.



Southern California

Thursday, March 31, 2022
9:00am-12:00pm PST

Northern California

Thursday, March 31, 2022
1:00pm-4:00pm PST

Registration info coming soon

Sponsored and Hosted By:

California Department of Health Care Services (CA DHCS), Opioid and Stimulant Implementation Support-Training and Technical Assistance (OASIS-TTS)-MAT Expansion Project, UCLA Integrated Substance Abuse Programs (UCLA-ISAP), Kauffman & Associates, LLC, and Pacific Southwest Addiction Technology Transfer Center (PSATTC), HHS Region 9

[William Prince - Lighthouse](#)