



Engaging Native People and Their Families in Healing through Relationships

BAY AREA AND SOUTHERN CALIFORNIA
DECEMBER 2, 2021

CAPITAL & NORTHERN CALIFORNIA
DECEMBER 6, 2021

Disclosures

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

Poll

Today's Presenter



JEFF KING

PROFESSOR, WESTERN
WASHINGTON UNIVERSITY

MUSCOGEE (CREEK) NATION OF
OKLAHOMA

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

1. Identify two tenets of Indigenous psychology.
2. Distinguish two ways that clinical training is disconnected with Native way of knowing.
3. Recall two attitudes that are effective in connecting with clients.
4. Explain one conceptual framework that is effective in bringing about optimal healing conditions for therapy.

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:



Introduction



HOLLY ECHO-HAWK, MSC.

KAUFFMAN &
ASSOCIATES INC.

Opening Ceremony



ARLENE BROWN
BISHOP PAIUTE
KAUFFMAN & ASSOCIATES inc.
DECEMBER 2, 2021



DARLENE FRANCO
(WUKCHUMNI YOKUTS FROM CENTRAL CALIFORNIA)
DIRECTOR OF WELLNESS SERVICES
FRESNO AMERICAN INDIAN HEALTH PROJECT
DECEMBER 6, 2021



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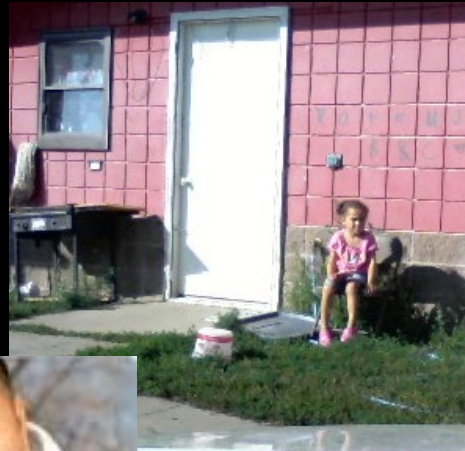
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DECEMBER 6, 2021

Acknowledge the Lummi and Nooksack
tribes upon whose land we exist



Introduction

- Clinical psychologist—worked for over 30 years in Indian Country
- Director, Native American Counseling, Denver – 13 years – tribes in CO, AZ, NM, WY, ID, SD
- Clinical psychologist at Taos-Picuris Health Center, Taos, NM – 2 years
- Psychology Professor at Western Washington University, Bellingham, WA –14 years
- Psychological evaluations of adult Native Americans who were sexually abused in boarding school
- Psychological evaluations and expert witness in child custody evaluations – including ICWA
- Forensic psychological evaluations: pre-sentencing and post-sentencing
- National and International involvement addressing cultural competency in behavioral health



My grandfather and grandmother



John Jacobs



Nancy Tea

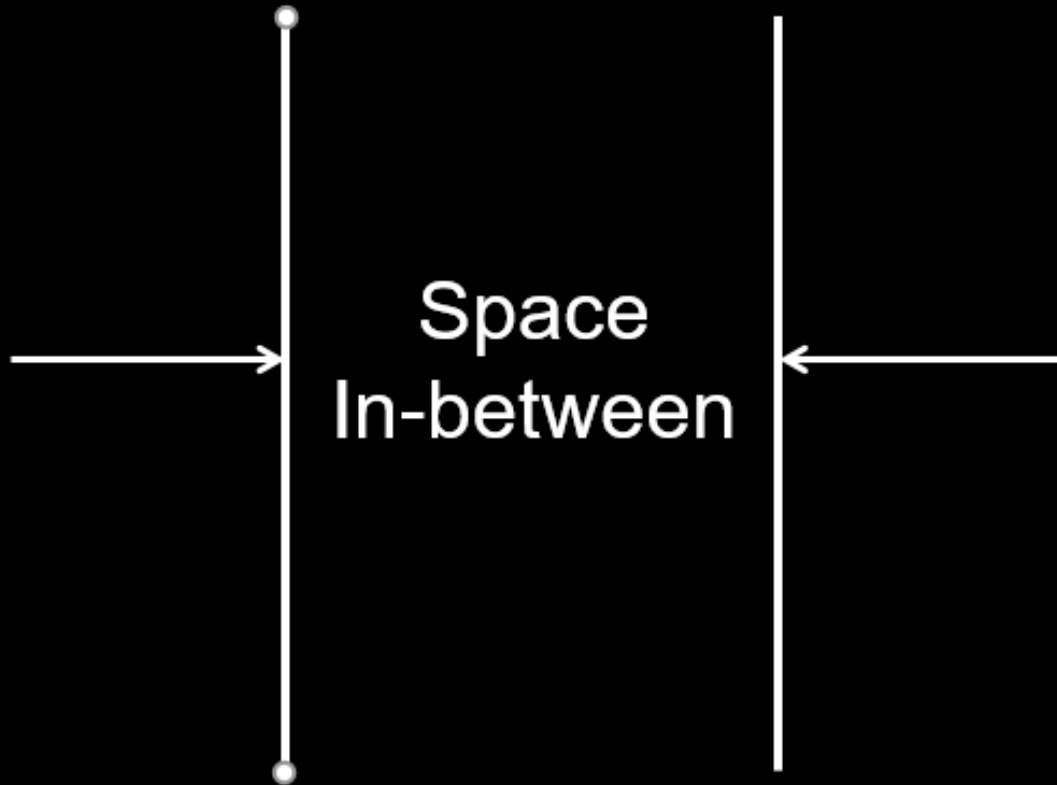




What to know:

- Worldview
- History
- Acculturation status
- Current Attitudes
 - Distrust
- Self as counselor

Space In-Between

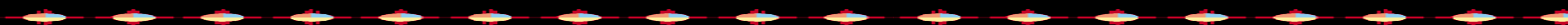


Seen

Understood

Accepted

Supported



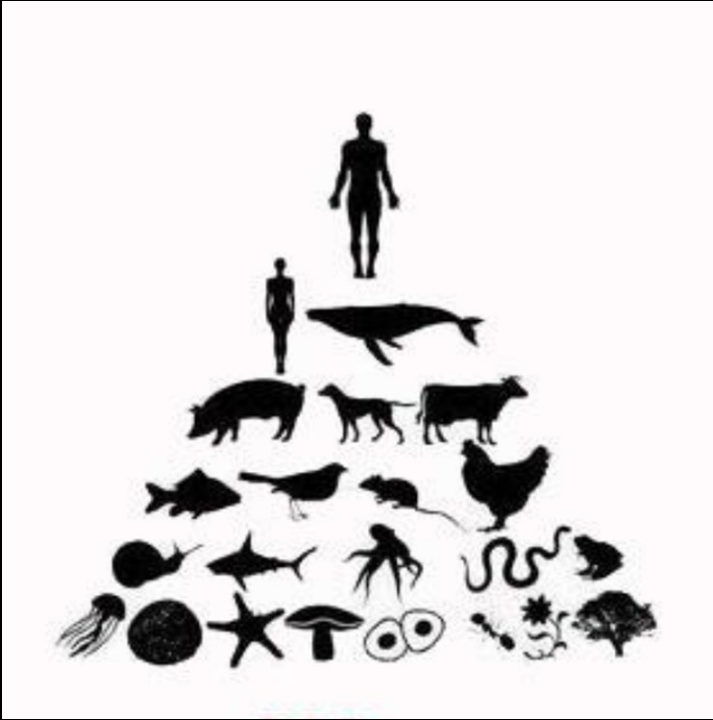
A Mvskoke medicine man said to me, “The *este hvtke* (White man) and the *este cate* (Red man) live in two totally different existences.”



Worldview

- 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.

Humans as superior to creation



Humans as equal to creation



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

Typical Indigenous Cultural Worldview- Values

What is the relationship human beings have to the rest of the world (creation)?

-Equal, shared power

What is our relationship to the land?

-Learners, respectful, family

What is our basic activity in the world?

-Being

What is our relationship to time?

-Present-oriented

What is our basis for success?

-Connection to tribe, community, family, nature

What is our source of motivation?

-Our purpose to the tribe, community, and family

What are the characteristics of a healthy person?

-Interdependent, knows how to act in relation to others, quiet, respectful

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.

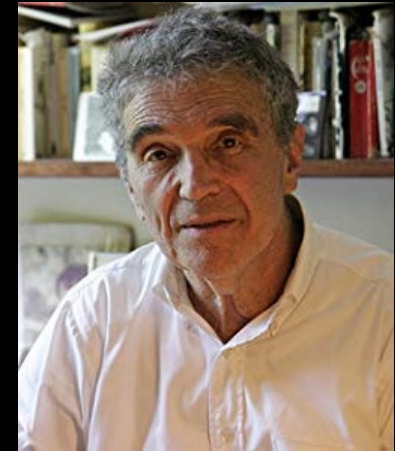
Among his delegation are women 'as famous in war, as powerful in the council.'

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.



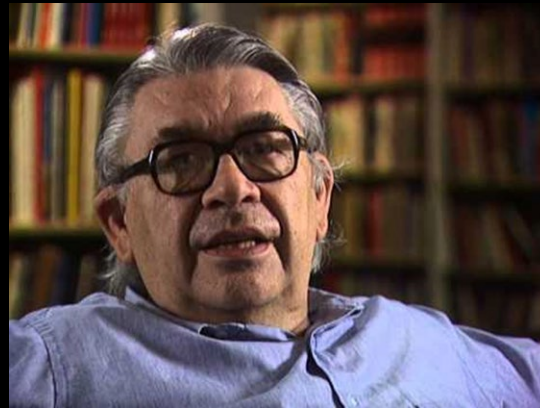
“The Spiritual Life of Children”

Robert Coles, M.D., in his book, “The Spiritual Life of Children” tells of his meeting a young American Indian (Hopi) girl who explained why he wasn’t getting much response from the tribe to his research work. “My grandmother says they [you] live to conquer the sky, and we live to pray to it, and you can’t explain yourself to people who conquer – just pray for them, too.” (Coles, 1992, pp. 25-26).



When the late Vine Deloria, Jr., a respected American Indian scholar, was asked during an interview about the fundamental difference between the Western and indigenous ways of knowing, he replied: "I think the primary difference is that Indians experience and relate to a living universe, whereas Western people--especially scientists--reduce all things, living or not, to objects."

(Deloria, 2000) Lakota



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.

Western Science Native Science

Observation. Observation in western science is mainly mathematically based. Observation is most often connected with predictive testing.

Experimentation. Observation is complemented by experimentation, which is the "the fast-forwarding" of nature's processes. It is the curiosity seeking aspect of science. "Let us see what will happen if we do such and such if we combine "A" with "X".

Research. Disciplined and organized activity to discover, understand and share marks science as a social system.

Technology. Technology encompasses the equipment and tools of Western science as well as its embodiment. It serves the role of being the gateway to new knowledge, but it also mediates the relationship between humans and nature.

Measurement. Western Science relies mainly on measurement as a basis for confirmation of new knowledge. If something is not subject to measurement, it is not considered scientific.

Observation. The Native scientific approach to seeking knowledge is done through long term observation of the total web of relational networks with the intent of maintaining balance and harmony.

Lived Experience. The day-to-day experiences of the individual and collective which may be based on knowledge gained through all of the above.

Search. The Native view is that all of the universe speaks to us in many ways including through patterns of relationships. We search out these messages for wisdom of how to live well in this world.

Relationship. Knowledge can come from "All My Relations"- that is from meaningful connections with all domains of nature.

Dreams and Visions. Dream reality is part of the overall reality and lived experience. Knowledge can come from dreams and/or visions in that are just as –or more valid than our regular conscious reality.

Story, song, and ceremony. Story, song, and ceremony are manifestations of regular patterns in the flux, which are used for knowledge, renewal, and preservation of meaning and culture.

Western European Approaches

“Research ‘through imperial eyes’ describes an approach that assumes Western ideas about the most fundamental things are the only ideas possible to hold, certainly the only rational ideas, and the only ideas which can make sense of the world, of reality, of social life and of human beings. It is an approach to indigenous peoples which still conveys a sense of innate superiority and an overabundance of desire to bring progress into the lives of indigenous people—spiritually, intellectually, socially and economically.”

~*Linda Tuhiwai Smith (Ngati Awa/Ngati Porou)*



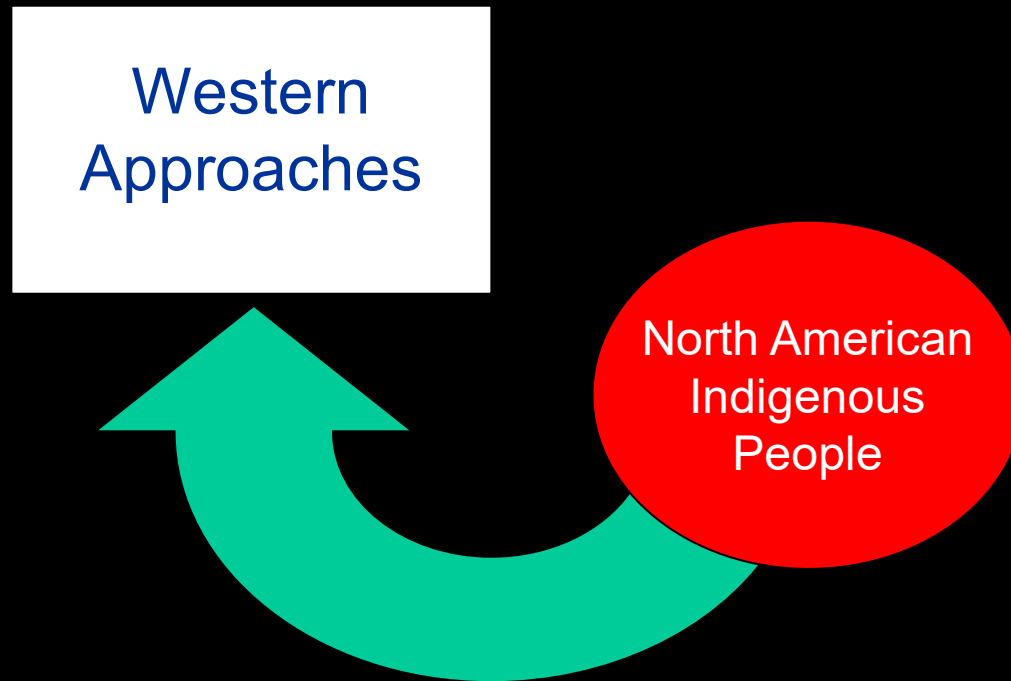
Western European Approaches

It is [an approach] which is imbued with an ‘attitude’ and a ‘spirit’ [or energy] which assumes a certain ownership of the entire world, and which has established systems and forms of governance which embed that attitude in institutional practices. These practices determine what counts as legitimate research and who count as legitimate researchers. They tell us whether our research is “valid.”

~Linda Tuhiwai Smith (Ngati Awa/Ngati Porou)

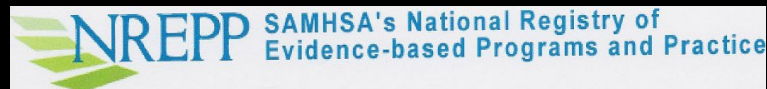


DYNAMICS OF WESTERN APPROACHES AND INDIGENOUS PEOPLES



~TRADITIONAL KNOWLEDGE LARGELY IGNORED

NREPP conference in Santa Fe, NM— with Tribal Behavioral Health centers around the Southwest



Submission Checklist

Before an intervention is submitted during the open submission period, each item on this checklist should be fully considered.

- My intervention has been evaluated in at least one quasi-experimental or experimental study that resulted in
 - at least one positive behavioral outcome in mental health, mental disorders, substance abuse, or substance use disorders ($p \leq .05$);
 - an article published in a peer-reviewed journal or other professional publication OR a comprehensive evaluation report.
- The following areas have been considered for the above study or studies:
 - measures have documented psychometrics on reliability and validity;
 - intervention fidelity has been ensured and documented adequately for the needs of my intervention;
 - methods for addressing missing data and attrition were sufficiently sophisticated for the needs of my data;
 - potential confounding variables were fully explored, identified, and addressed;
 - statistical analyses were sufficiently sophisticated for the needs of my data.
- An implementation manual has been developed for use outside of the research setting.
- I have considered and developed a plan for addressing requests for training, including
 - identifying appropriate trainers;
 - if appropriate, developing a comprehensive training curriculum.
- I have considered and developed a plan for addressing the support needs of new implementation sites, including
 - designating appropriate individuals to respond to implementer requests for materials and questions throughout the implementation process;
 - if appropriate, creating a comprehensive technical assistance, coaching, or consultation system, with fees clearly defined.
- I have considered and developed a plan for ensuring that new sites will be able to
 - implement my intervention with fidelity;
 - monitor outcomes.
- My intervention does not qualify for automatic exclusion, as defined by the current *Federal Register* notice.
- I have seen the Principal Form and do not anticipate any issues with completing and submitting this form if my intervention is accepted.

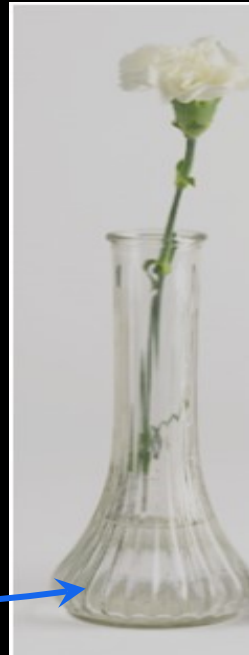
Participant responses:

- Concern about measuring Native programs in a “Western” scientific framework
- Need for cultural sensitivity towards the approaches and traditions of Indian Country, which are not scientifically measured.
- Formal evaluation is in conflict with cultural traditions, and it feels like judgment
- Healing and traditional methods are seen as incompatible with “Western” scientific methods, and it is inappropriate to test them in that way.
- For Native cultures and their ecological programs, outcomes are not seen as discrete, rather they are interconnected as a holistic continuum.
- Discrete IOM categories (Universal, Selected and Indicated) don’t necessarily apply in Indian Country since there may be a large overlap due to a high incidence rate for items like alcoholism. Need more local evaluators, or evaluators who can take adequate time to familiarize themselves with the community before embarking on evaluation. Concern over the compatibility of NREPP with Native programs How can you reconcile the evidence-based process of NREPP with the historical wisdom of the community? Trust is a two-way street; if Native populations are being urged to consider “Western” scientific standards of research, then NREPP should be more open to qualitative research exploring the native oral traditions.



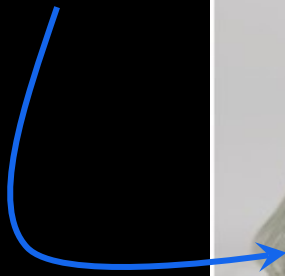
Western and Native American Approaches

Western approach



Western
Worldview

Techniques,
strategies,
theories



Western theories, etc.,
in order to be useful and
not colonizing, need to be
anchored in their own
worldview—not a
Western one.

Native American



Indigenous
worldview



Culturally-congruent research 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.



Consider

- 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.



The power of story:

Pueblo elder told me this...

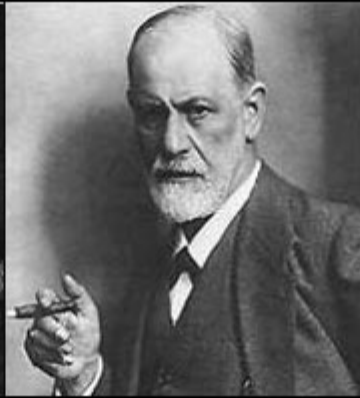
- When the elders get together to make decisions
- Will start out with the story of how they came to be as a people
- "My grandmother told it to me this way..."
- "My grandfather told me the story this way..."
- The stories would line up...
- Not only that, but they contained the meaning within the story
- **The story** has held the tribe together and preserved the meaning of who they are as a people
- In order to preserve the meaning, you have to live in relationship with your community, you have to participate in the deer dance, have the koshares make fun of you, participate in "the doings" or you would not experience the meaning of the story.
- You must show up...each one showing up for the other has preserved the culture for hundreds of years.



Wilhelm Wundt -
father of
psychology



William James -
father of
American
psychology



Sigmund Freud



Carl Jung



Ivan Pavlov



Abraham
Maslow



Carl Rogers



B. F. Skinner

**“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).**



There are three major implications to this statement that reflect this 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.

This is all 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.



Carlisle Indian
boarding school

Tuskegee men
in syphilis study



What happened in the “space-in-between?”

Clearly, this has created an imbalance of power:

- disrupts authentic communication
- creates a superior-inferior dynamic
- damages the well-being of the “inferior”
- bolsters the status of the “superior”
- creates distrust
- subtly undermines the status of the “inferior” culture
- effects colonization (unawares)



More examples:

WHITE

NATIVE

Communication

Direct/Assertive

Indirect/wait for invitation

Punctuality

Time-oriented

Event-oriented

Eye contact

Look in eyes

Avoid direct eye-contact

Affect

Expressive

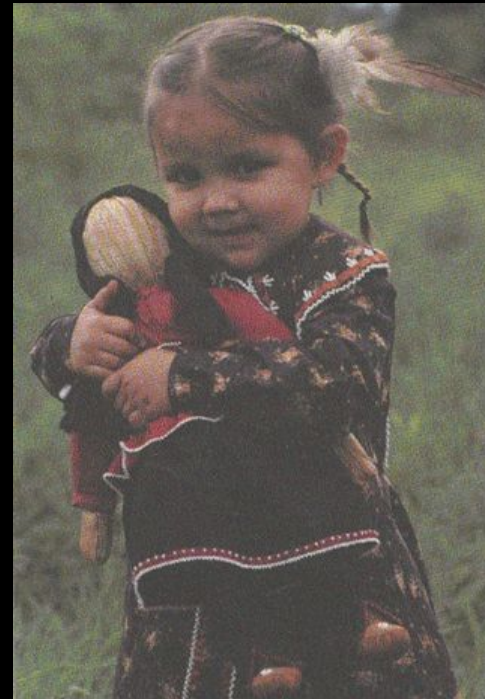
Stoic

Engaging Native people and their families in healing through relationships

Conclusion

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

Mvto! (Thank you.)



Concluding Thoughts

Resources for Continued Learning

- [SAMHSA's 2021 Behavioral Health Equity Report](#)
- [Impact of Unresolved Trauma on American Indian Health Equity](#), Dr. Donald Warne, MD, MPH (Oglala Lakota). February 2021.
- [Improving Cultural Competency for Behavioral Health Professionals](#)- Self paced course
- Eduardo Duran, *Healing the Soul Wound*

Additional Resources

- Duran, E. (2006). *Healing the soul wound: Counseling with American Indians and other native peoples*. Teachers College Press: New York, NY.
- Gone, J. P. (2010). Psychotherapy and Traditional Healing for American Indians: Exploring the Prospects for Therapeutic Integration, *The Counseling Psychologist*, 38(2) 166– 235.
- King, J. (2012). A Critique of Western Psychology from an American Indian psychologist. In, *Native American Culture and the Western Psyche: A Bridge Between*, *Spring Journal*, 87,37-59.
- King, J. (2009). Psychotherapy within an American Indian Perspective. In, M. Gallardo, & B. McNeill (Eds.), *Intersections of Multiple Identities: A Casebook of Evidence-Based Practices with Diverse Populations*. Mahwah, NJ: Lawrence Erlbaum Associates, Inc.
- Morse, G. S., McIntyre, J. G. & King, J. (2016). Positive Psychology in American Indians. In,
- Chang, Downey, Hirsch, & Lin, (Eds.), *Positive psychology in racial and ethnic minority groups: Theory, research, assessment, and practice* (pp. 195-213). Washington, DC: American Psychological Association.
- O'Brien, S. J. C. (2008). Introduction. In, O'Brien, S. J. C. (Ed.), *Religion and healing in Native America: Pathways for renewal*. Westport, CT: Praeger.

These two journal editions are full of good articles dedicated to Native American behavioral health:

- Native American Culture and the Western Psyche: A Bridge Between, *Spring Journal*, 87
- The Counseling Psychologist, 40

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

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