

Welcome
to
**Reclaiming Native
Psychological Brilliance
Behavioral Health ECHO
Series**

*While we are Gathering . . . enjoy this Native
music video which we will start at 5 minutes
before the hour.*



Warrior – Raye Zaragoza

*"Warrior" by Raye Zaragoza. Listen to the album 'Woman In Color' here:
<http://film.to/womanincolor.oyd> and the 'Gather' Original Soundtrack here:
<http://film.to/gatherost.oyd>*

Footage from the documentary film 'Gather' OUT NOW - <https://gather.film/>

Shot by Matthew Freiheit

Edited by Sanjay Rawal





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**RECLAIMING
NATIVE
PSYCHOLOGICAL
BRILLIANCE**



Audience Participation Tips

- We are building a community! Please introduce yourself in the Chat (select Everyone) and let your fellow participants know your name, Tribal Nation affiliation if applicable, job title, and organization.
- Everyone will be muted until the Participant Reflections portion of the hour. During that segment, use the Raise my Hand icon on zoom, and the host will unmute you to offer your reflection.
- You will receive a link to the recording and presentation by the end of the week.



Disclosures

This activity is jointly provided by United South and Eastern Tribes and Cardea Services

Cardea Services is approved as a provider of nursing continuing professional development by the Montana Nurses Association, an accredited approver with distinction by the American Nurses Credentialing Center's Commission on Accreditation.

This activity has been planned and implemented in accordance with the accreditation requirements and policies of the California Medical Association (CMA) through the joint providership of Cardea and **United South and Eastern Tribes**. Cardea is accredited by the CMA to provide continuing medical education for physicians.

Cardea designates this live web-based training for a maximum of **1 AMA PRA Category 1 Credit(s)™**, Physicians should claim credit commensurate with the extent of their participation in the activity.



Disclosures

There are no relevant financial relationships with ineligible companies for those involved with the ability to control the content of this activity.

Continuing Education Information

COMPLETING THIS ACTIVITY

Upon successful completion of this activity 1 contact hour will be awarded

Successful completion of this continuing education activity includes the following:

- Attending the entire CE activity;
- **Completing the online evaluation;**
- Submitting an online CE request.

Your certificate will be sent via email. If you have any questions about this CE activity, contact Kaela Natale at knatale@cardeaservices.org or (215) 478-2774

Welcome to All My Relations

**"Mitakuye Oyasin"... We are all Related in
the Sioux Language.**



Bernice Youpee-Jordan, MPH
Citizen of the Fort Peck Sioux Nation
Public Health Program Manager
Tribal Health Program Support
United South and Eastern Tribes, Inc.

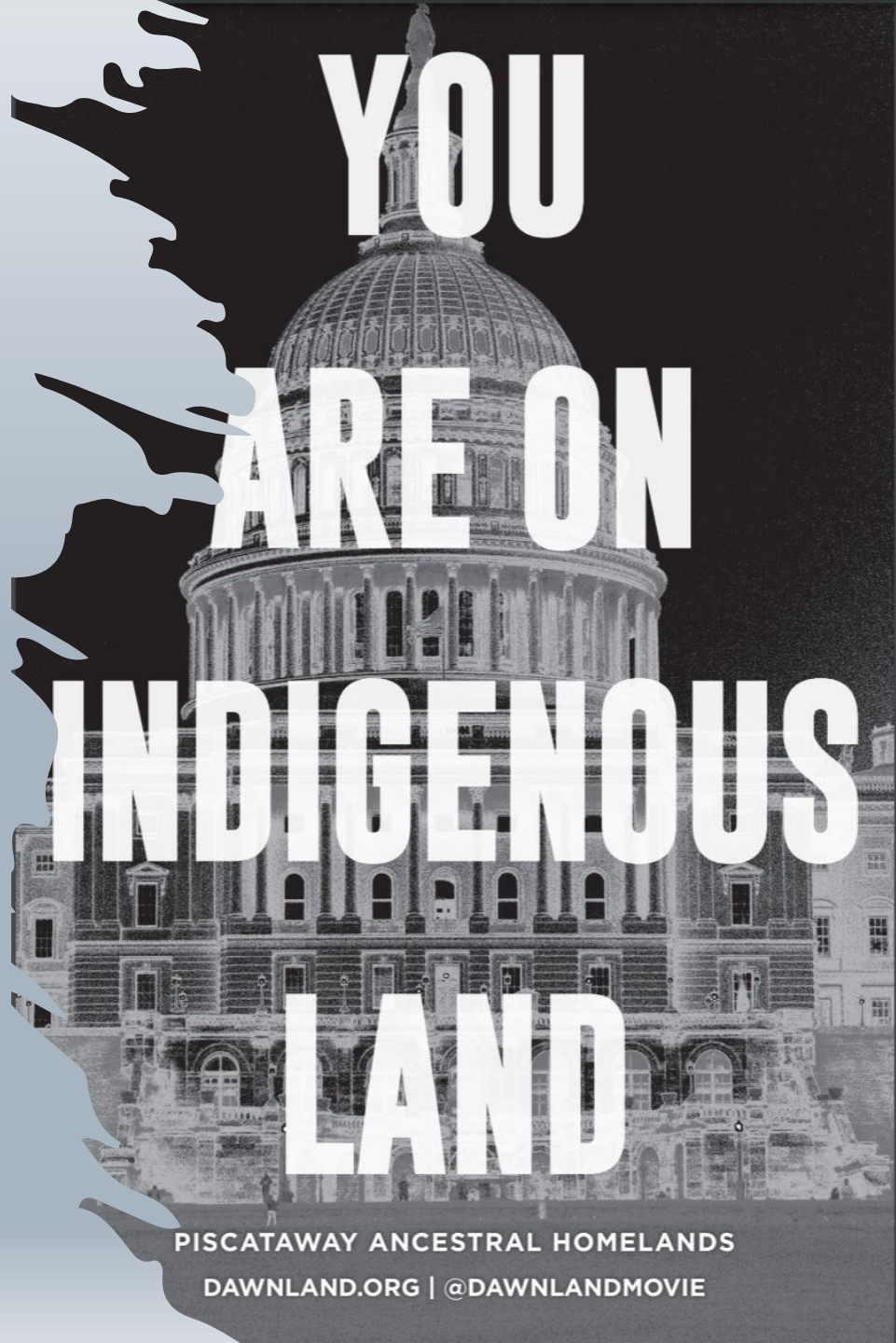


To learn and acknowledge what Tribal Nation land you and your organization are standing on, go to

<https://native-land.ca/>

or text your zip code or city to

(907) 312-5085.

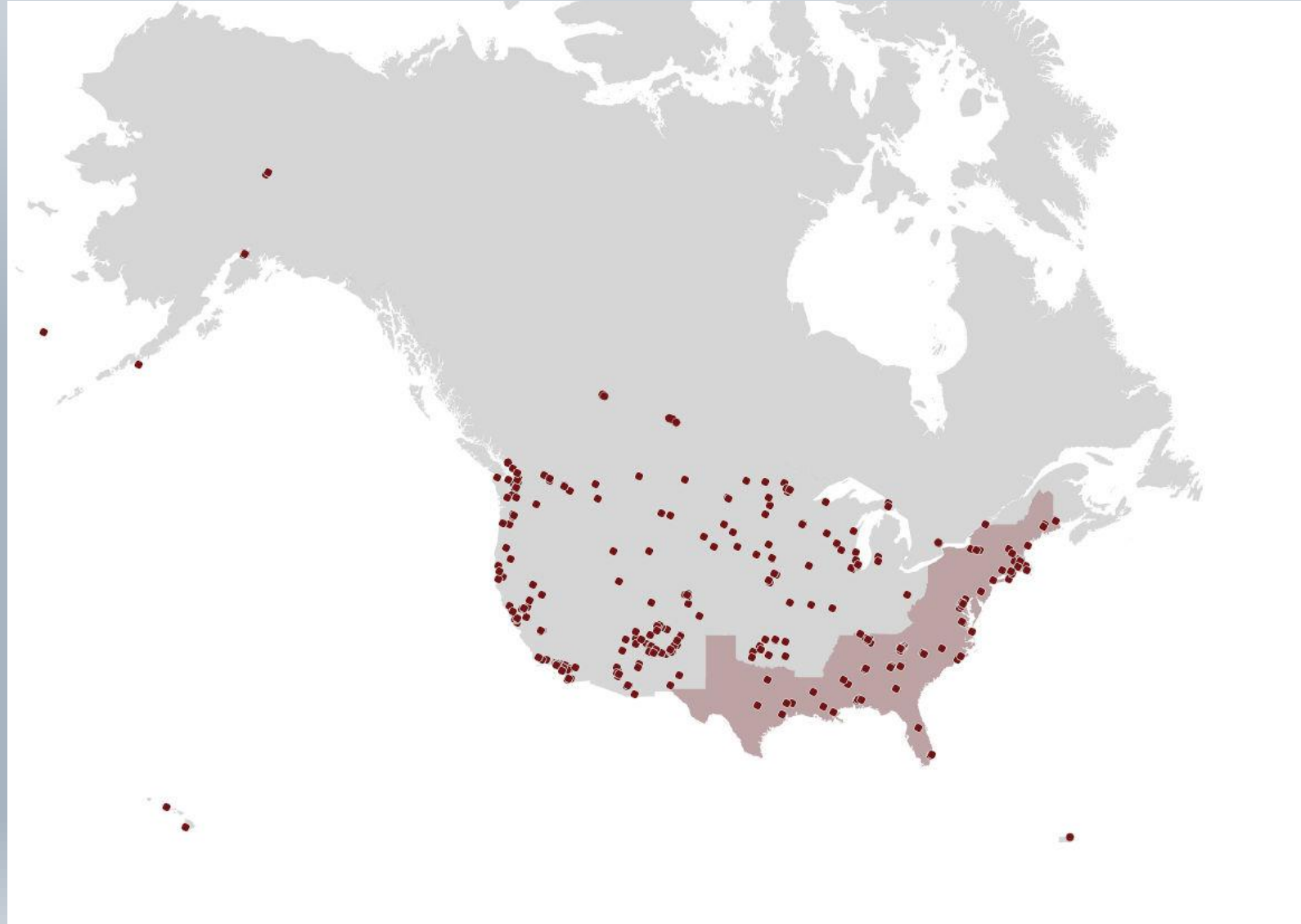


PISCATAWAY ANCESTRAL HOMELANDS

DAWNLAND.ORG | @DAWNLANDMOVIE

**We are reconnecting
our Indigenous
community!**

*Thank you for being a part of
reclaiming our collective stories.*





**RECLAIMING
NATIVE
PSYCHOLOGICAL
BRILLIANCE**



Our Past Sessions



Holly Echo-Hawk, MSc

January 2022 Session: Introduction to the Reclaiming series

February 2022 Session: Nurturing psychological brilliance and resilience in Native young adults

- Melvin Monette-Barajas, Turtle Mountain Band of Chippewa Indians
Indigenous Education
- Maloni Fox, Three Affiliated Tribes of the MHA Nation , Indigen(i)us

- Zoë Harris, Mashpee Wampanoag
- Johnny Buck, Wanapum/Yakama

Today's session will generate discussion about:

- Assumption of Native brilliance
- Native brilliance impact on broader world
- Native brilliance influence on psychology theorists
- Western science influence on BH training
- Need to de-colonize mental health and SUD treatment for Native people



Acknowledge the Lummi and Nooksack tribes upon whose land we exist



My grandfather and grandmother



John Jacobs



Nancy Tea



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 (Salish-Kootenai, Blackfoot, Crow, Gros Ventre, Cree, Lakota, Assiniboine, Nakota, Lakota)
- 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



**RECLAIMING
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Native Brilliance Historical Snapshot

- ❖ 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.**

The Iroquois had great understanding of how the bean, corn, and squash plants worked together to produce abundantly and to maintain a fertile soil.

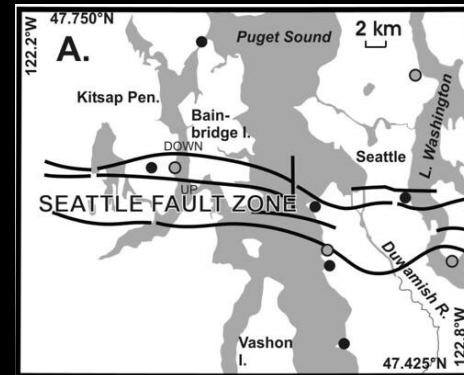


- ❖ [Observers]... described a tradition of tribes in the Puget Sound region of Washington state returning salmon bones to their streams, thinking it was superstition. Years later, when scientists learned about the practice, they discovered that, **“The carcass of one salmon infuses a creek with nitrogen 100 meters in both directions,”** Welch said.

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

- ❖ Federal fire-prevention policies had largely put a halt to the controlled burns carried out for centuries by Indigenous tribes. Scientists, fire experts, and even officials at the Forest Service, 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, Plains Miwok fire expert and professor at California State University.



- ❖ 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. "If you hadn't heard the stories, you would never pick it out," one scientist exclaimed.



- ❖ The deadly hantavirus outbreak in 1993 in the Four Corners region of the Southwestern United States provides another example of Native brilliance. That outbreak had perplexed scientists searching for the origin of the virus. **Their answer finally**

came from Navajo elders and *haatalli* (medicine people) who had predicted the outbreak based on weather patterns.

<https://nativecases.evergreen.edu/sites/nativecases.evergreen.edu/files/case-studies/Stumpff%20hantavirus.pdf>

- ❖ In the Southwest, projects are looking to plants and farming practices that Native Americans have long used as potential solutions to growing worries over future food supplies. At the same time, they are seeking to build energy resilience.

Learning from and incorporating Indigenous knowledge is important, believes Greg Barron-Gafford, a University of Arizona professor who studies the intersection of plant biology and environmental and human factors.

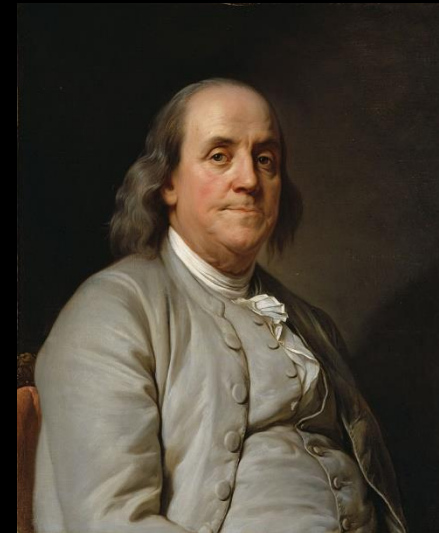


- ❖ The Iroquois Confederacy had a centuries' long democracy. This confederacy strongly influenced the US Constitution.

This is from a 1751 letter from **Benjamin Franklin** describing the need for the 13 colonies to form a “voluntary Union” similar to that of the Iroquois Confederacy:

“It would be a very strange thing, if six nations of ignorant savages should be capable of forming a scheme for such an Union and be able to execute it in such a manner, as that it has subsisted ages, and appears indissoluble; and yet that a like Union should be impracticable for ten or a dozen English colonies...”

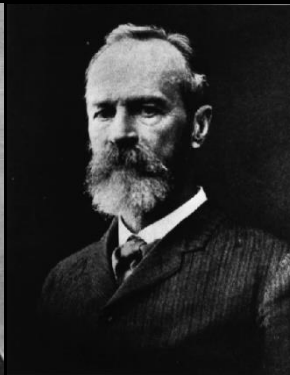
Daniel Inoue of Hawaii, chair of the Senate Select Committee on Indian Affairs, helped Congress pass a 1988 resolution formally acknowledging the influence of the Iroquois Confederacy on the U.S. Constitution.



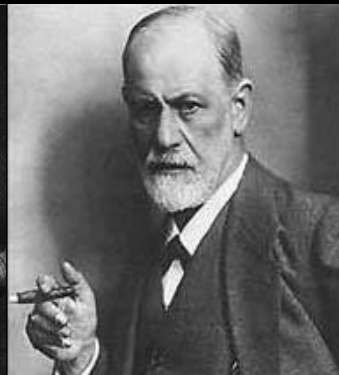
Native Influence on Current Psychological Theories
and Western Worldview Disconnect in Working with
Indigenous Clients



Wilhelm Wundt -
father of
psychology



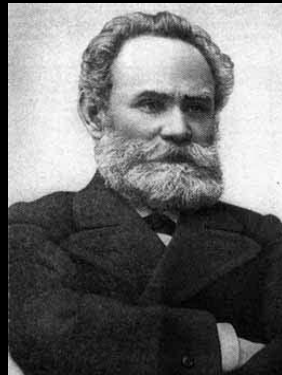
William James -
father of American
psychology



Sigmund Freud



Carl Jung



Ivan Pavlov



Abraham
Maslow



Carl Rogers



B. F. Skinner



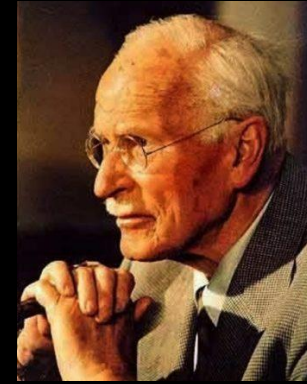
Erik Erikson

Major theorists in Psychology

Native influences on psychological theory

- Carl Jung theory of collective unconsciousness
- Maslow's hierarchy of needs
- Erikson 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.

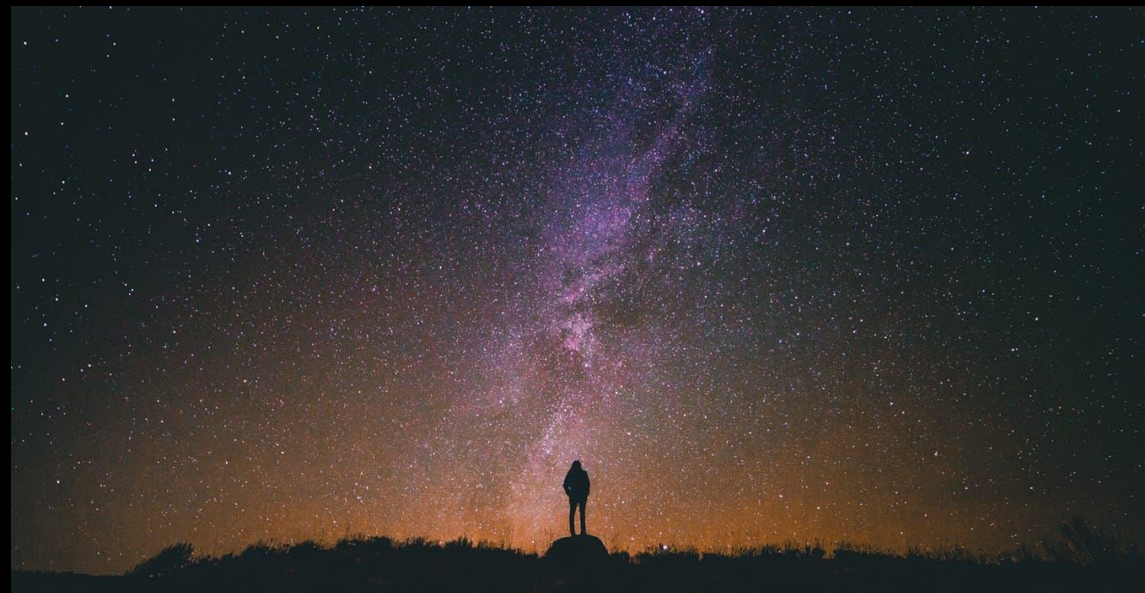
Through this single event Jung was emotionally forced to reassess his thinking as to which group was “primitive” and which group was connected to spirit. That encounter with Mirabal also served as an underground psychic stream in his unconscious that over the decades disrupted some of his fixed Western views.



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. **After 1932, he intuited that the psyche indeed had parameters that went far beyond linear boundaries and embraced more than one kind of reality.**



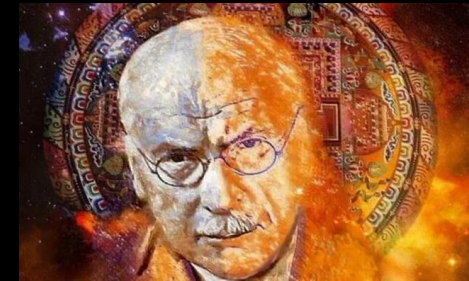
This passage is verbatim from Jung's autobiography, *Memories Dreams Reflections*. The emphases are to highlight the emotional and deep psychological and spiritual penetration that this experience had on Jung:

“...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.”

Abraham 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). "Naamitapiikoan" 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>

[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 .

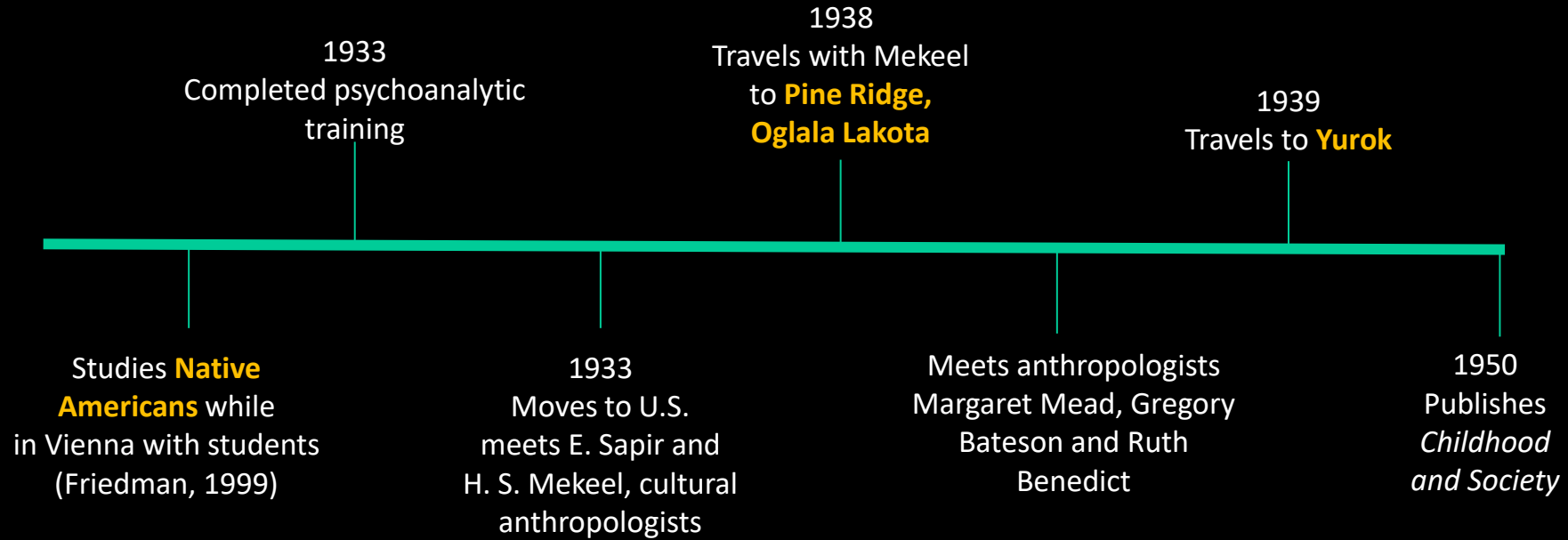
According to Ryan Heavy Head, witnessing the qualities of self-actualization among the Blackfoot and diving into their practices led Maslow to deeper research into the journey to self-actualization, and the eventual publishing of his famous Hierarchy of Needs concept in his 1943 paper.

It was a community whose members as a collective felt self-assured and confident, interacted altruistically, and discouraged internal competition. In this world, Abraham Maslow quickly learned that it was his assumptions, and the systems of thought and practice they derived from, that were truly deviant. **Returning home to Brooklyn, he immediately changed his entire research trajectory,** launching the very first investigation of “normal” human psychology. Culling from the memories of his Blackfoot experiences, and from other examples that he likened to them, Maslow began to render the models and ideas that would eventually transform Western social science.

Later in life, Maslow remarked that his experience at Blackfoot “shook me to my knees.”

Erik Erikson

Erikson's developmental timeline:





H. Scudder Mekeel

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)





Alfred Louis Kroeber

“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).



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)

“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.**”



Margaret Mead
Cultural anthropologist

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 Erikson 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.”

“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.**” (p. 54)



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.”

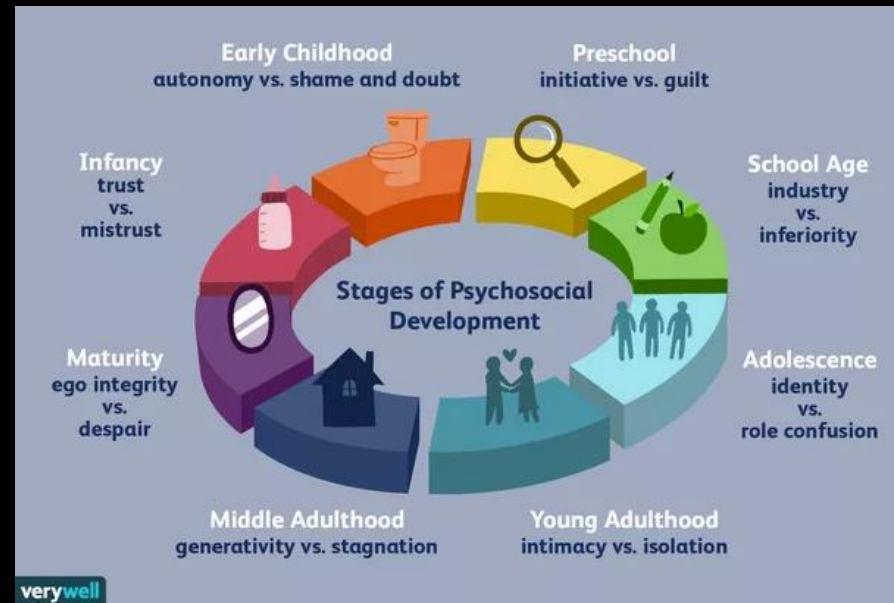


Hoare, C. (2001). Erikson on Development in Adulthood: New Insights from Unpublished Papers. Cary, US: Oxford University Press.

The value of studying other cultures was summarized rather succinctly by Erikson in an interview with Richard Evans:

“The interesting thing was that all the childhood problems which we had begun to take seriously on the basis of pathological developments in our own culture, the Indians talked about spontaneously and most seriously without any prodding. They referred to our stages as the decisive steps in the making of a good Sioux Indian or a good Yurok Indian...And ‘good’ meant whatever seemed ‘virtuous’ in a ‘strong’ man or woman in that culture. I think this contributed eventually to my imagery of basic human strengths.” (pg. 62; Erikson cited in Evans, 1964)

“So, it was actually on the basis of cross-cultural comparisons that Erikson felt confident in proposing his eight-stage theory of psychosocial development.”



Verywell / Joshua Seong

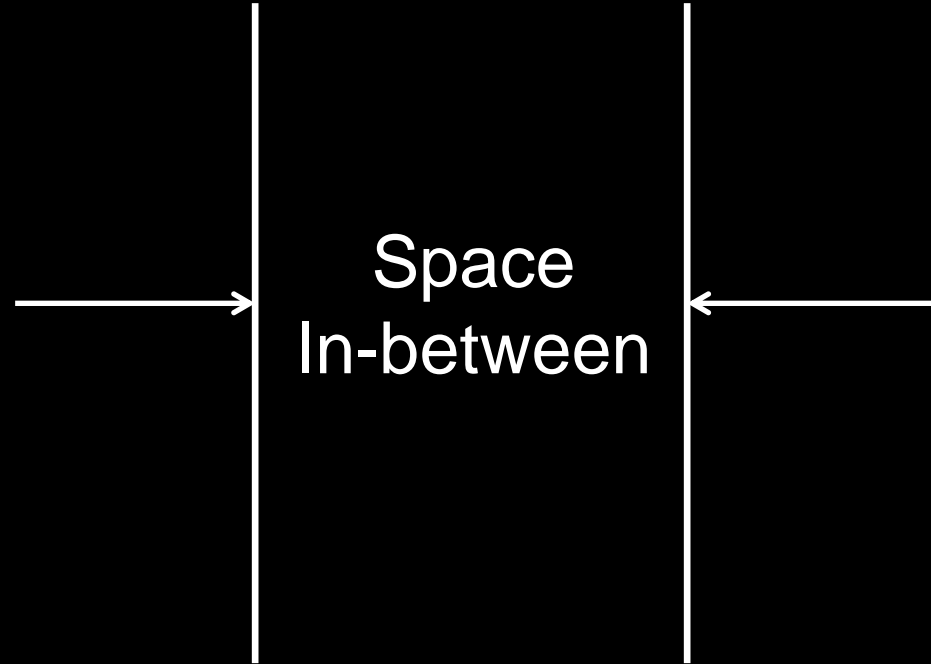
Native Influence on Psychology

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 Western Worldview Perspectives in Working with Native people

Worldviews and the “Space in-between”



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



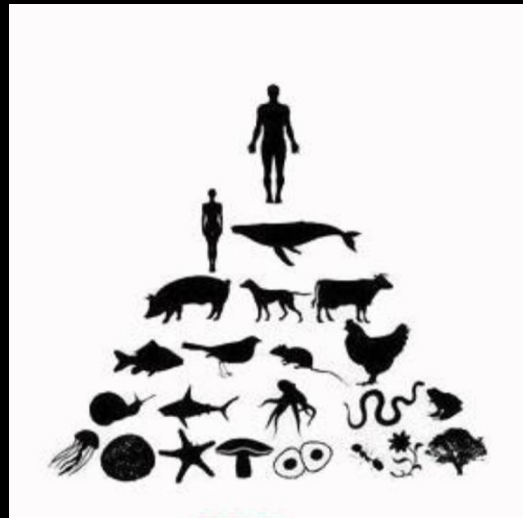
Sam No-Se Proctor
Okmulgee, Oklahoma
1933 - 2017

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 Much of Western Thought and Science

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

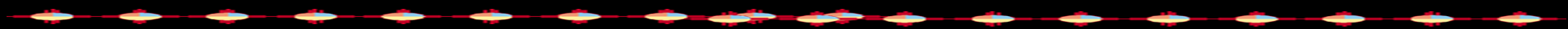


From another worldview--imbalance:

"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 World View and Behavioral Health



“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).

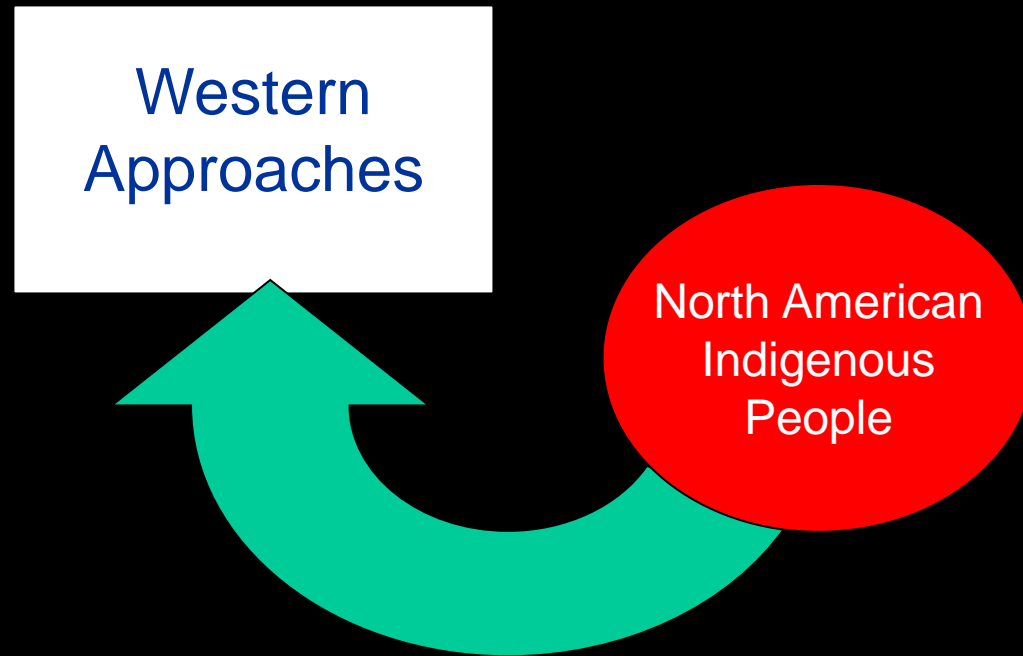


Three major implications to this statement that reflect sense of Western scientific superiority:

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

Western and Native American Approaches

Western approach

Native American

Techniques,
strategies,
theories



Western
Worldview

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



Indigenous
worldview

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

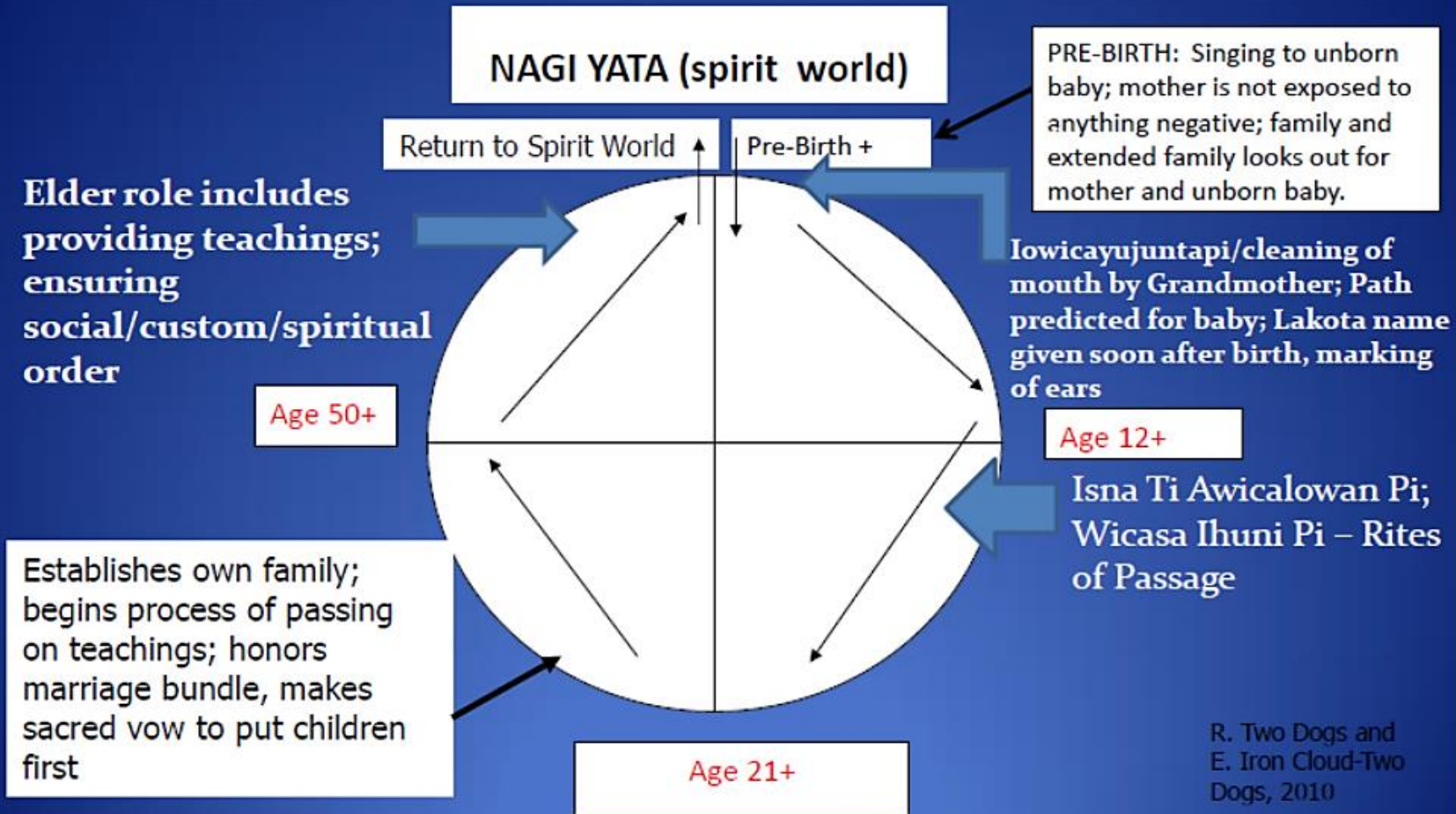
What is our source of motivation?

-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

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



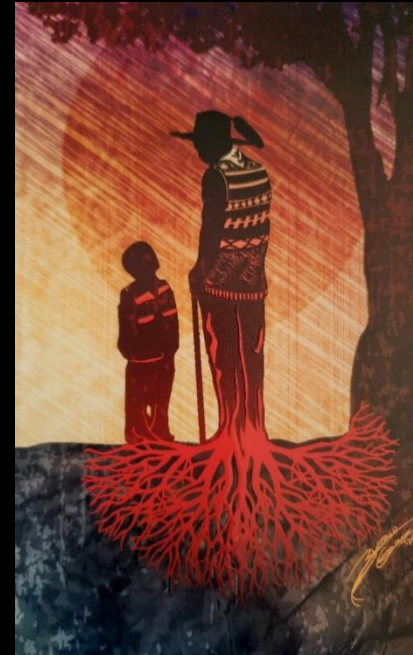
WOTAKUYE (kinship) – STRONG FOUNDATION OF LAKOTA SOCIETY

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.



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 and treatment approaches we must be reversing the effects of colonization.



Recognize that there is a huge disconnect between our training and what Native people need

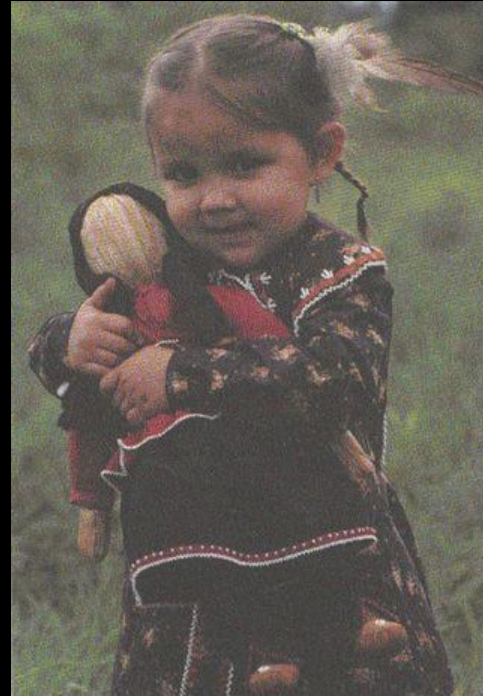
Be familiar with the space-in-between

Do the work on yourself





Mvto! (Thank you.)





**RECLAIMING
NATIVE
PSYCHOLOGICAL
BRILLIANCE**



Facilitated Reflections



What did Dr. King present that resonated with you and your work?

Facilitator: Livia Davis, MSW

C4 Innovations, Chief Learning Officer

Vice President, Recovery and Behavioral Health



Summary Remarks



Holly Echo-Hawk, MSc
Senior Behavioral Health Advisor
Reclaiming Native Psychological Brilliance





**RECLAIMING
NATIVE
PSYCHOLOGICAL
BRILLIANCE**



"6 Misconceptions About Native American People"

7 Native American girls debunk the common misconceptions about their culture.

Featuring: Laurel Cotton, Duannette Reyome, Evannah Moniz-Reyome, Kiera Thompson, Wacantkiya Mani Win Eagle, and Wanbli Waunsila Win Eagle.

Special Thanks to Beverly Cotton, Jon Eagle Sr., Martina Miller-Eagle, Launa Reyome, Rodney Reyome, and Tisha Thompson





teenVOGUE

CEU Information

Don't forget to complete your survey! It will automatically open in your browser once you leave the meeting.

Follow-up questions?

- Bernice Youpee-Jordan at bjordan@usetinc.org
- Bryan Hendrix at bhendrix@usetinc.org



See you in April 26 – 4th Tuesday

Understanding Native Help-declining and Help-seeking

with Art Martinez, PhD, clinical psychologist

Mike Duncan, executive director, Native Dads Network



RECLAIMING
NATIVE
PSYCHOLOGICAL
BRILLIANCE





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Thank you