

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.*



William Prince - The Lighthouse

MUSICIANS

William Prince: vocals, guitar

CREDITS

Video: Martin LaFrenière, Brad Crawford, Philippe Bellefeuille

Audio: Jamie Sitar

Production by: Six Shooter Records

Production Assistant: Alyshia-Grace Hobday



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HOME

tiny desk concerts



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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.



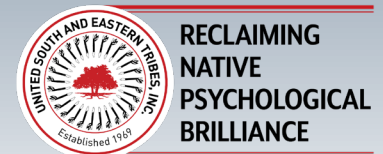
Disclosures

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.



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 (available at the conclusion of the meeting in the chat);**
- Submitting an online CE request.

Your certificate will be sent via email. If you have any questions about this CE activity, contact Paige O'Sullivan at posullivan@cardeaservices.org or (206) 729-4773



Disclosures

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



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.

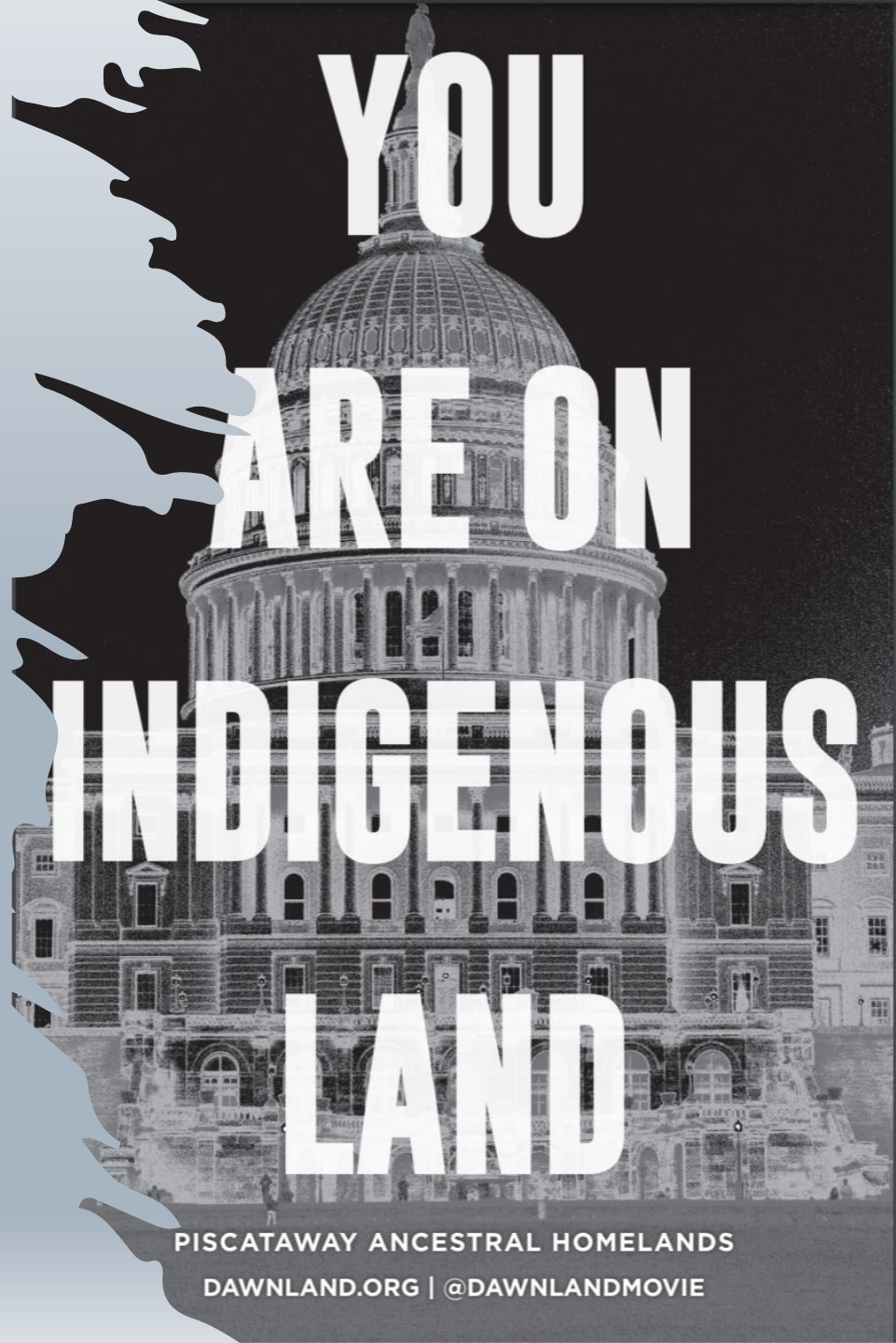


To learn and acknowledge what Tribal Nation land you and your organization are standing on, go to

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

or text your zip code or city to

(907) 312-5085.



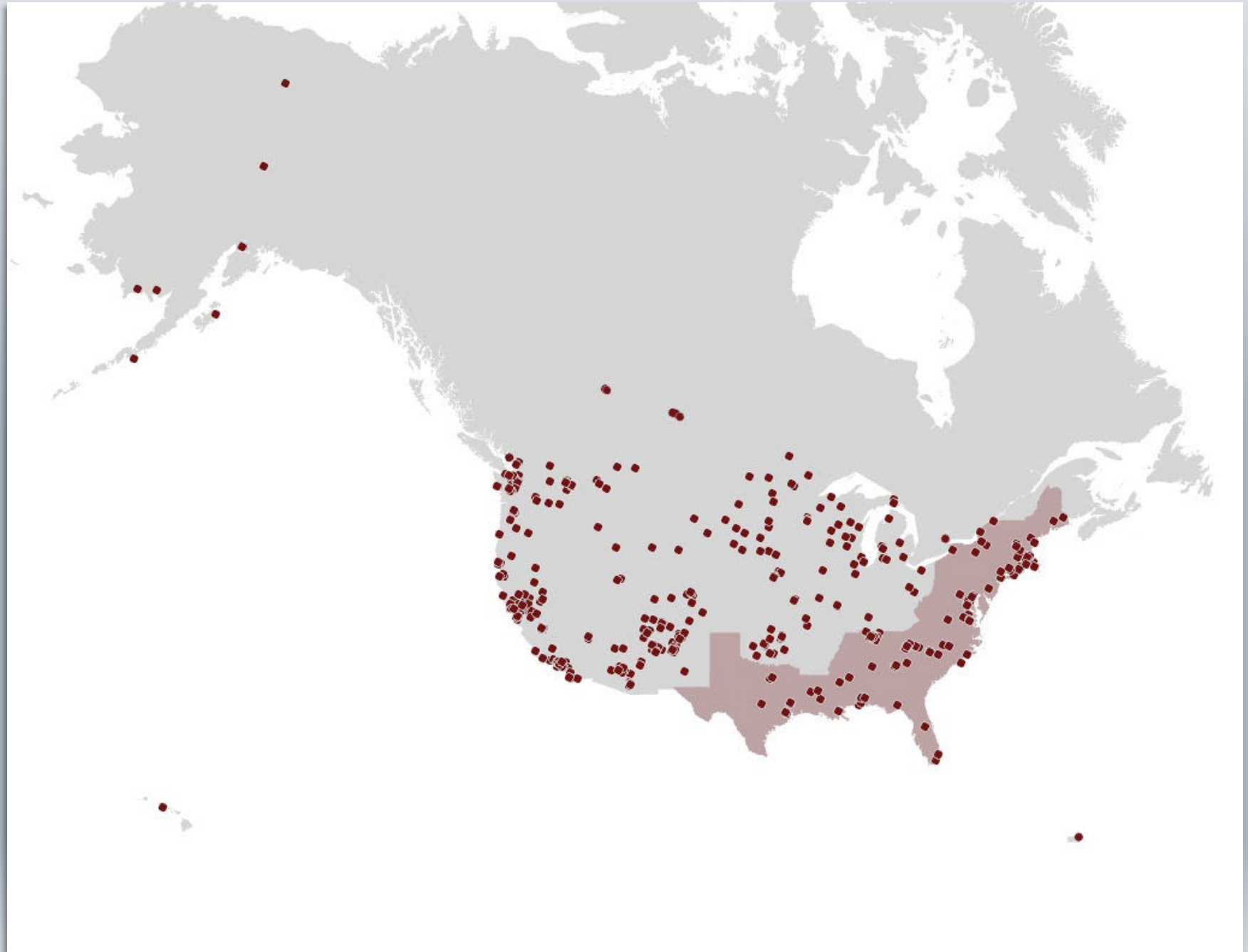
PISCATAWAY ANCESTRAL HOMELANDS

DAWNLAND.ORG | @DAWNLANDMOVIE

**We are
reconnecting
our Indigenous
community!**

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

Data is gathered from
registration data





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Our Past Sessions

January 2022 Session: **Introduction to the Reclaiming series**

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

March 2022 Session: **Impact of western world view on Indigenous Behavioral Health**

April 2022 Session: **Native Help-Declining and Help-Seeking**

May 2022 Session: **Native Trauma Layers and Post-traumatic Growth**



Holly Echo-Hawk, MSc





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Sacred Trust: Decolonizing Screening and Assessment

Jeff King, PhD

Western Washington University

Danica Love Brown, PhD

Northwest Portland Area Indian Health Board

June 28, 2022

Reclaiming Native Psychological Brilliance Series

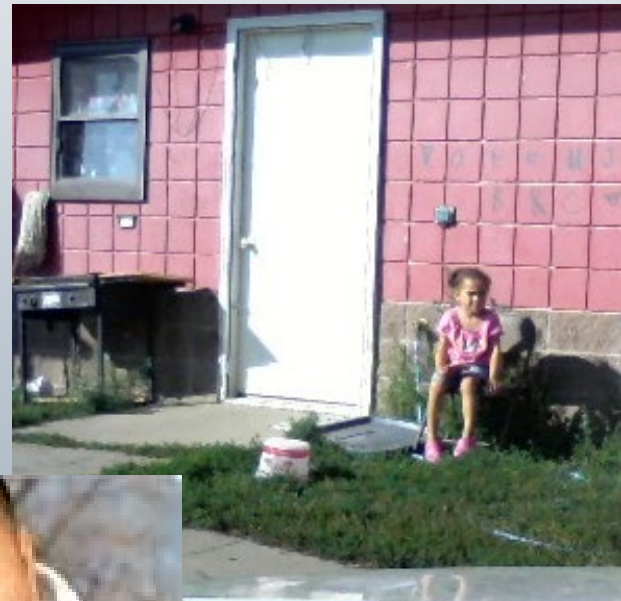


Today's Session

- Western science influence on conventional screening, assessment, and diagnosis
- Negotiating the “space-in between” the western and Indigenous world views
- Native why and how to de-colonize mental health and SUD treatment for Native people
- View screening and assessment as sacred trust



Acknowledge the Multnomah Band of Chinook, Lummi and Nooksack tribes upon whose land we exist



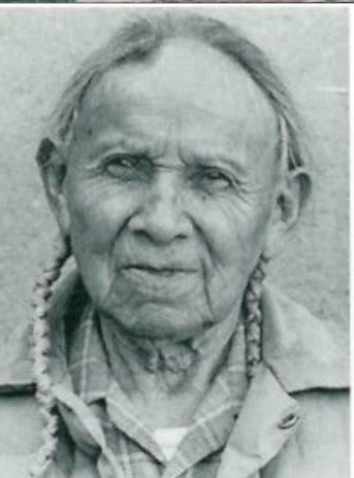
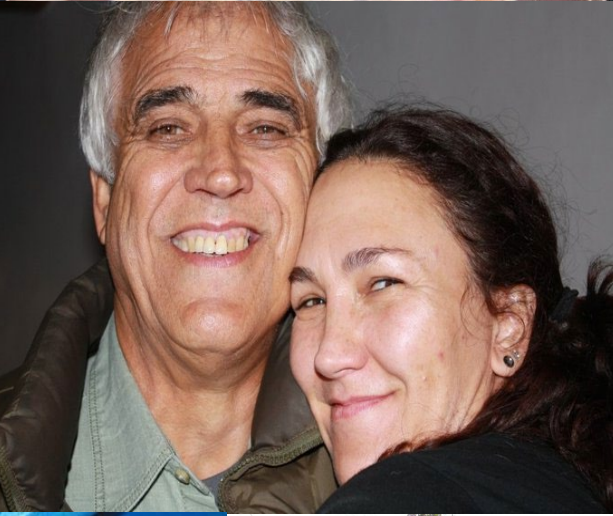
My grandfather and grandmother



John Jacobs



Nancy Tea



Assumption of Native Brilliance

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

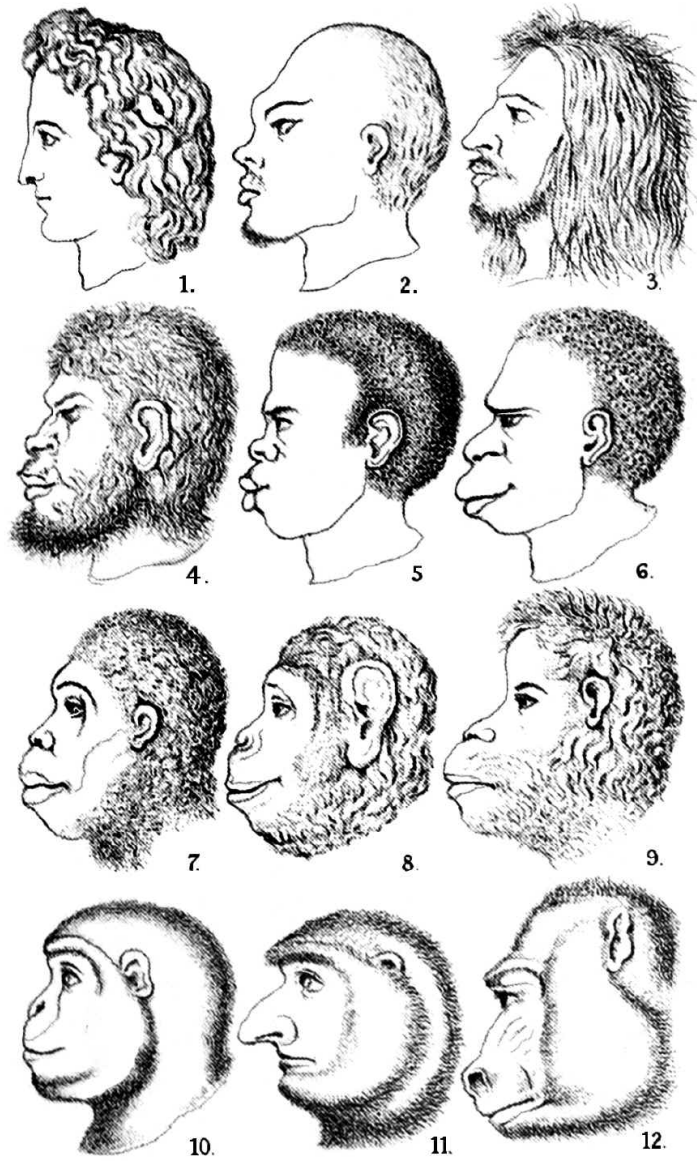
United South and Eastern Tribes, Inc. (USET) December 2021



Native brilliance and Native contributions to the world often unappreciated in conventional clinical screening and assessment

History of assessment

Developed by scholars anchored in Western epistemology,
eugenics.



Die Familiengruppe der Kalarrhinen (siehe Seite 555).

Ernst Haeckel and the Concept of Race



The Rescue (1837–50) is a large marble sculpture group assembled in front of the east façade of the United States Capitol building and exhibited there from 1853 until 1958 when it was removed and never restored. The sculptural ensemble was created by sculptor Horatio Greenough (1805–52) who had previously been commissioned by the U.S. government to create a massive sculpture, George Washington (1832–41) for the Capitol rotunda, also now removed from that site.



Jean Baptiste Le Moyne de Bienville Monument, French Quarter, New Orleans, Louisiana, USA

National Geographic Acknowledges Its Racist Past Coverage (April, 2018)



“Through most of its history, National Geographic, in words and images, reproduced a racial hierarchy with brown and black people at the bottom, and white people at the top,” Mr. Mason said in an interview on Tuesday.

There was a complete absence of urban, educated Africans in the magazine’s pages, he told them. Black people were presented as static, primitive and non-technological, often unclothed or presented as savages, he said. And that image, which persisted until the 1970s, shaped how the magazine’s readers — largely white and middle class — perceived black people, they said.

Written by Susan Goldberg, the editor in chief, the note acknowledges that “it hurts to share the appalling stories from the magazine’s past.” It includes some of the most blatant examples of racism, including [a 1916 story about Australia](#) that included the photo caption: “South Australian Blackfellows: These savages rank lowest in intelligence of all human beings.”

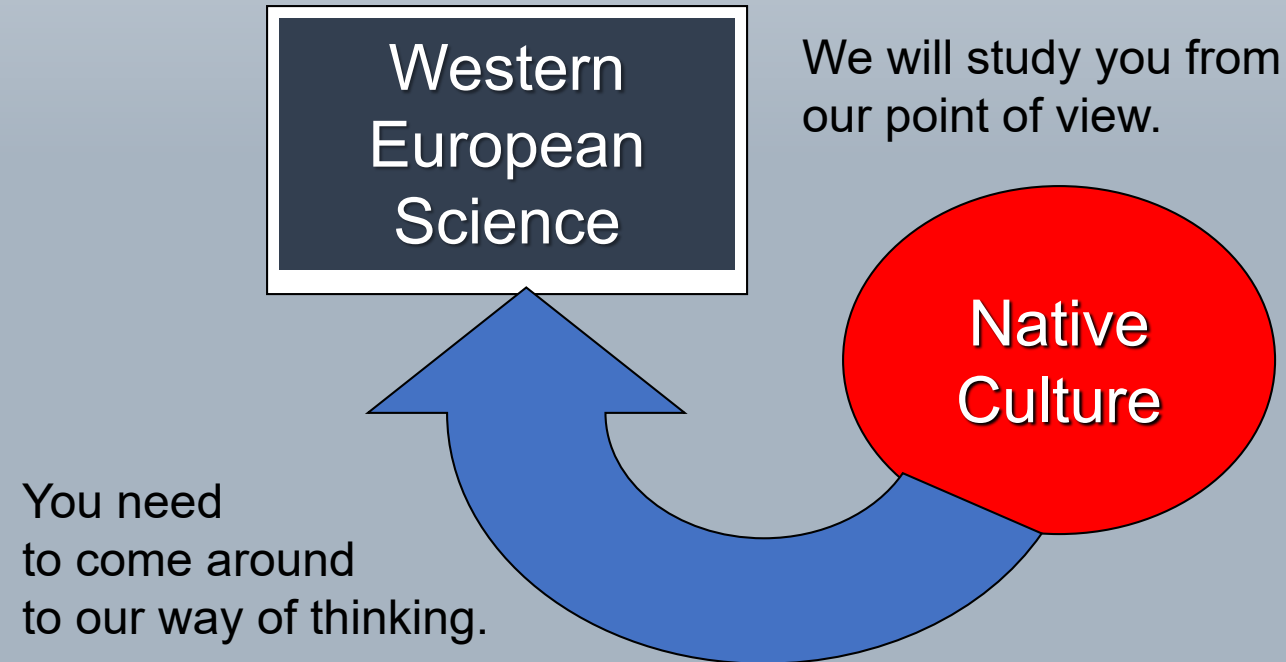


AMERICAN
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**Apology to People of Color for APA's Role in Promoting,
Perpetuating, and Failing to Challenge Racism, Racial
Discrimination, and Human Hierarchy in U.S.**

OCTOBER 2021

CULTURAL DYNAMIC RESULTING FROM EPISTEMOLOGICAL SUPERIORITY—Power and Uni-directionality.



World Views and the “Space In-Between”

WAYS OF KNOWING

WESTERN

Hierarchical

Linear

Superior

Empirical

Assertive

Competitive

Ownership

Goal-oriented

INDIGENOUS

Shared

Holistic

Equal

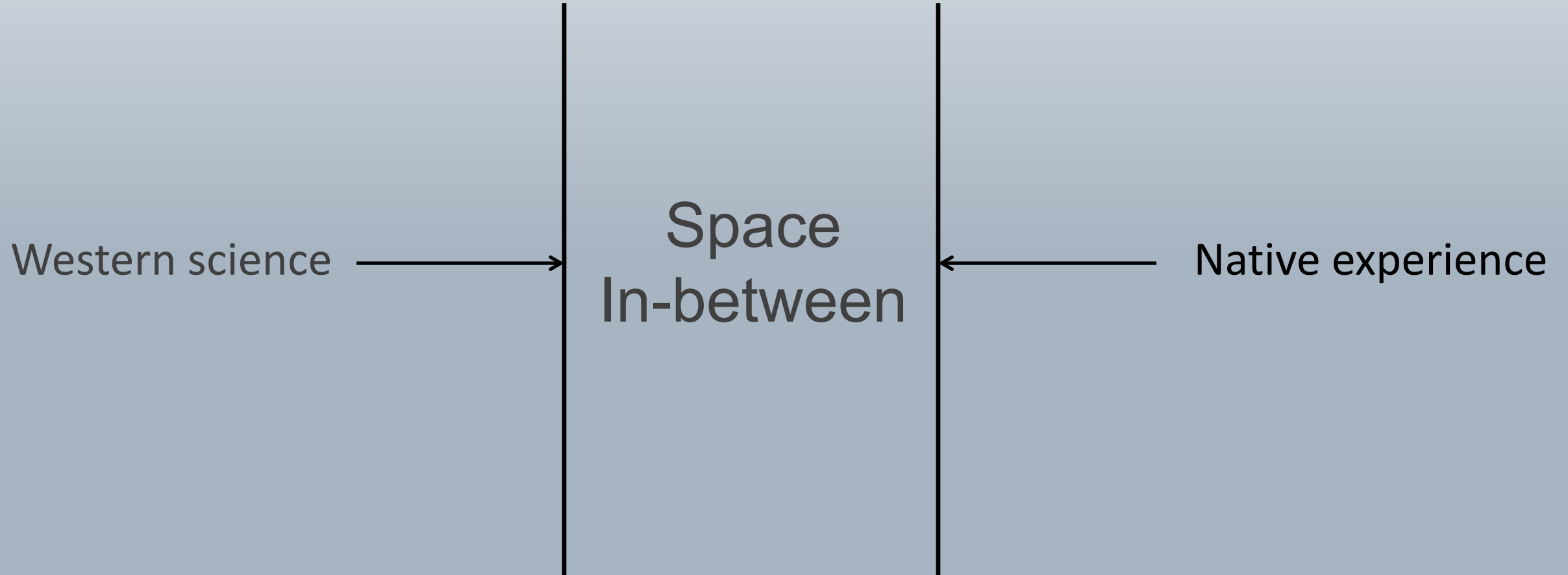
Multi-sources

Wait to be invited

Cooperative

Part of the whole

Relationship-oriented



Limitations of Western psychological approaches



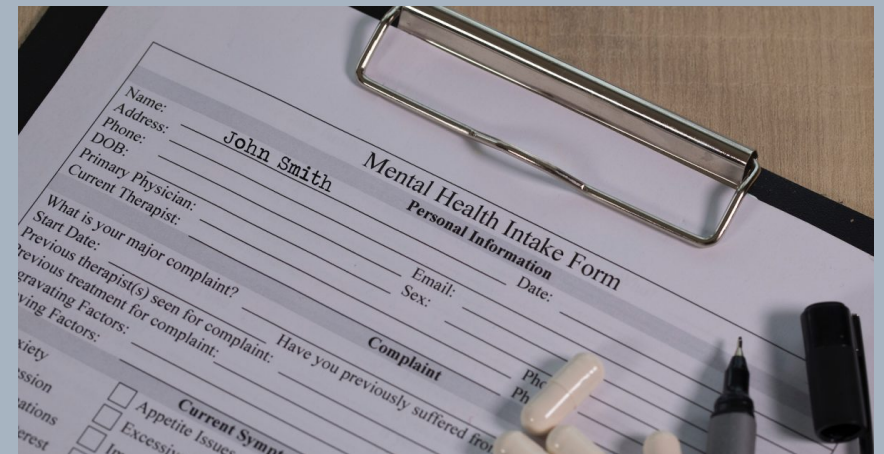
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Screening and assessment are not merely clinical items to check off on the way to diagnosis.

For Native people, the Indigenous world view perspective, history of colonization, and the erroneous assumption of superiority of Western thought in the field of psychology can create harm.

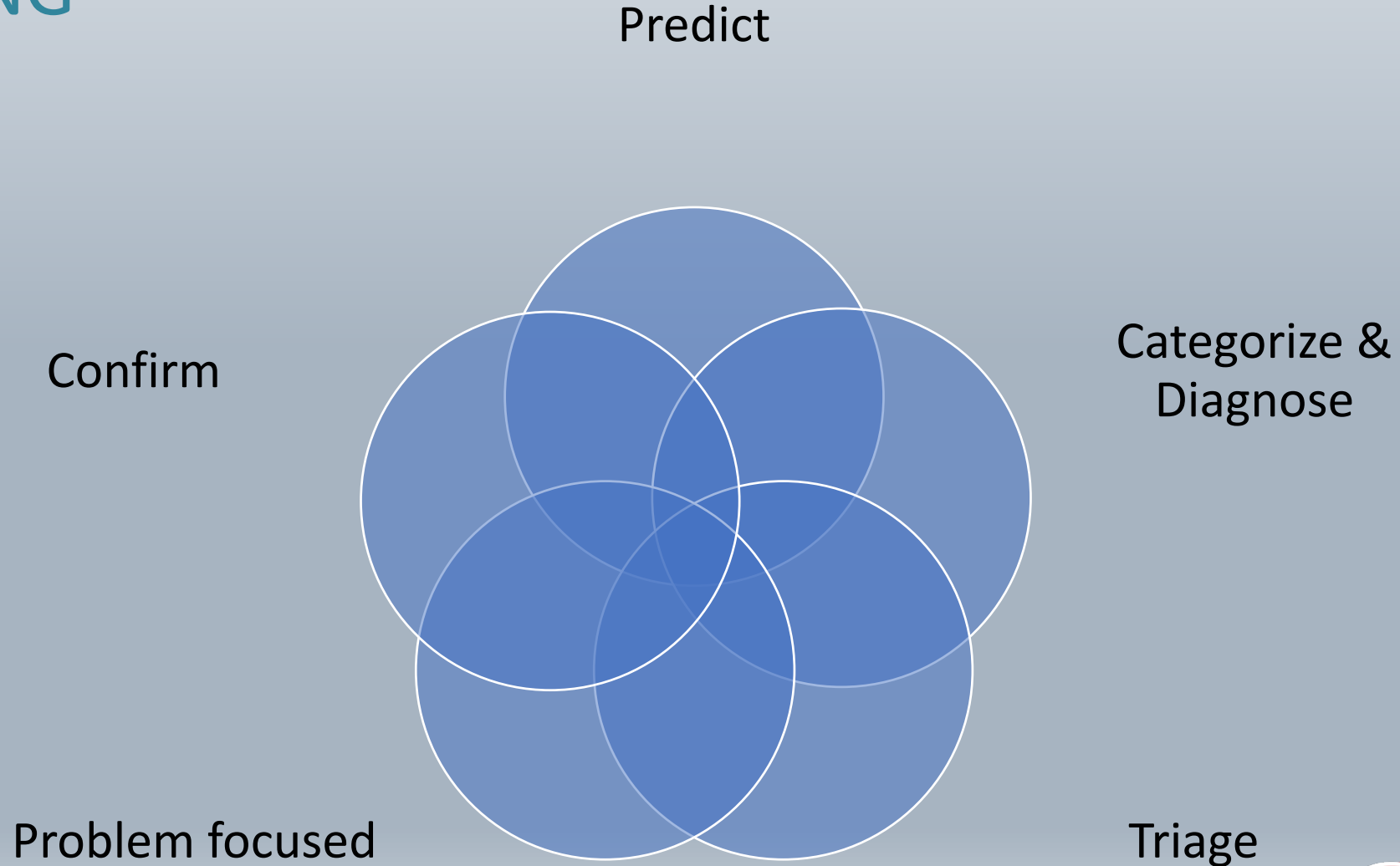
It is a special honor to serve Native people.



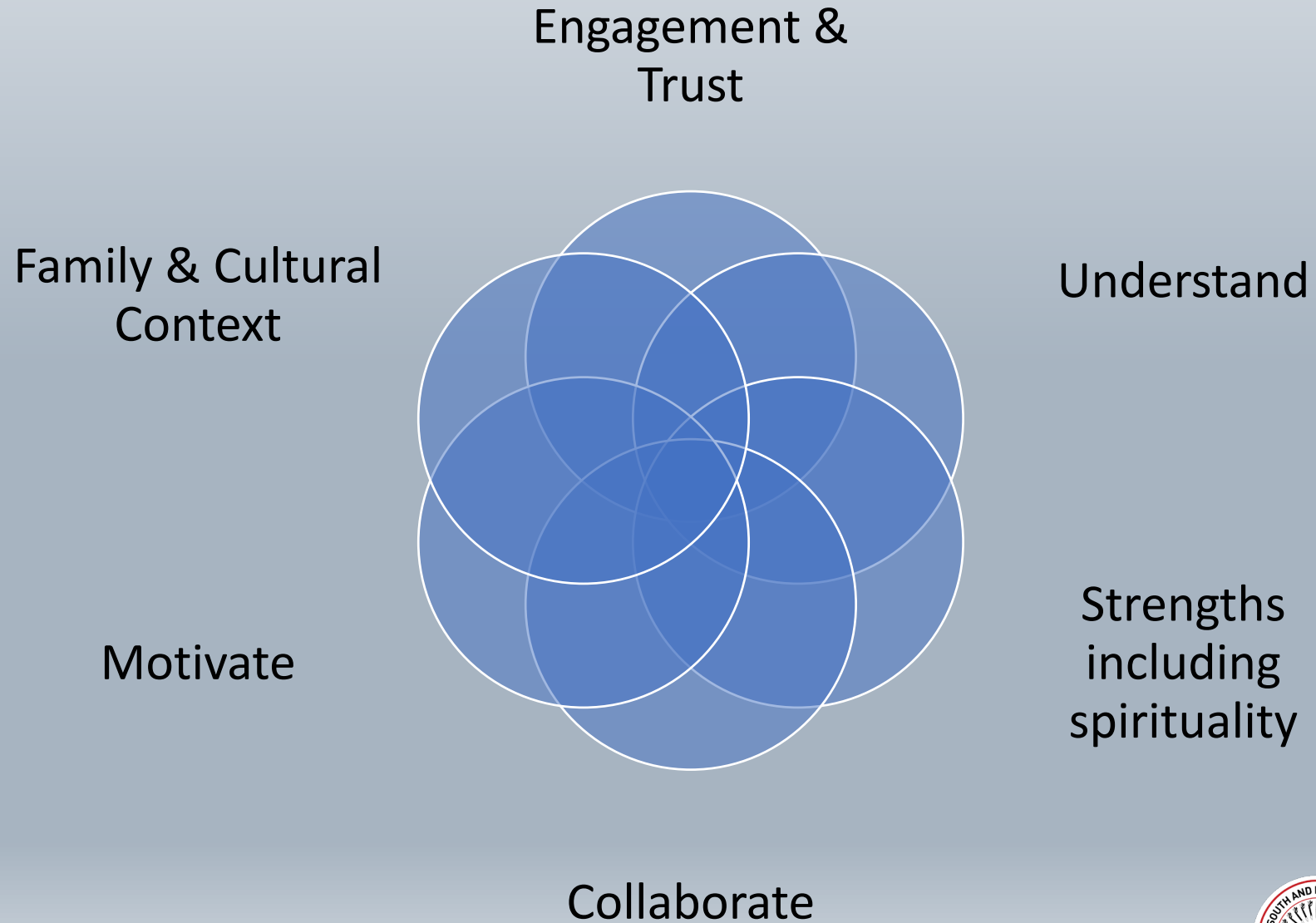
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CONVENTIONAL APPROACHES TO SCREENING



A BROADER LENS ON SCREENING



Native Voice, Native Perspective



Screening and Assessment as a Sacred Trust



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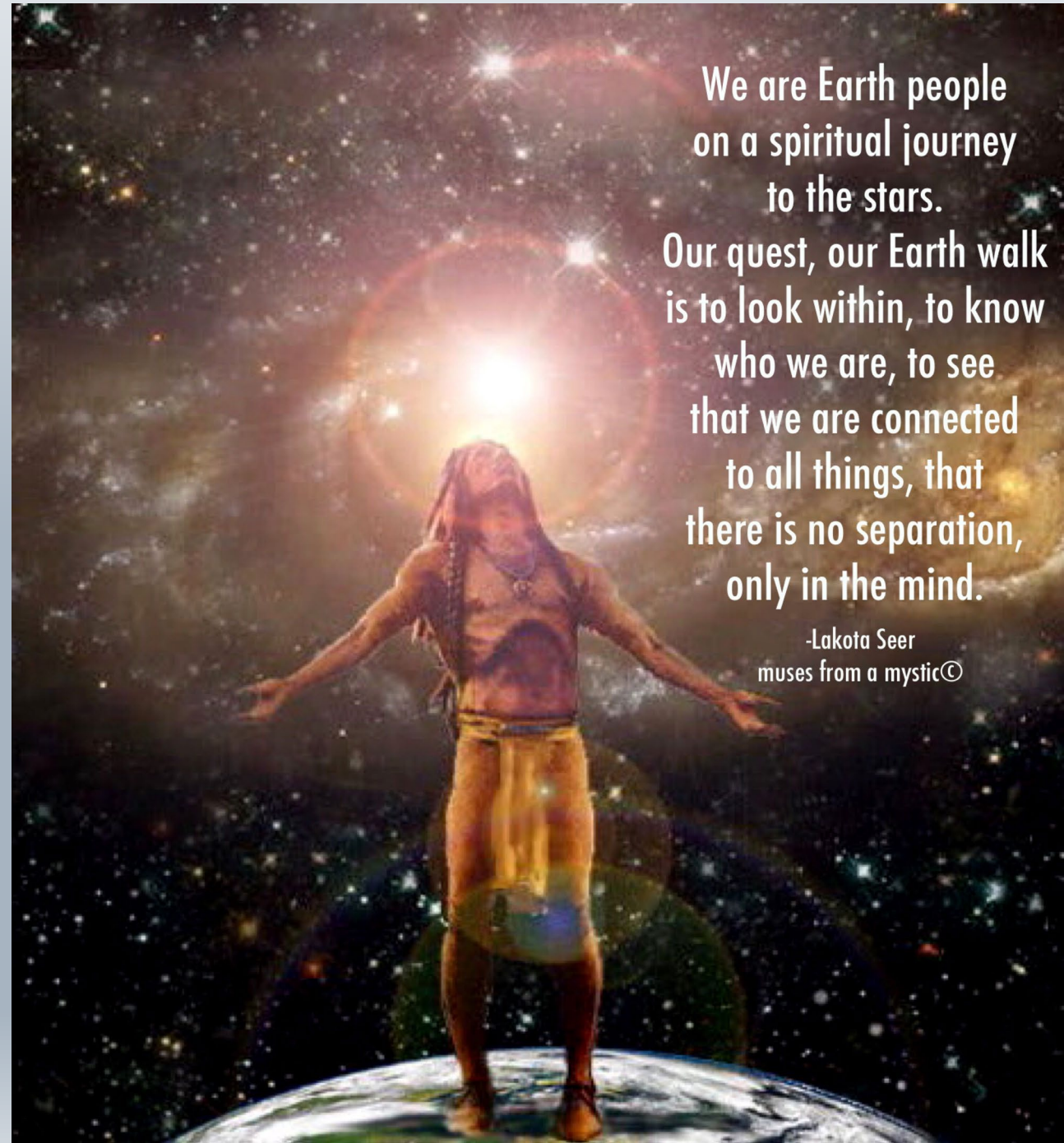




Community Conversations

Tribal Screening and Assessment

- SBIRT (Screening Brief Intervention, Referral to Treatment)
 - Yurok



We are Earth people
on a spiritual journey
to the stars.
Our quest, our Earth walk
is to look within, to know
who we are, to see
that we are connected
to all things, that
there is no separation,
only in the mind.

-Lakota Seer
muses from a mystic©

SbIRT model created with the Yurok community



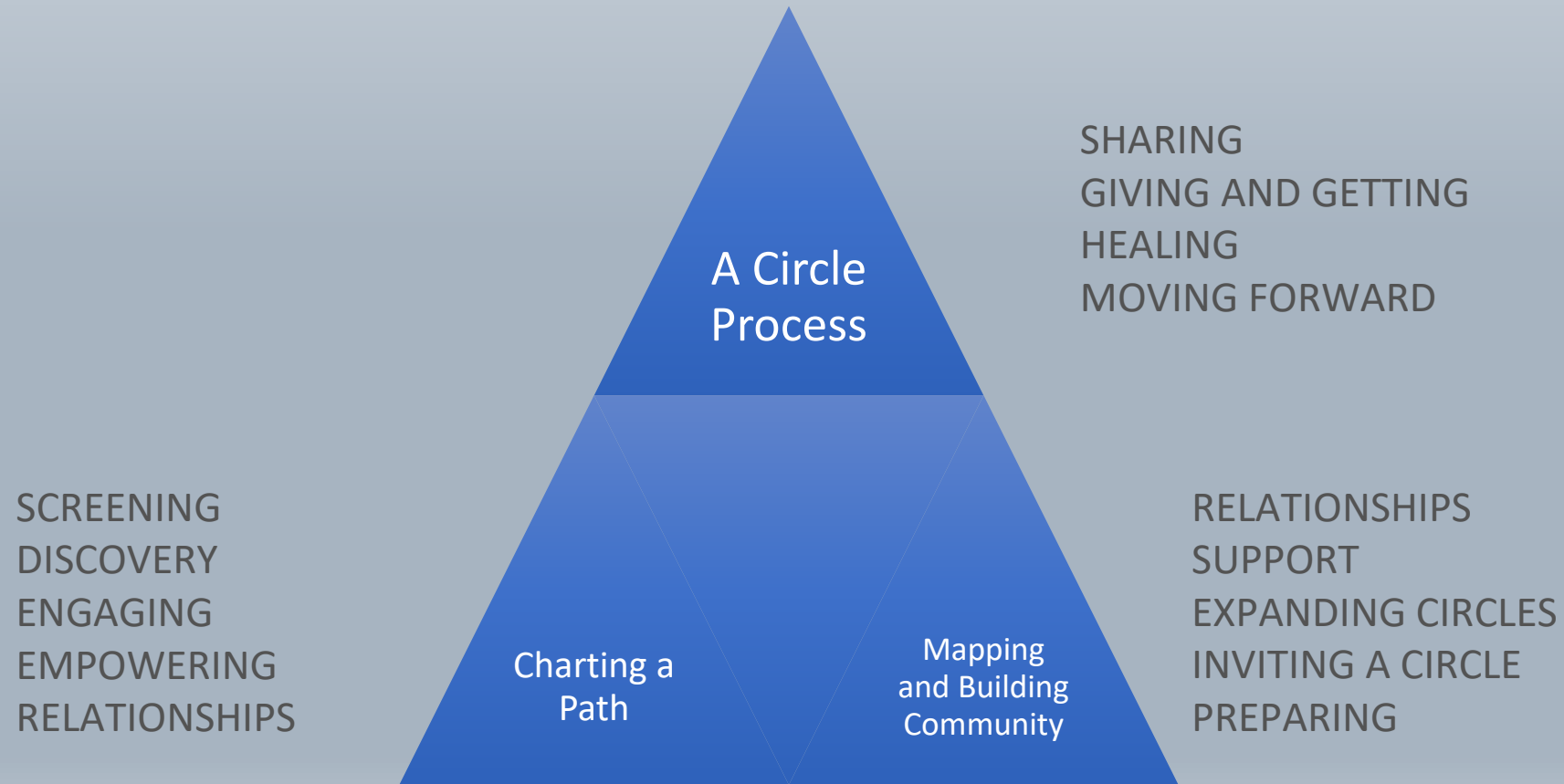
Four Yurok girls garbed in traditional tribal ceremonial clothing stand before the mouth of the Klamath River <https://www.motherjones.com/environment/2019/09/some-indigenous-communities-have-a-new-way-to-fight-climate-change-give-personhood-rights-to-nature/>

Principles and Values That informed “Path Forward”

- **ENGAGEMENT:** Screening as an engagement opportunity
- **TRUST AND RESPECT:** A clearly communicated attitude of trust, respect and appreciation for the youth’s perspective
- **DISCOVERY:** Exchanging the usual assessment framework for one of coached but self-directed discovery for the youth
- **CULTURAL RESONANCE:** Walking the “Path Forward” emerged as a powerful metaphor to use
- **EMPOWERING:** Trusting youth to make choices & chart their own life path is empowering.
- **HEALING:** Acknowledgement that the path forward may require healing and support
- **COMMUNITY SUPPORT:** Not about the youth alone – acknowledges role of family and community
- **RESTORATIVE:** A circle process that addresses the need to restore ties and to mobilize support



YUROK PATH FORWARD: A 3-SESSION TRIBAL YOUTH SBIRT MODEL



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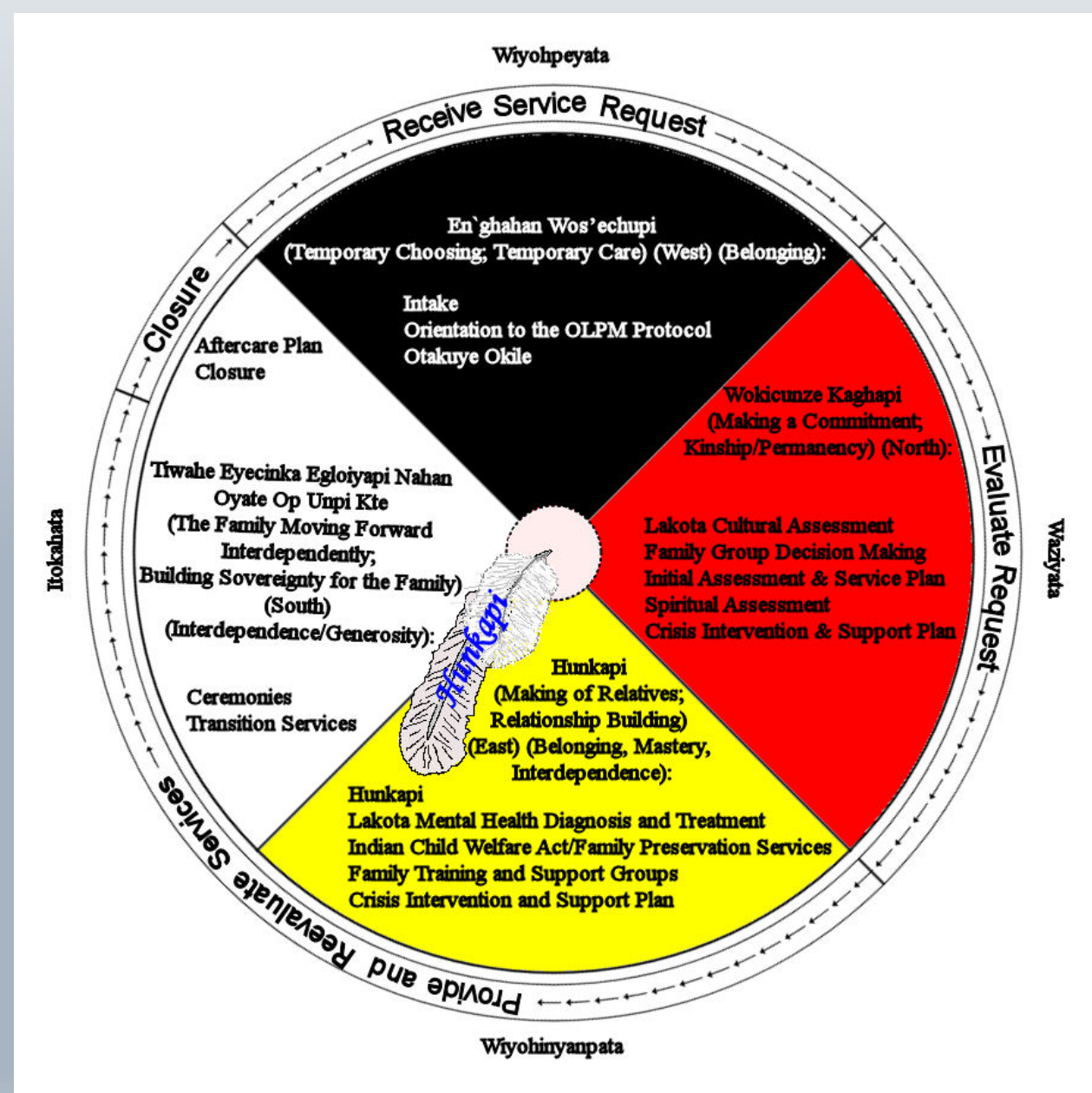
Native Voice, Native Perspective: Lakota Sioux Approach



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Another example of culturally-based service. Medicine men were consulted; the transitions were based on Lakota 7 spiritual laws.



Wakanyeya Otakuye Okile Pi – Search for Relatives/Kinship Model



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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.



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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 Native communities and patients/clients.

In screening, assessment, and diagnosis, we must be reversing the effects of colonization.



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Engage Native people and their families in healing through relationships

- 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





What does a sacred trust mean to you?
What does this look like in your life?
How can you incorporate this into your practice?
Does this change the way you view screening and assessment?



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For More Information

- Jeff King
jeff.king@wwu.edu

- Danica Love Brown
dbrown@npaihb.org



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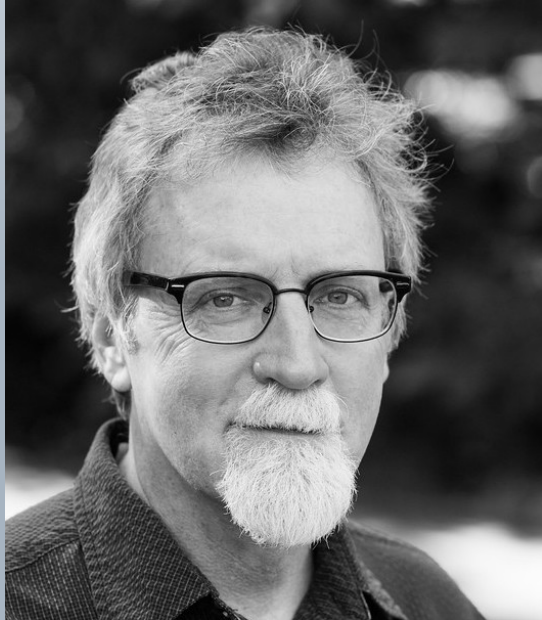




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Summary Remarks



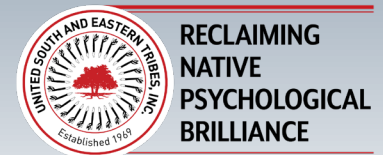
Ken Kraybill, MSW

C4 Innovations, Senior Trainer
Motivational Interviewing, Trauma-Informed
Clinical Supervision. Ken sees himself as a
non-Native clinical guest in this Native
space.



Holly Echo-Hawk, MSc

Senior Behavioral Health Advisor
Reclaiming Native Psychological Brilliance



CEU Information

Don't forget to complete your survey!

<https://survey.alchemer.com/s3/6826757/Reclaiming-Native-Psychological-Brilliance-Learner-Evaluation-June-28>

Follow-up questions?

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



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See you in July – Same time on the 4th Tuesday

July 26, 2022 Topic:

***Substance Use and Hungry
Ghosts***



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Thank you for Participating
in the
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*While we are Depart . . . enjoy this Native
music video.*



Tarvarnauramken: Blessings in a Time of Crisis

The song is an ancient blessing and purification ritual with many versions. This version has two verses. Both are about the use of a traditional herb called Ayuq, also known as Labrador, or Tundra Tea.

“First verse talks about using the healing powers of the Ayuq for hunters before they go out into the ocean that we all know is very powerful. The second verse talks about using the Ayuq tea medicine to purify bodies and ourselves before we go out on the land to gather plants and berries”



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