

The SMART Center 2021 Speaker Series

Get to know the Zoom Webinar interface

- Please Note:
- All attendees are muted
 - Today's session will be recorded and posted on our event page:
<https://bit.ly/SpeakerSeries2021>

The screenshot shows a Zoom webinar interface. At the top, there are navigation icons and buttons for "Click here to maximize your session view" and "Enter Full Screen". The main content area displays the TTC logo (Technology Transfer Centers, funded by Substance Abuse and Mental Health Services Administration) and a large "Thank you for joining us today!" message. Below this, it states "You will not be on video during today's session" and features logos for SMART (School Mental Health Assessment Research & Training Center) and MHTTC (Mental Health Technology Transfer Center Network, Northwest (HHS Region 10)).

At the bottom, there is an "Audio Settings" panel with options like "Speakers (Realtek(R) Audio)", "Test Speaker & Microphone...", "Leave Computer Audio", and "Audio Settings...". A callout points to this panel with the text "Click Here to adjust your audio settings".

The Zoom control bar at the very bottom includes icons for "Chat", "Raise Hand", and "Q&A". A callout points to the "Q&A" icon with the text "Click here to leave the session" and a "Leave" button.

A "Question and Answer" window is open, showing a "You 07:35 AM" message: "This is a test question!". It has tabs for "All questions (1)" and "My questions (1)". A callout explains: "You can switch between questions you've asked and those asked by others using these buttons." Below the message is a text input field labeled "Type your question here...". A callout explains: "You can use the Q&A feature to ask questions of the host and presenters. These questions can receive text or live responses. To begin asking a question use the field below. You can see a test question above."

On the right side, there is a "Zoom Webinar Chat" window. A callout explains: "The chat feature will allow you to talk with other people in today's webinar." Below the chat area, there is a "To:" field with the value "All panelists". A callout explains: "The To field will tell you who will receive your message. Be mindful of who you are chatting to." At the bottom of the chat window, it says "Your text can only be seen by panelists".

The SMART Center 2021 Speaker Series



Rhonda Nese



Anne Gregory



December 2, 2020

8:30 - 9:45am

RSVP here:

<http://bit.ly/RhondaNese>

Developing an Instructional Alternative to Exclusionary Discipline Practices

Rhonda Nese, PhD Assistant Professor in the Dept. of Special Education and Clinical Sciences at University of Oregon; Principal Investigator within Educational and Community Supports

March 3, 2021

8:30 - 9:45am

RSVP here:

<http://bit.ly/AnneGregory>

Strengthening Relationships and Repairing Harm: A Paradigm Shift in School Discipline Practice and Research

Anne Gregory, PhD Professor in the Graduate School of Applied and Professional Psychology at Rutgers University

Ilene Schwartz



Ginger Kwan



April 7, 2021

8:30 - 9:45am

RSVP here:

<https://bit.ly/IleneGinger>

Using a Racial Equity Theory of Change (RETOC) to Facilitate Collaboration Between University Researchers and a Community Based Organization

Ginger Kwan Executive Director of Open Doors for Multicultural Families

Ilene Schwartz, PhD, BCBA-D Director of Special Education, Doctoral Program at the University of Washington College of Education

Emma Elliott-Groves



Janine Jones



May 5th, 2021

8:30 - 9:45am



RSVP here:

<https://bit.ly/EmmaElliottGroves>

Indigenous Systems of Relationality: Designing for Transformative Agency in Indigenous Community Psychology

Emma Elliott-Groves, PhD Assistant Professor in the Dept. of Learning Sciences and Human Development at the University of Washington College of Education

June 2nd, 2021

8:30 - 9:45am

RSVP here:

<http://bit.ly/JanineJones>

Culturally Responsive School Mental Health Interventions

Janine Jones, PhD Professor and Associate Dean for Academic Affairs at the University of Washington College of Education

Brought to you
in part by
**U.S. Department of
Education's
Institute of
Education Sciences**
Grant number
R305A170021
(PI: Bruns)
and
the **Northwest
Mental Health
Technology Transfer
Center Network**

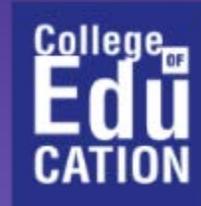


A few reminders about today's session...

- We have made every attempt to make today's presentation secure. If we need to end the presentation unexpectedly, we will follow-up using your registration information.
- All attendees are muted and videos are turned off.
- Have a question for the presenter? Use the Q&A feature.
- Have a comment or resource for all attendees? Use the Chat feature.
- We will leave a few minutes at the end to make sure you have all the links and resources you need and to allow time for an evaluation.
- Certificates of attendance and Washington in-service forms will be provided after you complete the evaluation.

Land Acknowledgement

The University of Washington SMART Center acknowledges that we learn, live, and work on the ancestral lands of the Coast Salish people who walked here before us, and those who still walk here. We are grateful to respectfully live and work on these lands with the Coast Salish and Native people who call this home.



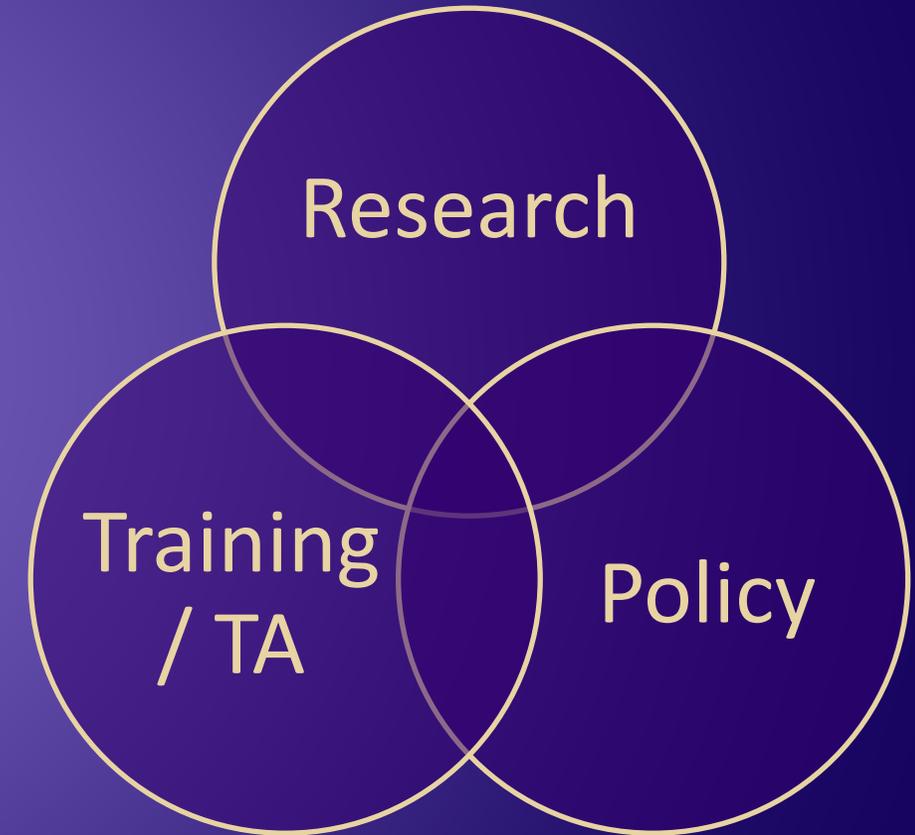
Mission: To promote high-quality, culturally-responsive programming to meet the full range of **social, emotional, and behavioral (SEB) needs** of all students through **research, training, technical assistance, and support to policy-making.**



Role of the SMART Center



- > **Set the context**
 - Basic research on SMH
- > **Generate evidence**
 - Develop and test models that “work”
- > **Mobilize evidence**
 - Provide research-based training and TA
 - Conduct research on Training/TA strategies
- > **Build political will**
 - Disseminate information broadly
 - “Be at the table” with funders and policy-makers



UW SMART Center Post-Doctoral Fellows



Stephanie Brewer
PhD



Catherine M Corbin
PhD



Maria Hugh
PhD, BCBA



Courtney Zulauf-McCurdy
PhD

Learn more about our SMART Center team here: bit.ly/SMARTCenterTeam



SCHOOL MENTAL HEALTH ASSESSMENT, RESEARCH, & TRAINING CENTER



IN THE NEWS

Click here for information on our NEW postdoctoral fellowship opportunity and to learn more about our upcoming 2021 SMART Center Speaker Series!

[READ MORE](#)



PROJECT HIGHLIGHTS

The Preparing Teachers and Paraeducators for the Successful Inclusion of Children with ASD project is currently underway and now recruiting school districts. Learn more about the status of this research project and others here.

[READ MORE](#)



RECENT PUBLICATIONS

SMART has confirmed via a meta-analysis that schools are where the highest rate of youth get their mental health services. Come check out this publication and others by SMART center faculty!

[READ MORE](#)

<https://depts.washington.edu/uwsmart/>

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Get in touch!

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@SMARTCtr



Northwest MHTTC School Mental Health Team



Kelcey Schmitz, MEd



Megan Lucy, BA



Nathaly Florez, BA



Eric Bruns, PhD

Our goals:

- Provide direct training and TA on the implementation of mental health services in schools
- Build infrastructure and create learning communities
- Support educational leaders to promote mental health for ALL



bit.ly/NWSMH



nwsmh@uw.edu



bit.ly/NWSMHsignup

Follow us on social media!



[@NorthwestMHTTC](https://twitter.com/NorthwestMHTTC)



[Northwest MHTTC](https://www.facebook.com/NorthwestMHTTC)



Substance Abuse and Mental Health Services Administration

Emma Elliott-Groves



Indigenous Systems of Relationality: Designing for Transformative Agency in Indigenous Community Psychology

Emma Elliott-Groves, PhD Assistant Professor in the Dept. of Learning Sciences and Human Development at the University of Washington College of Education



INDIGENOUS SYSTEMS OF RELATIONALITY

Co-Designing for Transformative Agency in Indigenous Community Psychology

Emma Elliott-Groves, MSW, PhD

Assistant Professor

College of Education

University of Washington

Megan Bang, PhD

Senior Vice President

Spencer Foundation

Northwestern, School of Education & Social Policy/Psychology

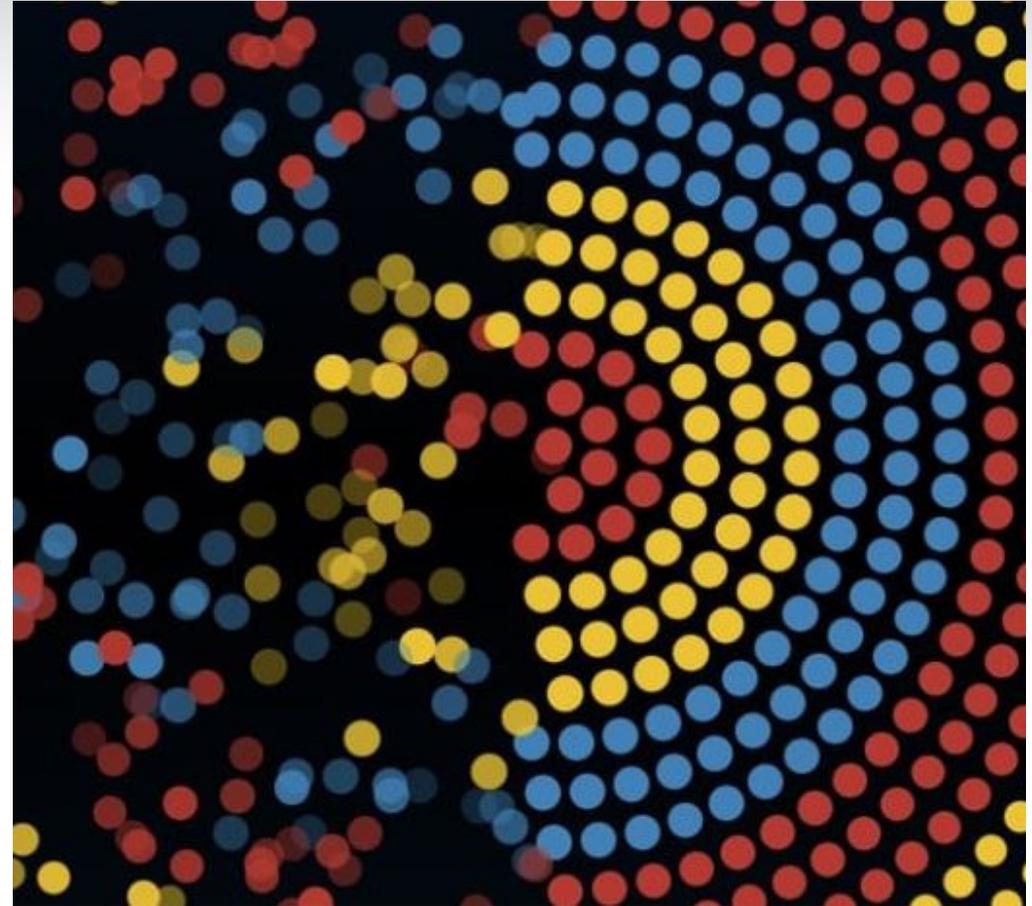
FAMILY



STRUCTURE OF TALK



- i. Normative is not enough
- ii. Indigenous Wellbeing
- iii. Theories of communal change
- iv. A research example
- v. Stories of survival & transcendence
- vi. Discussion & Implications
- vii. Future directions





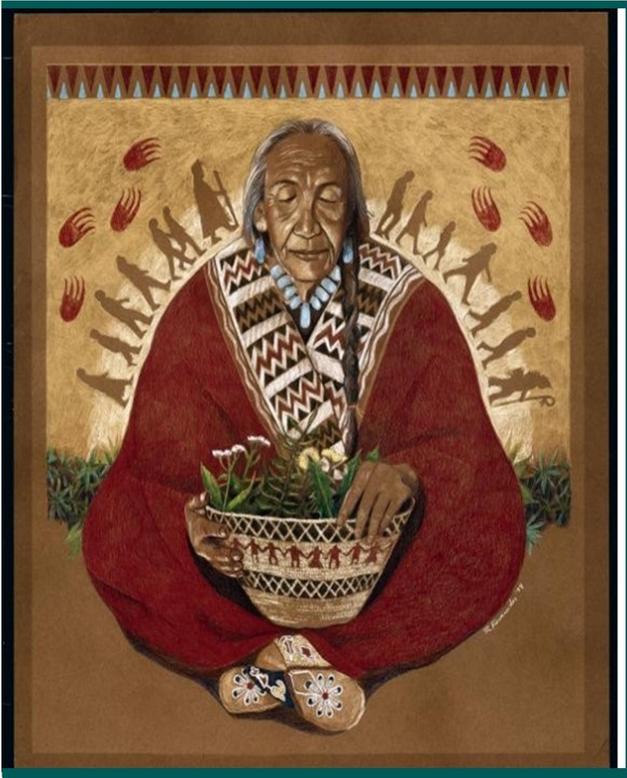
In what ways can Indigenous knowledge systems inform collective health & wellness?

What can theories of participatory design and communal change offer Indigenous community psychology?

WHY MAINSTREAM APPROACHES AREN'T ENOUGH...



“Erasing diversity at our own peril”



Not representative; assumption of universality

Individual as priority (interdependent?)

Categories of disease; disease promotion is incentivized (\$)

Sample non-diversity, methodological non-diversity, & researcher non-diversity

Adapting interventions versus designing for life

What is “evidence based?” And what about human potential?

A problem with naming

(e.g., Butler, 2004; Deloria, 1995; Henrich, 2010; Medin et al, 2017; Sannino et al, 2016; Watters, 2010)

HISTORICALLY RESILIENT



- Since 1491...
 - 530+ years of resistance to settler colonialism, land dispossession, slavery, genocide, epistemicide
- History Through a Native Lens
 - Chronological timeline: Nativephilanthropy.candid.org



Abigail Echo-Hawk
@echohawkd3



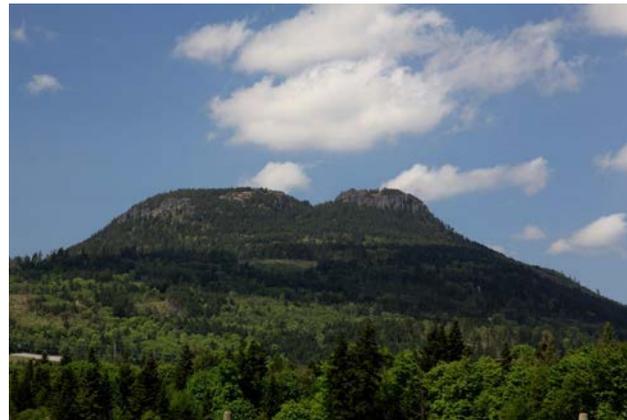
We are not a "historically" underserved population. My history is one of ancestors survived so I could thrive. My history didn't start with "western civilization." I am colonially underserved. I am institutionally underserved. And I am historically resilient **#INDIGENOUS**

9:21 AM · Sep 7, 2019 · Twitter for iPhone

INDIGENOUS SYSTEMS OF RELATIONALITY

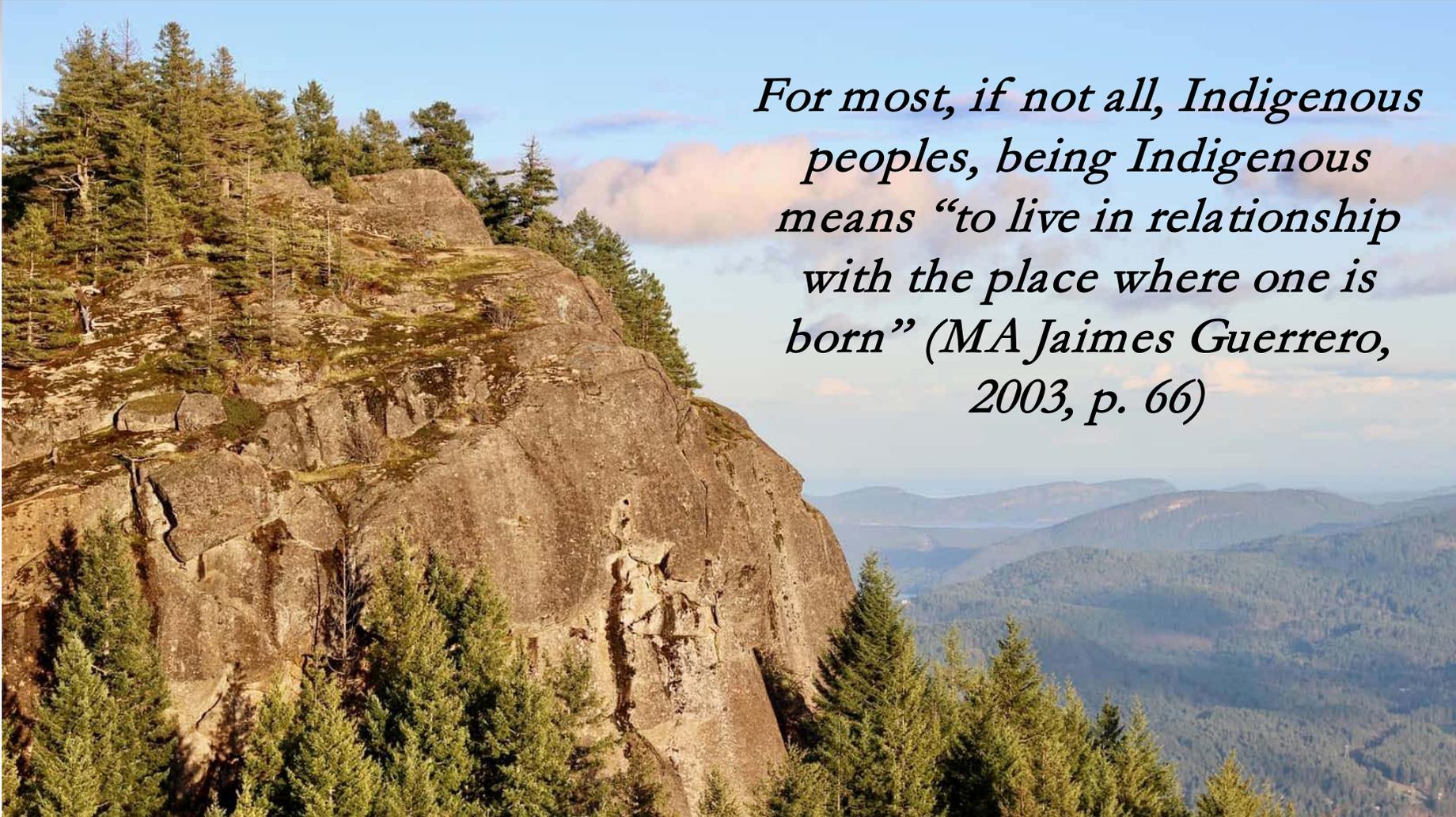


“My Ancestors...accumulated networks of meaningful, deep, fluid, intimate collective and individual relationships of trust. In times of hardship, we did not rely to any great degree on accumulated capital or individualism but on the strength of relationships with others”



(Simpson, 2017, p. 77)

LAND, LANGUAGE, IDENTITY, & THOUGHT



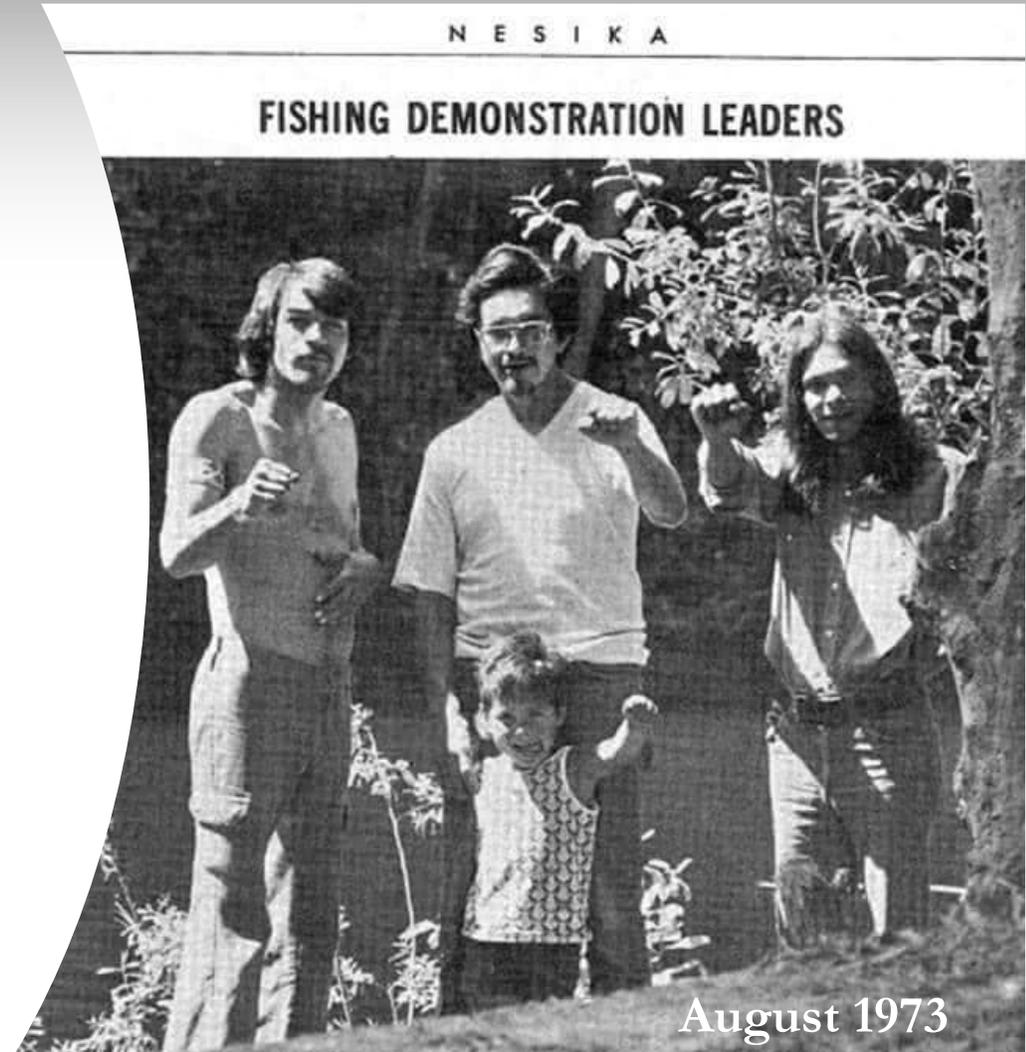
For most, if not all, Indigenous peoples, being Indigenous means “to live in relationship with the place where one is born” (MA Jaimes Guerrero, 2003, p. 66)

Picture of Mt. Swuq'us by Jared Qwustenuxun Williams

THEORIES OF PARTICIPATORY DESIGN & COMMUNAL CHANGE



- Indigenous Methodologies, Cultural Psychology, & Design-based Research
- Creative, deliberate, & consequential interventions
- Interdisciplinary engagement (e.g., social & physical sciences) to develop new designs, narratives, & possibilities
- Direct application; iterative design and formative research
- Complex real-world or informal settings
- Centers work in community; includes broad range of community members; driven by community members in key project positions
- Views human potential & meaning-making as heterogeneous & multi-voiced



(Bang et al., 2014; Edelson, 2000; Rosebery et al, 2010; Tuhiwai Smith, 2012)

EXPANSIVE HEALING & TRANSFORMATIVE AGENCY



Expansive healing: A creative and novel type of healing that is collaborative, collective, and agentic; dynamic, non-linear, and adaptive, and in response to shifting social and cultural contexts; localized transformations for sustainability.

Transformative agency: “Points of conflict...or clusters of volitional actions that break away from well-established constraining frames”

- Involve questioning, dreaming, and a search for new possibilities
- Are local and sustainable
- Allow for experimentation & human potential
- Require polymotivated problem solving to allow for collective analysis & self-determination

DIMENSIONS OF CO-DESIGN THAT CULTIVATE TRANSFORMATIVE AGENCY

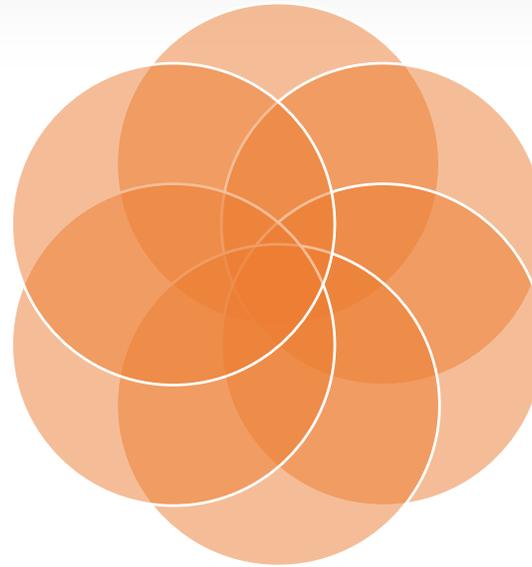


Disrupting historically powered relations

Commitment to
“Receiving, cultivating, &
building” capacity

Accounts for critical historicity,
power, & relationality

Interrogation of theories of
communal change, praxis, &
axiologies



Epistemic heterogeneity: “How”,
“For What”, “For Whom”, “With
Whom”

Dynamic role re-remediations

(Bang & Vossoughi, 2016; Philip et al, 2018; Richardson, 2011; Smith, 2004)

EXAMPLE: EXPANDING PRACTICE THROUGH CO-DESIGN



Data Collection

- Phase 1.* Elder Focus Group to design protocol.
- Phase 2.* Nature Walk with First Nations' Medicine Person
- Phase 3.* Art project- representation of relations.
- Phase 4.* Narrative Interview and follow-up interview.

*“Our stories are
our theories”*

Narrative Interview using “representation of relations”

- 5 narrative interviews (oral stories) with youth participants
- Interview prompt: *“Tell me the story...”*

(Archibald, 2008; Bang, Faber, Gurneau, Marin, & Soto, 2015; Bang & Vossoughi, 2016)



EXPANDING PRACTICE THROUGH CO-DESIGN



1. **Relational Epistemologies:** “Everything is related... connected in dynamic, interactive & mutually reciprocal relationships”; belonging.
2. **Place-based/place-making:** Physical, cognitive, and emotional aspects of ‘Remembering who we are’ ; sustainability
3. **Collective social formation.** Relationship, responsibility, and participation in the life of one’s people
4. **Intergenerational transmission of knowledge.** Knowledge is transmitted from one generation to the next.
5. **Indigenous pedagogies.** Apprenticeship learning, stories and metaphor, and cultural practices and protocols

(Elliott-Groves, 2019; e.g., Cajete, 1994; Ehret & Hollett, 2016; Rogoff, 1991, 2003; Sandoval, 2014)

EXPANDING PRACTICE THROUGH CO-DESIGN



Relational epistemology

- Family-based, community, plants, animals, ancestors
- “Who are you in relations with?”
- Naming “Plant/animal/ancestral relations”
- Cultural beliefs and practices (e.g., launch as ceremony/prayer)
- Assessment (biopsychosocial) as first relational encounter (therapist/client)

Place-based

- Informal/Outdoor environment; Koksilah River
- “Walking/gathering/fishing in the same places as our ancestors.”

Interdependent/collective

- Human, more than human, entities, and landscapes
- Group walk, art project, and share-out

Intergenerational

- Elder medicine person
- Elders, parents, youth, community members, research staff, ancestors
- Restoring healthy intergenerational relations

Indigenous teaching/learning

- Metaphor/Story/Narrative/Oral/Hands-on
- Visual artifact of relations
- Ceremony/prayer
- Land & Place-based
- Cultural practice

WELLBEING: A STORY ABOUT COLLECTIVE STRENGTH & RESILIENCE



- What does it mean to live healthful lives?
- What about physical, intellectual, emotional, and spiritual health?
- Who are we, anyway? What does it mean for us to be human beings?
- What is the story we want to tell?



EPISTEMIC HETEROGENEITY

Stories of survival and transcendence

SUICIDE IN COWICHAN: TRAUMA, HEALING, & RESTORATION



“Trauma heals in the presence of caring others” (Wendy Lustbader)

INDIVIDUAL-LEVEL EXPLANATIONS



INDIAN RESIDENTIAL SCHOOL, KUPER ISLAND, B.C.

COMMUNITY-LEVEL EXPLANATIONS

“WE SIT, AND WE EAT TOGETHER”



LEARNING & HEALING IN COMMUNITY



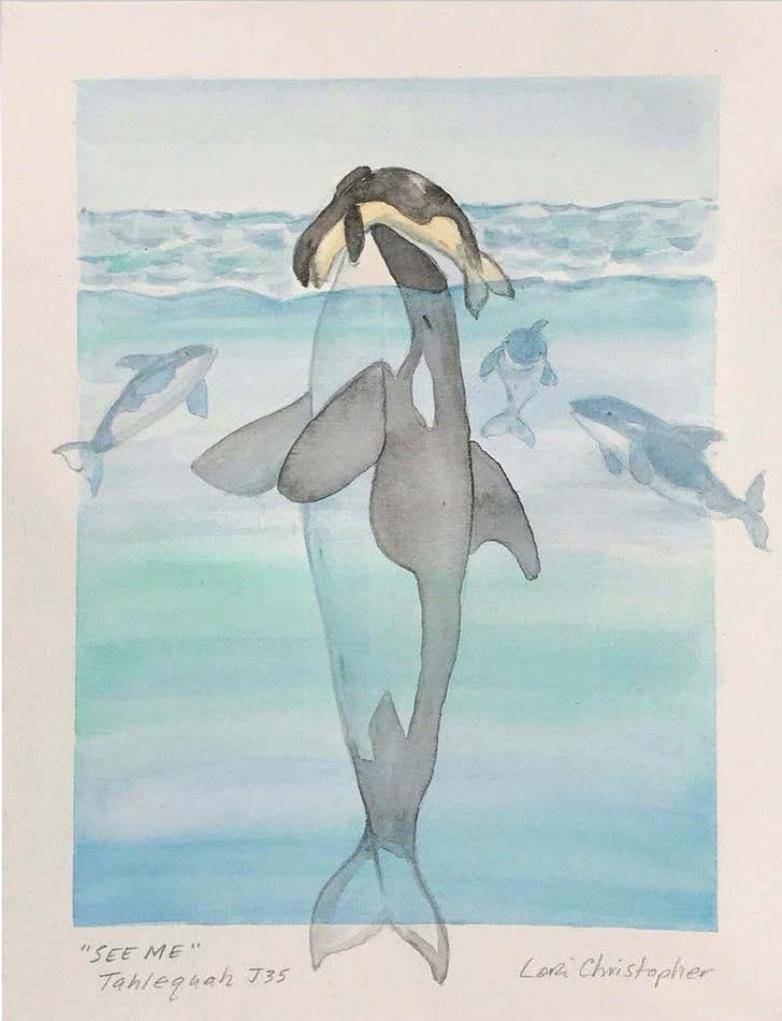
“Learning is conceived of as a process occurring within ongoing activity, and not divided into separate characteristics of individuals and contexts”

(Gutiérrez and Rogoff, 2003, p. 20)

My experience helping with an end-of-life ceremony and what I learned about healing in community.



LEARNING FROM ALL OUR RELATIONS



BUILDING YOUR SUPPORT NETWORK



DISCUSSION



DREAMING TOGETHER



- What if you were raised in community, with elders and others, who could teach you important cultural practices, ethical responsibilities, and the language needed to put it all together?
- What if your entire sense of self was cultivated by family and social relationships?
- What if these relationships were so strong that you knew your community would bolster you during your greatest time of need?
- What if you could self-determine how you, your children, and your community responded and adapted to wide-scale change?
- What if you could protect your land, and therefore, your futures?
- What if we designed our research and practice to ensure that our kids know what it means to live?

DIRECTIONS FORWARD



Co-Design w/ local conceptions of land, language, identity, and thought

Epistemic heterogeneity matters- Incentive participant/method/researcher diversity

Refuse extraction & harm/stop & interrupt violence & inequity

Sustain/reclaim Indigenous approaches to education & wellbeing

Center voices of community

Co-Design for anti-racism and anti-Indigeneity (e.g., policy level)

RESTORING INDIGENOUS RELATIONALITY



“And while each individual must have the skills and knowledge to ensure their own safety, survival, and prosperity in both the physical and spiritual realm, their existence is ultimately dependent upon intimate relationships of reciprocity, humility, honesty, and respect with all elements of creation, including plants and animals.”

(Leanne Betasamosake Simpson, 2017)

We are ancestors to our future generations



Are we collectively ready for a paradigm shift?

HUY TSEEP Q'U



*Thank-you Waewaenen Tleko Yaw`ko
Gracias Yakoke t'ig'icid Miigwech Ahó
Néá'eshe Mahalo Wado Welalin
Gunalcheesh Niawenh Tooyaksiy niin
há?n?? cn Gilakas'la Huy tseep q'u*

Eagle & Salmon
Art by Stuart Pagaduan (Cowichan)

Session Evaluation

- Required by our funder (SAMHSA)
- Used to inform, refine, & enhance future events/activities
- Helps communicate the need for this type of support
- Voluntary and anonymous
- Very important! *We will end a few minutes early and ask that you please take a few moments to complete.*

