

Back to Basics All Over Again:
*Elements of Mental Health
Evidence-Based Practices
“baked into” the 12 Steps*



Tuesday February 2nd , 2021

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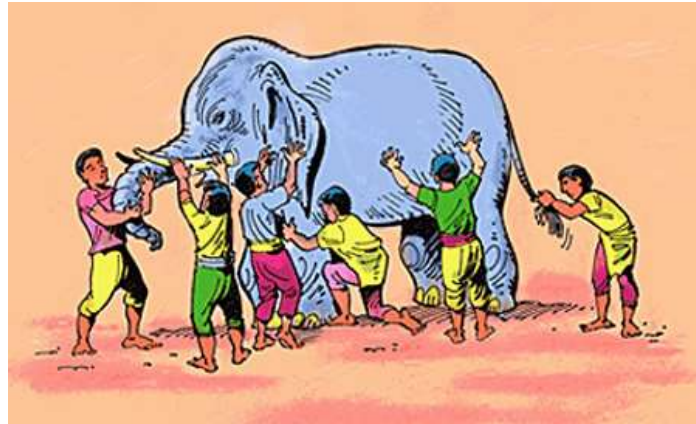
“There’s nothing new
under the sun...”



...we just keep
re-discovering eternal
truths – and dressing
them up in new clothes
so we can sell books!

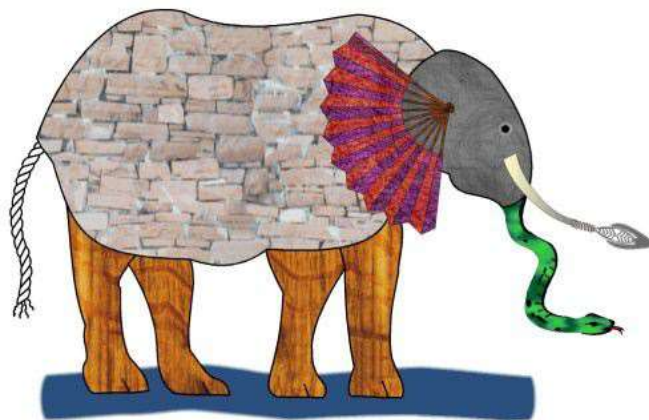
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For some of us, it's kind of like the story of the blind men and the elephant...



3

And the result...



4

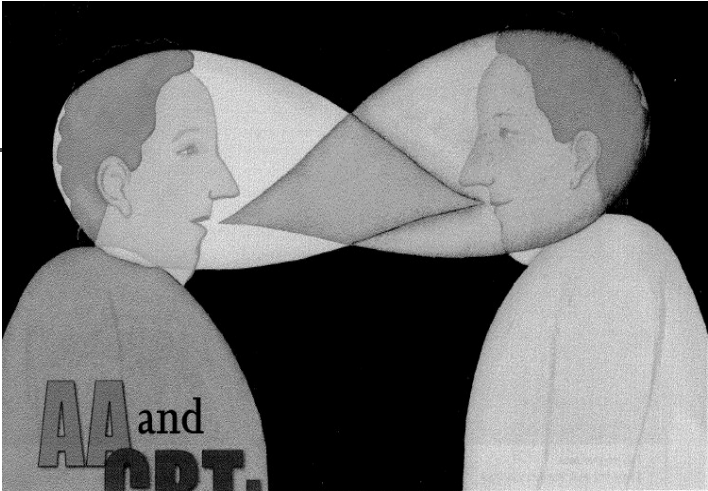
**So – let’s park our
preconceptions at the door...**

**...and take an “eagle’s eye”
view of the whole territory!**



A bald eagle is shown in flight, wings spread wide, against a bright blue sky with scattered white clouds. The eagle is positioned in the center of the frame, flying from left to right.

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AA and
CBT: One in the Same?

Common 12-Step phrases are geared to change thinking, behaviors

Brian Duffy, LMHC - NAADAC Addiction Professional May/June 2006

The illustration shows two men's heads in profile, facing each other. A large, stylized, light-colored shape resembling the letter 'A' is positioned between them, overlapping their profiles. The background is black.

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Table 1. Changing how we think—common phrases at AA meetings

- Identify, don't compare (with the speakers)
- This too shall pass
- It's the *first* drink that gets you drunk
- Keep it simple
- Learn to listen—listen to learn
- One day at a time
- We can do what I couldn't
- Don't try to figure it out (neither the disease nor the process of recovery)
- Live and let live
- Let go, let God
- I can't, He can, I think I'll let Him (the basic elements of the first three steps)
- Surrender to win (powerlessness)
- When the fun stopped, I couldn't
- Remember when
- Easy does it
- Think through the drink
- Groups don't drink, individuals do
- It's OK to want to drink
- Believe that we believe
- It doesn't get any better out there
- Meeting makers make it
- Progress, not perfection
- I'm responsible for *my* side of the street
- Don't compare your "insides" with everyone else's outside
- Regarding a higher power, all I have to know is that I'm not It
- Think of the fellowship as your new family
- I'm a drink away from a drunk
- My best thinking got me here

Brian Duffy, LMHC - NAADAC Addiction Professional May/June 2006

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Table 2. Changing our behaviors—common phrases at AA meetings

- Bring the body and the mind will follow
- Just keep coming (to meetings)
- Fake it 'til you make it
- Right action leads to right thinking
- You are what you do; the rest is *just talk*
- It's not what you know—it's what you do
- Join a group
- Get a sponsor
- Get active with your home group
- Go on commitments with your group
- Talk to another alcoholic each day
- Ask for help
- Help another drunk—do service work
- Do the steps of recovery
- It works if you work it
- People who don't go to meetings don't get to hear what happens to people who don't go to meetings
- Don't drink, no matter what (even if my ass is on fire)—this is cognitive *and* behavioral
- Listen to the message, not the messenger
- Do the next right thing
- Let us love you back to health
- Pray for people who've offended you, even if you don't mean it
- If you want what we have, do what we do

Brian Duffy, LMHC - NAADAC Addiction Professional May/June 2006

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| | |
|--|---|
| <p>Bill Wilson <i>Suggested Steps to Recovery</i></p> <ul style="list-style-type: none"> ■ Step 1 – Abstinence ■ Steps 2 & 3 – rebirth of Hope ■ Steps 4, 5 & 6 – learning to live with myself ■ Steps 7, 8, 9 & 10 – learning to live with others ■ Steps 11 & 12 – learning WHY I’m learning to live | <p>Ken Minkoff CCISC Comprehensive, Continuous, Integrated Systems of Care *</p> <ul style="list-style-type: none"> ■ Acute stabilization ■ Engagement ■ Prolonged (ongoing) stabilization ■ Rehabilitation ■ Recovery <p>* ROISC - Recovery-Oriented Systems of Care – William White</p> |
|--|---|

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| | |
|---|--|
| <p><i>Motivational Interviewing</i> Core Concepts</p> <ul style="list-style-type: none"> ■ Express empathy ■ Develop discrepancy ■ Avoid argumentation ■ Roll with resistance ■ Support self-efficacy <p><u>Miller and Rolnick (1991)</u></p> | <p>12 Steps of AA/NA <i>Suggested Program</i></p> <ul style="list-style-type: none"> ■ Steps 2, 8, 9 & 10 ■ Steps 1, 4, 6, 7 ■ Steps 10, 11 ■ Steps 3, 7 ■ Steps 5, 9 & 12 <p><u>Alcoholics Anonymous (1936)</u></p> |
|---|--|

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| <i>Transtheoretical</i> “Stages of Change” Prochaska & DiClemente | 12 Steps of AA/NA |
|--|--|
| ■ Pre-contemplation | ■ “Step Zero” - getting ready to be ready... * |
| ■ Contemplation | ■ Steps 1 & 2 |
| ■ Preparation | ■ Steps 2, 6, 8 & 11 |
| ■ Action steps | ■ Steps 3, 4, 5, 7, 9, 12 |
| ■ Maintenance | ■ Steps 6, 7, 10 & 11 |
| ■ Relapse or recycle | ■ Step(s) 1 or 12 |

** Dr. Arnold Washton*

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| Brief Therapy Berg & DeShazer (1982) | AA/NA “slogans” from the Fellowship |
|--|--|
| ■ Define the <i>solution</i> (NOT the problem) – use the “miracle question” | ■ “Don’t drink, go to Meetings, get a Sponsor, work the Steps!” ~ |
| ■ Identify <i>exceptions</i> – when is the problem NOT happening? | ■ “I ain’t what I oughta be and I ain’t what I’m gonna be...but thank God I’m not what I used to be!” ~ “Just for today, I’m not drinking...no matter WHAT!” |
| ■ “ <i>Scaling questions</i> ” to demonstrate progress toward the solution | ■ “On a scale of one to twelve... how are you today?” ~ “No matter the problem, you’re 12 steps from the answer!” |
| ■ “ <i>Cement</i> ” the solution – how will you know the problem is <i>staying</i> solved? | ■ “You don’t have the Program until you give it away.” ~ “Recovery is a contact sport!” |

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10 Classic Cognitive Distortions

David Burns & Aaron Beck

AA Slogans which refute

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. All-or-nothing thinking 2. Over-generalizing 3. Mental filtering 4. Discounting positives | <ol style="list-style-type: none"> 1. The <i>Serenity Prayer</i> Progress, not perfection 2. Just for today, I'm not drinking – no matter what 3. What you already know – is what got you here! 4. Measure yourself by your best, not your worst - look at the donut, not the hole |
|---|--|

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Classic Cognitive Distortions (con't.)

David Burns & Aaron Beck


AA Slogans which refute

- | | |
|--|---|
| <ol style="list-style-type: none"> 5. Jumping to conclusions – “mind reading” & “fortune telling” 6. Catastrophizing 7. Emotional Reasoning – “I feel, therefore it is” 8. Tyranny of the Shoulds – mental “must-erbation” | <ol style="list-style-type: none"> 5. “Learn to listen – listen to learn” <i>Serenity</i>: stop expecting, start accepting 6. “This too shall pass...” “10 years from now, how much will it matter?” 7. Thoughts aren't things, and feelings aren't facts– they only have the power we give them. 8. The only thing we HAVE to do today is – not drink! |
|--|---|

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Classic Cognitive Distortions (*con't.*)

David Burns & Aaron Beck *AA Slogans which refute*

- 
- | | |
|-------------------------------|---|
| <p>9. Labeling</p> | <p>9. “Live and let live”; “Don’t compare your insides with other people’s outsides.”; “If we compare, we despair.”</p> |
| <p>10. “Can’t stand-itis”</p> | <p>10. “This too shall pass”; “Pain can’t be avoided... suffering is optional”</p> |

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Taking a Thoughtful Approach to the Twelve Steps



For some of us, “**The Program**” has become something we either recommend out of habit, or avoid out of prejudice. The Steps become like the “Our Father” or the “Pledge of Allegiance” ~ something we can cite from memory, but really haven’t thought about for a long time.

Let’s take another look...

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**“We admitted we were powerless
over alcohol - that our lives had
become unmanageable”**

Which words just “jump out” at you?
Do you suppose those are the same words
our clients have trouble with?

What happens if we turn it around: *“We
admitted that our lives were **unmanageable** –
because we were **powerless** over alcohol.”*

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**“We admitted we were powerless over
alcohol - that our lives had become
unmanageable”**


What our clients hear:

- “powerlessness” means I have no will power
- “unmanageable” means I can’t handle things...
- Put ‘em together, and it means “I’m bad!”
- Powerless = hopeless... I’m a victim...

What if they heard:

- My life is unmanageable because...
- ...I’m powerless over the laws of physics. Will power has nothing to do with it!
- “Denial” doesn’t mean I’m bad or stupid...I just have cause and effect backwards!

18




“Came to believe that a Power greater than ourselves could restore us to sanity.”

- “Oh no...not that ‘God crap’ again!”
“God abandoned me a long time ago...”
- “Sanity? So now I’m not only a drunk, but I’m *crazy*?!? Yeah, right... I can’t wait to join this bunch!”

What if the most important words are
“CAME TO BELIEVE...?”

19



“Made a decision to turn our will and our lives over to the care of God as we understood Him.”

- “Don’t these people ever stop with the ‘God stuff’? If I want religion, I’ll go to church!”
- “God never understood *me* – why should I try to understand **HIM**?!?”
- “If I ‘turn my self over to God’, he’ll just punish me for all the awful things I’ve done.”

What if ***“made a decision...”***
is the important part?

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“Made a searching and fearless moral inventory of ourselves”

- Hmm... MORAL, searching, fearless... maybe next week...
- “Goodygoodygoody! I get to write down every lousy, awful, shitty thing I’ve ever done... where’s my pen?”

What if the important word is “*inventory?*”
 In an inventory, you count everything, not just the bad stuff!
 Think about your checkbook – do you only record the checks, but not deposits?


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“Admitted to God, to ourselves and to another human being the exact nature of our wrongs.”

- “I just KNOW I’m the only person who’s ever done this stuff...”
- “I don’t want *anybody* to know what I’ve done...”
- “Maybe I’m one of those ‘poor unfortunates’ in the Big Book...”
- The Fifth Step is how we reclaim our “*response-ability*”
- I am taking ownership for what I have done. When I **own** something, *I* can decide what to do with it: put it behind me, throw it away, or carry it around with me forever. Until we own our faults, *they* own us!

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**“Were entirely ready to have God
remove all these defects of character.”**

“Warning: your past in the rear-view mirror is closer than it appears...”

The key to the Sixth Step is not “defects of character”... it is READINESS. It is realizing that if we do not shed our old behaviors and ways of thinking, we will be forever squirming around in a Soul that is six sizes too small. And, like those “objects in the rear-view mirror”, those old habits will always be “closer than they appear”...ready to trip us up when we least expect it.

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**“Humbly asked Him to remove
all our shortcomings.”**

*“Warning: your past in the rear-view mirror is **STILL**
closer than it appears...”*

OK...want to guess which are the two most important words in THIS Step? Here’s a hint: when was the last time we *“humbly asked”* for anything? If we are humble enough to realize we aren’t perfect, and wise enough to ask for what we need...how many of “our shortcomings” have already been removed?

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“Made a list of all persons we had harmed, and became willing to make amends to them all.”

“Made direct amends to such persons except when to do so would injure them or others.”

Instead of focusing on our guilt over “all the persons we had harmed” – the key to this Step might involve “becoming willing”, and then...

...*taking action* on our willingness. This is the “*response-ability*” stuff again. The Universe runs on balance - here’s our chance to *un-kink our Karma!*

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“Continued to take personal inventory and, when we were wrong, promptly admitted it.”

“Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.”

We tend to focus in on “admitted we were WRONG” and forget that an inventory counts *everything*... positive as well as negative.

Lots of us were put off by “the GOD stuff.” But when we think of it as **Good Orderly Direction**, the idea of meditation begins to make more sense

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“Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.”

It helps to read this one backwards: “having practiced these principles in all our affairs... we had a spiritual awakening... *(and)* tried to carry this message to alcoholics.”

Remember...“do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles.... we are willing to grow along spiritual lines.”

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Acceptance is *not* Surrender

Acceptance and Commitment Therapy (ACT) in the Treatment of Substance Use Disorders

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*Excerpted from presentation at the
Association for Contextual Psychology International Conference
Chicago June 2006*

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Six ACT Core Processes

https://contextualscience.org/the_six_core_processes_of_act#.

- **Acceptance** doesn't mean you are okay with something. It doesn't mean you want the pain or struggle. Acceptance means that you open up and make room to experience the unpleasant thoughts and emotions and events of the human experience. You stop fighting with them. You don't engage with the struggle to get rid of the unpleasant sensations or discomfort. *Acceptance is an active verb – from the same Latin root as “capture”. Embracing reality without judgment.*
- **Cognitive Defusion** or just defusion – has to do with being able to recognize our thoughts as just that...They are just thoughts (words or pictures in the mind). Defusion allows you to be able to step back from your thoughts and not be consumed by them. *“Thoughts are not things” “It is what it is...not what it SAYS it is.”*

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Six ACT Core Processes

https://contextualscience.org/the_six_core_processes_of_act#.

- **Contacting the Present Moment** has to do with “being in the now.” This principle means that you are focused on what is happening with you and/or in your environment right now and less-so with what has happened in the past or what may happen in the future. *“Be here now.” – Jon Kabat Zinn*
- **Self-as-Context** refers to “the observing self.” This is the part of you that is able to step back and watch what is happening within you. You can know that you are thinking and experience physical or emotional sensations. You can think about your thinking. *Taking the “eagle’s eye” view – get the whole picture*

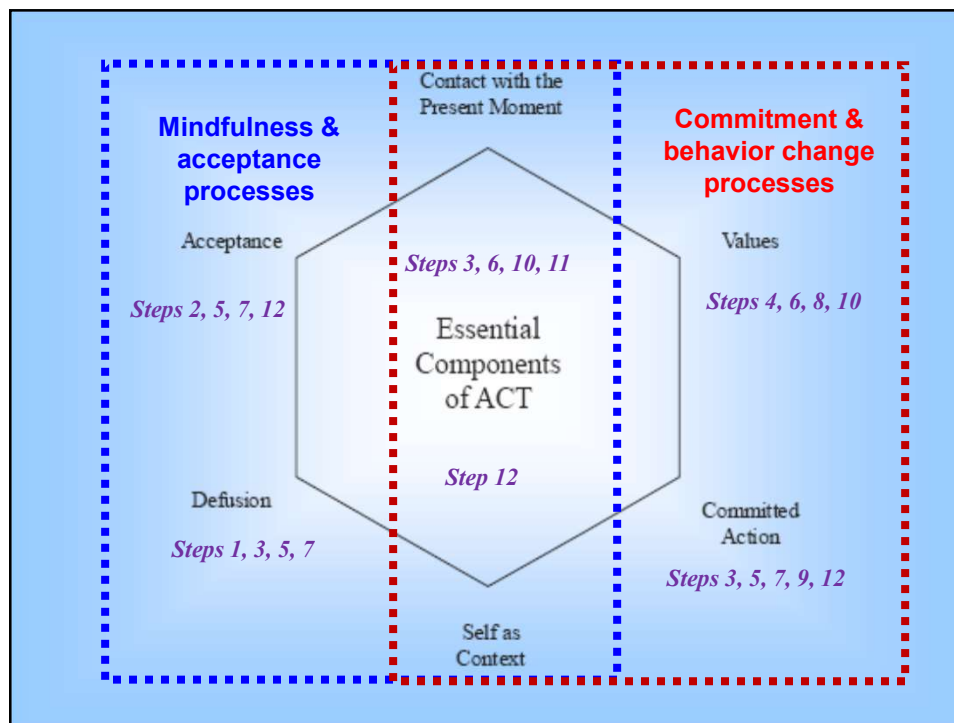
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Six ACT Core Processes

https://contextualscience.org/the_six_core_processes_of_act#.

- Values** are what you most care about. Values have to do with what you want your life to be about, what you want to stand for, and what you ultimately experience as your true drive. Values help you to steer your behaviors toward what is meaningful to you. *Write your Epitaph – one sentence to sum up why you were here.*
- Committed Action** - In ACT, it is important not to forget or downplay the part where you must take action on your values. Committed action is about taking effective action and behaving in ways that are guided by your values. This allows you to create a fulfilling and satisfying quality of life (Harris, 2009). *“Just Do It!” - Nike* *In your handouts*

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Core Functions

12-Step *core functions* ACT


| | <i>12 Step Facilitation</i> | <i>ACT Core Tasks</i> |
|---------|--|------------------------|
| Step 1 | Reality | Creative Hopelessness |
| Step 2 | Hope | Control as the Problem |
| Step 3 | Surrender | Applied Willingness |
| Step 4 | Self-Assessment | De-fusing language |
| Step 5 | Honesty & ownership | De-fusing & Valuation |
| Step 6 | Rebuilding our relationship with ourselves | Values Assessment |
| Step 7 | | Applied Willingness |
| Step 8 | Rebuilding our relationship with others | Values Assessment |
| Step 9 | | Applied Willingness |
| Step 10 | Personal Integrity | Values/Willingness |
| Step 11 | Direction in Life | Values Assessment |
| Step 12 | Selflessly Helping | Applied Willingness |

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Some preliminary thoughts on the 12 Steps and ACT Processes


| <i>Steps</i> | <i>Early Recovery</i> | <i>Middle Recovery</i> | <i>On-going Recovery</i> |
|--|-----------------------|------------------------|--------------------------|
| 1. We admitted we were powerless over alcohol – that our lives had become unmanageable | defusion | acceptance | self as context |
| 2. Came to believe that a Power greater than ourselves could restore us to sanity | acceptance | valuation | committed action |
| 3. Made a decision to turn our lives and our will over to the care of God <i>as we understood Him.</i> | defusion | committed action | present moment |

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 **12 Steps and ACT Processes (con't)**

| <i>Steps</i> | <i>Early Recovery</i> | <i>Middle Recovery</i> | <i>On-going Recovery</i> |
|---|-----------------------|------------------------|--------------------------|
| 4. Made a searching and fearless moral inventory of ourselves | valuation | acceptance | self as context |
| 5. Admitted to God ourselves and another human being the exact nature of our wrongs | acceptance | defusion | self as context |
| 6. Were entirely ready to have God remove all these defects of character | valuation | acceptance | committed action |

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 **12 Steps and ACT Processes (con't)**

| <i>Steps</i> | <i>Early Recovery</i> | <i>Middle Recovery</i> | <i>On-going Recovery</i> |
|--|-----------------------|------------------------|--------------------------|
| 7. Humbly asked Him to remove all our shortcomings | acceptance | defusion | present moment |
| 8. Made a list of all the persons we had harmed, and became willing to make amends to them all | valuation | acceptance | committed action |
| 9. Made direct amends to such people wherever possible, except when to do so would injure them or others | committed action | valuation | present moment |

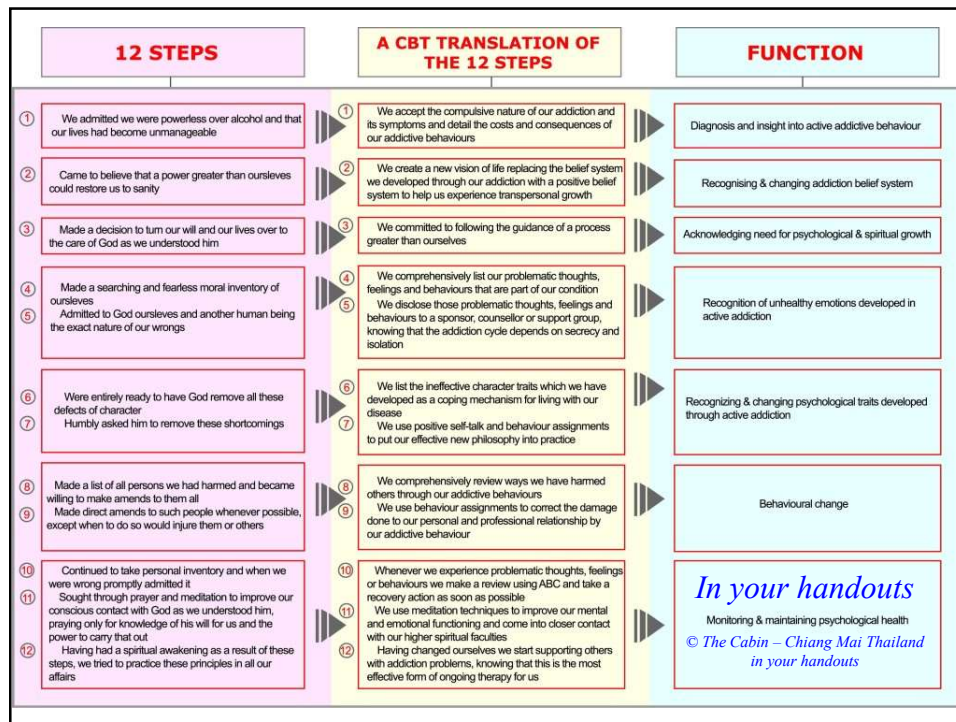
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| <i>Steps</i> | <i>Early Recovery</i> | <i>Middle Recovery</i> | <i>On-going Recovery</i> |
|---|-----------------------|------------------------|--------------------------|
| 10. Continued to take personal inventory and when we were wrong promptly admitted it. | valuation | committed action | present moment |
| 11. Sought through prayer and meditation to improve our con-scious contact with God <i>as we understood Him</i> , praying only for knowledge of His will for us and the power to carry that out | committed action | valuation | present moment |
| 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs. | acceptance | self as context | committed action |

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| DBT Skill Sets at a Glance | | | |
|---|---|---|--|
| Core Mindfulness | Interpersonal Effectiveness | Emotion Regulation | Distress Tolerance |
| <p>What Skills</p> <p>Observe Describe Participate</p> <p>How Skills</p> <p>One-mindfully Non-judgmentally Effectively</p> <p>Reality Acceptance</p> <p>Radical Acceptance Turn the Mind Willingness Notice Willfulness</p> <p><i>In your handouts</i></p> | <p>Describe Express Assert Reinforce</p> <p>Mindful</p> <p>Appear Confident Negotiate</p> <p>Gentle Interested Validate Easy Manner</p> <p>Fair no Apologies Stick 2 Values Truthfulness</p> | <p>Accumulate positive experiences Build mastery Cope ahead of time treat Physical Illness Eat balanced meals Avoid mood-altering drugs Sleep balanced Exercise</p> <p>Validate Imagine Take small steps Applaud yourself Lighten your load Sweeten the pot</p> <p>★ Mindful to emotion ★ Behavior chain analysis ★ Opposite Action ★ Pros and Cons</p> | <p>Activities Contributing Comparisons Emotion opposites Pushing away Thoughts Sensations</p> <p>Imagery Meaning Prayer Relaxation One thing at a time Vacation Encouragement</p> <p>Temperature Intense physical exertion Paced breathing</p> |

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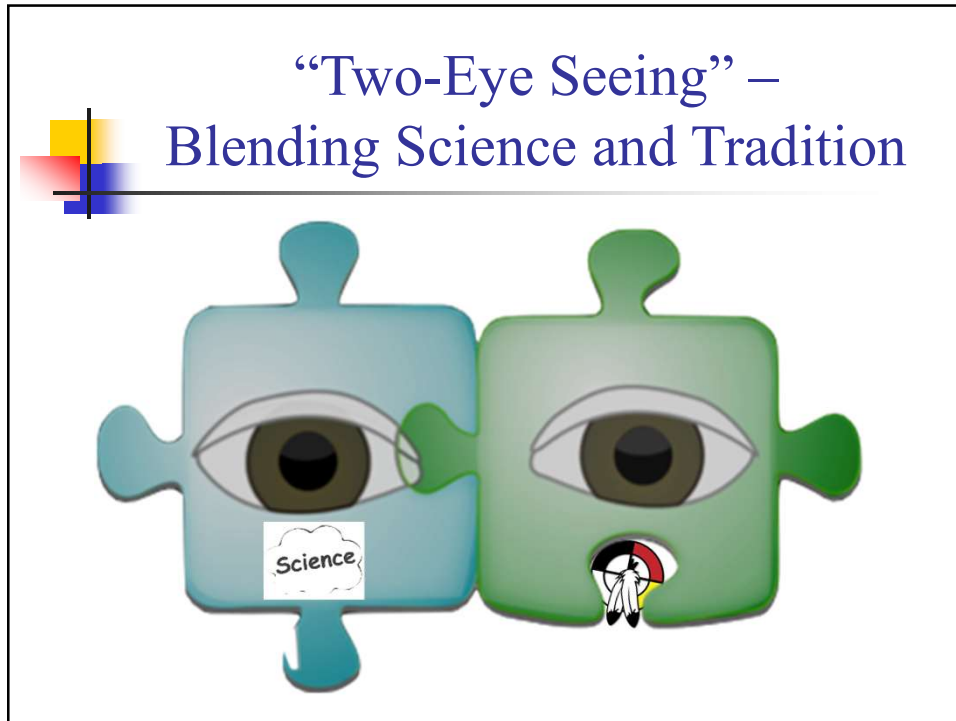
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Core Functions

12-Step *core functions* DBT

| 12 Step Facilitation | DBT Core Skills |
|---|--|
| Step 1 Reality | Radical Acceptance |
| Step 2 Hope | Willingness, Turn the Mind |
| Step 3 Surrender | Radical Acceptance, Opposite Action |
| Step 4 Self-Assessment | Distress Tolerance, Radical Acceptance |
| Step 5 Honesty & ownership | Radical Acceptance, Emotional Regulation |
| Step 6 Rebuilding our relationship with ourselves | Mindfulness, Willingness |
| Step 7 Rebuilding our relationship with others | Emotional Regulation – Opposite Action |
| Step 8 Rebuilding our relationship with others | Interpersonal Effectiveness – No Apologies |
| Step 9 Rebuilding our relationship with others | Emotional Regulation – Opposite Action |
| Step 10 Personal Integrity | Mindfulness, Non-Judgmentally, Improve the Moment |
| Step 11 Direction in Life | Prayer, Imagery, Meaning, Willingness, Turn the Mind |
| Step 12 Selflessly Helping | Interpersonal Effectiveness – Stick to Values |

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Two-Eyed Seeing –
Integrative Science Brings New Perspective

Two-Eyed Seeing is the Guiding Principle brought into the Integrative Science co-learning journey by **Mi'kmaw Elder Albert Marshall** in Fall 2004.

Etuaptmunk is the Mi'kmaw word for Two-Eyed Seeing.

We often explain *Etuaptmunk* - Two-Eyed Seeing by saying it refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing ... and learning to use both these eyes together, for the benefit of all.

The image shows two interlocking puzzle pieces, one light blue and one light green, each with a large eye. The blue piece is on the left and the green piece is on the right. To the left of the puzzle pieces is a decorative graphic consisting of overlapping colored squares (yellow, red, blue) and a black crosshair.

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Two-Eyed Seeing Blended Approach to Seeking Safety

after: "Medicine Wheels: A Mystery in Stone" – J Rod Vickers (1993)

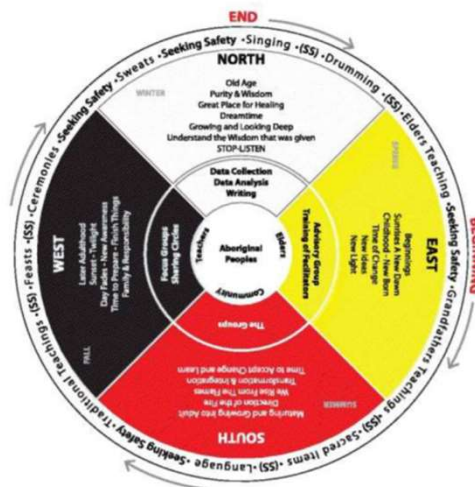
| YELLOW – East (Spring) | RED – South (Summer) | BLACK – West (Fall) | WHITE – North (Winter) |
|--|---|--|---|
| <ul style="list-style-type: none"> ❖ Beginnings ❖ New Dawn ❖ Sobriety ❖ Childhood – rebirth ❖ Times of Change ❖ New Ideas ❖ New light | <ul style="list-style-type: none"> ❖ Maturing & growing into adulthood ❖ Direction from the Flames ❖ Transformation & integration ❖ Time to accept change and learn | <ul style="list-style-type: none"> ❖ Mature Adulthood ❖ Sunset – twilight ❖ Day fades new aware-ness ❖ Time to prepare – finish things ❖ Family and responsibility | <ul style="list-style-type: none"> ❖ Old age ❖ Purity and wisdom ❖ Place for Healing ❖ Dreamtime ❖ Growing & looking deep ❖ Understand the Wisdom that was given ❖ STOP - LISTEN |

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Native Modalities

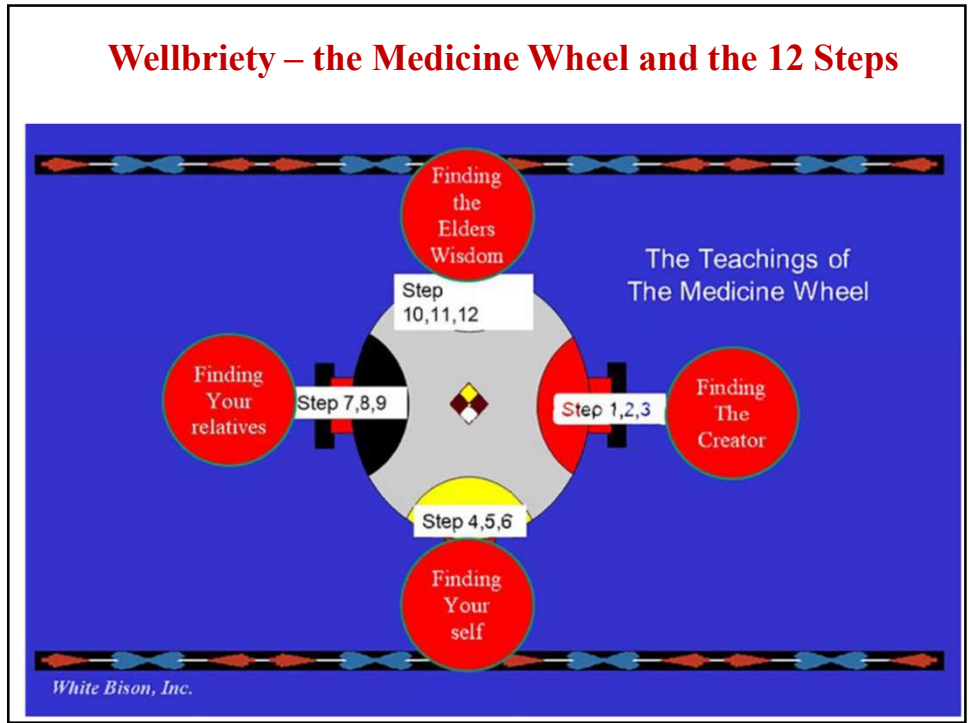
From:
"Medicine
Wheels: A
Mystery in
Stone

J. Rod Vickers
Alberta Past
Vol 3 - 1993



- Sweat Lodge
- Singing/drumming
- Ceremonies
- Elder Teachings
- Native language
- Culture/traditions
- Grandfather stories
- Subsistence activity
- Traditional arts

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TIP 61

BEHAVIORAL HEALTH SERVICES FOR
 AMERICAN INDIANS AND ALASKA NATIVES

Substance Abuse and Mental Health Services Administration. *Behavioral Health Services for American Indians and Alaska Natives. Treatment Improvement Protocol (TIP) Series 61.* HHS Publication No. (SMA) 18-5070EXSUMM. Rockville, MD: Substance Abuse and Mental Health Services Administration, 2018.

EXHIBIT 1.1-5. Examples of Culturally Adapted Treatment Approaches

| THEORETICAL APPROACH | POTENTIAL BENEFITS OF APPROACH | ADAPTATIONS FOR NATIVE AMERICAN CULTURES | SPECIFIC INTERVENTIONS AND RESOURCES |
|--|--|---|---|
| <p>Motivational Interviewing (Miller & Rollnick, 2013)</p> <p>MI is client centered and focuses on active listening, stages of change, self-talk, empathy, and other core elements to elicit "change talk."</p> | <ul style="list-style-type: none"> Is found to be effective for treating American Indians and Alaska Natives Is nonconfrontational and noninterfering Uses active listening skills Teaches the culturally appropriate idea that what you say to yourself is what will happen Emphasizes the importance of relationships and empathy | <ul style="list-style-type: none"> Have adequate training and use current American Indian and Alaska Native adaptations Have clients create personal stories for each stage of change Present stages of change model as a circle Remember that self-disclosure is not a traditional communication style | <ul style="list-style-type: none"> <i>Native American Motivational Interviewing: Weaving Native American and Western Practices—A Manual for Counselors in Native American Communities</i> (Venner et al. 2006) <i>Trainer's Guide to Motivational Interviewing: Enhancing Motivation for Change—A Learner's Manual for the American Indian/Alaska Native Counselor</i> (Tomlin, Walker, & Grover, 2014) |

Continued on next page

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TIP 61

BEHAVIORAL HEALTH SERVICES FOR
 AMERICAN INDIANS AND ALASKA NATIVES

| THEORETICAL APPROACH | POTENTIAL BENEFITS OF APPROACH | ADAPTATIONS FOR NATIVE AMERICAN CULTURES | SPECIFIC INTERVENTIONS AND RESOURCES |
|---|--|--|--|
| <p>Trauma-Informed Treatment</p> <p>Interventions focus on how trauma may affect an individual's life and his or her response to services.</p> | <ul style="list-style-type: none"> Recognizes the importance of trauma, including historical trauma, in providing care for individuals, families, and communities Integrates knowledge about trauma into procedures, practices, and settings Creates pathways to healing through developing awareness, safety, and support Improves treatment outcomes | <ul style="list-style-type: none"> Use for grief resolution and trauma mastery Incorporate into parenting programs Integrate traditional practices and healing approaches | <ul style="list-style-type: none"> <i>Historical Trauma and Unresolved Grief Intervention</i> (Brave Heart, 1998) <i>Pathway to Hope: An Indigenous Approach to Healing Child Sexual Abuse</i> (Payne, Olson, & Parrish, 2013): A trauma-informed training program focused on ending the silence surrounding sexual abuse in rural Alaska Native communities and promoting community-based approaches to healing |

Continued on next page

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TIP 61

BEHAVIORAL HEALTH SERVICES FOR
 AMERICAN INDIANS AND ALASKA NATIVES

| THEORETICAL APPROACH | POTENTIAL BENEFITS OF APPROACH | ADAPTATIONS FOR NATIVE AMERICAN CULTURES | SPECIFIC INTERVENTIONS AND RESOURCES |
|---|--|--|---|
| <p>CBT</p> <p>CBT develops specific skills to promote behavioral change.</p> | <ul style="list-style-type: none"> Adapts cross-culturally with ease Focuses on the present Recognizes the importance of accepting personal responsibility for changing behavior Includes attitude of partnership between provider and client Can address a variety of issues (e.g., parenting) | <ul style="list-style-type: none"> Honor the principle of noninterference Avoid overuse of a very directive approach; instead, assume the honored role of consultant and provider of resources for the client Adapt for video-conferencing when appropriate | <ul style="list-style-type: none"> Cognitive-Behavioral Therapy With American Indians (McDonald & Gonzales, 2006) Cognitive-Behavioral Therapy for Native American Youth With PTSD Symptoms (Goodkind, LaNoue, & Milford, 2010) |

Continued on next page

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TIP 61

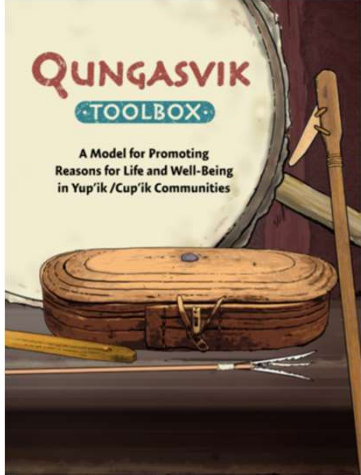
BEHAVIORAL HEALTH SERVICES FOR
 AMERICAN INDIANS AND ALASKA NATIVES

| THEORETICAL APPROACH | POTENTIAL BENEFITS OF APPROACH | ADAPTATIONS FOR NATIVE AMERICAN CULTURES | SPECIFIC INTERVENTIONS AND RESOURCES |
|--|---|--|--|
| <p>Matrix Model</p> <p>This is a structured treatment experience provided in various formats for intensive outpatient programs.</p> | <ul style="list-style-type: none"> Uses a variety of support strategies Educates clients and their families Builds skills Includes relapse prevention Integrates CBT, contingency management, MI, 12-Step facilitation, and family involvement | <ul style="list-style-type: none"> Be careful not to focus so much on the manual and process that it overrides the time needed to build a trusting provider-client relationship Foresee problems of becoming too structured and inflexible in schedule Use culturally adapted tools | <ul style="list-style-type: none"> Matrix Model: Culturally designed client handouts for American Indians and Alaska Natives (Matrix Institute on Addictions, 2014) |

Substance Abuse and Mental Health Services Administration. *Behavioral Health Services for American Indians and Alaska Natives*. Treatment Improvement Protocol (TIP) Series 61. HHS Publication No. (SMA) 18-5070EXSUMM. Rockville, MD: Substance Abuse and Mental Health Services Administration, 2018.

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“Toolbox” of Native Teachings



QUNGASVIK

TOOLBOX

A Model for Promoting
Reasons for Life and Well-Being
in Yup'ik / Cup'ik Communities

People Awakening Protective Factors

A decade ago, a group of Alaska Native people said they no longer wanted the media and researchers to focus on problems in their communities and how their lives were in peril. Instead, they asked: What are the stories about our people's strengths, hopes, and successes? How do so many Alaska Native people live good lives without abusing alcohol and drugs?

The **People Awakening Project** set about to answer these questions led by an Alaska Native advisory council, their partners at the **Center for Alaska Native Health Research (CANHR)**, and funding from the National Institute on Alcohol Abuse and Alcoholism, of the National Institutes of Health.

Over three hundred people from around the state shared stories of what helped them to stay safe from alcohol and drugs, what helped them to get and stay sober.

Many of the stories shared similarities in protecting people from substance abuse and giving them reasons for life. These protective factors were essential for leading a good life.

The **Qanruyutet**, teachings, for the Qungasvik are based on these protective factors. This section contains a complete list and description.

Each Qanruyutet chapter of the Qungasvik describes a few of the protective factors addressed by the activities. When you develop your own Qanruyutet activities, consider the ways that these activities can promote these protective factors.

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Culture is Prevention

Create Your Own Teaching

This guide can help you format the teaching that you create for your community.

Protective Factors

Protective Factor Name

Protective Factor Name

(These buttons link to the definitions of the Protective Factors.)

- Yup'ik Title
 - What is the Yup'ik name for this teaching?
 - Write and record an audio of the title in Yup'ik with the dialect of your community.
- Title
 - What is the English translation of this teaching?
- Protective Factors
 - What are some protective factors that are delivered through this teaching?
- Summary
 - What is this teaching about?

Prayer Walk

The community will organize a day to walk together in prayer for the wellness of the people and to express solidarity against suicide and alcohol abuse.

Yup'ik Values and Traditions

- Band together
- Love one another
- Respect elders

Protective Factors

- Safe Places
- Role Models
- Opportunities

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Yuuyaraq – “the Way to be a Human Being”

The Whole Human Being

As human beings, each of us must determine for ourselves what life is all about and how we will live it.

Participants in our Yuuyaraq program are spiritual, physical, mental, and emotional beings. We will help them understand each aspect of their lives and make good decisions to live a good life.

Protective Factors

- I Can
- Role Model

Yup'ik Values and Traditions

- Spirituality
- Sharing and cooperation
- Respect for self, others, nature and land

Strong and Sober

To be of good mind, body, and person.

Share facts, experiences, and ways to be safe around alcohol. Participants can have a positive effect on their friends regarding alcohol.

Yup'ik Values and Traditions

- Learning is a lifelong process
- Always be prepared
- Respect every individual without judgment
- Be mindful of the consequences of your decision

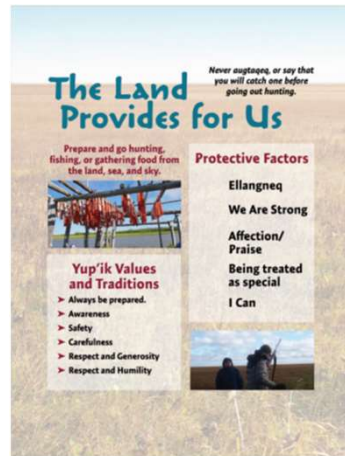
Protective Factors

- Ellangneq
- I Want to Lead
- I Can

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Each Native Culture has its “Stories of Strength...”

...what are *YOURS*?



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Fun-damental Laws of the Universe:


A course of Brief Therapy for the Reality - impaired

Annotated by Mike Bricker with help from Earnie Larson, Robert A. Heinlein, and a Higher Power who chooses to remain anonymous.

1. If nothing changes, nothing changes.
2. No matter where you go, there you are.
3. What we practice, we become.
4. Contrary to popular opinion, the law of cause and effect has NOT been repealed.
5. Compared to nuclear winter, this is not a big deal.
6. What we already know how to do is what got us here.
7. NONE of us are going to get out of this alive!
8. Reality doesn't care how you feel about it.
9. The Laws of Physics don't change, no matter HOW much you don't like them.

In your Handouts

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Fun-damental Laws of the Universe:
A course of Brief Therapy for the Reality - impaired

10. The best revenge is to live well.
11. Your life is no one's fault but your own.
12. Nowhere in the book does it say that "life is FAIR!" I don't need to be right...I can choose to be happy!
13. Recovery is a contact sport.
14. There ain't no such thing as a free lunch!
15. I'm sorry, but the job of Supreme Being has been offered to an applicant with superior qualifications.
16. The spot at the center of the Universe is already occupied.

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Promoting Dual Recovery since 1984

Michael G. Bricker MS, CADC-II, NCAC-2, LPC

The STEMSS® Institute
Support Together for Emotional and Mental Serenity & Sobriety

Consultation in
recovery from
substance use and
mental disorders

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