



National American Indian and Alaska Native

**MHTTC**

Mental Health Technology Transfer Center Network  
Funded by Substance Abuse and Mental Health Services Administration



**Native Center for  
Behavioral Health**

**IOWA**

**SAMHSA**  
Substance Abuse and Mental Health  
Services Administration

# "Two-Eyed Seeing" – the Synergism between Native Wisdom Traditions and Western Science

Michael G. Bricker, MS, CADDC-2, NCAC-2, LPC  
Behavioral Health Clinical Supervisor & Trainer



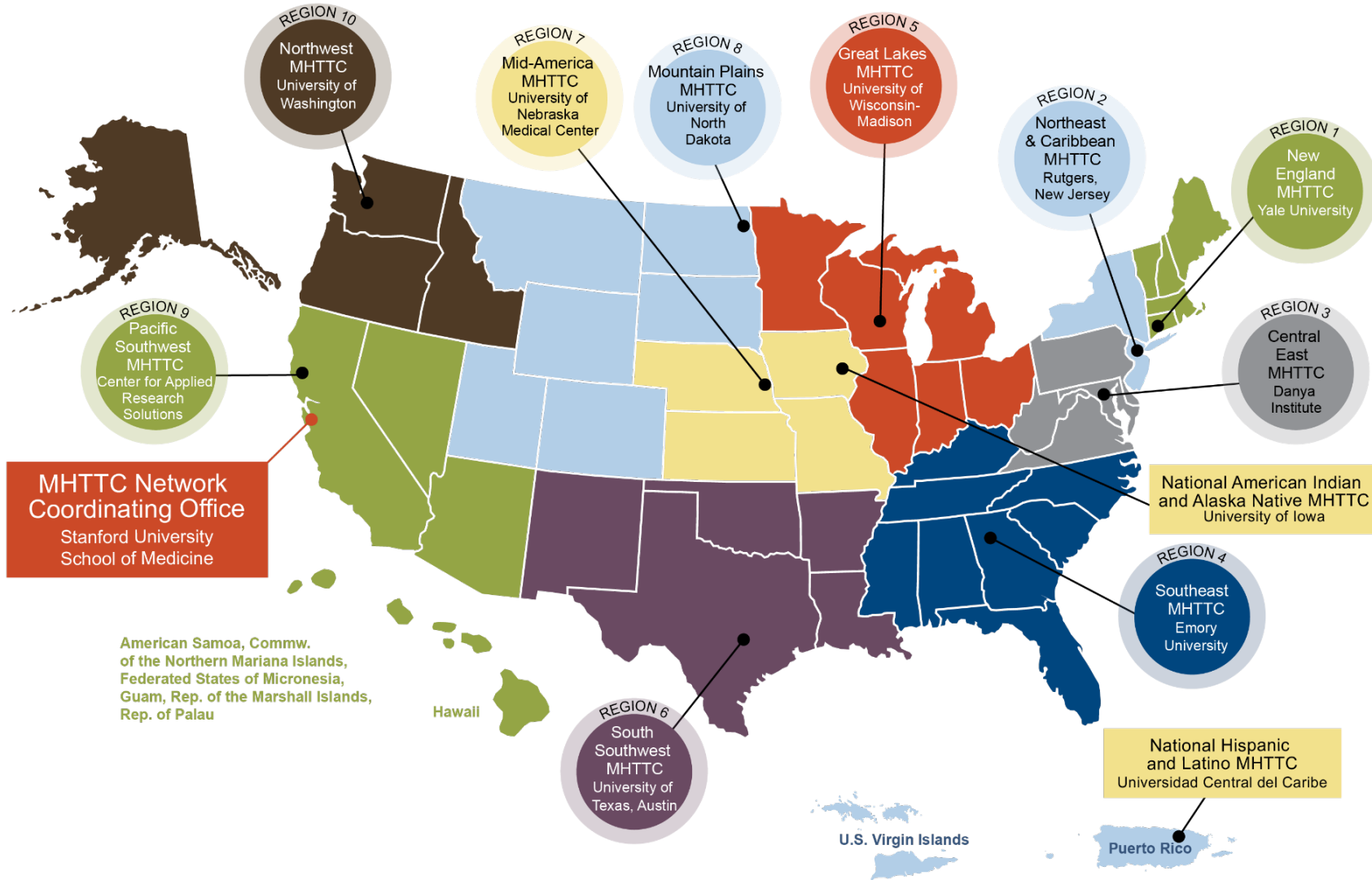
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**American Indian & Alaska Native  
Mental Health  
Technology  
Transfer Center**



# ***SAMHSA***

Substance Abuse and Mental Health  
Services Administration

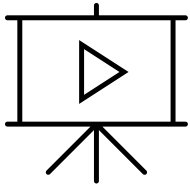
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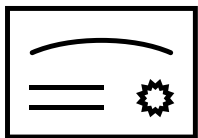


# Follow-up

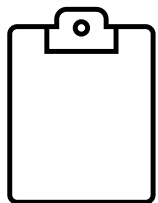
Following today's event, you will receive a follow up email, which will include:



Links to the presentation slides and recording, if applicable



Information about how to request and receive CEUs



Link to our evaluation survey (GPRA)



# Land Acknowledgement

We would like to take this time to acknowledge the land and pay respect to the Indigenous Nations whose homelands were forcibly taken over and inhabited.

Past and present, we want to honor the land itself and the people who have stewarded it throughout the generations.

This calls us to commit to forever learn how to be better stewards of these lands through action, advocacy, support, and education.

We acknowledge the painful history of genocide and forced occupation of Native American territories, and we respect the many diverse indigenous people connected to this land on which we gather from time immemorial.

While injustices are still being committed against Indigenous people on Turtle Island, today we say thank you to those that stand with Indigenous peoples and acknowledge that land reparations must be made to allow healing for our Indigenous peoples and to mother earth, herself.

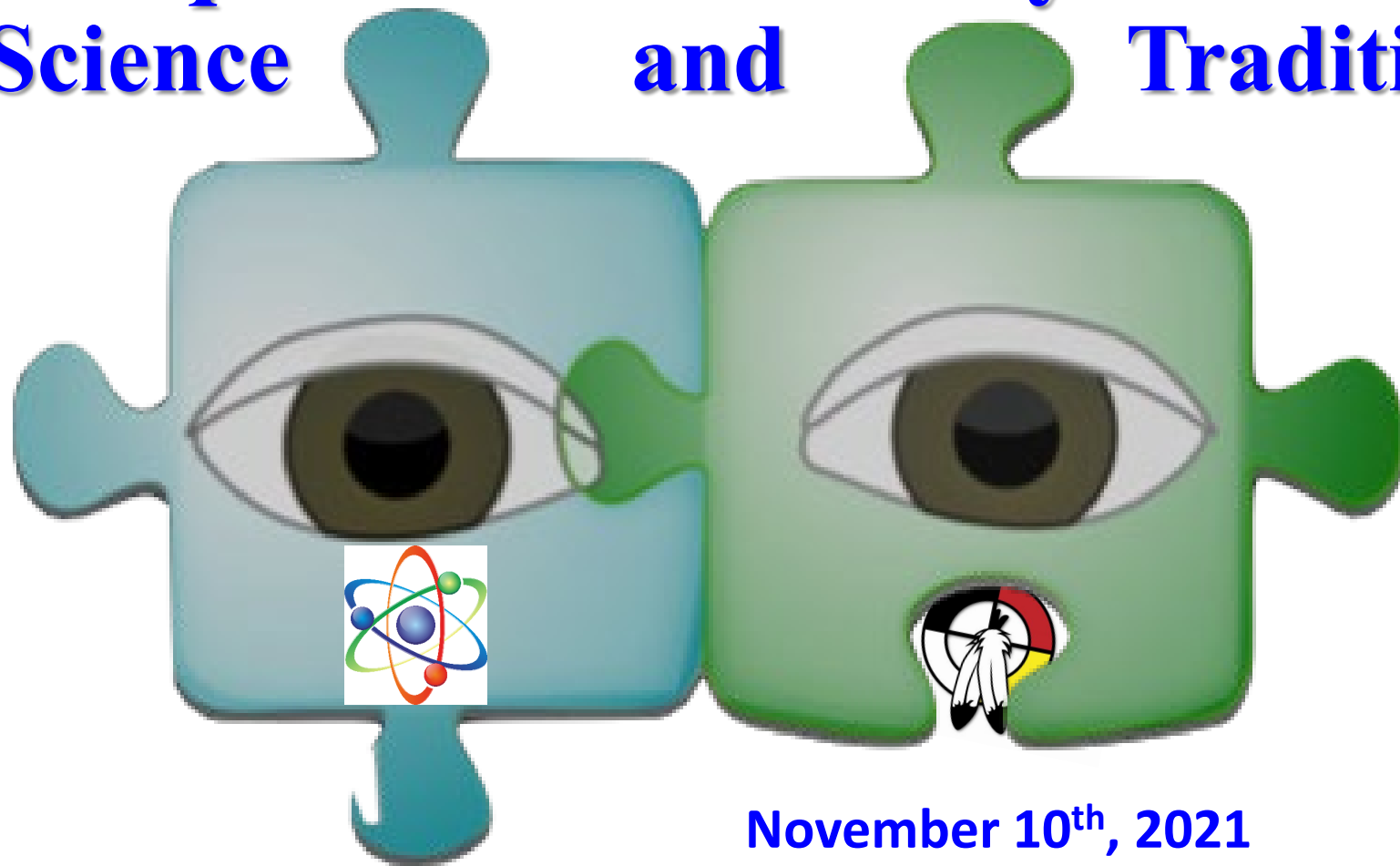
Dekibaota, Elleh Driscoll, Meskwaki and Winnebago Nations

Ttakimaweakwe, Keely Driscoll, Meskwaki and Winnebago Nations

Ki-o-kuk, Sean A. Bear, 1<sup>st</sup>. Meskwaki



# *Etuaptmumk* – “Two-Eyed Seeing” Science and Tradition



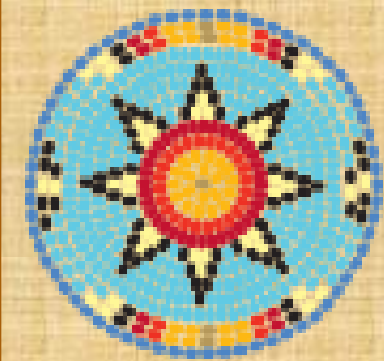
November 10<sup>th</sup>, 2021



National American Indian and Alaska Native

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***Etuaptmunk – “Two-Eyed Seeing”***  
 the Confluence of Indigenous  
 and Western Worldviews



***Hello – and welcome!***



**Michael G Bricker MS, CADAC-2, NCAC-2, LPC**  
*Behavioral Health Clinical Supervisor & Trainer*  
*NAADAC Approved Education Provider #176230*

**Elders Albert and Murdena Marshall – Mi'kmaw**  
**Rebecca Thomas MA (Poet) – Mi'kmaw**  
**Dr. Cheryl Bartlett – Cape Breton Univ.**

# Two-Eyed Seeing – the Confluence of Indigenous and Western Worldviews

**Speaking of “confluence”:** in the interest of full disclosure, let me explain my “streams”



- ❖ First, let me honor the Peoples – Umpqua, Siletz, Puyallup and many more – who have lived from time beyond memory in East central Oregon where I’m speaking from.
- ❖ That said, I have no Native blood that I know of. But I have been privileged to work with Native Tribes in Alaska, the upper Midwest and the Navajo Nation for over 20 years.

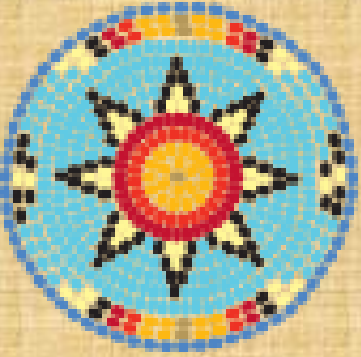
- ❖ It has been an honor to explore and learn from my Uncles and Grandfathers about the richness of Native Wisdom Traditions, and explore ways to blend them with Western treatment research to the benefit of both.
- ❖ Nevertheless, it is humbly written from the perspective of a white male of European heritage, and much was originally designed to help folks like me learn how to be helpful to folks like you. So our task is to experience and explore, not coerce or convince. Thanks for the gift of your time!





**We don't "see things as they are" ...  
we see things as WE are!**

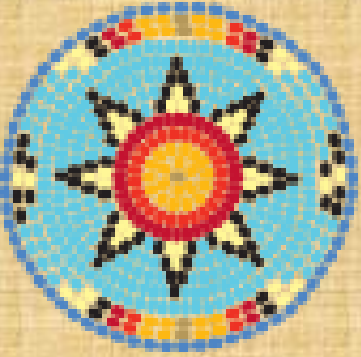
*Anais Nin*



# 2-eyed seeing = "perspective"

NOUN: from Latin *perspectus* "clearly perceived," past participle of *perspicere* "inspect, look through, look closely at," from *per* "through" (from PIE root *\*per-* (1) "forward," hence "through") + *specere* "look at"

A particular perspective is a particular way of thinking about something, especially one that is influenced by your beliefs or experiences. Your perspective is the way you see something. If you think that toys corrupt children's minds, then from your perspective a toy shop is an evil place. Perspective has a Latin root meaning "look through" or "perceive," and all the meanings of perspective have something to do with looking.

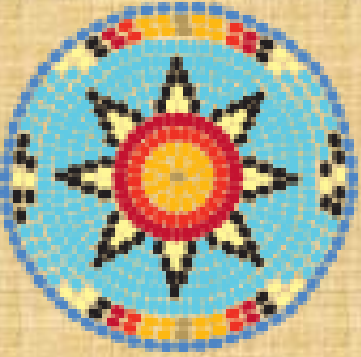


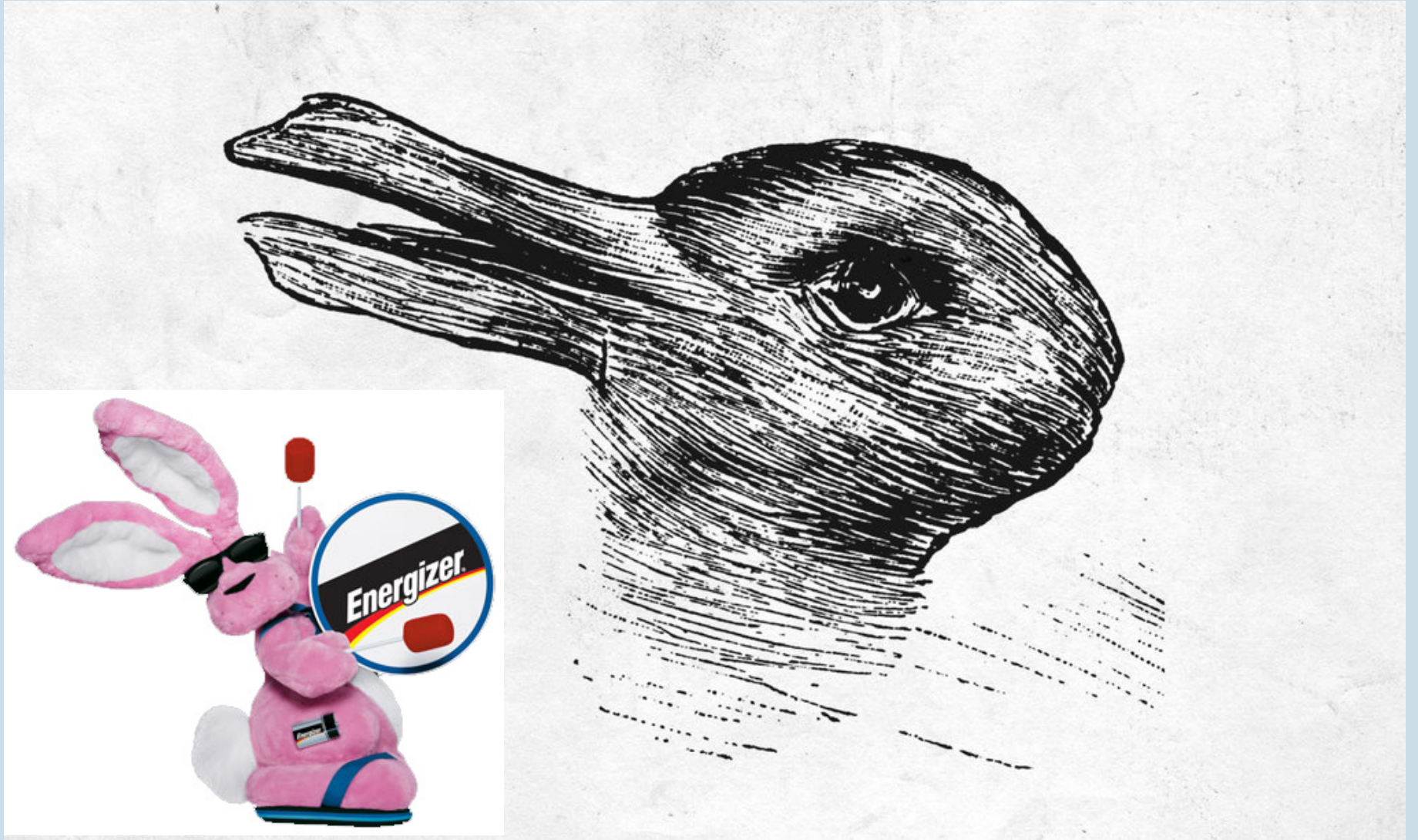
## Shifting Points of View

Even though both your eyes point forward, they each look at the world from two slightly different vantage points. It follows that each eye receives a slightly different picture of the three-dimensional scene around you; the differences are proportional to the relative distances of the objects from you.

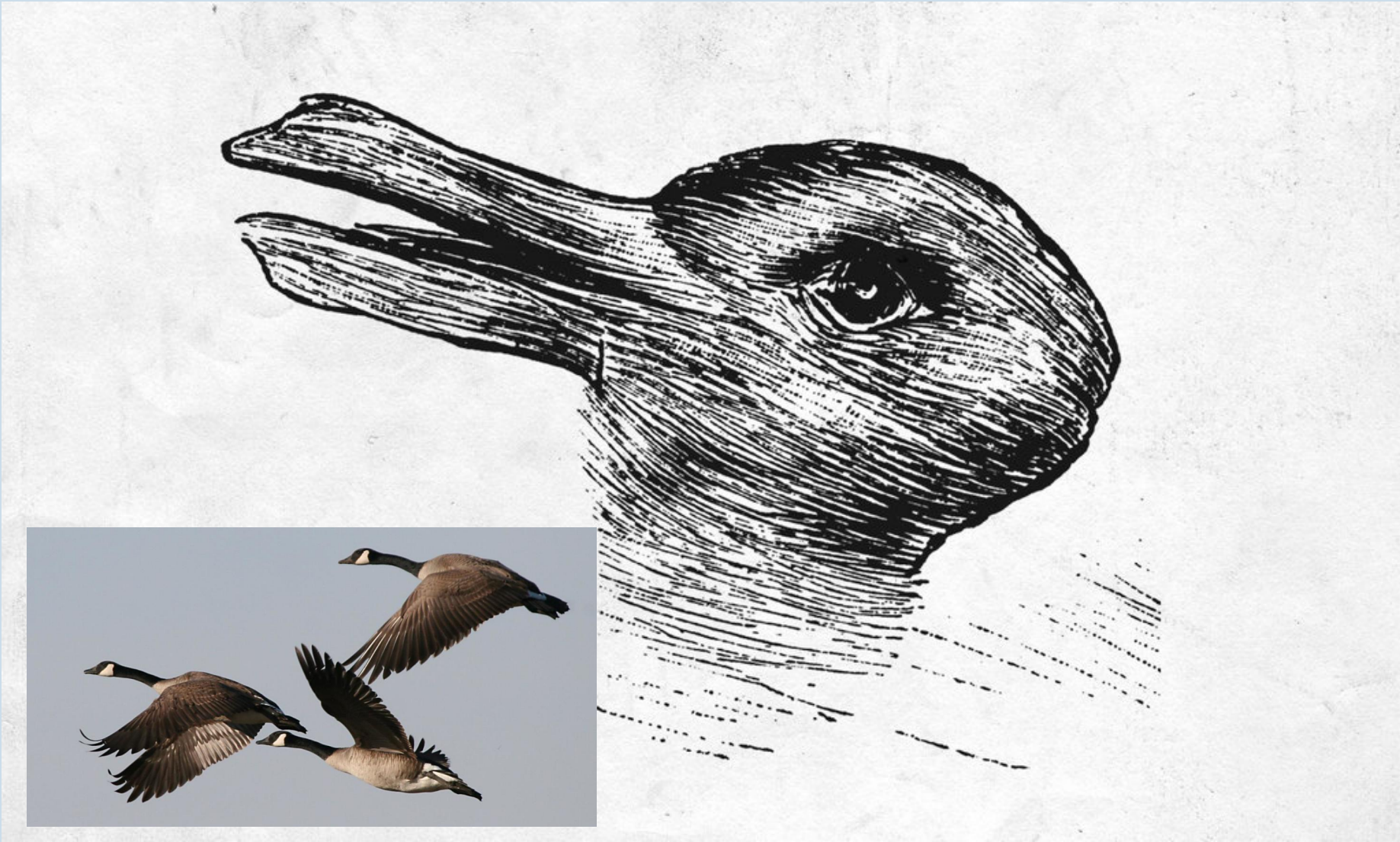
*Try this quick experiment to see what we mean: hold your index fingers up in front of one other – one close to your face, the other at arms length . Now, while looking at the closer finger, alternately open and close each eye.*

You'll notice that the farther the distant finger is from you (don't move the near finger), the greater the lateral shift in its position as you open and close each eye.



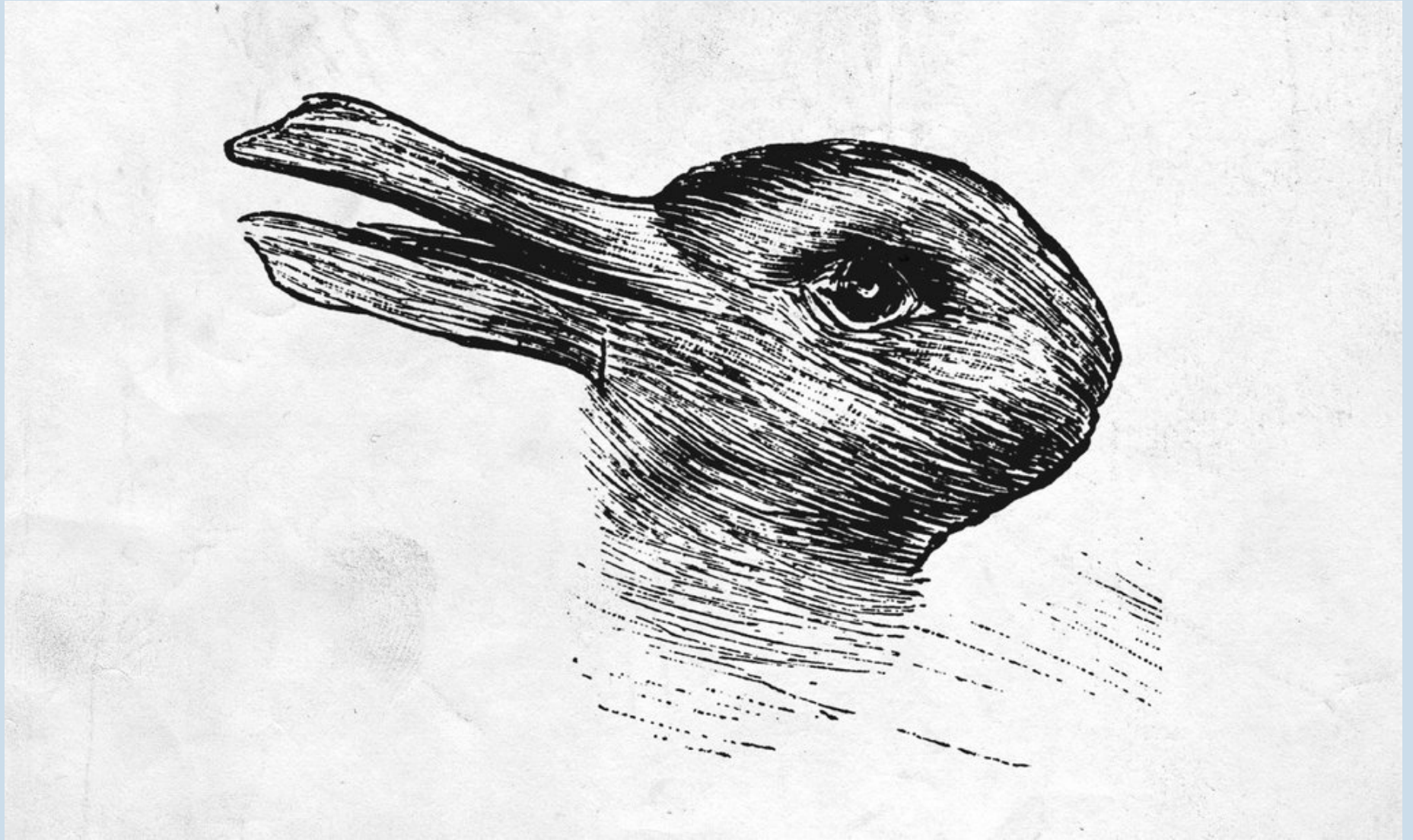


What do you see?

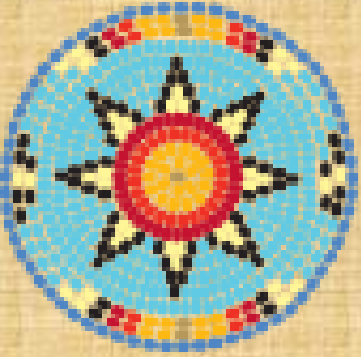


Now what do you see?

We see what we expect to see...



...or what we are PROGRAMMED to see!





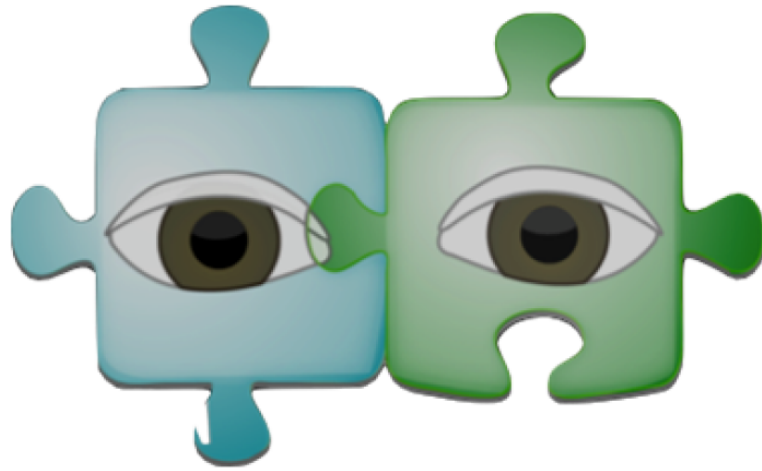
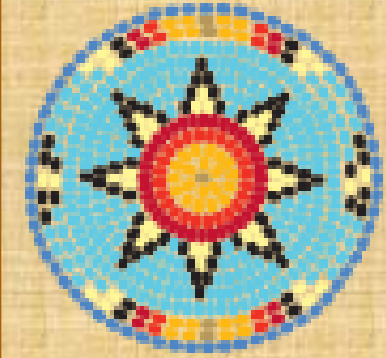
Differing worldviews have different “realities!”



The "simultaneous contrast illusion". The brain interprets two ends of the bar as being under different lighting, and deduces what it thinks the bar's true shading would be (if it were lit evenly along its length). It thinks that the left end of the bar is a light gray object in dim lighting. The right end looks like a darker object that is well-lit.





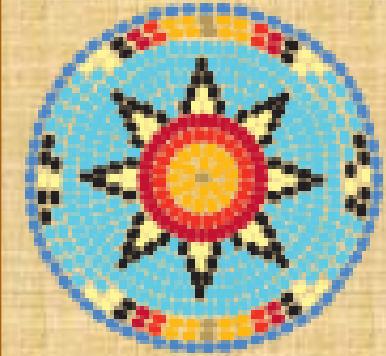


Two-Eyed Seeing is the Guiding Principle brought into the Integrative Science co-learning journey by **Mi'kmaw Elder Albert Marshall** in Fall 2004.

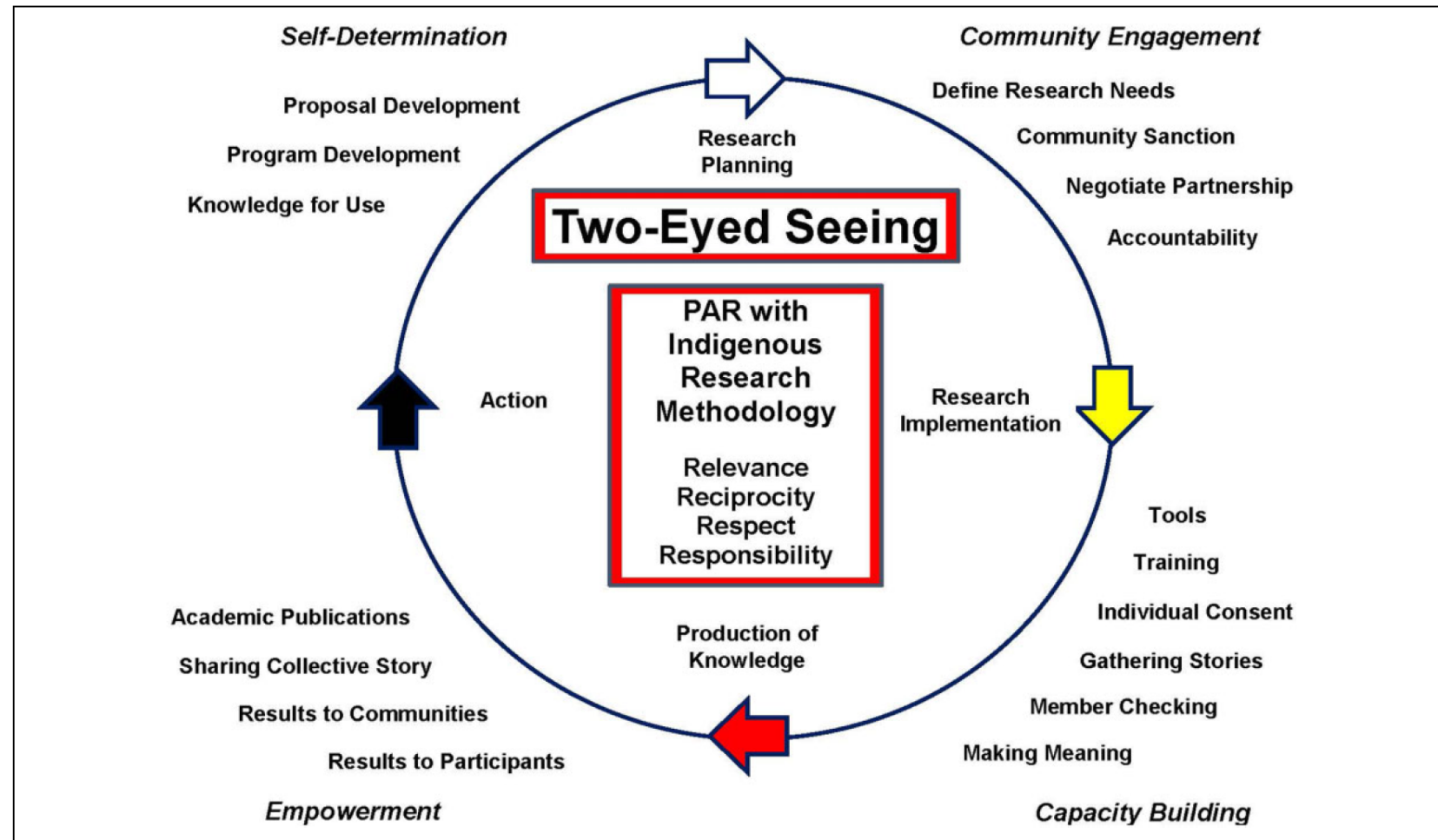
*Etuaptmumk* is the Mi'kmaw word for Two-Eyed Seeing.

We often explain *Etuaptmumk* - 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.

Elder Albert indicates that *Etuaptmumk* - Two-Eyed Seeing is the gift of multiple perspective treasured by many Aboriginal peoples. We believe it is the requisite Guiding Principle for the new consciousness needed to enable Integrative Science work, as well as other integrative or transcultural or transdisciplinary or collaborative work.



<https://www.youtube.com/watch?v=Fwg2MEsr9WI> Video 6:38



**Figure 2.** Participatory action research with Indigenous methodologies as Two-Eyed Seeing. This model was adapted from the Jacklin and Kinoshameg (2008) *Wikwemikong Community Needs Assessment Research Model*.

# Differences between Indigenous and Western Worldviews

**Spiritually oriented Culture – based on beliefs, Ceremony tradition and experience**

**There can be many truths – dependent on individual beliefs and experiences**

**Society operates on relatedness; people, objects and environment are all connected. Tradition, kinship and spirituality reinforce connectedness. Identity comes from family & Community**

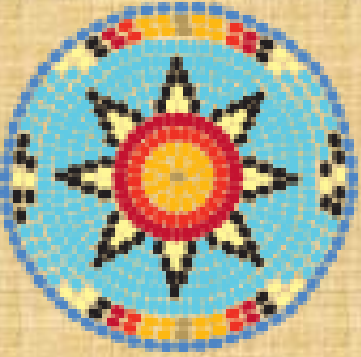
**The land is SACRED; usually given for all by the Creator or Supreme Being**

**Scientific, skeptical – requires objective proof to support hypotheses**

**There is only one Truth – based on Science or Western-type Laws**

**Compartmentalized culture of individuality - defined by “us” and “them” in all areas of society**

**The land – and it’s resources – are there for development, ownership, extraction and benefit of humans**



## Differences between Indigenous and Western Worldviews

Time is non-linear and cyclical in nature. Cycles of nature, tradition and Ceremony are key. Time happens in events

Feeling comfortable and secure measured by quality of relationships – especially spiritual

Human beings are not the most important in the world – part of the whole Creation

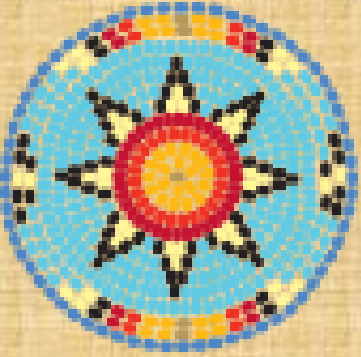
Amassing wealth or possessions is important for the benefit of the Community

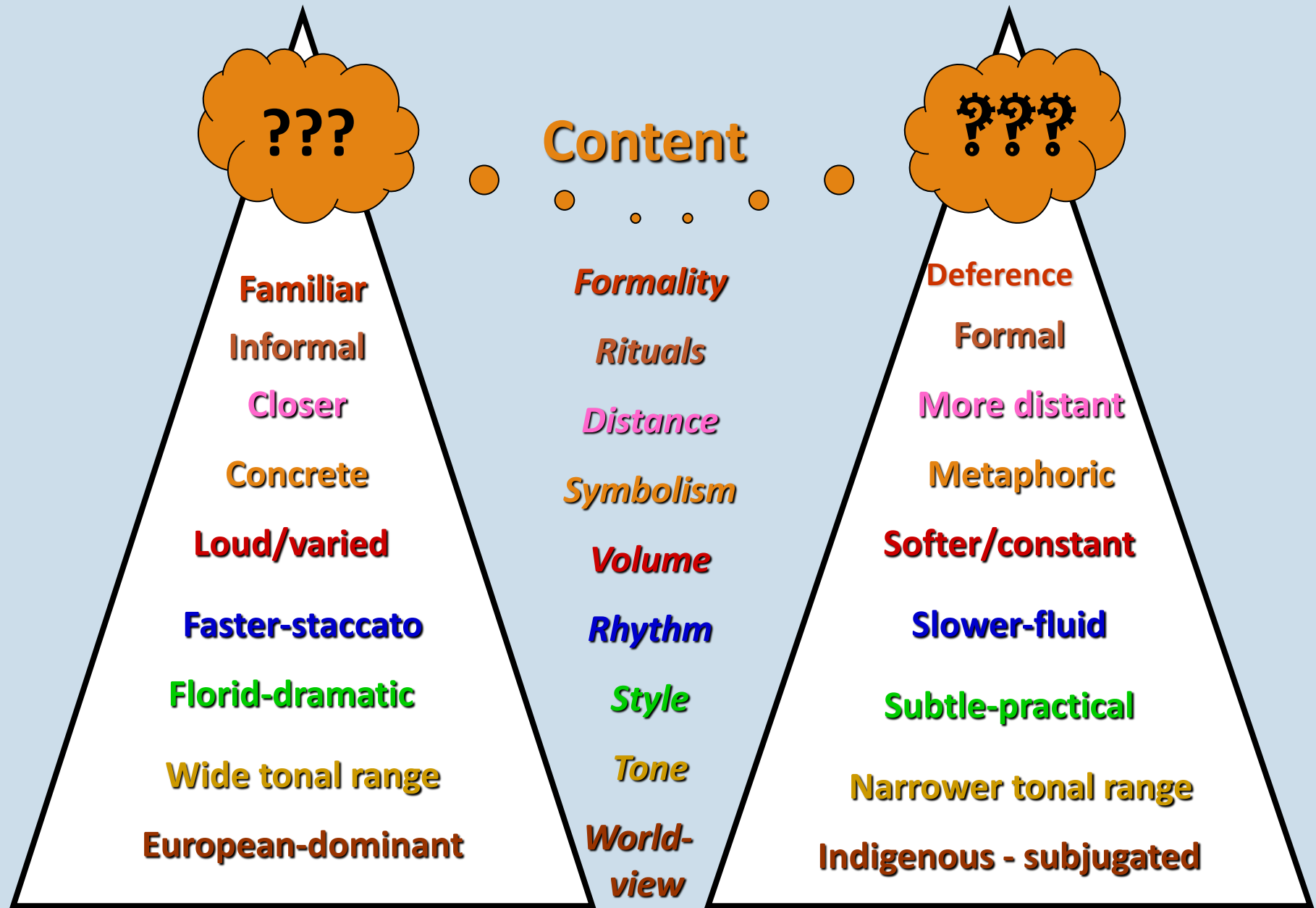
Time is linear and uni-directional; measured in hours, days, months & years. Future is more important than past. Events happen in time.

Feeling comfortable and secure is measured by society and achieving your goals

Human beings are most important in the world - individuality and superiority are core values

Amassing wealth is for personal gain; status is measured by possessions





The challenge of cross-cultural communication



Western  
View - The  
Hierarchical  
Universe

*God (or Science...)*

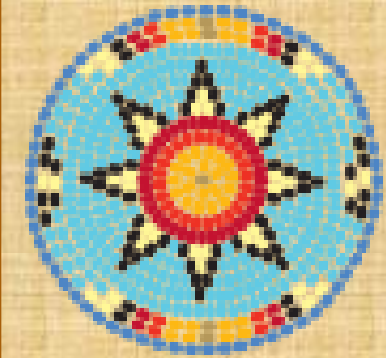
*Angels (or Scientists...)*



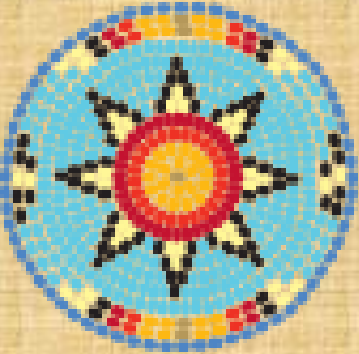
# The Concentric Universe







<https://www.youtube.com/watch?v=bA9EwcFbVfg> *Video 14:23*



Mi'kmaw perspectives for care originate from Mi'kmaw Seven Sacred Teachings of love, honesty, humility, respect, truth, patience and wisdom,<sup>1</sup> which are transferable ethical values for health care. Mandating emotions, like love, is unheard of in Western-based clinical care, but Indigenous perspectives in health care teach about honesty, humility and respect as positive behaviours to help build trust, relationships and safe spaces.<sup>2</sup>

**CMAJ·JAMC**  
Medical knowledge that matters Des connaissances médicales d'envergure

▶ Journal Home Page  
▶ Information for Authors

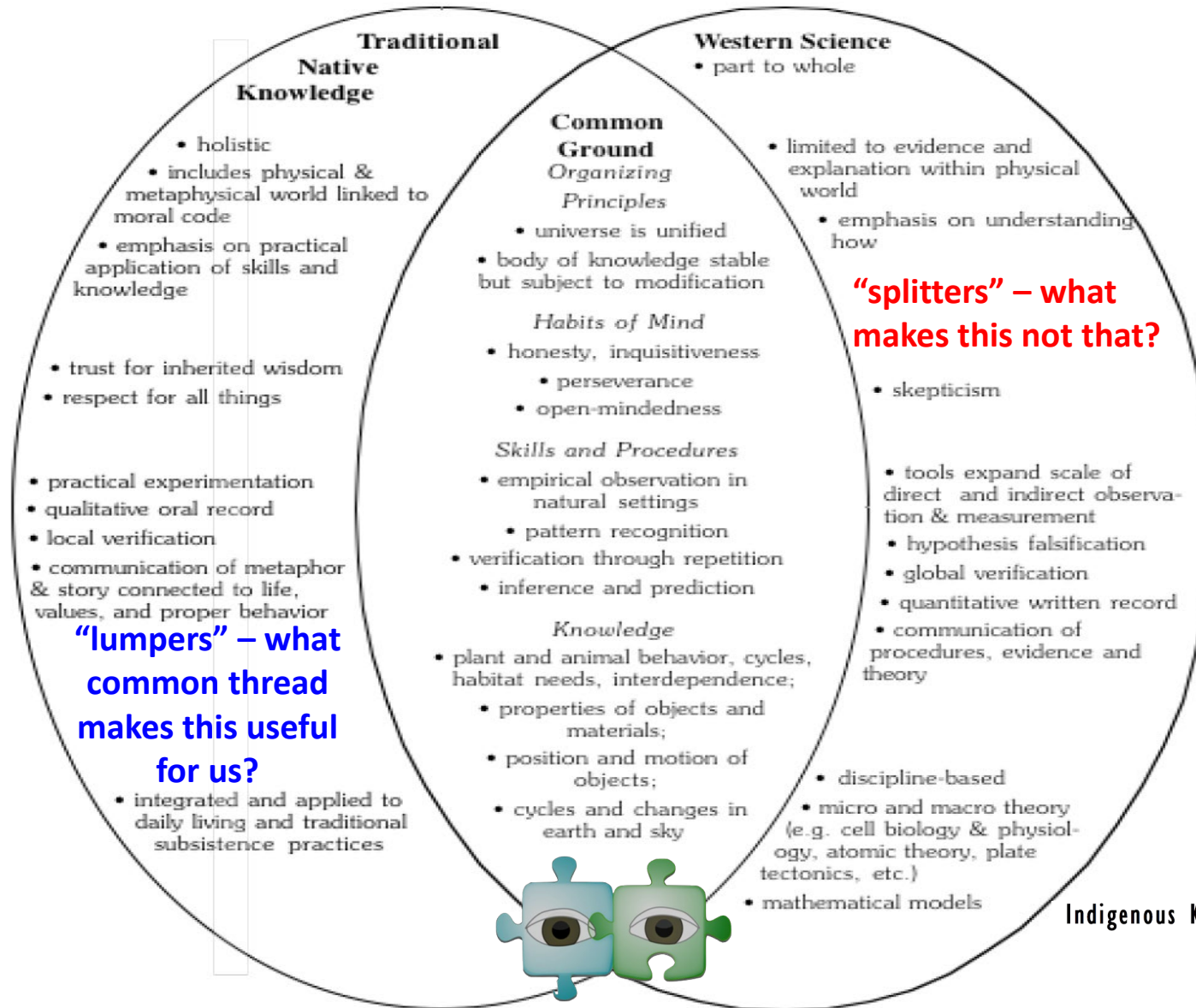
[CMAJ](#). 2020 Jan 20; 192(3): E70–E72.  
doi: [10.1503/cmaj.190754](https://doi.org/10.1503/cmaj.190754)

PMCID: PMC6970596  
PMID: [31959659](https://pubmed.ncbi.nlm.nih.gov/31959659/)

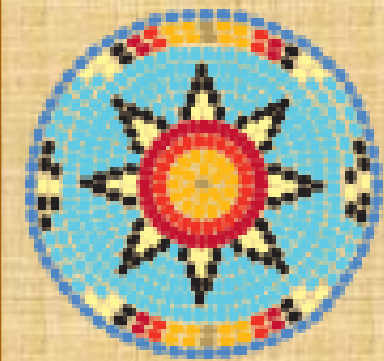
**Humanizing Indigenous Peoples' engagement in health care**

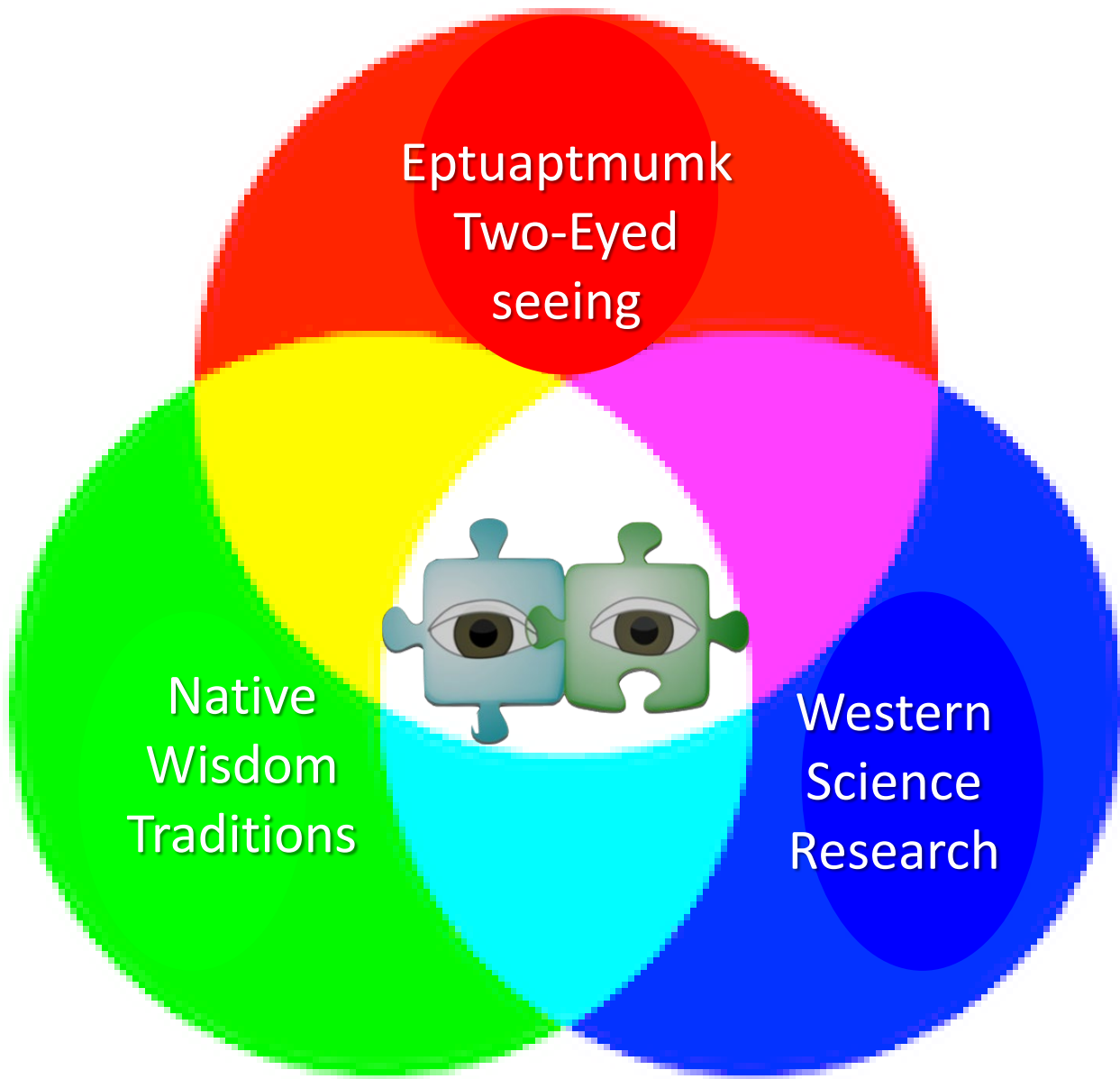
**John Sillyboy MA  
Richard Hovey PhD**

Diagram 1  
Qualities Associated with Traditional Knowledge and Western Science



Indigenous Knowledge Systems/Alaska Native Ways of Knowing







- F** Family – extended family, Tribe and Cultural context is primary
- I** Information – communication that is respectful of both Science and Cultural context
- R** Relationship – as the primary context for healing
- S** Safe Space – context of Cultural respect and non-Colonial worldviews
- T** Treatment – which embraces both Western and Traditional modalities for healing

**Humanizing Indigenous Peoples' engagement in health care**

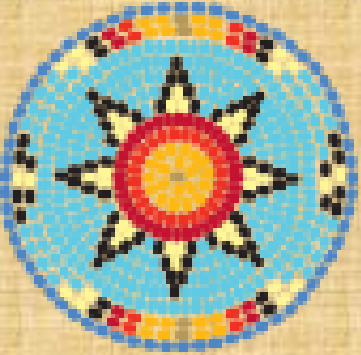
*(Adapted mgb)*

# ASAMedicine Wheel

- Dimension I - *Acute intoxication & withdrawal risk*
- Dimension II - *Biomedical conditions and complications*
- Dimension III - *Emotional, behavioral & cognitive challenges*
- Dimension IV - *Readiness to change*
- Dimension V - *Potential for relapse or continued problems*
- Dimension VI - *Recovery environment*



Symbols from one Culture can readily fit into another context, if you step back far enough...



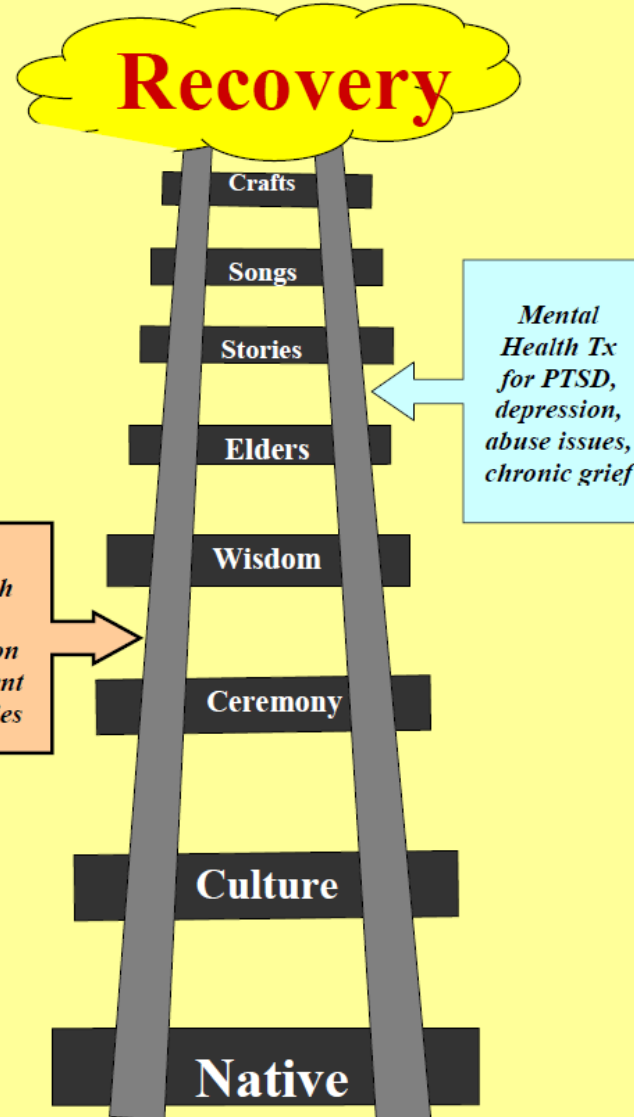
## Phillips Ayagnirvik Treatment Center – Bethel AK

<i>Traditional Native * Modalities</i>	Western Medicaid Treatment Services					
	Rehabilitation Tx Svcs	Intensive Outpatient	Care Coordination	Individual Counseling	Family Counseling	Group Counseling
<i>Pissuryaq</i> (hunting)						
<i>Aqevyigsuq</i> <i>Ar'sasuq</i> (berry picking)						
<i>Neqsuq-Kuyyillumi</i> (fishing)						
<i>Kaluukaq</i> (feast or Potlatch, a Ceremony)						
<i>Qugtaq</i> (gathering wood)						
<i>Eqiurtuaq</i> (chopping wood)						
<i>Culiqeriumi</i> (tundra walk)						
<i>Makilrag</i> (gathering medicinal and edible plants)						
<i>Maqiq</i> (steambath)						
<i>Callinguaq</i> (traditional Native crafts)						



# “Recovery Ladder” of Cultural Treatment

Phillips *Ayagnirvik* Treatment Center - Bethel, AK



*NOTE: the Phillips Ayagnirvik Treatment Center Healing Model was recognized as a SAMHSA “Cultural Best Practice” - 2005*

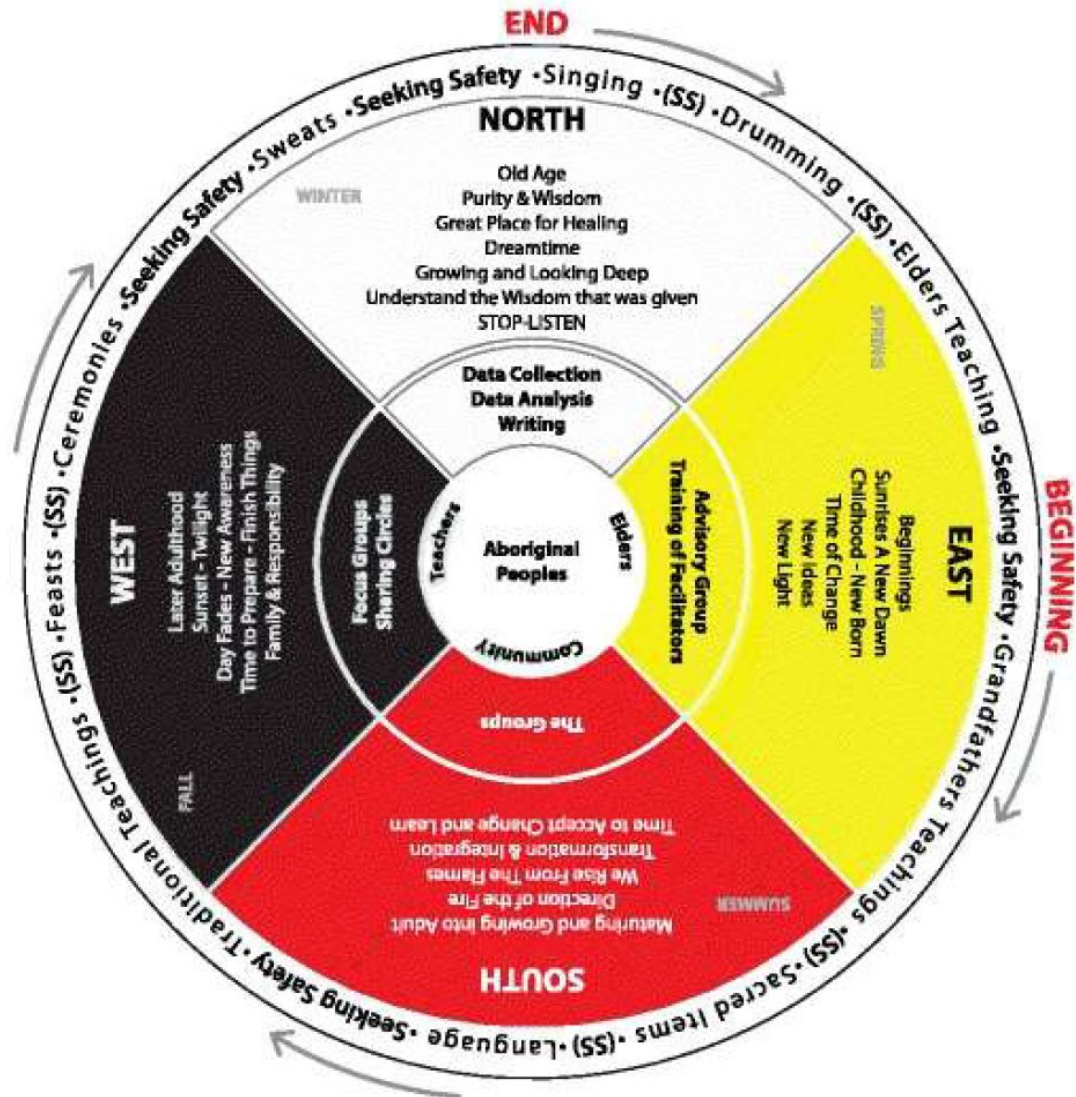
*Michael G. Bricker  
MS, ICADC, LPC © 2001*





**Figure 1**  
**Two-Eyed Seeing Blended Approach to Delivering Seeking Safety**  
**Conceptualized in the Medicine Wheel**

Adapted from an article, "Medicine Wheels: A Mystery in Stone", written by J. Rod Vickers that appeared in *Alberta Past* 8(3): 6-7, Winter 1992-93.



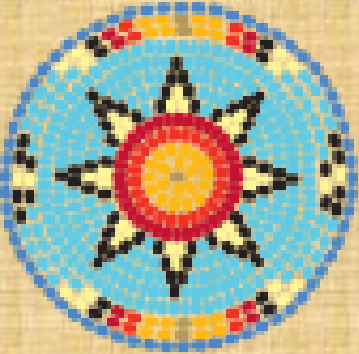
[Review](#) | [Open Access](#) | [Published: 20 May 2015](#)

Blending Aboriginal and Western healing methods to treat intergenerational trauma with substance use disorder in Aboriginal peoples who live in Northeastern Ontario, Canada

[Teresa Naseba Marsh](#)  [Diana Coholic](#), [Sheila Cote-Meek](#) & [Lisa M Najavits](#)

[Harm Reduction Journal](#) 12, Article number: 14 (2015)

25k Accesses | 28 Citations | 7 Altmetric | [Metrics](#)



# Two-Eyed Seeing Blended Approach to Seeking Safety

**YELLOW – East**  
(Spring)

- ❖ Beginnings
- ❖ New Dawn
- ❖ Sobriety
- ❖ Childhood – rebirth
- ❖ Times of Change
- ❖ New Ideas
- ❖ New light

**RED – South**  
(Summer)

- ❖ **Maturing & growing into adulthood**
- ❖ **Direction from the Flames**
- ❖ **Transformation & integration**
- ❖ **Time to accept change and learn**

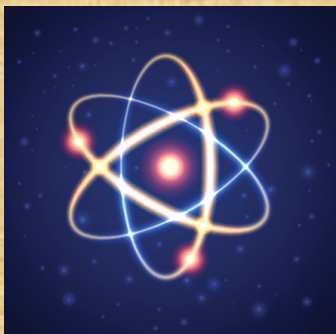
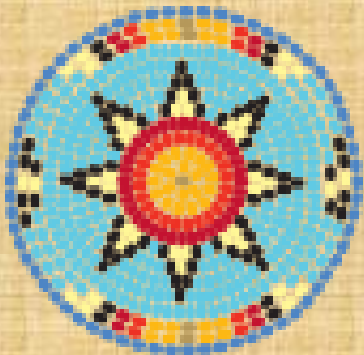
**BLACK – West**  
(Fall)

- ❖ **Mature Adulthood**
- ❖ **Sunset – twilight**
- ❖ **Day fades new awareness**
- ❖ **Time to prepare – finish things**
- ❖ **Family and responsibility**

**WHITE – North**  
(Winter)

- ❖ Old age
- ❖ Purity and wisdom
- ❖ Place for Healing
- ❖ Dreamtime
- ❖ Growing & looking deep
- ❖ Understand the Wisdom that was given
- ❖ STOP - LISTEN

*after: “Medicine Wheels:  
A Mystery in Stone” –  
J Rod Vickers (1993)*

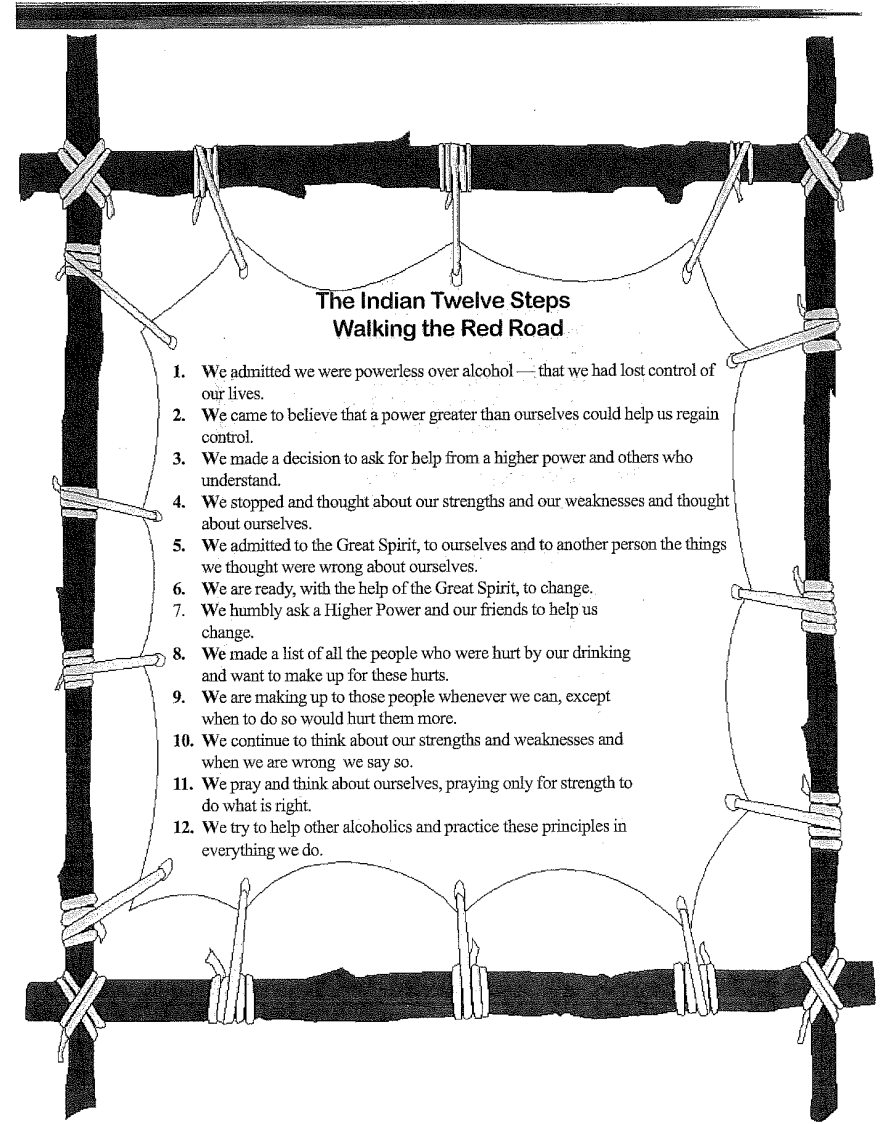




# The Red Road to Wellbriety



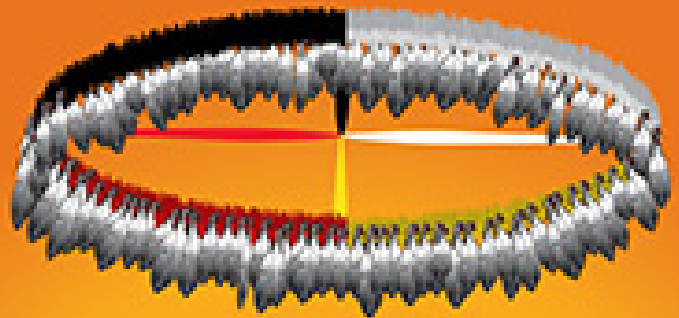
## In The Native American Way



### The Indian Twelve Steps Walking the Red Road

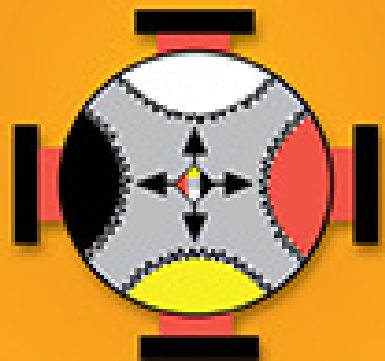
1. We admitted we were powerless over alcohol — that we had lost control of our lives.
2. We came to believe that a power greater than ourselves could help us regain control.
3. We made a decision to ask for help from a higher power and others who understand.
4. We stopped and thought about our strengths and our weaknesses and thought about ourselves.
5. We admitted to the Great Spirit, to ourselves and to another person the things we thought were wrong about ourselves.
6. We are ready, with the help of the Great Spirit, to change.
7. We humbly ask a Higher Power and our friends to help us change.
8. We made a list of all the people who were hurt by our drinking and want to make up for these hurts.
9. We are making up to those people whenever we can, except when to do so would hurt them more.
10. We continue to think about our strengths and weaknesses and when we are wrong we say so.
11. We pray and think about ourselves, praying only for strength to do what is right.
12. We try to help other alcoholics and practice these principles in everything we do.





10-11-12  
Finding the Wisdom  
of the Elders

7-8-9  
Finding your  
Relationship  
with Others



1-2-3  
Finding the  
Creator

4-5-6  
Finding Yourself

# The 12 Steps



Coyne Publishing © 2010



## Understanding Native American Culture

*Two Chapters!  
Reading From  
Cultural Awareness Training*

*Second Edition*



*Insights for Recovery Professionals  
and Other Wellness Practitioners*

Don L. Coyhis  
Edited by Richard Smorell

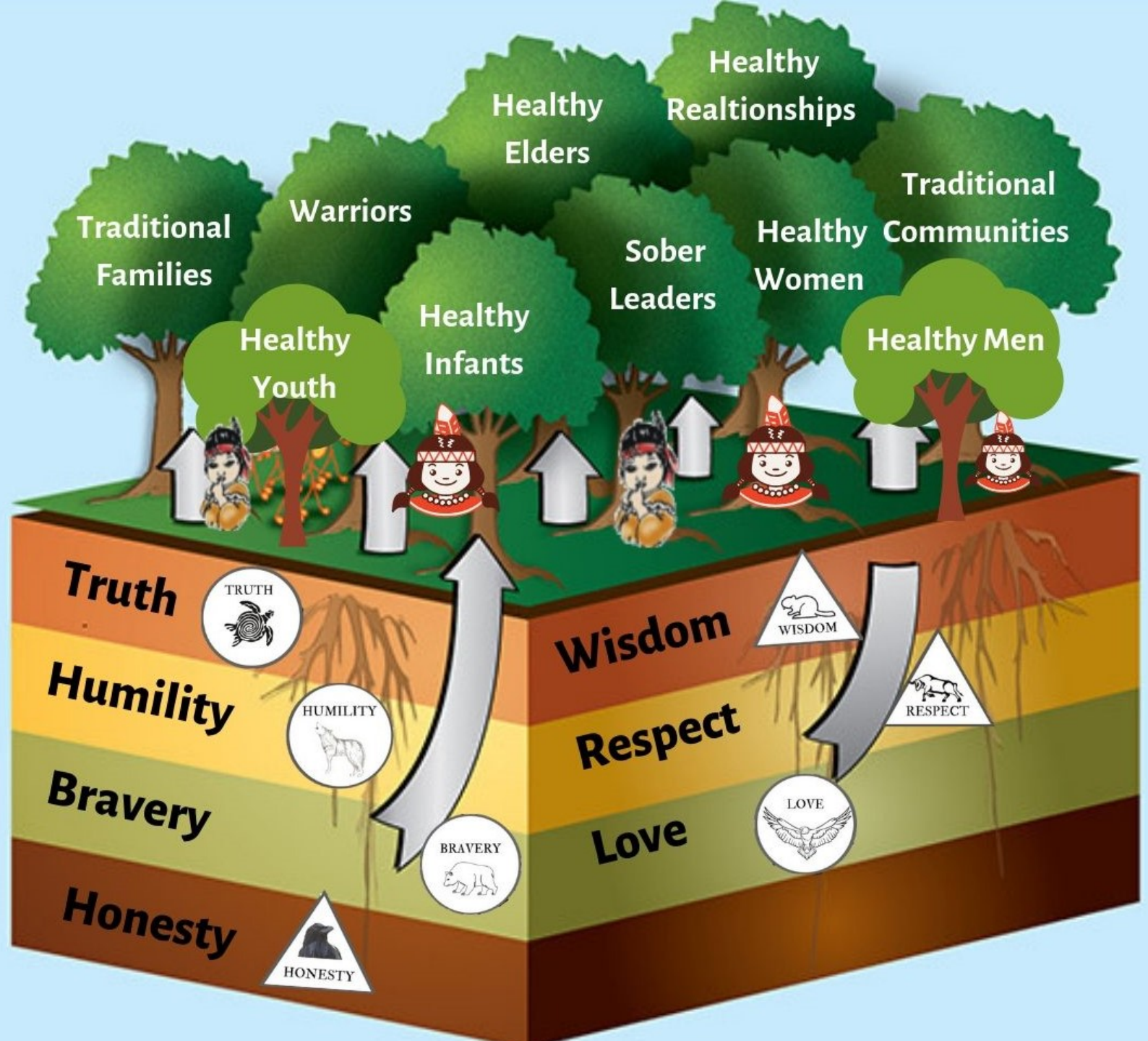


The ongoing impact of colonial subjugation, forced removals, intergenerational trauma and ongoing racism.

*(respectfully adapted from Don Coyhis the "Healing Forest")*

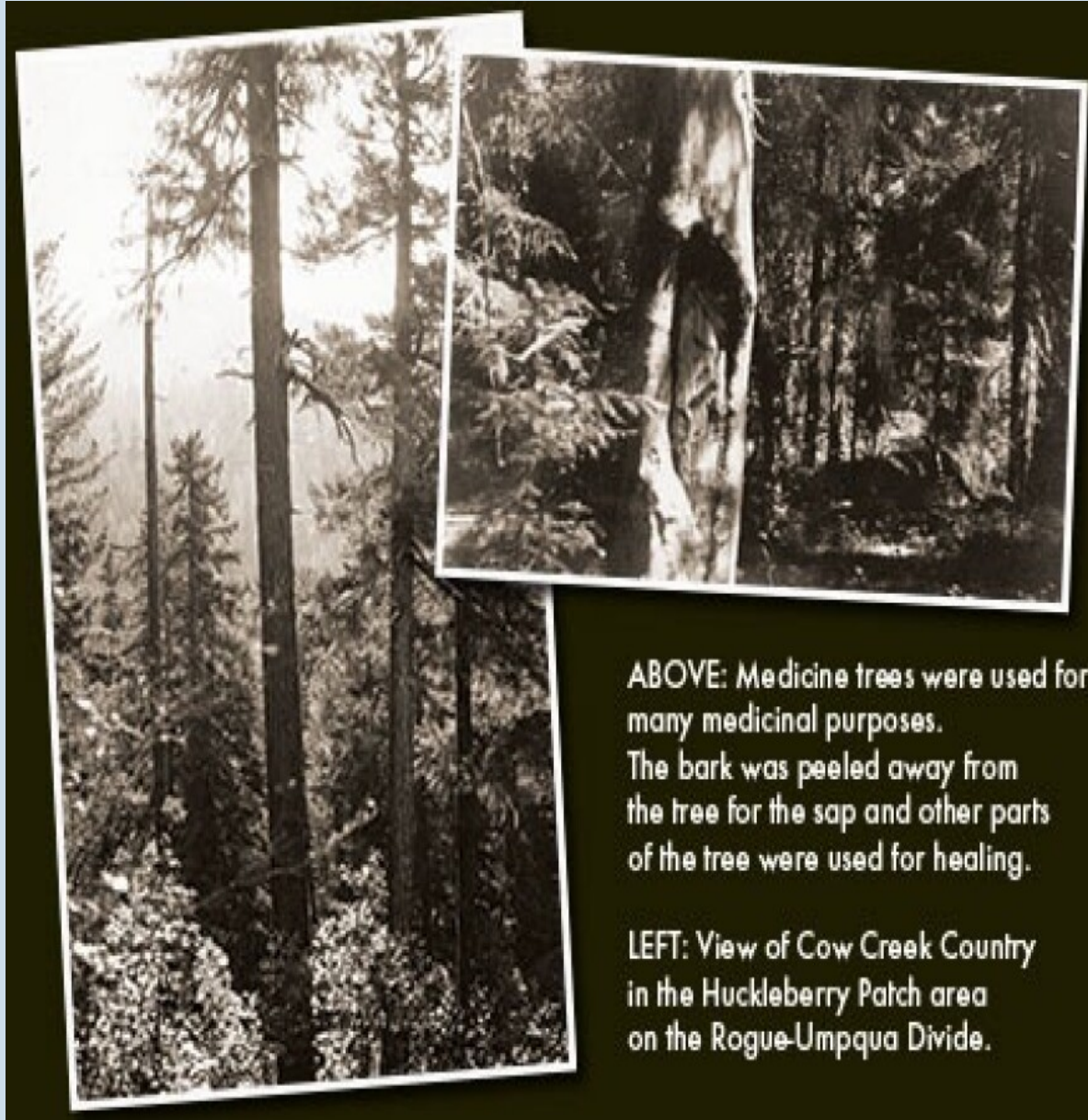
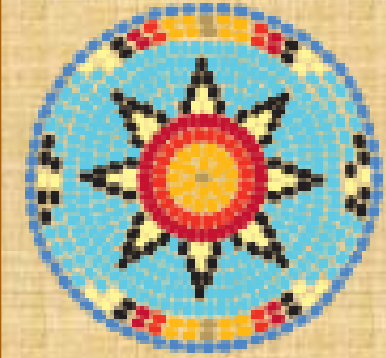


*Don Coyhis  
the "Healing  
Forest"*





**Some types of Indigenous knowledge, however, simply fall outside the realm of prior Western understanding. In contrast to Western knowledge, which tends to be text-based, reductionist, hierarchical and dependent on categorization (putting things into categories), Indigenous science does not strive for a universal set of explanations but is particularistic in orientation and often contextual. This can be a boon to Western science: hypotheses incorporating traditional knowledge-based information can lead the way toward unanticipated insights.**



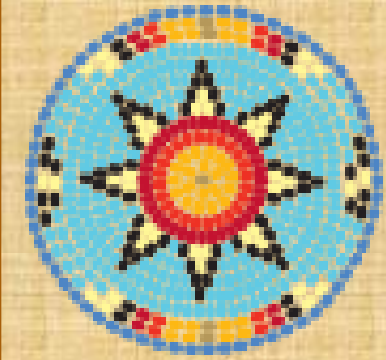
ABOVE: Medicine trees were used for many medicinal purposes. The bark was peeled away from the tree for the sap and other parts of the tree were used for healing.

LEFT: View of Cow Creek Country in the Huckleberry Patch area on the Rogue-Umpqua Divide.

Over thousands of years, Native people developed ways to keep the forest's trees, creatures and plants in harmony. Oregon's recent, unprecedented fires provide tribes a chance to share some deep knowledge.

Tim Vredenburg (Umpqua) has worked in tribal forestry for 18 years. He says today's public land management tends to be handled by one interest group at a time, pitting timber interests against, say, conservationists. He says the Native approach is integrated. The tribal council hears all the views and makes a plan.





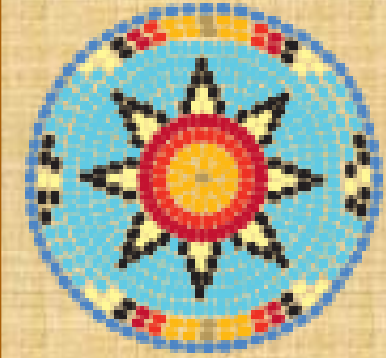
# What are Indigenous and Western Ways of Knowing?

## Introduction

There is no single Indigenous or Western way of knowing. It is easy to fall into the traps of 'homogenizing' and 'othering' by reducing vast and varied traditions to simplistic and general terms. However, it is important to offer some starting point for this fact sheet as part of our effort to bring Indigenous and Western perspectives into conversation with one another.

## Indigenous Knowledges

Several characteristics are considered common across many Indigenous peoples, cultures, histories and contexts. Together, these emphasize an approach to knowledge that is metaphysical, holistic, oral/symbolic, relational, and intergenerational. Indigenous ways of knowing rely heavily on many forms of intelligence, including interpersonal, kinesthetic [physical], and spiritual intelligences.<sup>1</sup> Within Indigenous knowledge systems, land is often regarded as Mother Earth, who provides teachings that determine traditional values or ways of knowing.<sup>2</sup> An important question in Indigenous knowledge is, "how am I fulfilling my role in this relationship?"<sup>3</sup>



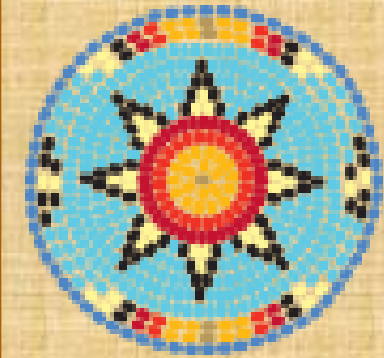
## Western Knowledges

Western knowledge tends to be broken into disciplines. Mathematics and linguistics are emphasized, as are logic, rationality, objectivity and the measurement of observable phenomenon. The philosophical tradition of positivism, which rejects the metaphysical or spiritual realm as a source of knowledge, has had a significant impact on Western thought. This is especially true in natural science disciplines, but it is also common in the social sciences.

Western science is often criticized for being anthropocentric (humankind as the central or most important element of existence) and reductive (presenting a subject or problem in a simplified form). Western researchers often treat knowledge as a thing, rather than as also involving actions, experiences, and relationships.<sup>4</sup> Western thinking tends to view the land as an object of study rather than as a relation.

Within Western ways of thinking there are some research paradigms that are more compatible with Indigenous ways of thinking. For example, feminist schools of thought give rise to methodologies that are somewhat compatible with Indigenous methods such as storytelling, as well as critical and reflexive methodologies that take into account the effect of the personality or presence of the researcher on what is being investigated.





## Möbius strip metaphor

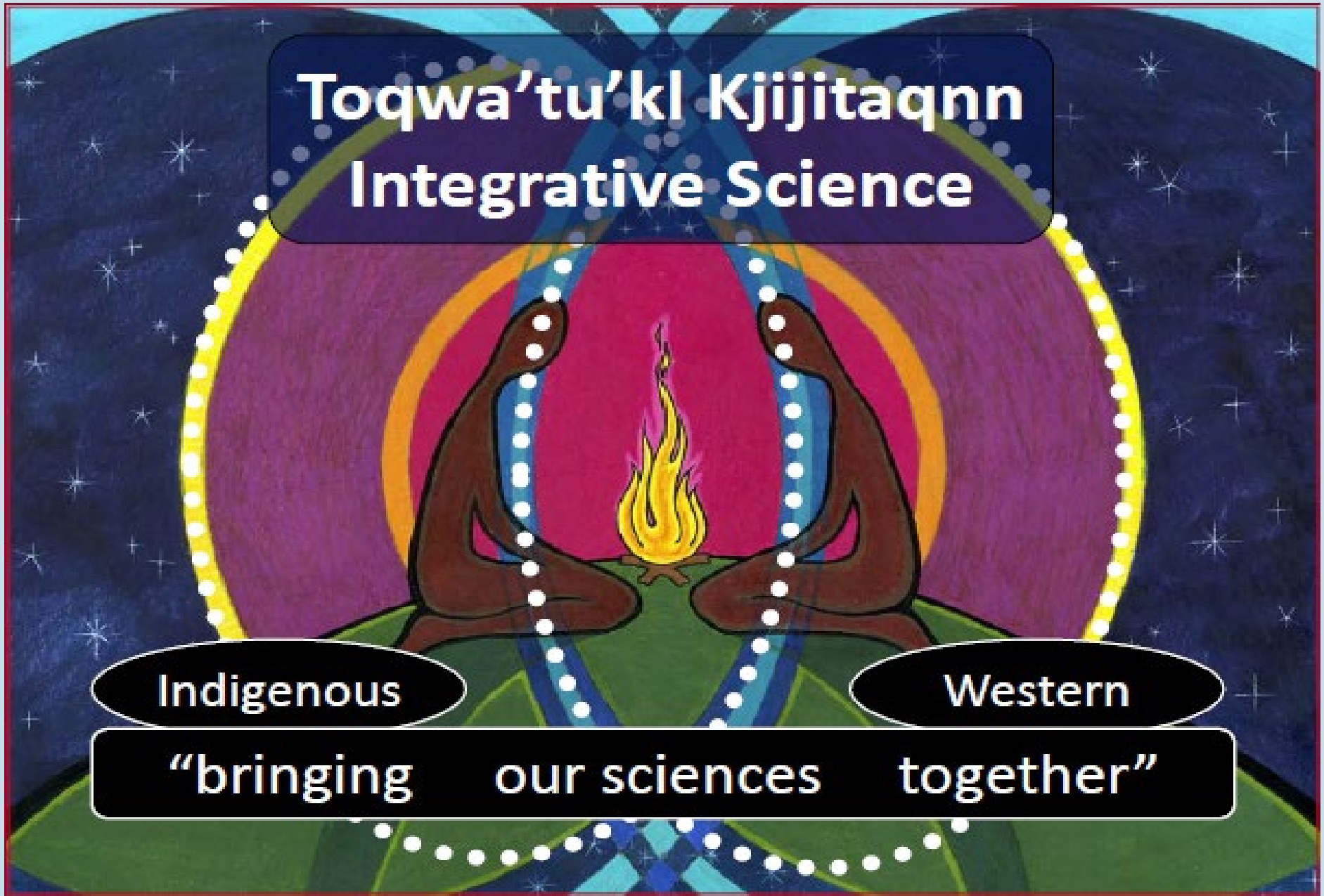
# Risks of trying to integrate these knowledges

There are risks associated with trying to *integrate* Indigenous and Western ways of knowing because philosophical differences and vast power inequalities favour settler traditions. These risks include:

1. Weakening Indigenous traditions by generalizing and taking them out of context
2. Denying cultural differences in order to find commonality
3. Assimilating Indigenous knowledge in a way that it becomes invisible

We suggest that researchers should try to bring Indigenous and Western approaches to knowledge creation into conversation, or link them for joint purposes, rather than trying to *integrate* them into one entity. To address power imbalances and philosophical differences, Western researchers must seek to learn about, preserve and build upon Indigenous knowledges and ways of knowing.

The Möbius Strip is a rectangle with one end twisted 180 degrees to join the other end, thus forming an infinite loop, which turns back toward its starting place. The metaphor of the Möbius Strip encourages “reflection on how the seemingly two sides [or two ways of knowing] co-create each other...[and provides] a pathway for moving together”<sup>23</sup> through shared experiences and knowledge while respecting and acknowledging differences



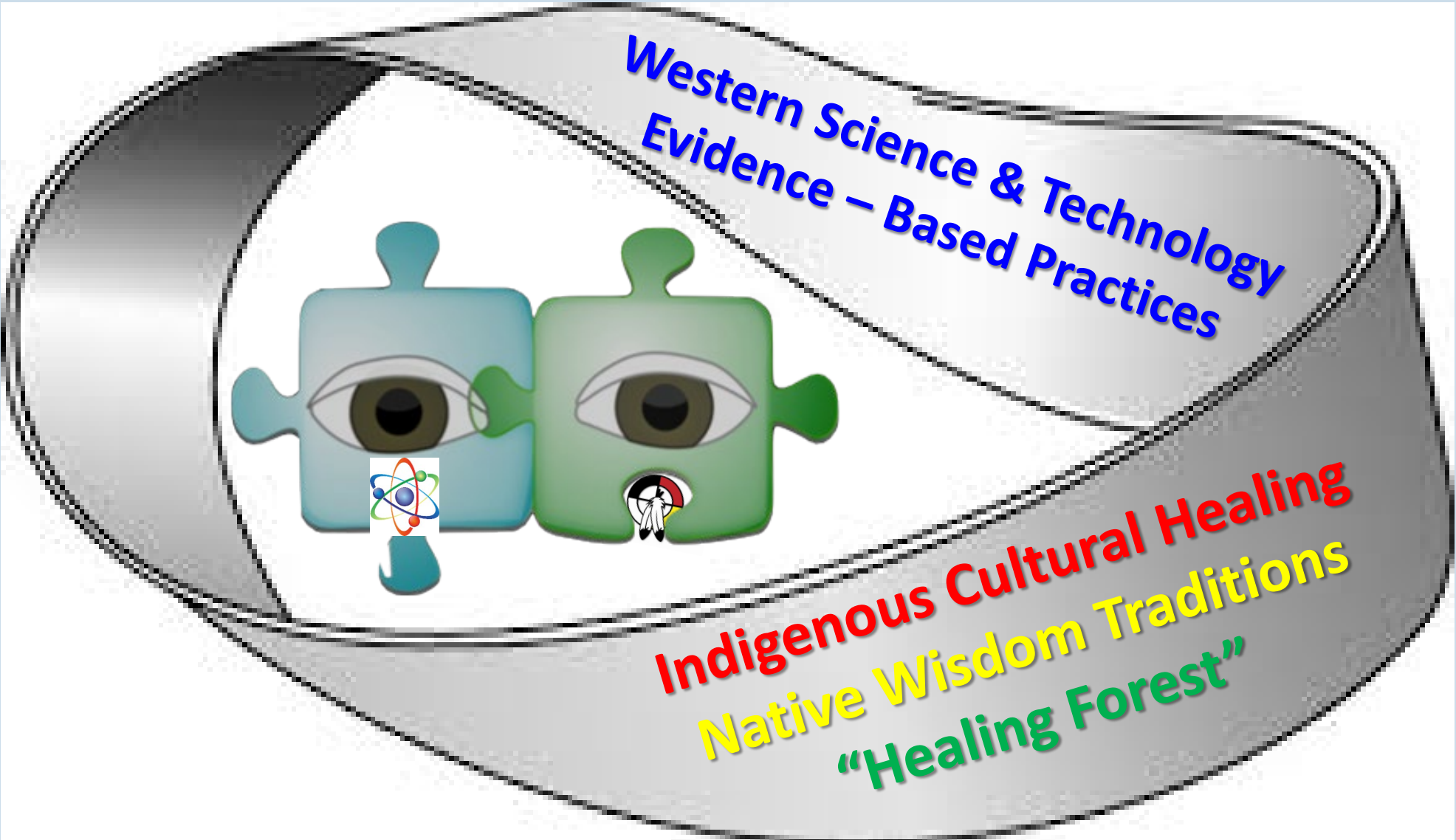
**Toqwa'tu'kl Kijitaqnn  
Integrative Science**

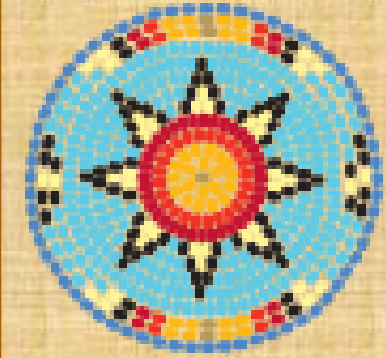
**Indigenous**

**Western**

**"bringing our sciences together"**

**From: Elder Albert Marshall and Cheryl Bartlett PhD "Integrative Science" (2010)**





# *The 12 Steps of Culturally Humble Treatment*

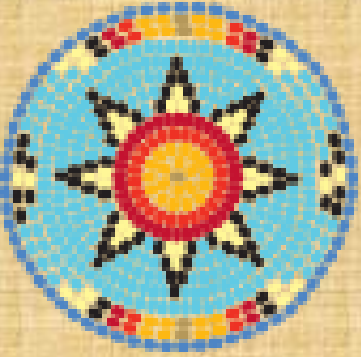
*[with apologies to Bill and Dr. Bob...]*

- 1** We admitted that we were powerless over History, and that attempts to change it will make everyone's lives unmanageable.
- 2** Came to believe that a power greater than ourselves...the Spirit of the People and the strengths of the community...could restore *themselves* to sanity.
- 3** Made a decision to turn our will and our need to help over to the Spiritual Wisdom *of the People* as we learn to understand it.



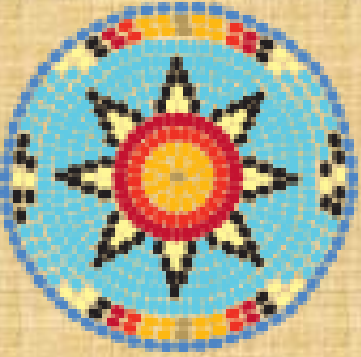
# *The 12 Steps of Culturally Humble Treatment*

- 4 Made a fearless and searching inventory of our stereotypes, assumptions and prejudices.**
- 5 Admitted to God, to ourselves and to our colleagues the exact nature of our unconscious racism.**
- 6 We were entirely ready to allow the spiritual strength and cultural wisdom of the community to guide us in removing all our wrong-headed ideas.**



# *The 12 Steps of Culturally Humble Treatment*

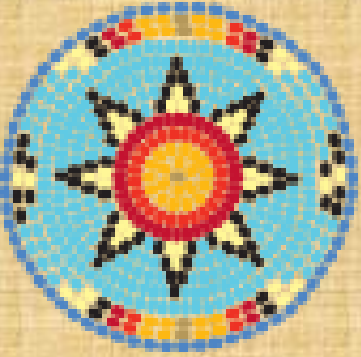
- 7 Humbly asked for guidance from those we came to help, and allowed our experience of them to resolve our shortcomings.**
- 8 Made a list of all the persons and institutions we may have offended, and became willing to make amends to them all...even when it offends our sense of superiority!**
- 9 Made direct amends to these wherever possible...and resolved not to repeat them.**





# *The 12 Steps of Culturally Humble Treatment*

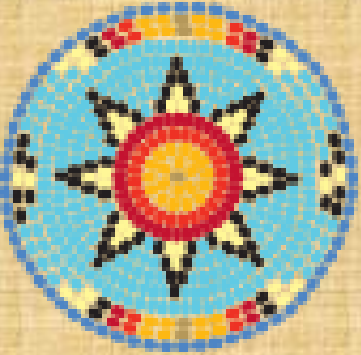
- 10** Continued to monitor our growth on a daily basis and, when there was something we needed to learn, promptly admitted it.
- 11** Sought through prayer, meditation and ceremony to improve our conscious contact with the Creator within the people around us, seeking only for knowledge of His will for the People, and the strength to be part of that process.

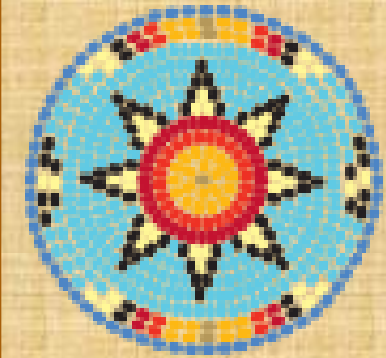


# *The 12 Steps of Culturally Humble Treatment*

**12** Having had a spiritual awakening as a result of this work, we strive to be part of the message of Hope to all those who are suffering, and walk the 7-fold Path of Healing in all our affairs.

*(Bricker – 2001)*





<https://www.youtube.com/watch?v=CY-iGduw5c> Cheryl Bartlett

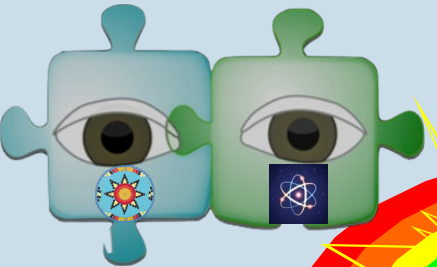
*Video 8:44*

# Culturally Blended Programs you can evaluate for appropriateness to YOUR Culture

*(download the full pdf of the slides to view)*

- ❖ Principles of Trauma-Informed Care in Native American and Alaska Native Communities <https://www.acf.hhs.gov/trauma-toolkit/american-indian-alaskan-native-communities>
- ❖ Qungasvik – Yupik “Toolbox” for Cultural Healing
- ❖ ***Some Native – Centric Evidence-Based Practices from the IHS***  
<https://www.ihs.gov/mspi/bppinuse/cultural/>
  - ❖ [12 Wisdom Steps Program](#)
  - ❖ Doorway to a Sacred Place guide and training curriculum
  - ❖ Tribal Best Practices – NICWA
  - ❖ Indigenous Wellness Research Institute – National Center for Excellence  
<https://www.nicwa.org/wp-content/uploads/2019/01/Fam-Engagement-Toolkit-2018.pdf>
  - ❖ Best Practices in Counseling Native Americans  
<https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1005&context=kicjir>
  - ❖ Native American Motivational Interviewing  
<https://cncfr.jbsinternational.com/node/289>





Evidence-Based  
 Practices  
**Behavioral  
 Health  
 Team**

**Community resources**

**Family commitment**

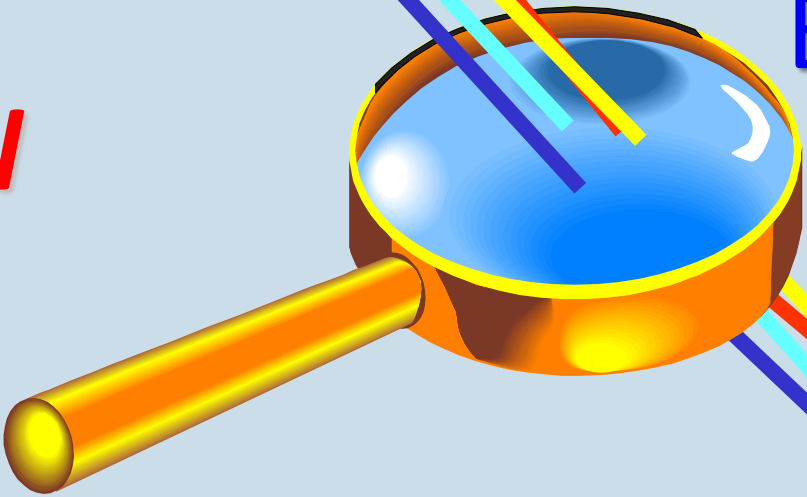
**Consumer strengths**

**Cultural Assets**

**Elder wisdom**

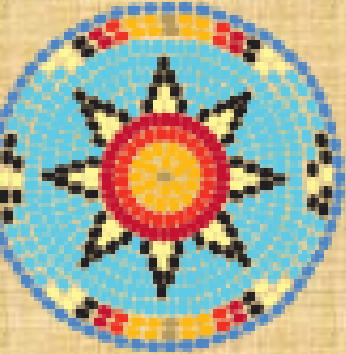
**Ceremony**

**Sustainable Community Solutions**



# Thank You!

*for bringing Hope, Help  
and Healing to your  
People*





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

*The STEMSS® Institute*

*Support Together for Emotional & Mental Serenity and Sobriety*

NAADAC Approved Education Provider # 176230

Consultation in  
recovery from  
substance use and  
mental disorders

3459 Timberline Drive  
Eugene, OR 97405


Phone: (541) 246 - 8053

Email: [mbricker6421@gmail.com](mailto:mbricker6421@gmail.com)



<https://STEMSSinstitute.org>



*Promoting dual recovery since 1984*



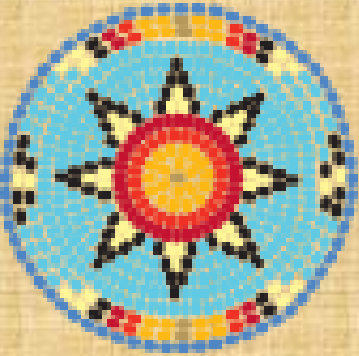
## PRINCIPLES FOR TRAUMA-INFORMED CARE IN AMERICAN INDIAN / ALASKA NATIVE COMMUNITIES

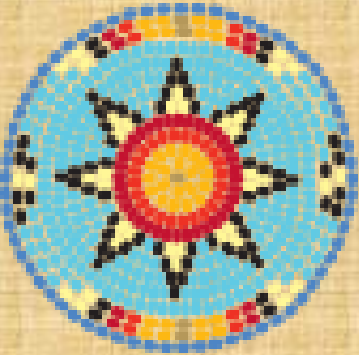
- 
- 1) **Trauma is Universal:** All people have been impacted by trauma in their lives. American Indian/Alaska Native communities need systems and providers that recognize that most people suffer the negative consequences of trauma and that the resulting symptoms are not, in and of themselves, pathological. Because trauma is so endemic that it is frequently considered normal, a non-diagnostic approach to working with those who have been harmed and those who have caused harm is not only compassionate, it may be necessary for effective healing.
  - 2) **Native People are Resilient:** All individuals have the potential to heal from their trauma, but need a safe, healing environment in which to accomplish this. An open, supportive care-provider relationship where the trauma is acknowledged, validated, and recognized as a factor in current wellness concerns may improve outcomes. All efforts to address wellness should be based on the inherent strengths of the individual and community. All planning for healing should acknowledge local resilience.
  - 3) **Trust, Safety, and Confidential Support:** Effective healing relationships are built on trust and foster empowerment and increased self-efficacy. Safe, sacred, and nurturing environments are necessary for healing. An integrated mind/body approach, intentionally designed to reduce arousal, is a primary goal in the creation of an effective healing space. The local justice system is a key partner in building a sense of safety and confidentiality in the healing community.
- 



## PRINCIPLES FOR TRAUMA-INFORMED CARE IN AMERICAN INDIAN/ALASKA NATIVE COMMUNITIES

- 4) **Healing Models and Native Ceremony:** American Indian/Alaska Native healing models and cultural interventions that use ceremony, ritual, traditional counseling, support, and teaching methods can be just as effective as clinical healing models. These techniques can be even more effective than clinical methods because they can establish or re-establish meaning for those healing from trauma.
- 5) **Options Must Remain:** People who have experienced trauma need choices and control in an effective recovery process. The diversity of Tribes and Tribal practices must be recognized and honored in planning options for each individual.
- 6) **Roots of Trauma May Lead from Individual to Family, then to Community Healing:** Addressing the traumatic events an individual has experienced may uncover systemic cycles of trauma within the family or community. Trauma care must address healing of the individual, the family, and the community, not the individual alone. Healing from trauma in American Indian/Alaska Native communities may include: changing current community/Tribal expectations regarding violence; naming and addressing the impact of mass trauma events such as natural disasters, government policies, historical events; and acknowledging that violence is present while fostering community responsibility and including all relatives in the healing process.





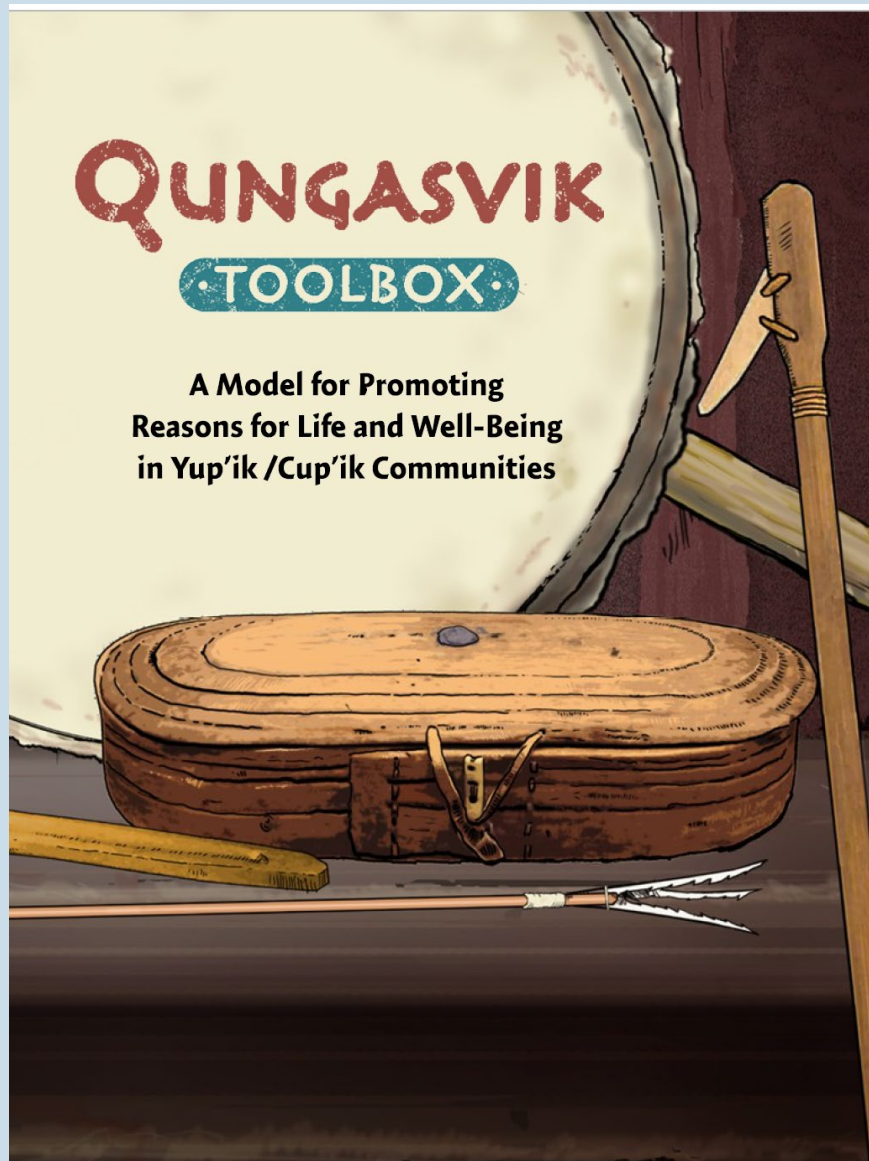
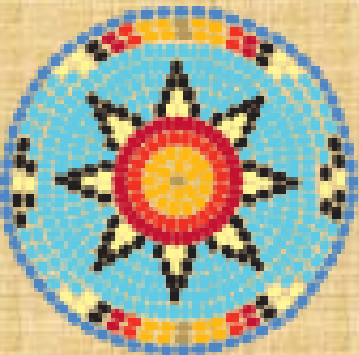
## PRINCIPLES FOR TRAUMA-INFORMED CARE IN AMERICAN INDIAN/ALASKA NATIVE COMMUNITIES

- 7) **Community Provider and Justice Systems Must Be Engaged:** Changing community norms must include a collaborative approach among the Tribe's government, local justice system, educational institutions, and human service agencies.
- 8) **Non-Diagnostic, Non-Judgmental Care:** Judgment is an effective barrier to healing. Due to the type of current and historical trauma/loss experienced by American Indian/ Alaska Native communities, judgmental processes may be especially offensive and incompatible with healing from trauma. Treatments of trauma based upon formal diagnoses, which require judgment in the processes of categorization and measurement, require careful scrutiny for possible risk of harm. Any effective trauma-informed approach must continually strive for nonjudgmental processes and must carefully evaluate the helpfulness of formal diagnostic efforts.



AMERICAN INDIAN/ALASKA NATIVE  
COMMUNITIES' TRAUMA  
INFORMED CARE WORK GROUP  
Meeting Report

# “Toolbox” of Native Yupik Teachings



## “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.

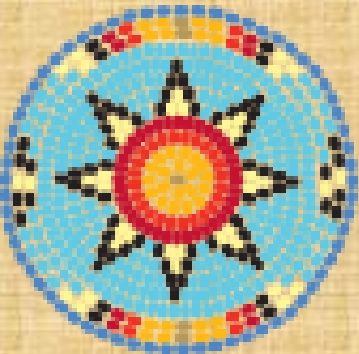
Many of the stories shared similarities in protecting people from substance abuse and giving them reasons for life. These protective factors were essential for leading a good life.

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.

---

# Culture is Prevention



Yup'ik Language Title

## 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

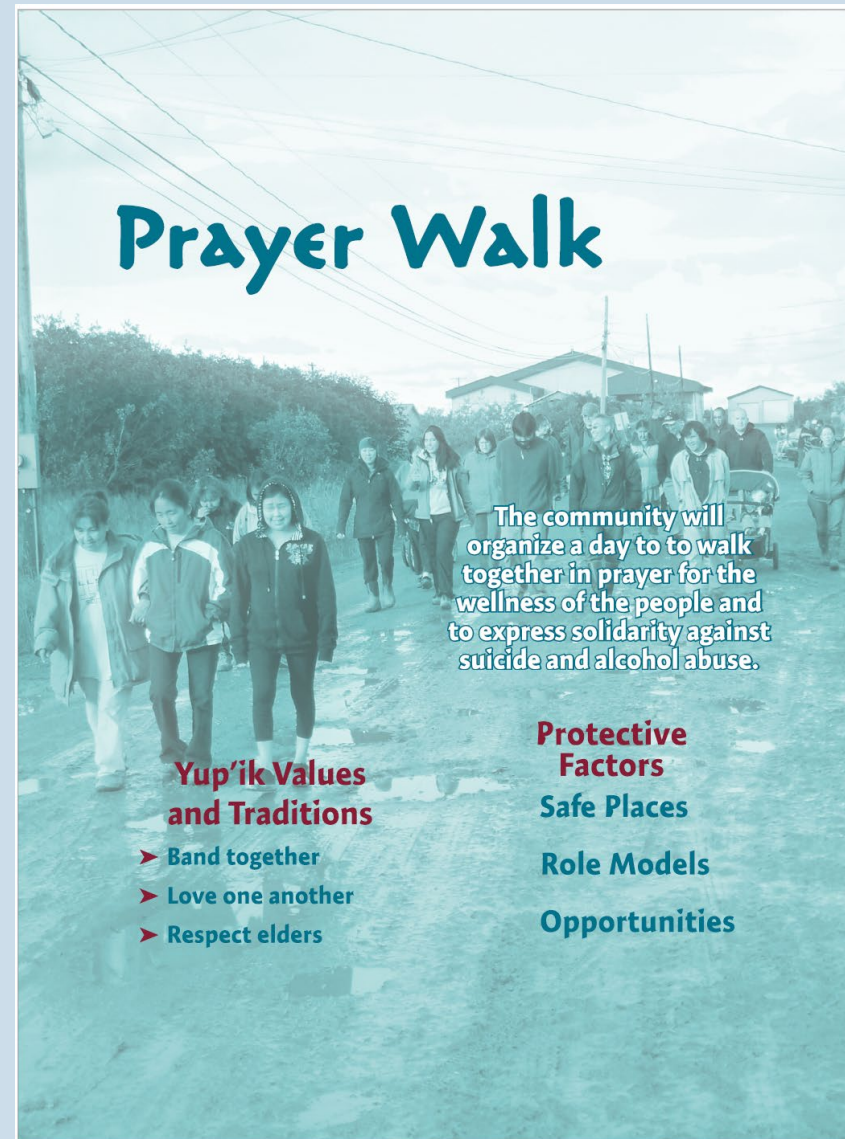
- Band together
- Love one another
- Respect elders

### Protective Factors

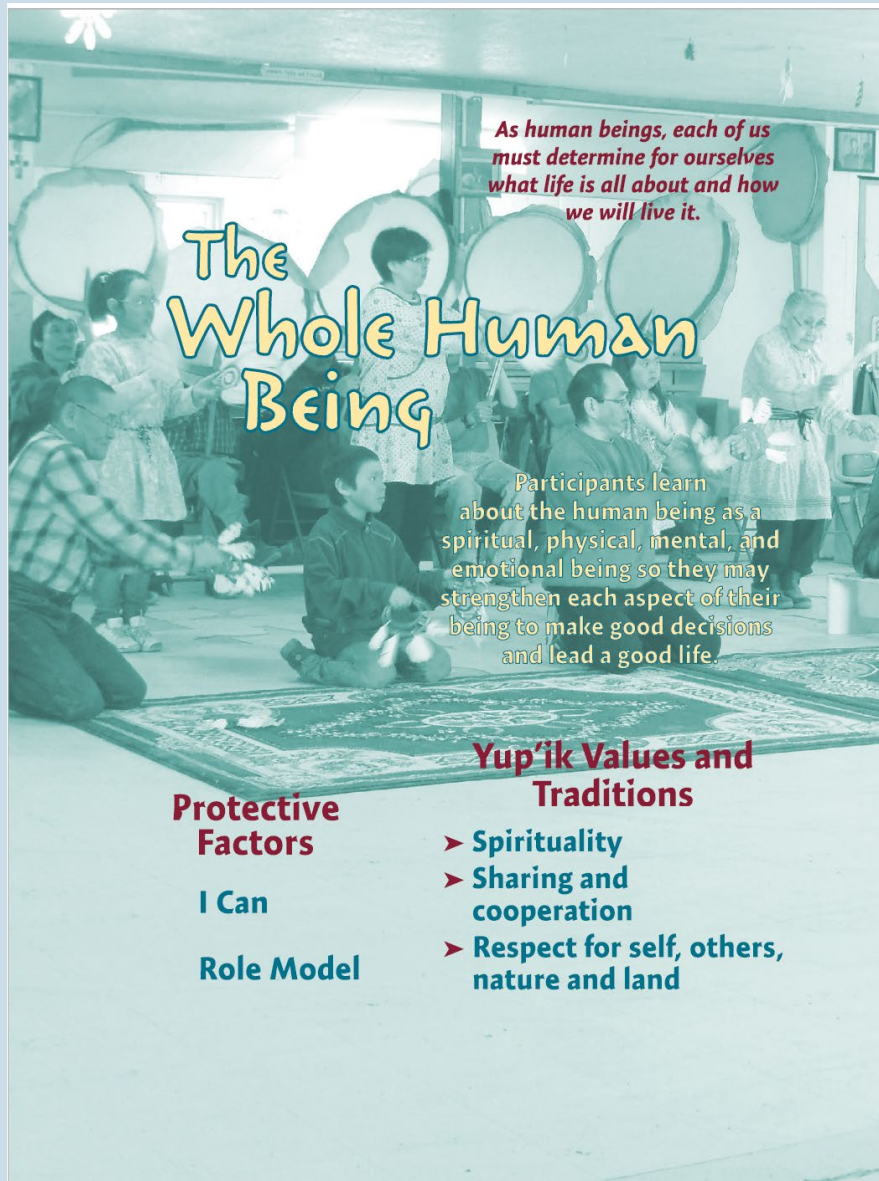
Safe Places

Role Models

Opportunities



# Yuuyaraq – “the Way to be a Human Being”



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

## The Whole Human Being

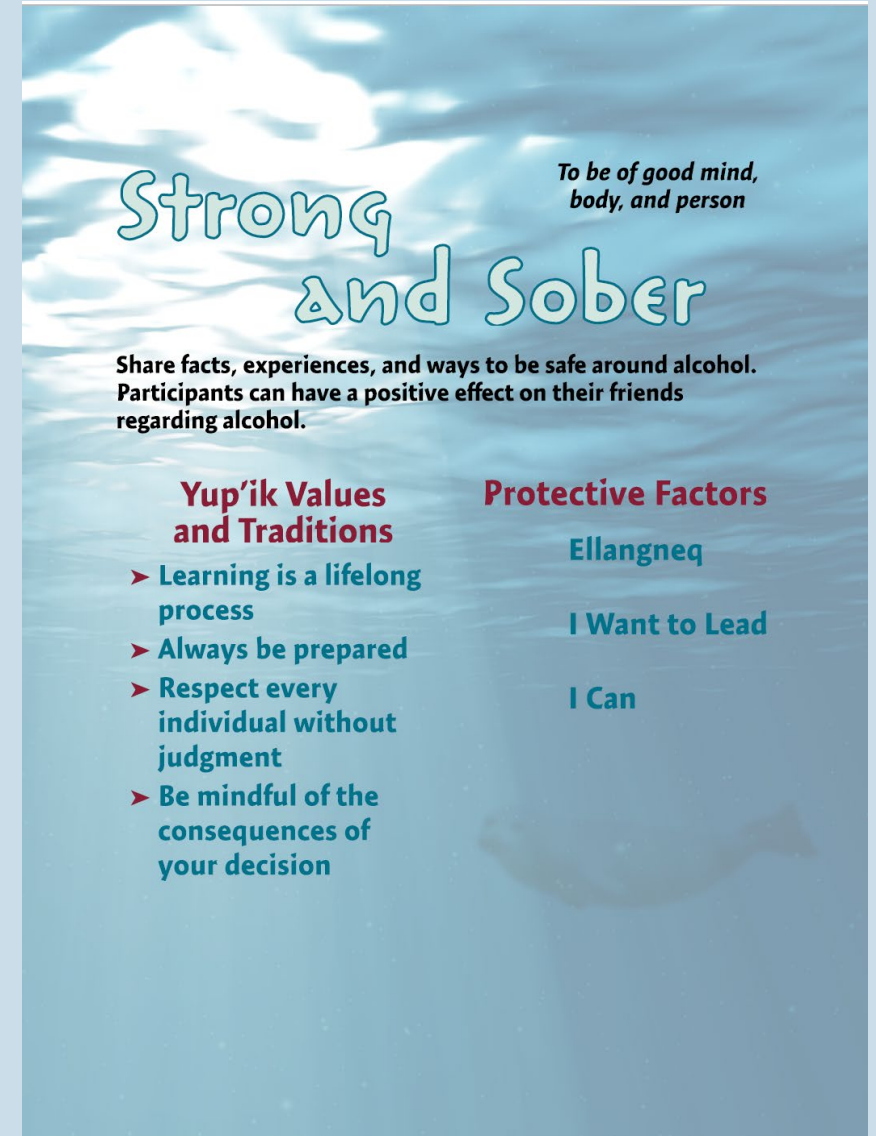
Participants learn about the human being as a spiritual, physical, mental, and emotional being so they may strengthen each aspect of their being to make good decisions and lead a good life.

**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*

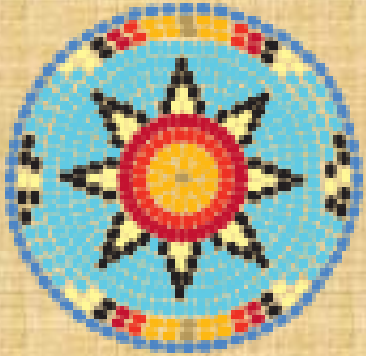
Share facts, experiences, and ways to be safe around alcohol. Participants can have a positive effect on their friends regarding alcohol.

**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




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



## The Land Provides for Us

*Never augtaeq, or say that you will catch one before going out hunting.*

Prepare and go hunting, fishing, or gathering food from the land, sea, and sky.




### Yup'ik Values and Traditions

- Always be prepared.
- Awareness
- Safety
- Carefulness
- Respect and Generosity
- Respect and Humility

### Protective Factors

- Ellangneq
- We Are Strong
- Affection/Praise
- Being treated as special
- I Can



## Stories of Strength

*The old stories teach a person about themselves and how to relate to their culture and tradition.*

Elders, community members, and youth share stories so youth gain awareness that teachings from their ancestors and life experiences are tools to guide them in overcoming challenges in their lives just as their ancestors did for thousands of years.

### Protective Factors

- Ellangneq
- Clear Limits & Expectations
- Being Treated as special

### Yup'ik Values and Traditions

- Resiliency and ingenuity
- Cooperative problem solving

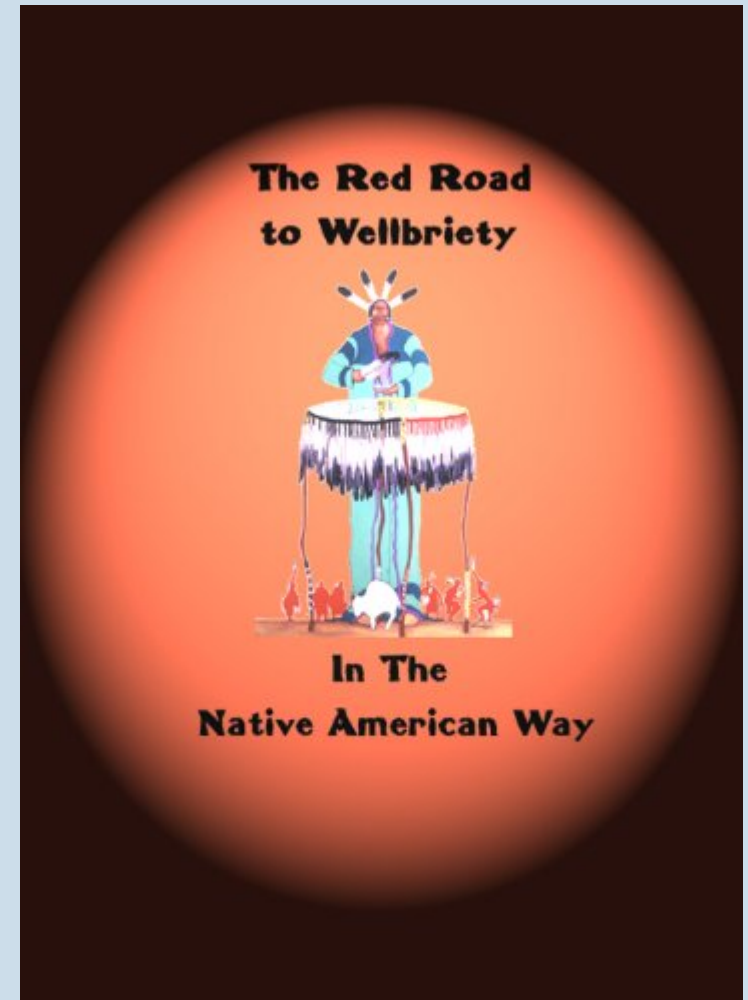
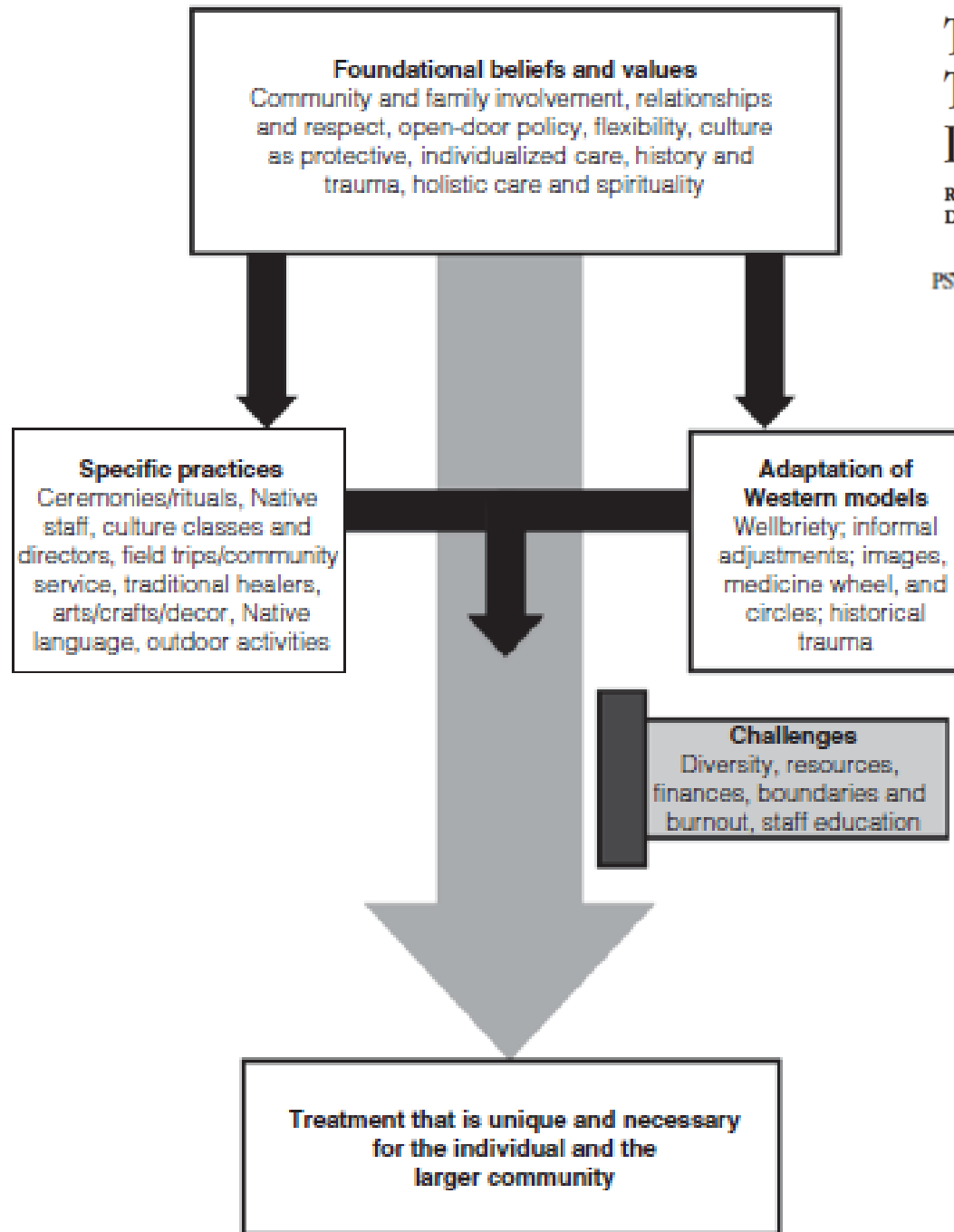
...what are **YOURS?**



# The Role of Culture in Substance Abuse Treatment Programs for American Indian and Alaska Native Communities

Rupinder Kaur Legha, M.D.  
Douglas Novins, M.D.

PSYCHIATRIC SERVICES ♦ ps.psychiatryonline.org ♦ July 2012 Vol. 63 No. 7



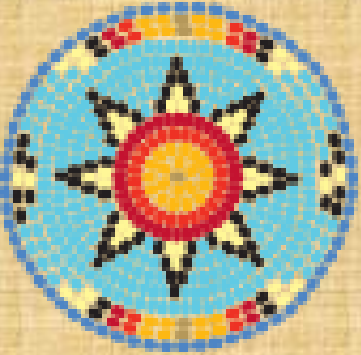
# *Some Native – Centric Evidence-Based Practices from the IHS*

<https://www.ihs.gov/mspi/bppinuse/cultural/>

## 12 Wisdom Steps Program

**Description:** The Medicine Wheel and 12 Step interpretations were developed by White Bison, based on the Teachings of the Medicine Wheel, the Cycle of Life and the Four Laws of Change. The basic premises are:

- All native cultures believe in a Supreme Being.
- We believe in the Elders as a guiding force.
- We believe all tribal nations are different from each other.
- We believe that alcohol is destroying us and we want to recover.
- We believe there is a natural order running the Universe.
- We believe our traditional ways were knowledgeable about the natural order.
- A spiritual person is one who screws up every day and keeps coming back to the Creator.
- Those who walk this road will find that our thoughts must change to the way Warriors think.





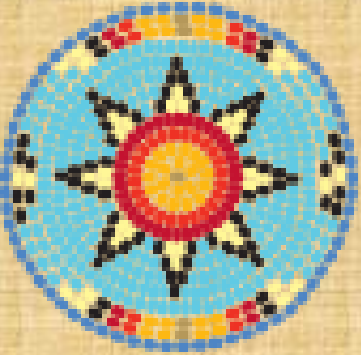
# *Some Native – Centric Evidence-Based Practices from the IHS*

<https://www.ihs.gov/mspi/bppinuse/cultural/>

## **Doorway to a Sacred Place guide and training curriculum**

**Description:** Doorway to a Sacred Place is a culturally responsive guide for Alaska Native peoples. It was developed focusing on the use of traditional practices, and may be used to address critical incidents in rural communities. The guide and corresponding training deliver information related to four traditional healing strategies. Each tribe may adapt or modify the information in a way that best fits their local culture or community:

- The Talking Circle: a technique that allows people to learn about themselves and their connection to all living things
- Teaching Circles: a technique that allows a facilitator and a group of individuals to share information on various topics, including substance abuse
- Body Energy Work and Korean Hand Therapy: techniques that help individuals "listen to the body" and facilitate the "releasing of blockages" within the body
- Song, Dance, Drumming, and Storytelling: essential and common components of the learning and healing process within Alaska Native tribal communities



# *Some Native – Centric Evidence-Based Practices from the IHS*

<https://www.ihs.gov/mspi/bppinuse/cultural/>



Indigenous Wellness Research Institute  
National Center of Excellence

## **Vision & Mission**

### **Vision**

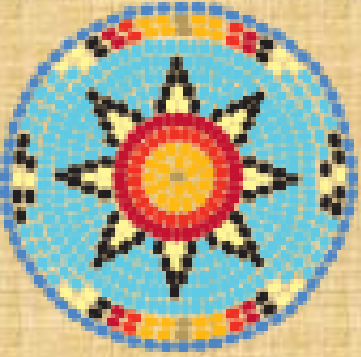
To support the inherent rights of Indigenous peoples to achieve full and complete health and wellness by collaborating in decolonizing research and knowledge building and sharing.

### **Mission**

To marshal community, tribal, academic, and governmental resources toward innovative, culture-centered interdisciplinary, collaborative social and behavioral research and education.

### **We Value**

- Sovereignty
- Social, environmental, and economic justice
- Resiliency and strength of Indigenous Peoples
- Sustaining Indigenous resources and traditions
- Unique contributions of Indigenous knowledge
- Respecting the diversity of identity and experience of all Indigenous Peoples





# Tribal Best Practices



National Indian Child Welfare Association  
5100 SW Macadam Avenue, Suite 300  
Portland, Oregon 97239  
P (503) 222-4044  
F (503) 222-4007  
[www.nicwa.org](http://www.nicwa.org)

A Toolkit with Best Practices, Research, and Resources Developed by the National Indian Child Welfare Association



<https://www.nicwa.org/wp-content/uploads/2019/01/Fam-Engagement-Toolkit-2018.pdf>

## Journal of Indigenous Research

Full Circle: Returning Native Research to the People

Volume 1 *Special Issue*  
Issue 1

Article 3

July 2011 <https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1005&context=kicjir>

## Best Practices in Counseling Native Americans

Timothy Thomason  
Northern Arizona University, [timothy.thomason@nau.edu](mailto:timothy.thomason@nau.edu)

**NOTE: especially appropriate  
for Non-Native Counselors *mgb***



10/29/21, 10:48 AM

Native American Motivational Interviewing: Weaving Native American and Western Practices | Center for Native Child and Fami...

<https://cncfr.jbsinternational.com/node/289>



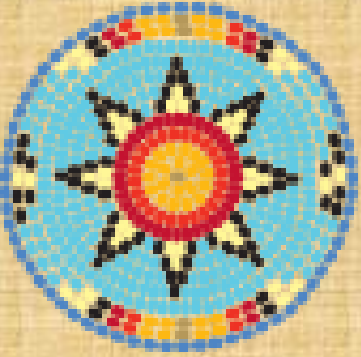
# Center for Native Child and Family Resilience (/)

Prevention. Intervention. Respect.



## Native American Motivational Interviewing: Weaving Native American and Western Practices

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<https://STEMSSinstitute.org>



*Promoting dual recovery since 1984*