



Addressing Cultural Identity in Substance Use Treatment among American Indians / Alaska Natives

Location	Date of Training
NorCal	Monday, August 1, 2022, 12-2pm
Capital	Tuesday, August 2, 2022, 9-11am
Bay Area/Mid State	Tuesday, August 2, 2pm-4pm
SoCal	Thursday, August 4, 11am-1pm

Disclosures

There are no relevant financial relationships with ACCME-defined commercial interests for anyone who was in control of the content of this activity.

Poll

Indigenous Land Acknowledgement

- We respectfully acknowledge that we live and work in territories where Indigenous nations and Tribal groups are traditional stewards of the land.
- Please join us in supporting efforts to affirm Tribal sovereignty across what is now known as California and in displaying respect, honor and gratitude for all Indigenous people.

Whose land are you on?

Option 1: Text your zip code to 1-855-917-5263

Option 2: Enter your location at <https://native-land.ca>

Option 3: Access Native Land website via QR Code:



Language Matters

The use of affirming language inspires hope and advances recovery.

LANGUAGE MATTERS.

Words have power.

PEOPLE FIRST.

The ATTC Network uses affirming language to promote the promises of recovery by advancing evidence-based and culturally informed practices.



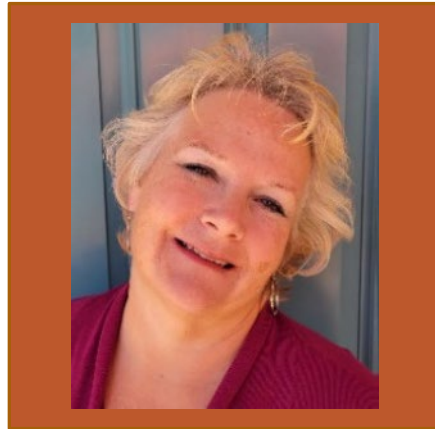
ATTC

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

Educational Objectives

Identify	Identify three (3) cultural strategies when engaging American Indian/Alaska Native people.
Recall	Recall two (2) elements of an acculturation scale designed to address culture for AI/AN people.
Specify	Specify two (2) examples of integrating findings on acculturation into clinical practice.

Introduction



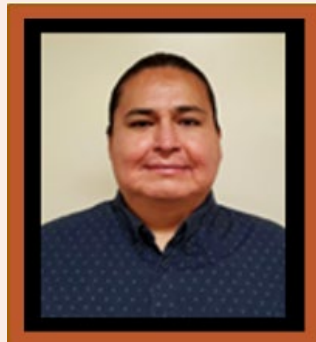
NANCY PIERCE, RN, PHN, MPH

KAUFFMAN & ASSOCIATES INC.

Cultural Opening



Kevin Hale, MSW
Robert Sundance Family Wellness Center | UAll
Navajo
August 1, 2022 & August 2, 2022



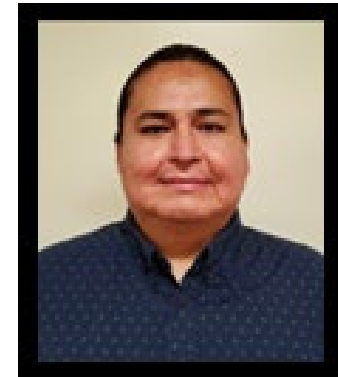
George Funmaker, CATC
Native American Spiritual Leader, CDCR
Dakota/Ho-Chunk
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Today's Presenters



Dan Dickerson, DO, MPH
Associate Research Psychiatrist, UCLA ISAP
Inupiaq

George Funmaker, CATC
Native American Spiritual Leader, CDCR
Dakota/Ho-Chunk

Addressing Cultural Identity in Substance Use Treatment among American Indians/Alaska Natives

Daniel Dickerson, D.O., M.P.H. (Inupiaq)
George Funmaker (Ho-Chunk, Dakota)

Tribal/Urban Indian Provider Trainings
August 2022

Disclosures and Funding

- The presenters have no conflicts to disclose.
- National Institute on Drug Abuse (NIDA). Dickerson/D'Amico (Co-PIs), Development and Implementation of a Culturally Centered Opioid Prevention Intervention for American Indian and Alaska Native Young Adults in California." UG3DA050235/UH3DA050235.
- California Department of Public Health. Native American Dance, Drum, and Regalia.



Substance use and American Indians/Alaska Natives

- Nearly 30% increase in opioid deaths in U.S. population in 2020 (CDC, 2021)
- AI/AN experience disproportionately higher rates of substance use disorders (SUD) compared to other racial & ethnic groups (Rieckmann et al., 2017)
- AI/AN adults have a 30% lifetime and 13% past month opioid prescription misuse (Momper et al., 2013)
- AI/AN opioid related deaths continue to be second to that of Whites (Wilson, Seth, Smith, & Davis, 2020)
- AI/AN people experience a disproportionate amount of methamphetamine use in the U.S. (Couglin et al., 2021).
- New strategies capitalizing on resiliency and healthy sense of cultural identity can help to reverse these trends.

INDIAN LAND FOR SALE

GET A HOME

OF

YOUR OWN



EASY PAYMENTS



FINE LANDS IN THE WEST

IRRIGATED
IRRIGABLE

GRAZING

AGRICULTURE
DRY FARMING

Historical Context & Policy

- 1820 - Indian Removal Act; forcibly removed and relocated tribes to west of the Mississippi from traditional homelands
- 1875 - Federal Indian Boarding School Movement; forcibly removed Native children between 1869-1960s to assimilate children
- 1887 - Dawes Severalty Act; parceled Native land to Natives & Non-Natives
- 1920s - American Indian educational reform; teach cultural values, non-forced removal of children
- 1934 - Indian Reorganization Act; decrease federal control of American Indian affairs & credit program
- 1978 - American Indian Religious Freedom Act of 42 US Code §1996. Protection and preservation of traditional religions of Native Americans.

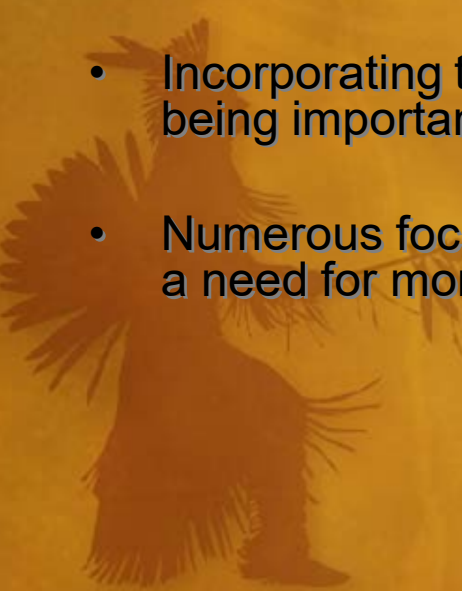
Urban Experience

- Over 70% of AI/AN people reside in urban areas.
- Social disconnection may be possible in urban settings
- Less access to culturally relevant services
- Complex and diverse cultural identities exist
- Connections with relatives/friends on reservations/Rancherias/villages.
- Culturally relevant services are in demand in urban areas.
- Cultural pride, resiliency, and growing recognition

Consequences of Historical Trauma



- Many U.S. historical actions, e.g., introduction of alcohol, removal and relocation acts, have resulted in fragmented AI/AN communities
- Many AI/ANs strongly believe that their problems with alcohol and other drugs stem from their sudden disconnection with AI/AN culture.
- Incorporating traditional aspects of healing has been recognized as being important in substance use recovery for AI/ANs.
- Numerous focus groups conducted within AI/AN communities report a need for more interventions that incorporate traditional practices.



Historical Trauma and AI/AN Cultural Identity

- Diminished sense of cultural identity may contribute to riskier health behaviors.
- Conversely, strong cultural identification may help youth and adults to be less likely to use drugs/alcohol.
- AI adolescents who identify with Indian culture may be less likely to be involved in alcohol use than those who lack this sense of identity.
- Addressing cultural identity in the treatment setting can strength rapport, dialogue, and help client achieve their treatment goals.





Urban cultural themes identified in a study across California

- Cultural disconnection
- AI/AN identity as protective
- Pan-tribal identity
- Mixed racial-ethnic identity
- Cultural pride
- Risks of being AI/AN

Native American Drum, Dance and Regalia (NADDAR) study findings

Three overarching conceptual themes emerged across the focus groups

1) Participating in Cultural Based Interventions

Strengthens Behavioral Health

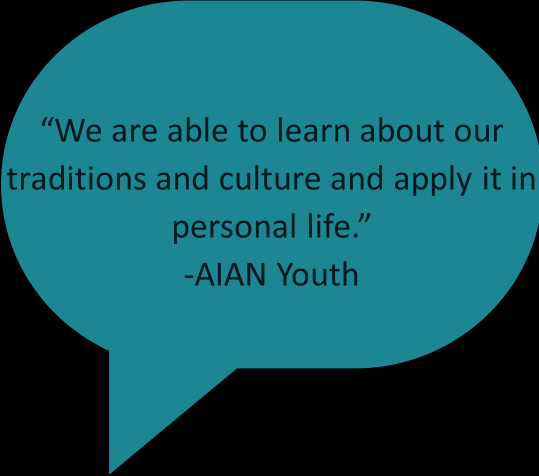
- All participants agreed on the long-term impact culturally tailored programming has on mental health and substance use outcomes
- Providers are seeing direct benefits (internally) referring their patients to UAII's cultural programming
- An adult participant stated, "I can't say enough about [NADDAR]. I can't praise it enough. The convenience of it and the meaning of it. To me, somebody threw us a lifesaver. We were drowning and they threw us a lifesaver. Our cultures, although many of us are blended, we're coming together."

"I feel that clients who participate in cultural services do better with their mental health, substance use and overall health."
-AIAN Provider

Native American Drum, Dance and Regalia (NADDAR) study findings

2) Learning about Culture Strengthens Identity

- Participants reported feeling more connected to their culture and more confident in attending powwows, thereby expanding engagement with community and expanding their network.
- An adult participant stated, “I do not know how to teach my kids how to dance or drum or other cultural activities, so it is important for us to have these workshops in urban areas so our kids can learn about their culture and that will make them feel proud of who they are and help with their mental health.

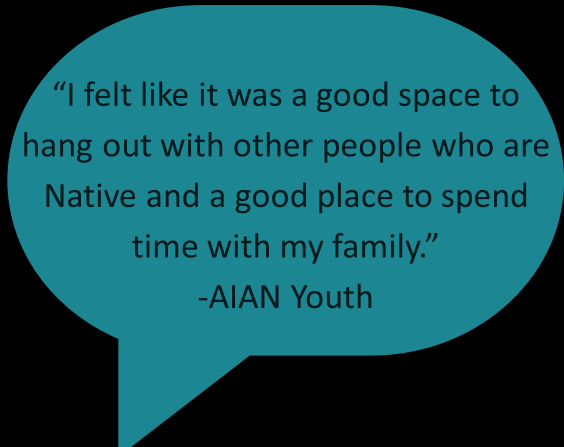


“We are able to learn about our traditions and culture and apply it in personal life.”
-AIAN Youth

Native American Drum, Dance and Regalia (NADDAR) study findings

3) Participating in Culture Based Intervention Strengthens Connections

- Focus group participants stated that more AI/AN connections would be very helpful for them within the complex urban environment of Los Angeles, where they may feel isolated
- Participants stated that building their social connections with other AI/AN people in Los Angeles would enhance their overall well-being
- A CAB member stated, “It will help improve our connection and helps with mental, social, and cultural connections.”



“I felt like it was a good space to hang out with other people who are Native and a good place to spend time with my family.”
-AIAN Youth

Resilience Factors identified in a statewide assessment

- Resilience factors:
 - Building community and connectedness
 - Returning to cultural values and community awareness
- Engagement within communities and feelings of belonging are critical to prevent SUD/ODD
- Participants wanted to understand addiction.
- AIANs living in Reservations or Tribal Lands, retaining their cultural values and passing down stories, values, and traditions was pivotal for overall well being.
- Urban AIAN wanted to return to cultural values and wanted more opportunities to connect to their culture

Soto C, West A, Unger J, et al. Addressing the Opioid Crisis in American Indian & Alaska Native Communities in California: A Statewide Needs Assessment.; 2019

Cultural Appropriation & Cultural Humility



Opening

We acknowledge our presence on the traditional and unceded territory of the Gabrielino/Tongva, Tataviam, and Chumash - on whose ancestral lands we reside, gather, and pray. We acknowledge these people as the traditional land caretakers, and are grateful to have the opportunity to work for the Indigenous Peoples in this place. We pay our respects to the Ancestors, Elders and our relatives/relations past, present and emerging. (Adapted from acknowledgement/work by UCLA American Indian Studies Center).

We also thank the water that we use daily to live, and acknowledge its source from both the Nüümü (Owens Valley Paiute) and the Colorado River Basin Tribes (Ute Indian Tribe, Southern Ute Indian Tribe, Ute Mountain Ute Tribe, Jicarilla Apache Nation, Navajo Nation, Fort Mojave Indian Tribe, Chemehuevi Indian Tribe, Colorado River Indian Tribes, Quechan Indian Tribe, and Cocopah Indian Tribe). We acknowledge the long history of water theft, as a connection to colonial, genocidal practices across Native homelands and waterways.

Disclaimer

It is critical to remember that empathy requires listening with an open heart and mind. The conversations are sometimes uncomfortable but necessary to gain a robust understanding of the lived experiences of individuals we serve as well as work with daily. Indeed, growth and learning happen in the spaces outside our comfort zones and require thoughtful exploration of our own values and actions.



Learning objectives

- Understand the meaning of cultural appropriation
- Identify potential consequences and harm of cultural appropriation, cultural denigration
- Understand the concept of cultural appreciation, cultural humility
- Identify best practices and application of these concepts



Cultural appropriation

- Using something, that is not from one's culture, out of its original cultural context, setting, or meaning/purpose
- "A particular power dynamic in which members of a dominant culture take elements from a culture of people who have been systematically oppressed by that dominant group" (Native Governance Center)
- Indian Arts & Crafts Act of 1990
- American Indian Religious Freedom Act 1978



Cultural context

- "Native American proverbs" – contributes to erasure of tribes and tribal histories, as well as to perpetuation of Native cultural stereotypes
- Romanticizing Native culture - Edward J. Curtis
- Drumming without cultural context
- ie. "Find your tribe"; "Spirit animal"



Some examples

- • I.e. Smudge kits sold at Walmart
- • Native-style headdresses, tipis
- • “Sexy Indian” costumes
- • In wellness practices - "...strips wellness practices of their authenticity and sacredness. When a practice is appropriated, we no longer understand its origins and true intent. Without the sacred, we feel displaced from our ancestors and othered in spaces that are supposed to bring us healing" (Native Governance Center).



Issues of cultural identity

- Assumed identities by professors for professional, personal gain and self-promotion
- Connects to issues of claiming Native identity/"Pretendians," without actual lineage and connection to community, tribe
- Examples – Iron Eyes Cody, and more recent people benefiting from a false Native identity



Psychology

- The works of Maslow & Erikson were both heavily informed by Native life ways, practices. These concepts often described traditions that were known to be vital for wellbeing in family, clan, tribe, etc.
- Maslow / Blackfeet
- Erikson
- Carl Jung



Other practices

- Restorative justice
- Tribal governing systems



Cultural appreciation

- Taking in another culture
- Learning from someone of that culture, direct teachings
- Support, give back



Approaches: start with you

- Education – take time to learn about your culture, identity, status
- Self-assessment, self-awareness, self-work – on one's culture, identity, spiritual practices, etc.
- Western cultural value of education; HOW and WHY we obtain knowledge
- Western cultural value of capitalism, gain, exploitation; cultural appropriation often involves exploitation for profit.



Approaches: cultural humility

- **Cultural humility** is a term coined by healthcare professionals Melanie Tervalon and Jann Murray-Garcia in 1998.
- Cultural humility is the ability to maintain an interpersonal stance that is other-oriented in relation to aspects of cultural identity that are most important to the person.
- Cultural humility is different from other culturally-based training ideals because it focuses on self-humility rather than achieving a state of knowledge or awareness.
- Cultural Humility is based on self-reflection and lifelong learning.
- Understanding cultural differences
- “I don’t see color” - problematic.

Challenges

- Multiracial setting of urban settings – no single tribe; pan Indian, melting pot of tribes, connection to culture
- Urban vs rez setting (where community may have access to tribal-specific resources, knowledge from community)
- Spectrum of views on these issues in communities, families



Related issues

- Native mascots
- Native representation in film, media
- Romanticization of Native people - use of Edward J. Curtis' historic portraits today
- Intersections with other conditions in Native Country – MMIWG
- Other cultures: Dialectical Behavioral Therapy - Buddhism/Mindfulness, etc.



Clinical applications

- Ask - Where did these practices come from? Who did you learn from? Is this part of your ancestry? Did you get permission to do this outside of your ancestry from your teacher? How would you feel about me passing this on to others? *If you come from privilege, or if you're able to help - How can I support the community from which this practice originates? (Native Governance Center).
- Meet a client where they're at
- Allow clients to bring in their knowledge of their own culture
- Measures of harm
- Taking into account how these issues might affect a client's overall wellbeing; self-esteem, depression, invalidating environment; and/or limiting their knowledge base



Select questions from the Cultural Connectedness Scale

- Review of this scale was conducted by Snowshoe et al., 2021.
- Created to link health outcomes among First Nations youth
- Provides questions that may be helpful to learn about young AI/AN people
- Offers a strength-based approach to inquire about cultural connection, involvement, and identity.
- The following questions are selected questions from the 36-items tool for discussion purposes

(A) Item	Yes	No
I plan on trying to find out more about my Native culture, such as its history, traditions, and customs.	<input type="checkbox"/>	<input type="checkbox"/>
I can understand some of my Native language.	<input type="checkbox"/>	<input type="checkbox"/>
I use tobacco for guidance.	<input type="checkbox"/>	<input type="checkbox"/>
I have participated in a cultural ceremony (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway)	<input type="checkbox"/>	<input type="checkbox"/>
I have helped prepare for a cultural ceremony (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway)	<input type="checkbox"/>	<input type="checkbox"/>
I have offered food or feasted someone/something for a cultural reason.	<input type="checkbox"/>	<input type="checkbox"/>
Someone in my family or someone I am close with attends cultural ceremonies (examples: Sweatlodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway).	<input type="checkbox"/>	<input type="checkbox"/>
I plan on attending a cultural ceremony in the future (examples: Sweat lodge, Moon Ceremony, Sundance, Longhouse, Feast or Giveaway).	<input type="checkbox"/>	<input type="checkbox"/>
I have a traditional person, Elder or Clan Mother who I talk to.	<input type="checkbox"/>	<input type="checkbox"/>
I know my cultural/spirit name.	<input type="checkbox"/>	<input type="checkbox"/>
In certain situations, I believe things like animals and rocks have a spirit like Native] people.	<input type="checkbox"/>	<input type="checkbox"/>

(A) Item	Yes	No
I have spent time trying to find out more about being Native, such as its history, traditions and customs.	<input type="checkbox"/>	<input checked="" type="checkbox"/>
I have a strong sense of belonging to my Native community or Nation.	<input type="checkbox"/>	<input type="checkbox"/>
I have done things that will help me understand my Native background better.	<input type="checkbox"/>	<input type="checkbox"/>
I have talked to other people in order to learn more about being Native.	<input type="checkbox"/>	<input type="checkbox"/>
When I learn something about my Native, I will ask someone more about it later.	<input type="checkbox"/>	<input type="checkbox"/>
I feel a strong attachment towards my Native community or Nation.	<input type="checkbox"/>	<input type="checkbox"/>
If a traditional person, Elder, or Clan Mother spoke to me about being Native, I would listen to them carefully.	<input type="checkbox"/>	<input type="checkbox"/>
I feel a strong connection to my ancestors.	<input type="checkbox"/>	<input type="checkbox"/>
Being Native means, I sometimes have a different way of looking at the world.	<input type="checkbox"/>	<input type="checkbox"/>
It is important to me that I know my Native language.	<input type="checkbox"/>	<input type="checkbox"/>
The eagle feather has a lot of meaning to me.	<input type="checkbox"/>	<input type="checkbox"/>
When I am physically ill, I look to Native culture for help.	<input type="checkbox"/>	<input type="checkbox"/>
When I am overwhelmed with my emotions, I look to my Native culture for help.	<input type="checkbox"/>	<input type="checkbox"/>
When I need to make a decision about something, I look to my Native culture for help.	<input type="checkbox"/>	<input type="checkbox"/>
When I am feeling spiritually disconnected, I look to my Native culture for help.	<input type="checkbox"/>	<input type="checkbox"/>

Crystal is a 33-year-old young woman, who presents as younger than her age.

Strengths:

Enrolled member of her tribe, mixed heritage Native and Filipino

Inherently caring, problem-solving capacity

Early childhood was part of tribal tradition. She knows the smell, sound, and feel of healing

Challenges:

Chaotic childhood, victim of and witness to significant trauma

Started doing drugs at age 12 – huffing paint and gas

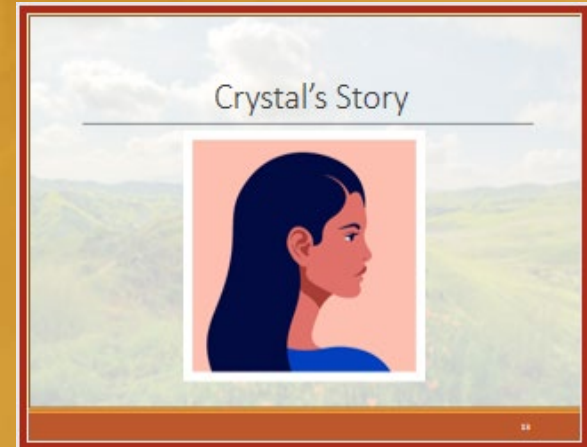
Dropped out of school and progressively entered more serious drug culture – methamphetamine and heroin; denies needle use but has infected sores on arms

Her 4 grade-school age children are being raised by her aunt; she has never raised her children

Children are angry and resistant and don't like to see her; she has limited contact with them

Experiencing homelessness for years, and victim of sex trafficking as part of substance use.

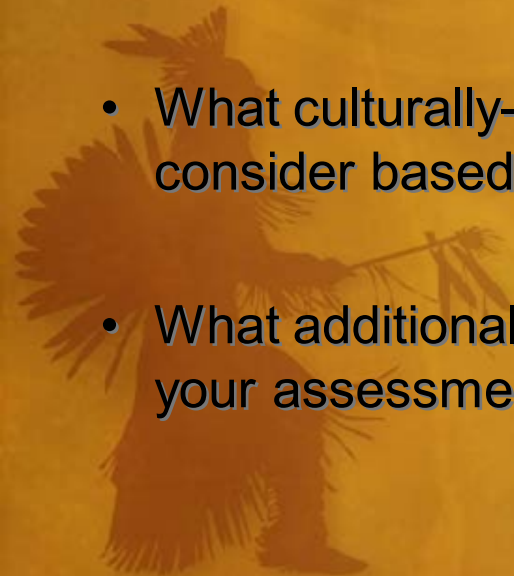
When asked by her Native case manager, “what is it that I can do for you”? her immediate response was “Pray for me so I can stop doing drugs.”



Breakout Room Activity

Discuss this case in your breakout rooms and discuss the following questions:

- Which questions from the Cultural Connectedness Scale can help you to further assess and discuss Crystal's cultural identity and history?
- What culturally-informed treatment recommendations would you consider based on her responses?
- What additional questions would you have for Crystal to help with your assessment and treatment approach?





Concluding Thoughts

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GEORGE FUNMAKER, CATC

GLORIA MIELE, PHD

Resources for Continued Learning

- [SAMHSA's 2021 Behavioral Health Equity Report](#)
- [Impact of Unresolved Trauma on American Indian Health Equity](#), Dr. Donald Warne, MD, MPH (Oglala Lakota). February 2021.
- [Improving Cultural Competency for Behavioral Health Professionals-](#) Self paced course
- *Healing the Soul Wound* by Edward Duran

OASIS-TTA



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Opioid and Stimulant Implementation Support
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