

TAKING THE JOURNEY TOGETHER: The Power of Knowledge-Based/Western Practices



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- ✦ Next year will you know more about how to take care of these issues for your people than you are this year?
- ✦ Will you be further along in integrating Western Ways and Our Ways?
- ✦ Next year will you have an enhanced understanding of the barriers in your community and how to address them?

“Learn the White Man’s Way but Play it Better”

- ✦ Education
 - ✦ Mother (8th grade) father (3rd grade)
 - ✦ Constant encouragement to retain cultural identity as one learned the Western ways. **Is the cost too great?**
 - ✦ Cultural identity – our Core: Values, Behaviors, Attitudes, Beliefs, Language
 - ✦ Never forget and Honor where you come from and who you are
- ✦ AI/AN: It is the Spirit Within

Life’s Realities

- ✦ **Power:** Active and Passive Extermination (massacres, acculturation/assimilation), Land ownership, Inequality, Unilateral Power, Andrew Jackson’s Indian Removal Act, Greed, Religion, Trust Breaches, Treaty Breaches, “Kill the Indian, Save the Man”.
- ✦ Impact of this history (**Historical Trauma**) –substance abuse/addictions, suicides, health disparities, depression, chronic diseases, educational disparities, hopelessness, despair (how are many of us feeling this today with our current administration), epigenetic modification due to stress/trauma. Continues from generation to generation.
- ✦ **Strength** of AIAN communities and tribal nations: resilience, continuance of culture/spirituality, respect for land, respect for water, respect for the whole, community.
- ✦ We are not the only group to experience this.

- ✦ How many people **struggle** with the work of getting things done across the areas of substance used treatments, mental health and the medical arena? Have you been able to integrate all 3 of these successfully?
- ✦ Do you think **Research** knows everything about you, do you think **TNs** know everything about research?
- ✦ **Integration strategies** may be more productive.
- ✦ Let's find a **pathway** for more effective work for our People.

TODAY'S DISCUSSION

- ✦ Western (EBP)/Knowledge Based Evidence (KBE)
Definitions
- ✦ **Native Ways of Knowing** (NWOK)
- ✦ **Supporting** Literature for Integration of EBP and KBE
- ✦ **Factors Impacting** Integration
- ✦ **Effective** Partnerships
- ✦ Federal **Funding Agency** Recommendations
- ✦ **Tribal Nations** Recommendations
- ✦ **Integration** Recommendations

Can Knowledge Based and Western Practices Co-Exist

- ✦ Key Question!
- ✦ **EBP Focus** – Standardization of Care for All Pops., focus on individual
- ✦ **Knowledge Based Focus** – Broad focus/communities uniqueness.

Acculturated/Assimilated Broad Spectrum



Members of the Wildshoe family, of the Coeur d'Alene people, pose in their Chalmers automobile, 1916. Photograph from the Library of Congress

Evidence Based Practice Definitions

- ✦ EBP: “problem-solving approach to patient care that integrates the best evidence from well-designed studies with clinicians’ expertise, patient assessments, and patients’ own preferences, leads to better, safer care; better outcomes; and lower health care costs”. Barriers to Implementing Evidence-Based Practice remain high for US nurses. Laura Willis. Amer Journal of Nursing: December 2012, Vol 122, Issue 12 p 15.
- ✦ EBP: “An evidence-based practice can be defined as an instructional strategy, intervention or teaching program that has resulted in consistent positive results when experimentally tested” (Marder & Frasier, 2012)
- ✦ EBP: “EBP includes the intersection of a) research evidence, b) practitioner evidence and c) evidence from the child/young person and their family/whanau” . Ministry of Education (2012) and McFarlane (2011).
- ✦ EBPs are suppose to provide **guidance** in what works so as to enhance outcomes.

Knowledge Based Evidence (KBE) Definition

- ✦ Community defined and accepted.
- ✦ Native Ways of Knowing (Inuit child teaching)
- ✦ Evaluation of the KBE and provider certification provided by the community.
Ex: son-in-law.

Wharerata Declaration

- ✦ “Indigenous Worldviews/Practice: ecological perspective – spiritual, social, economic, environmental, customs.”
- ✦ “Clinical worldview/practice: focuses on the individual attending to psychological and biological.”
- ✦ “Wise/Best Practice: upholds indigenous/cultural knowledge; adds clinical knowledge when appropriate”
- ✦ “Wise/Best Evidence: supports the Wise/Best Practice”
- ✦ “Combined: incorporates the individual (Clinical Worldview) and the individual from an ecological perspective (Indigenous Worldview)”

<https://thunderbirdpf.org/wp-content/uploads/2015/08/Wharerata-Declaration-July-2011.pdf>

Epistemology

OTHER WAYS OF KNOWING

- ✦ Epistemology asks: “**What** is knowledge, **how** is knowledge acquired, what do people **know**, what are the necessary and efficient **conditions** of knowledge, what is it’s structure, it’s limits, what makes justified beliefs justified?”
- ✦ Western science and research are not the only methods of knowing and are not necessarily the best way of knowing. Can’t dismiss Western medicine: even our traditional healers know this or knew this – Navajo healers say if they can’t take care of it, go to a Western doctor (ex of integration) – ask Dale to tell his story.

Epistemology

OTHER WAYS OF KNOWING

- ✦ **Intuitive**: based primarily on feelings but does not exclude hard facts;
- ✦ **Authoritative**: from people, books, supreme authority;
- ✦ **Empirical**: demonstrable, objective facts;
- ✦ **Logical**: reasoning – point A (generally accepted) to point B (new knowledge);

https://www.youtube.com/watch?v=sASjfNI_ID0



Native Ways of Knowing

- ✦ NWOK: observation; demonstration; contextual; decompartmentalized, competency tied to survival, adaptable, relational. (Story of Inuit caribou elder)
- ✦ No word for science but:
- ✦ Did not exclude science: physics, chemistry, astrology, botany, pharmacology, psychology, weather, sacred and the interlocking and relational nature of all.
- ✦ Storytelling, every teachings, doing, discussions: in relation to the whole and the natural world

Native Ways of Knowing

- ✦ Traditional ways of knowing – contextual
 - ✦ Native Hawaiian perfected sailing - swell patterns; currents; moon phases; surface water quality; bird migration; star, planet, and sun positions; and cloud shapes (Barreiro J. The search for lessons. Akwe'kon J. 1992:9-18-39.)
 - ✦ Yupik – animal gut repels water = wind and rain breakers
 - ✦ Don't step in dog excrement – destroys the shoe sole (chemistry)
 - ✦ Inuit whalers –determined the presence of whales: listening for their breathing sounds. International Whaling Commission estimated their count only by whales passing along an ice shelf. Inuit count was verified by aerial surveys. C. Coleman (2012) American Indian Ways-of-Knowing are Broader than Science.DiverseScholar 3:3.
 - ✦ Navajo and the teaching of opposites
- ✦ Dynamic – adjusts to changes of the whole

Native Ways of Knowing

✦ Culture Values

- Philosophies
- Belief about causes of problems and solutions
- Local innovation, trial and error
- Medicinal use of wild plants and minerals
- Healing procedures
- Oral transmission of knowledge
- Community evaluation and acceptance

Supporting Literature

- ✦ Ethnic Identity - Salient to self esteem and well-being
- ✦ **Central** for AI/AN youth (metaanalysis of 189 studies, n = 2000) (Smith Timothy B., Silva, Lynda. Journal of Counseling Psychology, Vol 58(1), Jan, 2011. pp. 42-60)
- ✦ White youth – more **ancillary** domain, not central (Sellers, R. M. et al. (1998). Multidimensional model of racial identity: A reconceptualization of African American racial identity. *Personality and Social Psychology Review*, 2, 18–39)
- ✦ AI youth with **bicultural** competence (adept in both cultures) – significantly less hopelessness. (438 youth across 67 AI Nations) (LaFromboise TD et al. 2010 Jan;16(1):68-76. Patterns of hopelessness among American Indian adolescents. *Cultur Divers Ethnic Minor Psychol*. 2010 Jan;16(1):68-76)
- ✦ Students with **firm ethnic identity** had strength and confidence and had academic success (ERESA TRUMBLY LAMSAM,PHD.A cultural contacts perspective: examining American Indian identity negotiations in academia. *Journal of Cultural Diversity* • Vol. 21, No. 1 Spring 2014)

Supporting Literature

- ✦ **Develop your own in your way:** State the goal “an integrated and holistic approach.....utilizing western (AA as framework and aboriginal practices”. Vision statement: “medicine wheel firekeepers empowering health lifestyles”. The logo was the Medicine Wheel – overarching theme. The Lodge = treatment center.
- ✦ **Cultural and Historical** orientation/methods (this was the “anchor”)
 - ✦ history, historical trauma writing exercises (what does residential school mean to you).
 - ✦ Sundances, sweats, pipe ceremonies, smudging, talking circles, traditional teachings.
- ✦ **Outcomes (cultural analysis):** ex: “counselor was not critical, was understanding, encouraging, allowing the client to talk without interruption, non judgmental. Regaining culture - teachings and activities. “I learned my culture here”. “Reclaiming our Indianness”

The Red Road to Wellness: Cultural Reclamation in a Native First Nations Community Treatment Center. Joseph P Gone.
http://gonctowar.com/wp-content/uploads/2013/11/red_road.pdf

Supporting Literature

- ✦ Dialectical Behavior Therapy (DBT): AIAN adolescents – Substance Use Disorders
- ✦ DPT: core skill **mindfulness**. Addresses: life threatening behaviors (suicide); behaviors that might interfere with treatment, quality of life; increases behavior skills.
- ✦ EBP treatment **and** Our Ways (culture, spiritual, practices). Medicine Healer credentialed; counselors – increased education on DBT
- ✦ Sample: 229 (age 12-18), 39 different tribes; Pre-Post Survey – Youth Outcome Questionnaire-Self Report
- ✦ 77% - ETOH, marijuana, also used amphetamine, opiates, cocaine, inhalants, hallucinogens.
- ✦ Outcomes: **109** – improved, **90** – clinically significant change (recovered), total: 96% recovered or improved

<https://doi.org/10.1016/j.addbeh.2015.07.018>

Supporting Literature

✦ Consensus Statement (Australia, Canada, Hawaii, Aotearoa/New Zealand):

- ✦ “Decolonize institutions.
- ✦ Address institutional racism.
- ✦ Develop indigenous health education in medical schools.
- ✦ Embed indigenous concepts and principles through policies and practices of the system.
- ✦ Advocate for indigenous health – social determinants.
- ✦ Invest.”

Jones Rhys, et al. Educating for Indigenous Health Equity: An International Consensus Statement. Academic Medicine, Journal of the Association of American Medical Colleges – Publication Date: 2018/10/01, Ahead of Print. DOI: <http://dx.doi.org/10.1097/ACM.0000000000002476>. 2018.

Factors Impacting (Arrogance)

- ✦ You **become like us** (learn like us, learn our culture – western society, medicine)
- ✦ You **do like us** (research, advancement). Ex: University SOM workshop, working with community and equitable research is not necessarily honored. Could take from our hearts, from our spirit, is learning their ways too much of a sacrifice for our people?
- ✦ Ivory tower syndrome: A place or attitude of retreat, especially **preoccupation with lofty, remote, or intellectual** considerations rather than practical everyday real problems of everyday life.
- ✦ Chief Seattle’s statement.

Factors Impacting (Tripartite Mission)

Tripartite mission **not enough**. The new paradigm:
“clinical, education, research AND Social Accountability
(Community Engagement, SDOH, intervention
evaluation)”.

Smitherman HC Jr., et al. Socially Accountable Academic Health Centers: Pursuing a Quadripartite Mission. Academic Medicine, JAMA –
Publication Date: 2018/10/09, Ahead of Print. DOI <http://dx.doi.org/10.1097/ACM.0000000000002486>.

Factors Impacting

- ✦ Homelessness, Poverty – homelessness, transportation, sanitation facilities, Access
- ✦ Providers – coming and going.
- ✦ Limited knowledge of EBPs, Lack of knowledge of health care resources, Health literacy.
- ✦ Racism/discrimination by healthcare providers.
- ✦ Attitudes

Effective Partnerships

- ✦ AI/AN students are:
 - ✦ **Disproportionately suspended** from school.
 - ✦ **Retained disproportionately.**
 - ✦ **26%** are chronically absent.
 - ✦ Boys represent **0.6%** of all students, but **2%** of students expelled without educational services.
 - ✦ **22%** boys with disabilities received one or more out-of-school suspensions, compared to **10%** white boys with disabilities. 2013-2014 Civil Rights Data Collection (CRDC) Report

Effective Partnerships

- ✦ National Indian Education Association
 - ✦ “Timely and meaningful consultation with tribal representatives”.
 - ✦ “School districts consult with tribes”.
 - ✦ “Native language grant program in public schools”.
 - ✦ “Recognition of tribal education programs”.

NIEA 2016 Update: Ahniwake Rose (Cherokee Nation/Muscogee Creek), Executive Director, National Indian Education Association
- ✦ Navajo Nation Partnership with UofA.
<https://diversity.medicine.arizona.edu/students/scholarship-opportunity>.