Incorporating Traditional Healers and Cultural Leaders in Patient Care
Kiana Maillet, MPA, LCSW
Shoshoni Gensaw-Hostler, AMFT

Manahüü!
Kiana Maillet is from the Lone Pine Paiute-Shoshone Tribe where she is currently part of the Cultural Resource Protection Program and is also an ICWA Representative. She is the Program Manager and Therapist with the Youth Behavioral Health Program at the Southern Indian Health Council where she works with youth 12 years and younger and their families. She has over 20 years of experience working with youth and families.

Disclaimer
Faculty Disclosure Statement: As a jointly accredited provider of continuing education, the IHS must ensure balance, independence, objectivity, and scientific rigor in its educational activities. Course directors/coordinators, planning committee members, faculty, reviewers and all others who are in a position to control the content of this educational activity are required to disclose all relevant financial relationships with any commercial entity related to the subject matter of the educational activity. Safeguards against commercial bias have been put in place. Faculty will also disclose any off-label and/or investigational use of pharmaceuticals or instruments discussed in their presentation. All those who are in a position to control the content of the educational activity have completed the disclosure process and have indicated that they do not have any relevant financial relationships or affiliations with any manufacturers or commercial products to disclose.

There is no commercial interest support for this educational activity.

Aiy-yu-kwee’
Shoshoni Gensaw-Hostler is the Noh-sue-no-waw’ (We grow up) Program Manager for the Yurok Tribe. She is an Associate Marriage and Family Therapist who has worked in various capacities for tribal communities over 20 years. She received her BA in Psychology with Minor in Native American Studies from Humboldt State in 2016. She received her MA in Psychology in 2020 from Humboldt State. Her areas of study/interest include eating disturbances amongst ethnically diverse women, suicidality and program development. She is also a mother of four and a devoted regalia maker.
Disclaimer
Faculty Disclosure Statement: As a jointly accredited provider of continuing education, the IHS Clinical Support Center must ensure balance, independence, objectivity, and scientific rigor in its educational activities. Course directors/coordinators, planning committee members, faculty, presenters, and all others who are in a position toward the content of the educational activity are required to disclose all relevant financial relationships with any commercial entity related to the subject matter of the educational activity. Safeguards against commercial bias have been put in place. Faculty will also disclose any off-label and/or investigational use of pharmaceuticals or instruments discussed in their presentations. All those who are in a position to control the content of the educational activity have completed the disclosure process and have indicated that they do not have any relevant financial relationships or affiliations with any manufacturers or commercial products to disclose. There is no commercial interest support for this educational activity.

We recognize, as Native women, that we are advocates and sometimes we are the only ones shedding light on these difficult topics in the spaces we navigate. We hope to do this in a respectful way and we will also be diving in.

Learning Objectives
Through this presentation you will:
#1 Learn how to apply new traditional wellness and relationship building skills to better serve Native American youth.
#2 Acquire new knowledge and understanding of traditional practitioners currently working within mental health system
#3 Understand the complexities of weaving traditional practices into current mental health practices.

Evidence Based Practices
We acknowledge the usefulness of evidence-based practices AND we KNOW that traditional practices are evidenced-based.
Indigenous people have always been researchers.
Through an Indigenous Lens we have continuous conversations within communities and do continuous research. Just because you don’t know about it, or that it is not done in a way that you deem appropriate, doesn’t mean it doesn’t exist or isn’t correct.
Western systems of knowledge appropriate and at the same time we can be informed by Indigenous ways of knowing. When working with Indigenous knowledge, it is important to show respect.

*Acknowledgments: Mary Louise Tahmahkera, David Wahnee, Yvonne Blue, Christina Bush, and Carolyn Dilworth (Tahltan, Labrador, or Coast Salish)
Indigenous Ways of Knowing

"Indigenous Ways of Knowing" is a useful term that recognizes the beautiful complexity and diversity of Indigenous ways of learning and teaching (Queen's University).

In traditional native knowledge systems there is respect and trust for inherited wisdom, often communicated through an oral tradition, and for knowledge that has proved its utility in everyday practices. There is respect for stories that connect the particulars of knowledge to holistic worldviews, values, and life ways. Knowledge is often collective, evolving in a community of users, knowers, and actors. Authority is not conferred via systematic processes of Western bureaucracy, but rather through community decision making and respect for the knowledge and authority of elders (Barnhardt and Kawagley, 2005 as cited in Indigenous Research & Knowledges in North America: Indigenous Ways of Knowing).

Practice Based Knowledge

20,000 year old ash – finely tuned and deeply connected.

"Only the power to define what is sacred and access to it will enable Native American communities to remember who they are and fashion a future towards it."


Can both exist at the same time?

Traditional Practitioner/Natural Helper

Spiritual Component that other modalities don’t have

Understanding things on a deeper level through language and philosophy

Identity Formation - inclusive of spiritual identity and tradition

Social character. Relational

Where do you start?

Build relationships with the community and begin having the conversations.

* What does wellness look like in your community? What would you like it to look like?
* Who should be involved
* Who/what is missing
* Changing of traditional culture – are they willing to change?
* Do they need to? Or do they just need space and support?
* Obstacles and considerations
* Tribes need to lead
Considerations

- Advisory Board
- Billing
- Sessions with therapist and traditional practitioner separate?
- Therapist and traditional practitioner case manage together
- ROIs?
- Traditional practitioners in advisory role?
- Referrals?
- Compensation?
- Maintaining integration?

Urban Area Considerations

- Whose land are you on? Who is connected with the land?
- What Tribes are represented in your service area?
- What is the history?
- Different Cultural Practitioners to meet different cultural ways?
- Include Cultural Practitioners from local Tribes?

All parts of the health system

- Prevention-medical-dental-mental health-nutrition education-Diabetes Prevention-Outreach-Community Health Representatives-Prenatal Care (Indigenous Midwives)-Menstrual Care, etc.

Integration

- Culture Groups
- Support Groups
- Traditional Food Diabetes Program
- Indigenous Medicine
- Medicinal Gardens/Herbalist appointment & Prescription
- Sweat lodge
- Music Therapy
- Clinical interventions
- Traditional Practitioner Appointments/case consult
Levels of Participation

On the ground:
- Direct services in as many areas of care
  - Provide space and supplies, funding
  - Setting procedures, system of payment, scheduling/services

Advocacy:
- State and national level

References and Examples

- California Consortium of Urban Indian Health Executive Director, Virginia Hedrick
- United Indian Health Services, Chief executive officer, Elizabeth Lara - O'Rourke

Questions

Kiera Matter, MPA, LCSW
Youth Behavioral Health Program Manager
Office of Indian Health Care
kmatter@ohc.org

Shoshoni Gensaw, AMFT
Youth Behavioral Health Program Manager
Youth Programs
sgensaw@yorkcity.org