

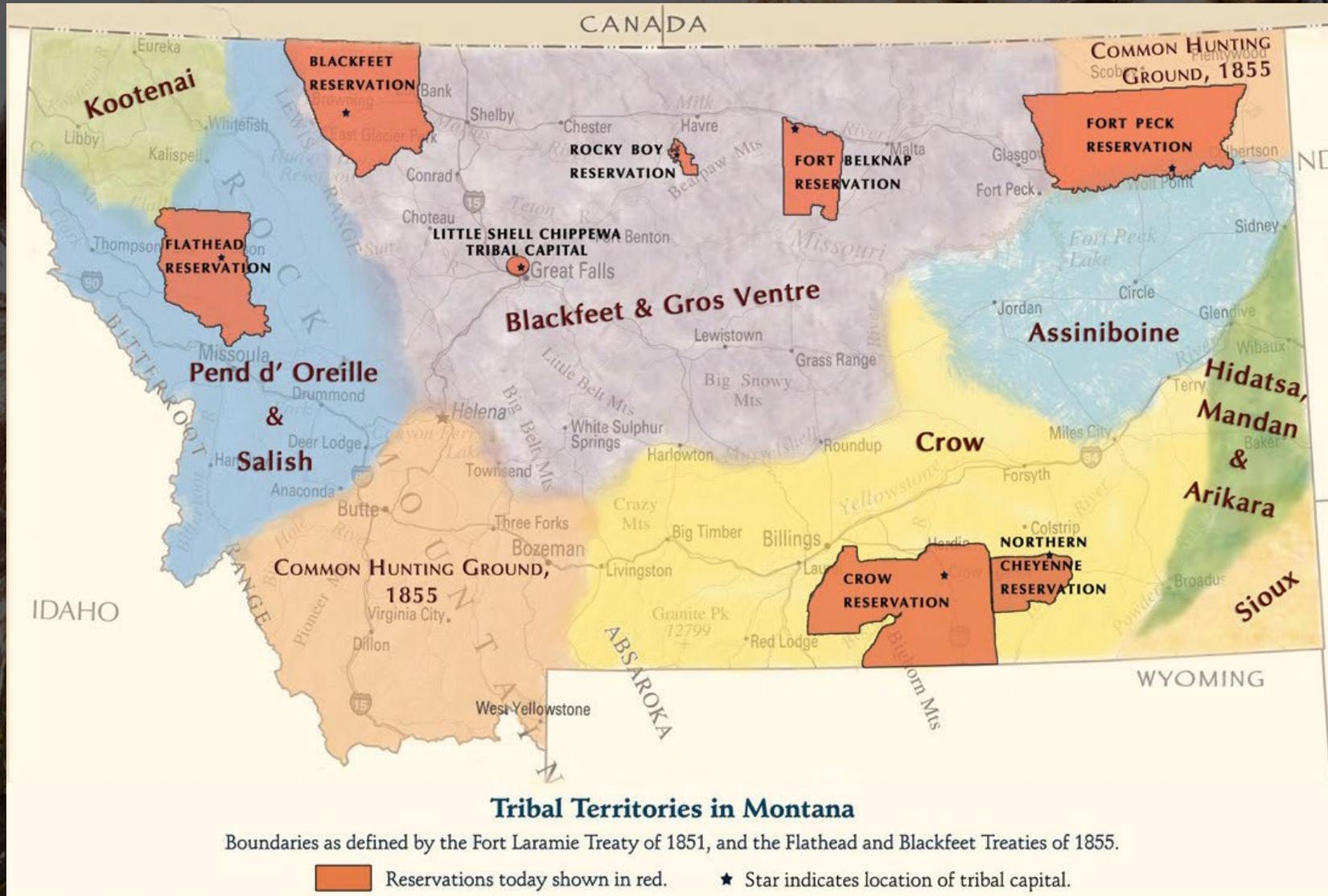
Alyce Spotted Bear and Walter Soboleff Commission on Native American Children

**The Role of Traditional
Cultural Practices in
Physical, Mental, and
Behavioral Health**

D'Shane Barnett, PhD, MS
April 19, 2023



Missoula, Montana – The Heart of the Rockies



What is ceremony?

“Ceremony is an essential part of traditional Native healing. Because physical and spiritual health are intimately connected, body and spirit must heal together... Wherever they take place, traditional healing ceremonies are considered sacred...”

- *Native Voices, National Library of Medicine, NIH*⁴

Reziliency (Dr. Annie Belcourt)



Systematic Review

Review Team

- Interdisciplinary
 - Public Health, Health Communications, Social Work, Clinical Psychology
- Two Natives, two Non-Natives

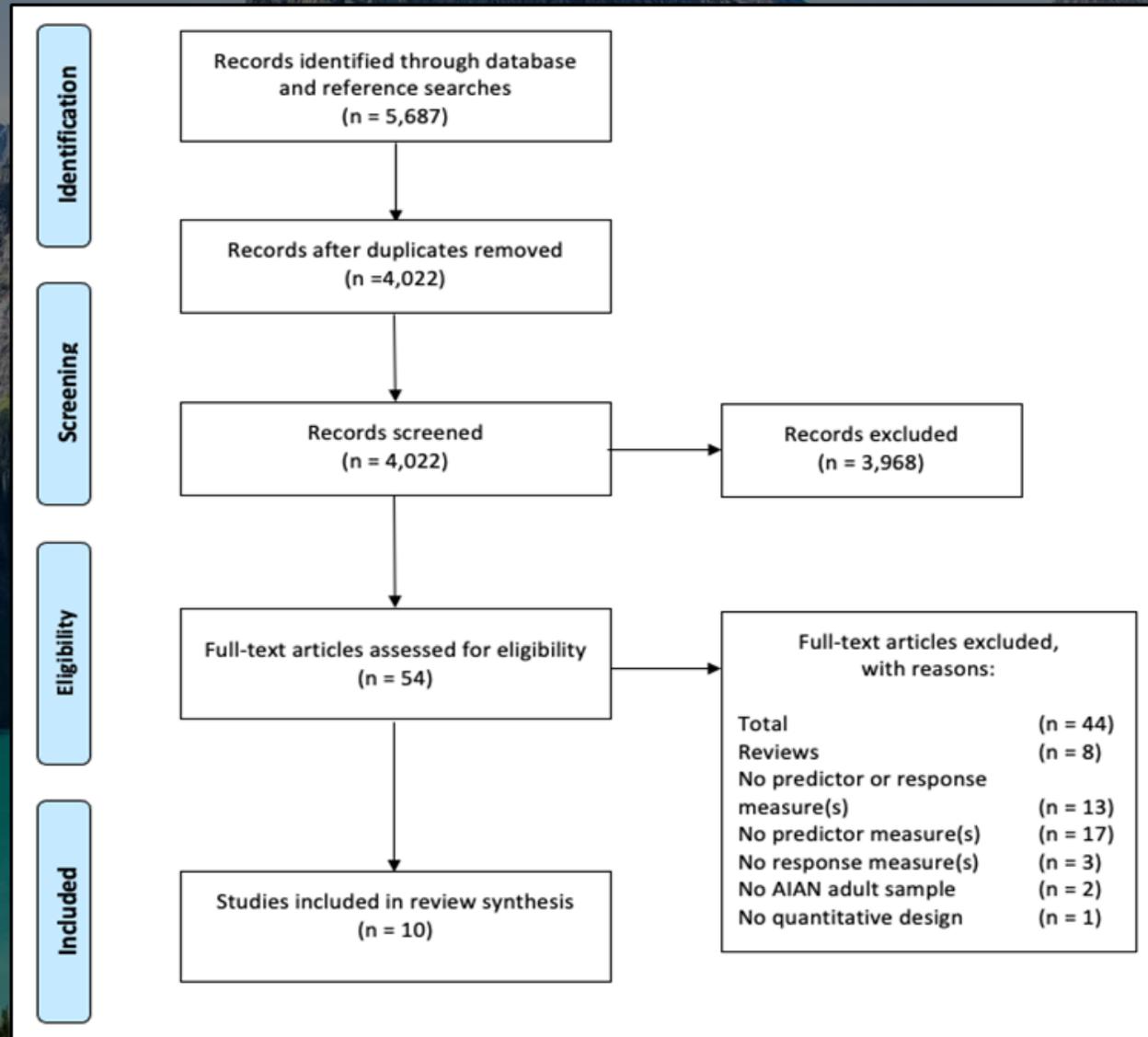
Process

- Two readers screened titles and abstracts against guidelines
- First reader reviewed full articles against guidelines
- Full team reviewed full articles for inclusion

Search Terms

American Indian (OR)		Spiritual* (OR)		Substance Use (OR)
Native American (OR)		Ceremon* (OR)		Substance Abuse (OR)
Indigenous	(AND)	Cultur* (OR)	(AND)	Addiction (OR)
		Tradition* (OR)		Alcohol Use (OR)
		Community		Alcohol Abuse (OR)
				Meth* Use (OR)
				Meth* Abuse (OR)
				Opioid Use (OR)
				Opioid Abuse (OR)
				Prescription Medicine (OR)
				Prescription Drug

Systematic Review Results

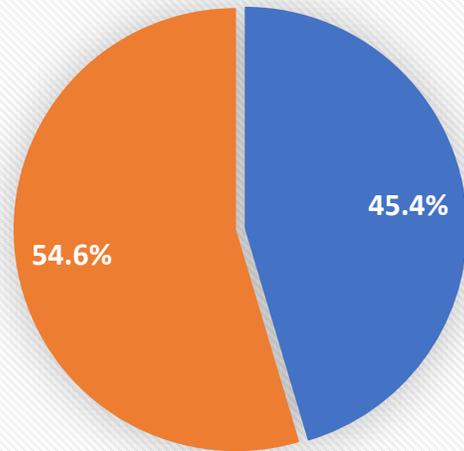


Systematic Review Results - Continued

	Dickerson et al. 2021	Dickerson et al. 2014	Gossage et al. 2003	Greenfield et al. 2018	Herman-Stahl et al. 2003	Saylors 2003	Tonigan et al. 2020	Torres-Stone et al. 2006	Wendt et al. 2017	Wright et al. 2011
Year	2021	2014	2008	2016	2003	2003	2020	2006	2017	2011
Reservation/ Urban	Urban	Urban	Reservation	Urban	Reservation	Urban	Reservation	Urban	Urban	Urban
Sample Size	N = 63	N = 10	N = 190	N = 347	N = 2,449	N = 742	N = 980	N = 61	N = 52	N = 490
Type of Study	RCT	Pilot Study	Evaluation Study	Cross-sectional	Cross-sectional	Evaluation Study	Evaluation Study	Prospective Cohort	Evaluation Study	Evaluation Study
Results	DARTNA participants reported fewer drinks per day (d = -0.39, 95% CI = -1.04, 0.27), and lower odds of marijuana use in past 30 days (odds ratio = 0.50, 95% CI = 0.10, 2.54) compared to usual care.	Eighty percent (8/10) completed at least the 6-week (midpoint) assessments. Fifty percent (5/10) completed the 12-week DARTNA program. 75% (6 of 8 participants) reported no alcohol or drug use at follow up.	At follow up, IPs were drinking about 1.5 drinks less than before the intake data were collected (5.4 versus 6.8).	Lower proportion of past-month drug use among respondents who participate in traditional ceremony: 16.1% and 25.5%, respectively (p = 0.041). Lower proportion of past-month marijuana use among respondents who participate in traditional ceremony: 10.5% and 17.4%, respectively (p = 0.079).	“More American Indian oriented” were less likely to report alcohol use than “bicultural” and “less American Indian oriented” (20.4%, 51.1%, and 58.6%, respectively; p = <0.001); less likely to report heavy alcohol use (11.2%, 28.8%, and 39.9%, respectively; p = <0.001); and less likely to report illicit drug use (12.2%, 26.9%, and 27.9%, respectively; p = <0.001).	Within the pre/post matched sample, alcohol use decreased 13% after six months and drinking alcohol to intoxication was reduced by 19%. Of those women who had used marijuana, non-prescription methadone, hallucinogens, uppers, downers, and inhalants at intake, none reported use at six months. Heroin use was down 93%.	Alcohol cessation was significantly and positively associated with participation in traditional spiritual activities (r = 0.23, p = <0.01).	CA-AA participants reported an average of 6.49 drinks per drinking day compared to 6.72 for the AA-only participants.	AIANs who engaged in TCP reported significantly lower drinking frequency in past 30 days (Mean = 10.00 days vs 24.15 days, p = 0.009) as well as amount consumed in the last 30 days (Mean = 10.34 vs 31.25, p = 0.017). Marginally significant difference in days of intoxication, with fewer days of intoxication among those who engaged in TCP (Mdn = 5.00 vs. Mdn = 29.50, p = 0.05).	An 80.2% decrease in alcohol or other drug use. Of the 490 participants, 116 (23.7%) reported using alcohol or drugs in the prior 30 days at baseline, with a decline to 23 (4.7%) six months later (p < .001).

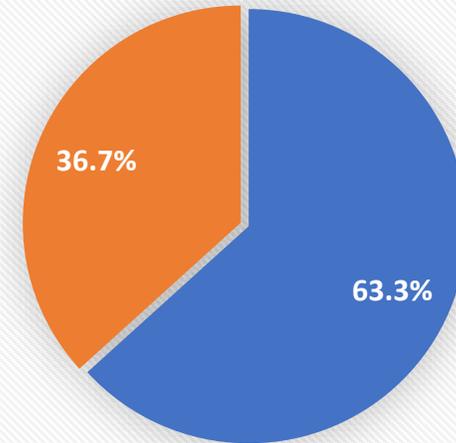
Urban AIAN Survey

Knowledge, Attitudes, & Beliefs (KAB)
Regarding TCP



■ Low KAB ■ High KAB

Self-Reported Intent to Participate
in TCP



■ Low Intent ■ High Intent

Survey Results - Continued

Table 2a. Crude and adjusted odds ratios for alcohol, marijuana, or other drug use by respondent *knowledge, attitudes, and beliefs* (KAB) regarding traditional ceremonial practices (TCP).

	SUBSTANCE USE WITHIN THE PREVIOUS 12 MONTHS		
	Alcohol	Marijuana	Other Drugs ^a
	OR (95% CI)	OR (95% CI)	OR (95% CI)
CRUDE			
Less Positive KAB	Ref	Ref	Ref
More Positive KAB	0.57 (0.31, 1.03)	0.70 (0.40, 1.24)	0.37 (0.14, 0.88)*
ADJUSTED^b			
More Positive KAB	0.49 (0.26, 0.93)*	0.65 (0.35, 1.18)	0.30 (0.11, 0.76)*
Age			
Young Adult (18-29)	1.98 (0.85, 4.70)	4.44 (1.95, 10.58)**	4.13 (1.07, 20.47)
Adult (30-55)	1.30 (0.61, 2.79)	2.52 (1.21, 5.43)*	7.15 (1.93, 35.71)*
Elder (56+)	Ref	Ref	Ref
Annual Household Income^c			
< \$30,000	Ref	Ref	Ref
\$30,000 - \$59,999	2.75 (1.31, 6.00)**	0.77 (0.38, 1.57)	0.24 (0.06, 0.74)*
\$60,000 +	2.42 (1.09, 5.61)*	0.69 (0.32, 1.50)	0.18 (0.04, 0.65)*

*Significant at the 0.05 level; **Significant at the 0.01 level

^aIncludes methamphetamine, inhalants, and prescription medications not used as directed by a medical provider

^bAdjusted for age and annual household income

^cAnnual household income for all household members combined

Survey Results - Continued

Table 2b. Crude and adjusted odds ratios for alcohol, marijuana, or other drug use by respondent *intent to participate* in traditional ceremonial practices (TCP).

	SUBSTANCE USE WITHIN THE PREVIOUS 12 MONTHS		
	Alcohol	Marijuana	Other Drugs ^a
	OR (95% CI)	OR (95% CI)	OR (95% CI)
CRUDE			
Less Intent	Ref	Ref	Ref
Greater Intent	0.68 (0.37, 1.25)	0.70 (0.39, 1.26)	0.31 (0.09, 0.86)*
ADJUSTED^b			
Greater Intent	0.51 (0.26, 0.98)*	0.67 (0.36, 1.26)	0.31 (0.08, 0.91)*
Age			
Young Adult (18-29)	1.96 (0.85, 4.66)	4.38 (1.93, 10.39)**	4.16 (1.09, 20.47)*
Adult (30-55)	1.23 (0.58, 2.58)	2.41 (1.16, 5.14)*	6.26 (1.73, 30.41)**
Elder (56+)	Ref	Ref	Ref
Annual Household Income^c			
< \$30,000	Ref	Ref	Ref
\$30,000 - \$59,999	3.11 (1.45, 7.00)**	0.83 (0.40, 1.71)	0.29 (0.07, 0.88)*
\$60,000 +	2.63 (1.17, 6.15)*	0.73 (0.33, 1.58)	0.20 (0.04, 0.72)*

*Significant at the 0.05 level; **Significant at the 0.01 level

^aIncludes methamphetamine, inhalants, and prescription medications not used as directed by a medical provider

^bAdjusted for age and annual household income

^cAnnual household income for all household members combined

Semi-structured interviews

Question samples

- We are exploring ways to incorporate TCP into programs and services aimed at preventing substance use problems. Because we are in an urban area, a program like this would have to accommodate many tribal perspectives, cultures, and backgrounds. What would you think about such a program?

And I think we all know that we're urban and we all respect each other's tribal nations and their customs. And I think it... People do like to still learn of other tribal nations. And I think that would still be relevant for our community.

Multi-Tribal

Ceremonies could be tribally specific, so we need to have recognized elders from those tribes who can decide what is appropriate for whichever tribe they're from.

Guided by Elders

Learning Component

There also needs to be some teaching about the protocols behind the ceremony, what this ceremony is about, you know, basically kind of like some teaching about culture before you even get to the part about the ceremony.

Vetting of Traditional Practitioners

Yeah, I feel like we could, we have a lot of room for exploitation in this field, especially with those overnight shaman training classes. Um, and then people who kind of assert that they know the way but are not given the rights to do it from the community or elders that they come from.

Integrating Traditional Ceremonial Practices

Native American Woman Finds Strength in Spiritual Ceremony

By State of Health Apr 19, 2013



Editor's Note: In a world where random violence seems to be a constant threat, it can feel like we're on our own, unprotected and unsupported. As part of our occasional series "What's Your Story," Sheila Jumping Bull of Oakland describes how she found strength and solace from a spiritual ceremony called "Wiping of the Tears."

By Sheila Jumping Bull



Sheila Jumping Bull records her commentary in a KQED studio as part of the "What's Your Story" series. (Sheila Kubota/KQED)

Two years ago I was shot in my leg while waiting for the bus. I was in the wrong place at the wrong time. After being shot, I was told that I would never walk again, or that if I did, I'd have to walk with a cane. Being that I had to stay in bed for three months straight, not being able to walk or hold my own baby or do anything for myself, I became depressed. I didn't want anything to do with life. Mentally, I was not here. I couldn't believe what was going on. I was angry, confused and hurt.

We have a medicine man that comes to our Native community, once a month. He does ceremonies, sweat lodges, talking circles. He did a ceremony called Wiping of the Tears. I didn't want to participate in this ceremony, but a lot of people from the Native American community told me that I should because it would help me.

A Wiping of the Tears ceremony is where you call upon your ancestors and those who have passed before you to come and help heal you -- and take away your pain. As the medicine man sings these songs, these sacred songs, these ceremonial songs, you pray, and you ask for their guidance, their strength, their love, and their help.

As I prayed and as these songs were being sung, I could feel my spirit coming back.

Traditional Healer/Counselor.

Indian Health Service • Harlem, MT, US

🚫 This job is no longer accepting applications

15 connections work here

- Videos
- Duties

Summary

The position of Traditional Healer/Counselor is located at the Fort Belknap Service Unit Hospital in Harlem, Montana. Position reports to Chief Executive Officer.

Industry

Government Administration, Program Development

Employment Type

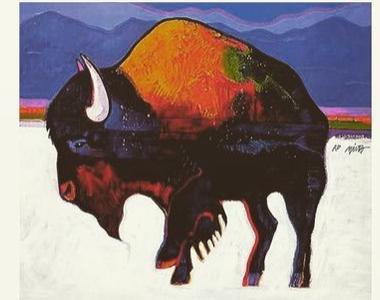
Full-time

Job Functions

Health Care Provider

All Nations Health Center 2021 Spring Sweatlodge Series

ANHC will be hosting a spring Sweatlodge series for clients and the community of Missoula.



<https://wallpaperaccess.com/native-american-buffalo>

-Location: Fort Missoula
below the water tower

-Times: 9 am lite fire
11 am go in
3 pm clean up

Dates

April- 10th
17th
24th

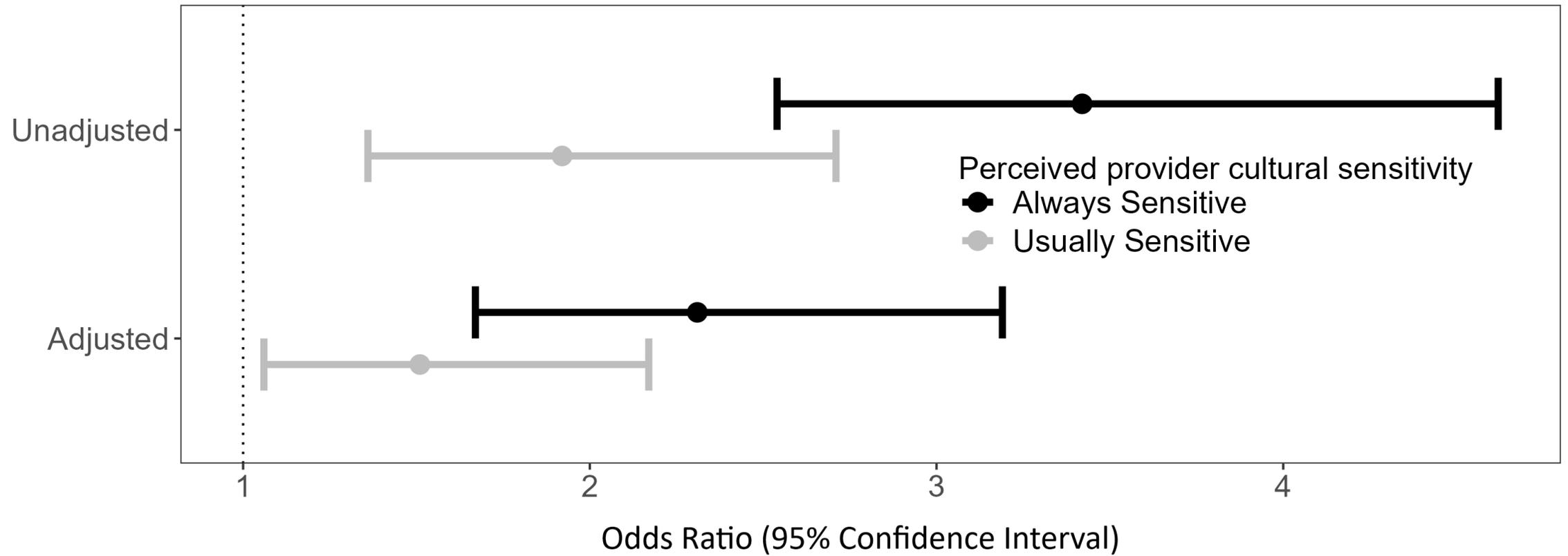
May- 8th
22nd

June- 5th
19th

Local COVID protocols will be followed

Point of contact: Corwin Yellow Kidney
cyellowkidney@allnations.health

Why does this matter?



Q & A

D'Shane Barnett, PhD, MS

dbarnett@missoulacounty.us

dshane.barnett@umt.edu