

How will we adapt, apply and access Indigenous knowledges in these times?

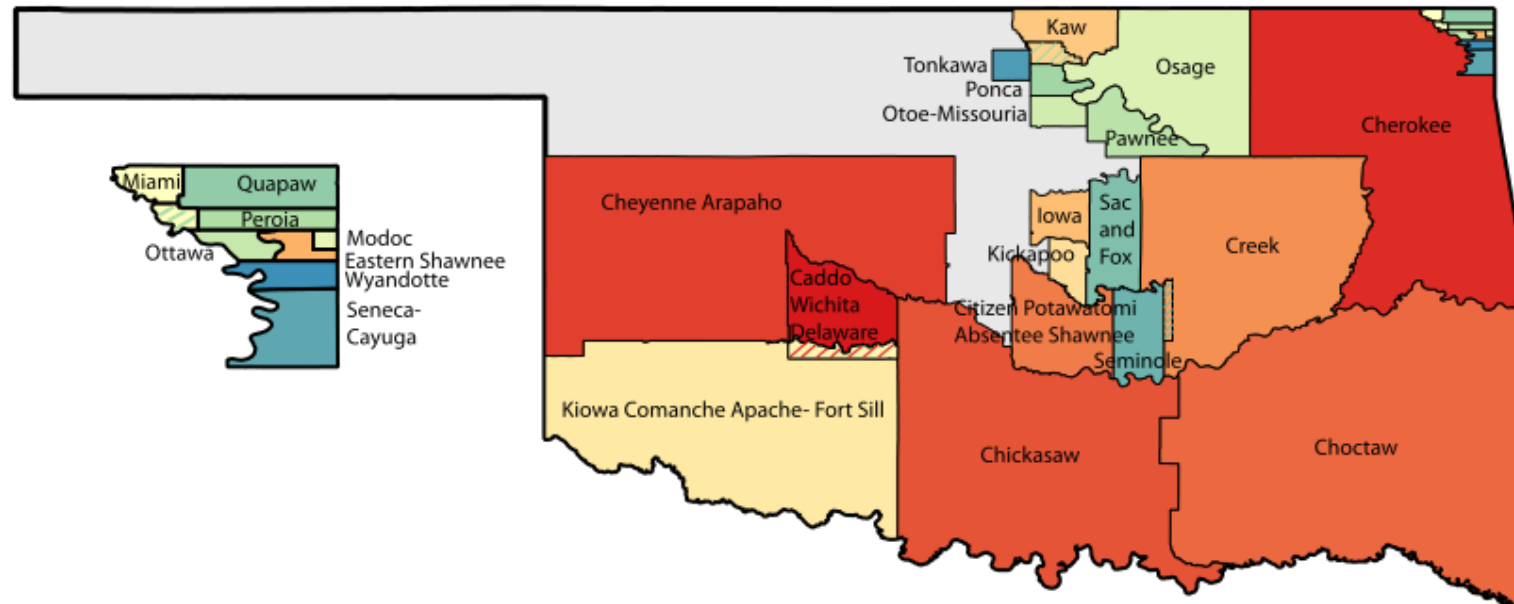
Dr. Patrisia Gonzales

University of Arizona

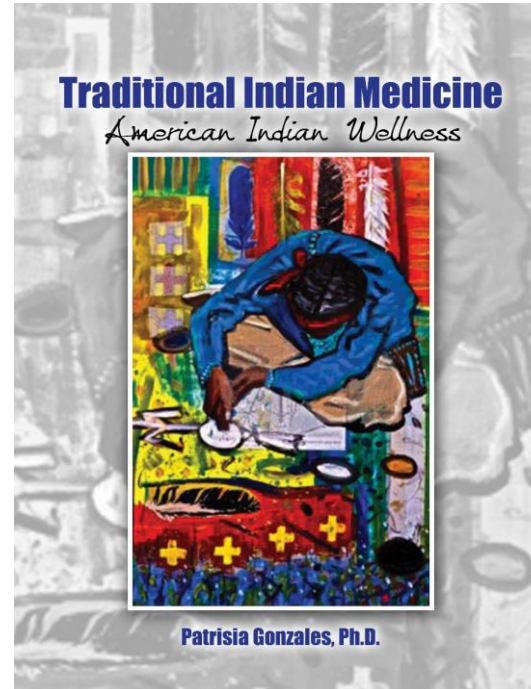
Native American Research and Training Center

Land acknowledgement: Wichita, Caddo, Kichai and some 39 Tribes/Nations now residing in “Indian Territory.”

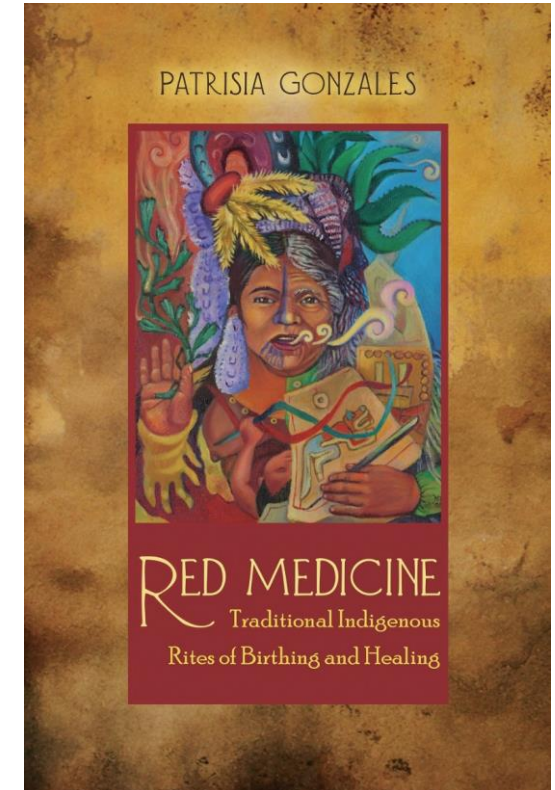
- Acknowledgment of my traditional territories
- Acknowledgement of my elders and my lineage of knowledge



- Kendall-Hunt e:book, textbook with curriculum



- University of Arizona Press



Indigenous Knowledge Systems:

How does life
work? What is the
order and the
structures that
allow us to access
life's powers?

Stellar Nursery, Hubble Telescope



Indigenous Healing Systems are complex Environmental Healing Systems

- Indigenous epistemologies and ways of knowing evolved from our relationships with/through/within the natural world and our particular places. (Cajete 1994)
- Therefore, these complex systems of thought/philosophies of HOW LIFE WORKS cannot be atomized, extracted or fracked from the context of living Indigenous peoples.
- Different Indigenous peoples held knowledge of medicine that informed practices of: surgery, aseptic environments, bone setting, acupuncture with porcupine quills and fishbone or maguey cactus tips, and healing infections, insomnia, and blood related illnesses. Medicine people doctored gunshot wounds, war wounds, and our languages included an understanding of human anatomy, such as knowledge of skull base anatomy and the uterus. Indigenous doctors also *healed trauma related imbalances* (Vogel, 1970; Hollow 1999; Gonzales 2012).

Knowledge that is
aligned through
ceremony - as a way
to ask for knowledge,
Gregory Cajete, 2000

- It is our spiritual access to the unseen that aligns ceremony with plant nations, the four elements, and stone grandfathers that Western Science finds the hardest to “decipher,” generalize and replicate (Smith 2002). Elders are authorities in Native healing systems, representing dimensions of accumulated knowledge (Cajete 2000, 1994).
- In teaching lower division courses of 200 students from a cross section of campus and upper division and graduate students in advanced topics on the discussion of Traditional Indian Medicine: Some Native youth feel disconnected from or unable to access the world of their elders.
- Many non-Native health students want to know about plant knowledge, and how Indigenous people’s understand their health and their body but are confounded by how ceremonies access unseen dimensions and initially expect to learn plant knowledge without the deeper cultural context.

Ecological Healing Systems: ways of Indian doctoring

RELATIONSHIPS WITH THE NATURAL WORLD – AND A PARTICULAR ENVIRONMENT –
CREATE INDIGENOUS HEALING SYSTEMS.

Indigenous systems use the potential within natural law to respond to new imbalances: To be forcibly separated from a territory represents a “soul loss.”

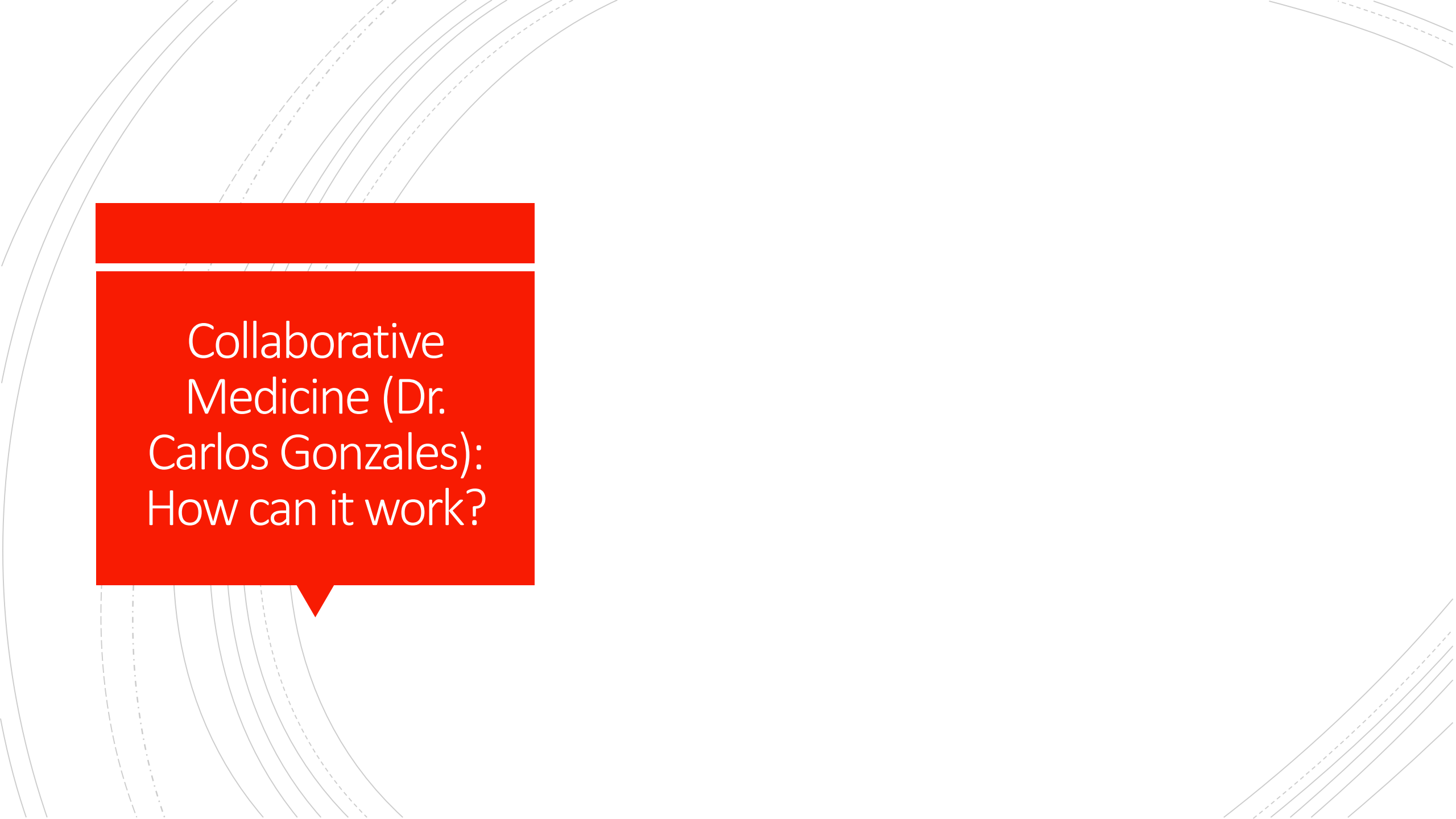
Elemental Medicine:

“elemental relationships” based on mutual reciprocity, G. Cajete in *Look to the Mountain* (1994)

- Balancing through Nature
- Finding **strength through nature**
- What IS Nature? A dimension of nature is the UNSEEN WORLD
- NATURE AS PART OF THE HUMAN SOUL IN TRADITIONAL INDIAN MEDICINE (CAJETE 1994)
- A mountain, a river, creates consciousness, **IS OUR CONSCIOUSNESS**
- to **descend** from an element, such as in Tribal clan membership
- To **emerge from** water, such as in creation stories



- To heal is to sustain balance in a community, V. Vogel in *American Indian Medicine* (21, 1990)

The background features several thin, curved lines in light gray and white, some solid and some dashed, creating a sense of motion or a stylized globe. A prominent red speech bubble is positioned on the left side of the slide.

Collaborative
Medicine (Dr.
Carlos Gonzales):
How can it work?

The challenges of
convergence and
responding to
change-on whose
terms will we
adapt?

- National Park Service 2016 policy “Gathering Certain Plants or Plant Parts by Federally Recognized Indian Tribes for Traditional Purposes” on plant gathering held six consultations with 150 representatives from 50 tribes and created a plant medicine gathering policy which allows identified members of a federally recognized tribe to gather plants of customary use that is important to their continuation as a distinct people if they share who is designated to gather, what materials they are gathering, gathering places and times – thereby divulging potential sensitive tribal knowledge in a theoretically protected environment of the NPS. Safeguards are in place but complete protections is promised “to the best of our ability.”
- In a study through the Forest Service, U.S. Department of Agriculture (USDA), through its Virtual Center for Reforestation, Nurseries, and Genetics Resources of Tribal Plant nursery needs, respondents from 67 tribes indicated the need for *plant restoration, plant cataloguing and natural resources management.* (Dumroese et. al., 2009)
- Indicates a need to create a community driven plan to *connect elders with younger generations* of potential knowledge keepers.

Indigenous birthing
knowledge and
practices as self
determination

INDIGENOUS BIRTHWORKERS NETWORK

- Birth is the most sacred and significant act of women -- and the most medicalized. For Native women and tribes, tribal peoples were controlled through controlling the forbearers of a nation, birthing women. through forced sterilization. (Torpy 2000)

THERE IS A GROWING MOVEMENT TO RECLAIM TRADITIONAL INDIGENOUS BIRTH PRACTICES IN INTERSECTIONAL WAYS

- 100 hundred families attended a birthworkers training at the Salish Seas Indigenous Birthkeepers Gathering in 2018 in Olympia, WA.
- Native women are reclaiming birth knowledge in an intersection with language and traditional knowledge – such as teaching through cradleboard projects, and renaming their programs in their Native languages.

NAMES FOR MIDWIFE -- MOHAWK: SHE WHO PULLS THE BABY OUT OF THE EARTH; OJIBWE: THE ONE WHO CUTS THE CORD' ;NUU-CHA-NULTH: THE ONE WHO CAN DO EVERYTHING.

Indigenous midwives request of tribes to assert their sovereignty related to the right to birth on their tribal lands.

■ A Burning Question:

WE DO NOT KNOW IF TRIBES WILL ASSERT SOVEREIGNTY OVER STATE LAWS THAT REGULATE MIDWIFERY.....

- Indigenous midwives are reclaiming birth in Indian Country as an act of self determination and sovereignty. Midwifery laws are regulated state by state and vary. In some states, birthing outside of a hospital setting is illegal.
- Will tribes protect the right of Native midwives or birthing women/females/parents who chose to birth in their territories, even if homebirth midwifery or midwifery outside of hospitals are illegal based on state laws where a reservation's boundaries may coincide?.

Research grants/training /interventions that are tribally directed based on Original Instructions

- Indigenous Birthing



Indigenous Birth Workers and Changing Woman Initiative FB photos



- Indigenous Birthworkers Network documented less than 25 American Indian midwives in all of Indian Country.
- Indigenous midwifery training should include the participation and direction of elders and tribal healers, such as the model from the Six Nations Birthing clinic in Canada: Tsi Non:we Ionnakeratstha (Mohawk: The Place They Will be Born) Ona:grahsta (Cayuga: A Birthing Place)
- Community-driven interventions for tribes/community programs to assess:
- How will our medicines/healing knowledge systems continue/adapt - with diminished access/changed contexts to our places, languages and elders during times of rapid changes? Which set of relationships work and how?

Indigenous Grocery Store, Santa Fe Days,
Carrolton, Texas
slides provided by
Annette Anderson of
the Indigenous Institute
of the Americas
(traveling exhibit)



Natural Ingredients
for Ricola- slide
provided by Annette
Anderson,
Indigenous Institute
of the Americas



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