DECOLONIZATION AND POLITICAL ENGAGEMENT FOR THE HEALTH AND WELLBEING OF THE SELISH, KSANKA AND QLISPE PEOPLE

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DECOLONIZATION AND POLITICAL ENGAGEMENT FOR THE HEALTH AND WELLBEING OF THE SELISH, KSANKA AND QLISPE PEOPLE

By

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Dissertation

presented in partial fulfillment of the requirements
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What would a contemporary cultural model for health and wellbeing look like for an Indigenous community and what domains would feature prominent today? How would this model be reflected in governance for the Confederated Salish and Kootenai Tribes (CSKT)?

This autoethnographic, interdisciplinary, action research study suggests ten cultural domains for inclusion in a contemporary cultural model for health and wellbeing for the *Selish, Ksanka and Qlispe* (SKQ), the Indigenous Nations of the CSKT. It then provides a revised, annotated draft of a culture-based constitutional governance structure, which integrates, synthesizes, and incorporates these ten domains.

The key purposes of the study were to 1) provide a process whereby cultural models describing values, beliefs, principles and practices at the individual, community and organizational levels may become more clearly articulated and thereby promote increased cultural consonance for promoting health and wellbeing of the SKQ People, and 2) provide a more culturally-aligned, proposed revision of the SKQ Constitution, which better reflects and may serve to promote the health and wellbeing of the People.

As action research, the design and methods shifted during the study based on consultations with co-research participants and the focus of attention of the SKQ. The study shifted from presenting the sources of health and wellbeing disparities, and proposed approaches for addressing health and wellbeing issues for the SKQ, to examination of shifting theoretical frameworks from conventional public health to whole systems Indigenous approaches.

Study results both described and provided a process for creation of a cultural model for health and wellbeing for the SKQ. Through a systems approach to decolonization and constitutional reform, the study serves as an application and observation of culture-based governance for the SKQ. Cultural constructs from the health and wellbeing model were integrated into a proposed constitutional revision including initial policy direction. An autoethnographic chapter provides a cliff-notes version of the entire study and is addressed primarily to the SKQ community.

Key conclusions are: 1) culture is important to and must be reflected in governance, 2) a culturally-articulated governance system has the potential to both produce and reinforce the people it is designed to serve.
Dedication

This work is dedicated first to my father, James Phillip Dupuis, to his parents, Victor and Rose (Aloka) (Ashley) Dupuis, and to their parents, Camille and Philomine (Finley) Dupuis, and Joseph and Rose (Aslusait) Ashley, and to all previous, current and future citizens of the Confederated Salish and Kootenai Tribes of the Selish, Ksanka and Qlispe Nations.
Acknowledgements

I would like to acknowledge the following in alphabetical order who witnessed and stood by this effort through thick and thin, and who believed in the value and importance of this work to me, to the Sqelixw/Aqlsmakni’k (People), potentially to all of Indian Country, and to those who sincerely wish to attempt an understanding of it.

Aickin, Mikel
Ritenbaugh, Cheryl
Greymorning, Neyooxet (Stephen)
Price, George
Moore, David L.
Roberson, Sam (husband)

Many others contributed during and prior to this research, to shaping my thinking, perspective and worldview. They shall remain nameless in the interest of maintaining the potential for readers to give it an honest read and evaluation on its own merits. In Indian Country, due to the remnants of historical trauma and colonization, we all know too well, how quickly contributions can be dismissed when perceived as being the product of personal agendas. Fortunately I am old enough and have no children to inherit the impacts of whatever this might bring. I have no axes to grind, just a hope that this bit of research can contribute in some measureable way to improving conditions for the Selish, Ksanka and Qlispe Sqelixw/Aqlsmakni’k.
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CHAPTER 1
Introduction And Overview:
Culture, Health And Wellbeing, Politics And Decolonization

Introduction

This study is a qualitative, interdisciplinary action research investigation conducted by an insider to the study population. The overarching goal of this study was to engage a specific target group within the Selish, Ksanka and Qlispe (SKQ) community with a high level of motivation for sociopolitical change for the betterment of the health and wellbeing of the Sqelixw/Aqlsmakni’k (People). My insider status comes from being an enrolled member of these Native nations and a lifelong resident of the reservation.

The words, Selish, Ksanka and Qlispe are the terms used in the Indigenous languages of three distinct Native North American nations, which are used to refer to our People; otherwise known as the Salish, Kootenai and Pend’Oreille. The federally recognized title for this affiliation of Native nations who share a homeland in western Montana is the Confederated Salish and Kootenai Tribes (CSKT or Tribes) of the Flathead Reservation. I use CSKT or Tribes interchangeably throughout to refer to the officially recognized governing body, and use SKQ community, ‘People’, or SKQ Nation to refer to the Sqelixw/Aqlsmakni’ik people as a whole and to their status as a federally-designated confederacy of three North American Native nations.

To my knowledge, an insider initiated action research study to both articulate a cultural model for health and wellbeing and to propose sweeping governance changes in the process, has not previously been attempted by Native nations within the United States. If it has, there hasn’t been anything published of the process or outcomes of such an endeavor, that would be retrievable in normal electronic databases. I’m certain that
American Indian communities and individuals do regularly reflect on processes to affect the health and wellbeing of their people, but none that I have found have done so in exactly the manner and with the outcomes resulting from this study. As a fairly lengthy and complex study with many steps and much detail, for those who would like a cliff notes summary version and related personal background, perspective, experience and story, see the autoethnographic account in Chapter Seven.

This study demonstrates the critical value that a broad view brings to an in-depth exploration of Indigenous worldviews, realities and life experiences and the importance of these to the health and wellbeing of Indigenous populations generally and to the SKQ specifically. Interdisciplinarity is an ideal approach with potential for doing justice to Indigenous research. What may appear unimportant or less relevant to the research community will be highly pertinent to Native communities, and to the SKQ community, specifically, as we collaboratively seek real life, practical solutions to health and wellbeing issues. The research community has the potential to gain the greatest understanding of important issues facing Native nations by realizing that research done in and on behalf of and in partnership with the community in question will by its nature often take a less direct and obvious route to identifying potential solutions.

The reader can expect researchers who are insiders, as I am, to make specific moves in the research that may only be understood from an insider perspective. For example, in the section on substance use disorders the reader will be asked to consider research and practice that while twenty to forty or even fifty years past, for Indigenous communities, it may have even more relevance today. History is important, especially to Indigenous people. To cite only current research on a subject as important as
substance abuse and addiction may miss historical perspectives that would help us to not repeat a painful history.

As insider, researcher, and advocate, I make several of these types of moves in this dissertation. When the research community sees them and wonders why, they may assume there is a reason much broader, personal and highly relevant, than what the research community normally attends to. It may also be useful to remember that Indigenous people relied largely on oratory and narrative, which usually was expected to go back to at least the seventh generation and bring the generations of today up to speed with all of that knowledge and wisdom. This dissertation attempts to honor that tradition in whatever way is possible and intimately important.

Through one of my co-research participants came the following “Advice from a Bison.” It has served me well through the writing of this manuscript. May it also help the reader locate me as well as the content of this dissertation and aid in the reading and understanding. “Advice From a Bison: Stand your ground; Have a tough hide; Keep moving on; Cherish wide open spaces; Have a strong spirit; Roam wild and free; and Let the chips fall where they may.”

I am finally—totally—ready to follow the advice of the Bison. Not once has it been my idea alone to seek higher education. The idea to do so has always been suggested and encouraged by someone else. In fact as a sophomore in high school, I hated school, and was never going to go to college. I have learned never to say never when it comes to forecasting one’s future.

1 Author unknown.
I present this research in the spirit of openness, for all who might engage in this conversation. I wish for those in academia to keep their heart-minds open to hear the realities of Indigenous knowledge systems and to give them the credence and the respect always desired, and in most cases commanded, for those ways of knowing generally considered conventional to the academy. I wish for the members of my community, the Selish, Ksanka and Qlispe People living today, and all of our ancestors from whence we came, to keep their heart-minds open, and to especially listen for truths, which might be heard from a variety of sources: Western science, Indigenous science, intuition, the spirit world, and the voices of the ancestors as they speak and present themselves through other beings, ourselves, our children and our grandchildren.

From an Indigenous perspective, all of the ancestors are ‘still’ part of the conversation, and they must ‘all’ remain part of the conversation. Truth did not begin, nor will it continue or be contained, within the confines of only contemporary, conventional, Western cultures’ knowledge and wisdom. Indigenous knowledge systems are equally ‘real,’ albeit their logic is different. With climate change looming as a larger and larger reality, Indigenous knowledge, which has for millennia been embedded in our stories, belief systems, historical artifacts, and daily living practices, is being sought by leading scientists for answers. As conventional health care costs soar out of control, and as the side effects of many conventional Western medicine treatments become increasingly hazardous to one’s health, the demand and obvious need for alternative and complementary (natural) medicine rooted in Indigenous knowledge systems is continuing to increase.
Part of the conversation in this academic research process is about whether the academy is fully ready to embrace and attempt to, if not understand, at least allow the expression of Indigenous worldviews, and ‘proving’ systems, to be included in the research that sits on the shelves or in the data bases of university libraries across the globe. If it is too early yet to accept that Indigenous knowledge systems can in fact provide adequate evidence, then at least it must be allowed into the conversation through the posing of questions for consideration, questions, which can prompt an opening, and expanding of possibility for further testing by both soft and hard thinkers alike.

Research for a sustainable future to be possible must be done as a process of truly re-searching, searching again, and again if necessary. Our collective heart-minds are being called to at least make the attempt to hold it all up for consideration as to where we will find our collective, life-supporting and enhancing truths. This dissertation is an attempt to blend the knowledge of both Western and Indigenous worldviews.

As interdisciplinary research, a broad range of topics relevant to the health and wellbeing of Indigenous people have been identified through examination of the literature, personal observation and experience as a member of an American Indian nation, and through taking an integrative systems approach to linking key elements evidenced as having the potential to affect (positively or negatively) the health and wellbeing of a people. From my insider status, and the methodological issues arising from this status, to the community-based, social change and advocacy nature of this research, multiple complexities and disciplines will be crossed, blended and integrated as conclusions are reached. As such, some insights were not revealed until the final chapters and therefore appear there.
A systems-oriented participatory action research approach was employed toward the identification and articulation of a cultural model for the health and wellbeing of the Selish, Ksanka and Qlispe (SKQ) People. The current study design was informed by prior research conducted in culturally based health promotion while at Salish Kootenai College (2004-2010), and from life experiences over the past 45 years of being a part of and working within these communities as an insider, self-identified, health promotion advocate and enrolled member of the Tribes.²

**Research Purposes, Objectives and Significance of the Research**

Key issues underlying this investigation include questions about process as well as community outcomes. They are included here because of the importance of and need for identifying effective processes for creating cultural models for health and wellbeing with validity for Indigenous peoples in general and specifically the SKQ. The results may have applicability to other settings. Broader impacts of this research include further clarification of the interrelationships of culture, cultural knowledge, health promotion practices, supportive policies and governance structures, and how these might impact overall health and wellbeing. It sheds light on community-based participatory research (CBPR), when conducted through the lens of an Indigenous critical


perspective using a mix of SKQ-prescribed methods, and the qualitative methods of mainstream academia. Positionality is key in this study design, implementation and interpretation.³

As the facilitator of this study I will serve as an example of insider as researcher and health promotion advocate. Clearly, this is not intended to be strictly an ‘objective’ application of the methods, but more that of filling the role of community advocate, instigator and thought provoker, which is now expected of me in the SKQ community. Considerable ‘data,’ position, and evidence in this study is grounded in reservation-based lifetimes of my co-research participant observers and myself. As such, when not attributed elsewhere the reader can assume my assumptions and claims are based on both my personal participant observation and/or that of my co-research participants. The results may serve as the foundation on which further studies may be developed to apply Indigenous systems thinking in studying the multiple interactions contributing to health and wellbeing at the individual, family, communal, organizational and tribal governance levels.

Community purposes to some extent served by this study were to see if it could 1) provide a process whereby members of the tribal community could individually and communally reflect on shared cultural models, cultural competence, congruence and consonance for the health and wellbeing of the Selish, Ksanka and Qlispe people; 2) provide a process whereby cultural models defining expected behaviors, beliefs and practices at the individual, community and organizational levels may become more
clearly articulated and thereby promoting increased cultural consonance for promoting health and wellbeing of the SKQ People, 3) create a stronger community-based participatory research partnership for advancing systems change initiatives in service to the Selish, Ksanka and Qlispe people, and 4) provide a more culturally-aligned draft of a proposed revision of the SKQ Constitution, which better reflects and may serve to promote the health and wellbeing of the People.4

What I had hoped to achieve, in partnership with the community, is an answer to the following questions: **if we could go to 2030 and look back over time, what would we say had taken place among the SKQ people to strengthen our cultural consonance with the goal of promoting health and wellbeing?**

**What will be different and evident in the health and wellbeing of the people at the individual, communal and organizational levels in the year 2030? How has our cultural model changed, been modified, to suit the demands of contemporary living?** These are questions that were used to encourage forward thinking as the cultural model took shape throughout the study.

As external factors change, as power relations shift, as they did for the SKQ and all American Indians during the European movement westward, as ways of being and interacting in the world shift, and as new knowledge is generated, or old knowledge rekindled, it is worthwhile, if not essential, to examine cultural consensus within tribal communities where impacts of colonization, culture shock

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4 See definitions for cultural competence, congruence and consonance on page 125.
and acculturation to a dominant cultural model continue.\textsuperscript{5} Perhaps even more important, is for Indigenous societies to reflect on how they can or should shift to ensure perpetuation of their most honored values, beliefs, principles and practices.

Three distinct peoples, the \textit{Selish, Ksanka} and \textit{Qlispe}, who were living within their own territories, were required to form a single, tri-national government under the Hellgate Treaty of 1855. The result of this is that finding a collective answer to these societal questions is challenging. Here I present a case study of the process and results of three aboriginal peoples (the SKQ) of the North American continent attempting to answer these questions for their mutual and diverse interests, health and wellbeing, and for the continuation of nation status for the collective.

The following outlines the organization of this dissertation. Chapter One provides the setting for this research, a glossary of terms important to this study, a discussion of researcher positionality and other methodological considerations, the nature of engaging participants as co-researchers, and key questions this study attempts to answer. Chapter Two includes a comprehensive literature review of the historical basis of health and

\textsuperscript{5} Sousan Abadian, “From Wasteland to Homeland: Trauma and the Renewal of Indigenous Peoples and Their Communities” PhD. Diss., University of Michigan, 1999, 12-15.


wellbeing issues facing the SKQ. Chapter Three describes the study’s evolutionary
conceptual frameworks, beginning with fairly conventional public health approaches to
becoming a more whole systems approach to addressing health and wellbeing issues.
Chapter Four describes the development of a cultural model for health and wellbeing for
the SKQ. Chapter Five describes how the SKQ governance system could be revised to
reflect the values, beliefs, principles, and practices articulated in the cultural model in
Chapter Four. Chapter Six provides discussion, conclusions and summary
recommendations. Chapter Seven includes autoethnographic insights from the author
informed through participant observation and interactions with co-research community
members.

Definition of Key Terms and Introductory Context

Given the interdisciplinary nature of this research, it is appropriate to define
terms, and provide discussion about constructs and methodologies that may be unfamiliar
to some readers. Throughout this document the terms American Indian, Native American
and Native will be used interchangeably to indicate the same. Indigenous is used more
broadly to include all Indigenous peoples around the world.

Interdisciplinary Studies

Klein and Newell as reported in Augsburg provide a comprehensive
definition:

a process of answering a question, solving a problem, or addressing a topic
too broad or complex to be dealt with adequately by a single discipline or
profession…. Interdisciplinary studies draw on disciplinary perspectives
and integrates their insights through construction of a more comprehensive
perspective. In this manner interdisciplinary study is not a simple supplement but is complementary to and corrective of the disciplines.⁶

This study meets the five common characteristics of interdisciplinary studies articulated by Augsburg:

1) Addresses broad questions for solving complex problems
2) Draws on multiple disciplinary perspectives
3) Works toward the integration of multiple disciplinary insights through the construction of a more comprehensive perspective
4) Constructs a more comprehensive perspective in answering questions, solving complex problems, or obtaining a greater understanding
5) Results in correcting, complementing, and supplementing the limits of the disciplinary approaches⁷

Inherent in interdisciplinary studies is complexity and the necessity to draw on perspectives of a variety of disciplines. A central question in this study is how to approach improving the health and wellbeing of the Selish, Ksanka and Qlispe People. Underneath this question is the need to determine which systems must be considered in attempts to improve health and wellbeing. If we examine each of the concepts, health and wellbeing, separately, numerous elements must be considered for each. Key elements of ‘health,’ include the physical, emotional, mental and spiritual of each individual member of the community. Minimally, the factors listed above influence the health and wellbeing of the People along with the combined influences of any one of these with one or more others.

At least the first three are an interactive construction of biology, physiology, chemistry, structure, ancestry, socio-cultural, and most would include spiritual as important to at least the mental, emotional and physical health of the individual.


⁷ Ibid.
‘Wellbeing’ implies minimally, economics, safety, security, political, and other environmental factors. The factors listed above influence the health and wellbeing of the People along with the combined influences of any one of these with one or more others.

The case of the Selish, Ksanka and Qlispe People is a clear example where the complete answer is much greater than the sum of its parts. While this study does not provide anything close to a complete answer to how the SKQ would approach improving health and wellbeing, it does point to where a likely consensus lies amongst at least a majority of the more traditionally thinking Selish, Ksanka and Qlispe.

Health and Wellbeing

Using the World Health Organization’s definition of health as the foundation, health and wellbeing will be defined as, “a state of complete physical, mental, and social-ecological wellbeing and not merely the absence of disease or infirmity.” Social-ecological health and wellbeing is more applicable and essential, as the effects of global climate change will increasingly be registering its impact on all other aspects of health. This study shows the importance of approaching constitutional reform from a cultural grounding, which points to the need to focus on the socio-ecological health and wellbeing of the SKQ People. It also demonstrates how those cultural foundations may be clarified and serve as the basis for policy direction provided through a revision of the SKQ constitutional form of government.

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Culture

Culture will be defined as the complex of behaviors, and the ideas and values that underlie them, that comprise the conduct of the human condition. This is a contemporized version of Tylor’s initial definition of culture. Behaviors in this study will include any institutionalized behaviors, resulting from any human-generated systems, such as legal systems, organizational management systems, and the policies and rules put in place by society. Culture has been defined from a number of perspectives and usually refers to those traits, characteristics, habits, practices, and protocols, which are passed from generation to generation.

Cultural Model

Fryberg and Markus consider cultural models to be the taken for granted versions of how things are done (embodied, enacted, or instituted in everyday life) within a specific cultural group. Described in Gatewood’s “Cultural Models, Consensus Analysis, and the Social Organization of Knowledge,” D’Andrade uses three psychological criteria to distinguish cultural models from other mental entities: (a) cultural models are fairly high-level configurations, meaning they are composed of too many schemas to fit into short-term memory all at once; (b) they are mostly implicit rather than explicit; and (c) they take a relatively long time to learn and to modify, which

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implies they may involve connectionist learning rather than serial symbolic processes.¹¹ This study is more focused on explicitly building an ideal model rather than identifying an already existing one.

**Cultural Domain**

As used in this study the term cultural domain is used to delineate ten general aspects of life affecting health and wellbeing, which were derived logically and organized intuitively from the literature.

**Cultural Construct**

Cultural constructs are words or phrases expressing a specific core value, belief, principle or practice, which describes what ‘is,’ or might be considered to be a culturally prescribed protocol as to what an SKQ person would hold or perform in their daily lives.

**Cognitive Anthropology**

Cognitive Anthropology is the study of culture as a phenomenon of mind, rather than the study of material goods and objects. According to Anderson each cultural group has a uniquely cultural system of perceiving and organizing all aspects of life, and the focus of Cognitive Anthropology is to discover how various cultures organize and exercise or express their cultures.¹² As a formal science it may be an appropriate tool of research in Native communities as data gathering is largely open-ended and conclusions are drawn from the Indigenous perspective rather than from the mind-set of an anthropologist ‘looking into’ the culture from a background and upbringing foreign to the

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culture under examination. Cognitive Anthropology is an attempt to de-objectify the study of cultures from predominantly an outsider’s worldview perspective.

**Acculturation, Assimilation and Enculturation**

These terms are often used in a way that confuses the issues and clear understanding of them. Therefore, definitions used throughout are included here.

Acculturation can be understood as a synonym to assimilation and mean that one takes on the cultural ways, understandings and values of a dominant culture and drops those of their culture of origin. However, it more often is found to be defined as the adoption and integration of dominant, cultural ways, understandings and values with the ways, values and understandings of one’s original culture. When one no longer identifies with, or adheres to the values, practices, beliefs, and ways of understanding of their culture of origin, one might be considered fully assimilated into a dominant culture. Today, most of the SKQ peoples and/or our ancestors have already experienced the voluntary (or forced) adoption, or assimilation into the dominant western cultures’ ways. Existing studies suggest that some form of restoration or enculturation (immersion in the culture) might be healing or protective for American Indian and other culturally dispossessed populations. Some studies have demonstrated the protective effects of knowledge and practice of traditional cultures and substance abuse and other chronic health issues.

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may be key in promoting health and wellbeing in American Indian communities.\(^\text{15}\)

**Cultural Consonance, Competence and Congruence**

Cultural consonance is said to exist when one’s life reflects the shared cultural model of the values, attitudes, beliefs and behaviors within a particular societal cultural domain.\(^\text{16}\) To my knowledge it has only been applied at the level of the individual. Evidence suggests that the more culturally consonant one is with a shared cultural model, the healthier one is. Dressler and others have applied Cultural Consensus Analysis (CCA)


Duran and Duran, *Native American Postcolonial Psychology*, 140 - 149.


in measuring an individual’s level of cultural ‘competence’ (ability to articulate the cultural model), ‘congruence’ (how one’s own worldview and philosophy matches the cultural model) and ‘consonance’ (how one’s behavior reflects the consensus on the cultural model defined by the community).  

Some include beliefs with behaviors in measuring cultural consonance. Generally, it has been demonstrated that the better one can perform the norms expected by the culture, the higher their measure of cultural consonance and ability to function successfully within the culture. Competence may also be described as the degree of statistical correlation between an individual’s understanding of a domain and the society’s consensus understanding of the domain. In other words, it indicates how clearly one articulates, or demonstrates understanding of a cultural model within a particular domain on a measurement tool, and the degree to which the understandings are in alignment with the cultural model.

CCA has not been applied at the level of measuring ‘communal’ cultural consonance. An attempt to define communal consonance is reflected in the proposed, annotated constitutional revision in Appendix E. Testing for communal congruence (agreement on the provisions) will essentially take place through the voting process, after the proposed revision is digested, understood and modified as necessary through a communal iterative review and consensus-building modification process of the proposed draft.

17 Ibid.

Community-Based Participatory (Action) Research

Community-based participatory research (CBPR) is the term most commonly seen in the literature today.\(^1\) Studies conducted under the rubric of CBPR are generally considered to have been determined as a priority by the community of study, and that the community has representative partners involved in each aspect of the research, including analysis and write-up. CBPR studies, other than these qualifiers, can then take on the appearance of any other form of scientific research. While Community-based Participatory \textit{Action} Research (CBPAR) can be a collaboration of insiders with outsiders, such as academic researchers, it is distinct from CBPR in that it often is conducted by insiders, with insiders and for insiders and with the specific purpose of effecting some form of change within an organization or community.\(^2\) As a life-long resident of this community, I am the insider who has initiated and facilitated this study.

\textbf{Systems Science and Systems Thinking}

Systems science is the study of the nature of complex adaptive systems and is conducted from an interdisciplinary (or trans-disciplinary) perspective.\(^3\) Systems science

\(^1\) Nina Wallerstein, Meredith Minkler, eds., \textit{Community Based Participatory Research for Health} (San Francisco, John Wiley and Sons 2003), 3.


applies systems thinking and a systems theoretical framework in its attempts to analyze and describe how any group of objects (including subjects within the system) work in concert to produce any specific result in nature and society. Action Research and Systems Science are natural bedfellows for research intended to find answers while in the process of influencing change. Thinking in systems is paramount to bringing about change within social systems, and especially true the closer a society comes to anomie, or loss of social stability caused by a breakdown of standards and values. Systems thinking is demonstrated as guiding the analysis and synthesis of the cultural data collected in this research.

**Indigenous Systems Theory**

My understanding of systems, while influenced by Peter Senge in his book, “*The Fifth Discipline,*” has also been influenced by others, including Indigenous thinkers (Duran, Mohawk, Deloria, Waziyatawin, Yellow Bird) and Eastern (Buddhist; Thich Naht Hahn, Joanna Macy) thinkers. My interpretation of Senge’s use of systems theory

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22 Ibid.


along with his other four disciplines of learning organizations is that systems thinking without the other four disciplines results in little more than individuals attempting to manipulate the performance of a system, without the self-reflection and acknowledgment of the individual’s role and responsibility within the system.\textsuperscript{24}

Senge’s perspective, along with Saarinen, Hämäläinen, Hammond, and Lazslo, aligns with much of what I understand through Indigenous worldviews: that individual human beings must be considered active and critical players in any system, not just as observers or manipulators, but of awake and aware participants integral to any system. Humans are \textit{subjects} within any system, not to be considered as simply \textit{objects}, though they are often treated as such.

I do believe there is in fact an Indigenous concept of systems, which is viewed differently than a Western one. A key distinction is that an Indigenous worldview considers systems and all aspects within that system as “living,” and therefore inter-subjective in their co-creation of how that system functions. This co-creative aspect

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\textsuperscript{24} Senge, Ibid., See Chapters nine and ten, 140-204.

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leaves any system involving humans, which at this point in history includes all systems, open to not being subject to “characteristic,” and predictable ways of performing or not performing the internal rules, which have predictably served the system historically. These views will be expanded on in Chapter Three.

**Cultures as Complex Open and Adaptive Systems**

Cultures, by definition, can be considered to be integrated open systems of learned behavior patterns, relatively independent of biological natures (Hoebel, 1979). The natural environment shapes behavior of individuals, the communities they are a part of, and the organizations they are influenced by. Community and organizational ‘behaviors’ are influenced and shaped by individuals, as well as by outside forces. As such, cultures are open systems, and the health and wellbeing of a people will be determined by the interactions and interrelationships of the various players in the system.

Cultures are natural systems. Prominent anthropologists, Bateson and Donaldson in *A Sacred Unity: Further Steps to an Ecology of Mind* described systems theory:

> The basic rule of systems theory is that, if you want to understand some phenomenon or appearance, you must consider that phenomenon within the context of all completed circuits, which are relevant to it. The emphasis is on the concept of the completed communicational circuit and implicit in the theory is the expectation that all units containing completed circuits will show mental characteristics. The mind, in other words, is immanent in the circuitry. We are accustomed to thinking of the mind as

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somehow contained within the skin of an organism, but the circuitry is not contained within the skin.  

As systems, cultures need to be examined at the individual, communal, organizational, and governance levels, which all take place on the human plane of existence. However, to truly be considerate, especially from an Indigenous Anthropology perspective, explorations also need to include the non-human realms (the plants, the animals), and the spiritual realms, which can be extremely sensitive. Spirituality for many Natives is something that isn’t shared outside the culture. Therefore, very little in the way of specifics is shared in the results of this research. However, the values, and to some extent, the practices are reflected in the data. I am hopeful that the way Bastien, Deloria, Bateson and Donaldson, Hotel and Scharmer, speak of these other realms will provide an acceptable, appropriate and remarkably applicable language and framework within which to articulate these elements of culture without a violation of the sacred.

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28 Participant observation.


Bateson and Donaldson, *A Sacred Unity*.

Colonization

Waziyatawin and Yellow Bird define colonization as “the formal and informal methods (behaviors, ideologies, institutions, policies, and economies) that maintain the subjugation or exploitation of Indigenous peoples, lands and resources.”³⁰ They continue in *For Indigenous Eyes Only; A Decolonization Handbook*, to say; “Colonizers subjugation or exploitation of Indigenous Peoples, lands, and resources.”³¹ They continue to engage in this process because it allows them to maintain and/or expand their social, political, and economic power.”³²

Decolonization

Waziyatawin and Yellow Bird then describe decolonization in *For Indigenous Minds Only; A Decolonization Handbook* as a process that must first begin in the mind of each individual. They indicate that it begins with questioning the legitimacy of colonization.³³ Important potential questions include 1) is it real, 2) did it happen, 3) is it still happening, and if so by whom, and 4) do colonized peoples around the globe still suffer its effects? Once the concept of colonization is accepted, there is then the potential for it to be challenged, unraveled, arrested, resisted, and ultimately transformed. It is therefore revolutionary thought and action. It is an action to no longer be victimized, to no longer be colonized and to ultimately take action on one’s own and one’s community’s behalf to not only resist colonizer institutions and ideologies, but to work

³⁰ Waziyatawin and Yellow Bird, eds., *For Indigenous Eyes Only*, 2.

³¹ Waziyatawin and Yellow Bird, eds., *For Indigenous Minds Only*, 2.

³² Ibid, 2.

³³ Waziyatawin (Angela Wilson) and Michael J. Yellow Bird, eds. *For Indigenous Minds*, 3.
tirelessly to re-indigenize cultural systems to produce a greater level of health and wellbeing for the People.

**Anomie**

Anomie here will be used as defined in the Merriam Webster dictionary: “social instability resulting from a breakdown of standards and values; also: personal unrest, alienation, and uncertainty that comes from a lack of purpose or ideals.”\(^{34}\) Many of our people would describe especially the substance-abusing members of our society as the result of anomie. Loss of culture has led to these conditions within Indigenous societies worldwide. Merton’s theory of deviance claims that anomie arises when there is "an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them."\(^{35}\)

**Dissociative Schismogenesis**

In Betty Bastien’s *Blackfoot Ways of Knowing: The Worldview of the Siksikaisitapi*, she describes Jürgen Kremer’s introduction of this concept. Bastien summarizes his term: “…describes the disease process for an Indigenous person as the knowing of the Eurocentric perspective:”

This process is the abstract core of the empiricist and rationalist worldview which is an attempt to align the world to man’s will (needless to say, an imperialistic endeavor on all counts). The consciousness process of the modern mind is thus labeled as an escalating process which… will lead to intolerable stress and eventual breakdown…. Dissociative schismogenesis is the stilling and killing of those aspects of being human which are needed to be whole or in balance. Dissociative schismogenesis

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is the increasing unconsciousness of our participation in the phenomenon.\textsuperscript{36}

This describes two key aspects of colonization. First dissociative schimosogenesis took place through the forced assimilation of American Indians by imposing the objectifying, mechanistic, reductionist, Western scientific model, which measures and acknowledges the existence of only what one can see. Secondly, as Bastien points out, we as Indigenous peoples participate in this disease process through unconscious acceptance and perpetuation of this model.

\textbf{Willful Blindness}

This term derives from “law to describe a situation in which a person seeks to avoid civil or criminal liability for a wrongful act by intentionally keeping himself or herself unaware of facts that would render him or her liable.”\textsuperscript{37} It has recently been used by Margaret Heffernan in her book by the same title to refer to, describe and explain the various situations in which we “ignore the obvious at our peril.”\textsuperscript{38} This study will demonstrate how the SKQ has collectively, on a subconscious level, been practicing willful blindness at least since the adoption of our federal Indian Reorganization Act (IRA) form of governance.

\textsuperscript{36} Bastien and Kremer, \textit{Blackfoot Ways}, 46.


\textsuperscript{38} Margaret Heffernan, \textit{Willful Blindness: Why We Ignore the Obvious at Our Peril}. New York: Bloomsbury USA, 2011.
Methodological Issues

Positionality

My position, as insider to this Indigenous community, places this research well within the qualifiers of the emerging Indigenous methodologies. Indigenous methodology, by definition, considers the researcher as a member of the researched. As Linda Tuhiwai Smith says it: “…Kaupapa Maori research encourages Maori researchers to take being Maori as a given, to think critically and address structural relations of power, to build upon cultural values and systems and contribute research back to communities that are transformative.”39 In my many years of observing and hearing the caveats expressed throughout Indian Country about the field of Anthropology, I actually find methodological aspects from Anthropology useful. Anthropological studies conducted by or in close collaboration with insiders, reflexively, with insider knowledge and perspectives, and performed more from a critical, transformative perspective have much to offer our understanding. Many of the questions asked and studied through Anthropological methodology are valid. Validity can be enhanced if analysis, synthesis and interpretation is conducted through an Indigenous lens. This study is an attempt to honor the principles Smith and others describe.


Margaret Elizabeth Kovach, Indigenous Methodologies: Characteristics, Conversations and Contexts (Toronto: University of Toronto Press, 2009), 35-54.

From the fields of public and community health comes a focus on CBPR principles and practices, as well as the focus on the population level, by applying a socio-ecological systems approach. This stands in contrast to the individual behavior change approach in terms of how to effect improvements in the health of a community. Numerous conversations with community members as a participant observer, and within the timeframe of this study, have been incorporated into this writing. At least one participant will have reviewed and commented on the entire document before it is completed. It is appropriate to claim up front that this research was action-research to the degree that I engaged community members in important first steps toward developing key actions and strategies for improving the health and wellbeing in the community.

Some distinguish between CBPR and CBPAR, with the distinction being that CBPAR has action embedded as an assumption in its purpose. Wallerstein and Minkler assume action to some degree to be included in CBPR, however Herr and Anderson, Scharmer, Senge, Aryris and Schon distinguish CBPAR as research that includes research on groups taking action, reflecting on that action and then taking further action.

From this action perspective, it is a study informed by critical theory, and specifically encompasses an Indigenous critical perspective as an initiative in communal self-emancipation and determination. Systems science guides the development of this study holistically, with a look at how individual health is affected by and affects

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Smith, *Decolonizing Methodologies*. 
communal and organizational health as well as the reciprocal interconnections among the individual, communal and organizational levels. Understandings of systems from the disciplines of cultural ecology, environmental studies, and organizational development complement the health approaches to affecting socio-ecological systems, in that these fields of study provide balance to public health’s focus on people with an equal or greater emphasis on the environmental (organizational) and ecological influences on human behavior, beliefs, values and practices. Studying socio-ecological systems from strictly a public health perspective is not as relevant and applicable to Indigenous populations, with its predominant emphasis on urban and built environments over the natural environments that are generally considered to be of greater importance to the SKQ and other Indigenous populations.

While the conventional mathematical tools of systems science are not being directly applied in this study, the principles of systems thinking have informed the design

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Senge, *The Fifth Discipline*.

Audouin, et al.,"Exploring Implications.”

Macintyre and Ellaway, "Ecological Approaches,” 332-348.
and inclusionary criteria of this study and the final attempt to articulate a cultural model for health and wellbeing that points to crucial arenas for change. Systems thinking guided the consideration of all relevant influences on health and wellbeing at the individual, community and organizational levels, and thus permitted the non-standard conclusions. ‘Community,’ from an Indigenous worldview perspective, would include all aspects of the natural world of plants, animals, and ecosystem support as well as all the interactions among them.

Insider status comes with both advantages and disadvantages to determining credibility and validity. Familiarity with the community can create the opportunity for ease of access to research participants. It can also introduce bias if one does not reach outside familiar social circles to recruit participation. The boundaries of social circles in Native communities are quite blurred as our social life crosses boundaries through work, recreation, life, death, social and cultural events. While I classify myself as an insider, others might classify me as an outsider due to the westernization of my mind, and the methods and approach that have been gained both through my mixed ancestry and academic training.

When implementing this insider initiated action research, I made a conscious decision to try to draw research participants from those likely to be most supportive of whole-scale social change and constitutional reform. I sought out participants who would agree that traditional cultural values, beliefs, principles, and practices should be embedded and clearly articulated within a proposed revision of the CSKT Constitution. My bias, and that of most of my co-research participants, was that attempting to repair a constitution drafted and driven by the colonizer perspective would result in very little
restoration of cultural values, beliefs, principles and practices in how our governance system actually performed.

The co-investigating team included interested community participants who were willing to be involved in any phase of the research, and utilized the theories of cognitive anthropology, community-centered praxis, CBPR, CBPAR, and evolving, supportive and decolonizing research methodologies from Indigenous perspectives, in examining cultures as systems. Action Research (AR) as emancipation, or empowerment has its roots with Paulo Friere’s literacy work with Indigenous peoples in South America, where most emancipatory AR has been attempted. Northern hemisphere applications of action

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43 Anderson, *The cultural context.*


Smith, *Decolonizing Methodologies.*


Denzin, Lincoln, and Smith, *Critical and Indigenous Methodologies.*


Senge, *Fifth Discipline.*
research have mostly been conducted in education, public health, social work, health care, organizational development and business.\textsuperscript{45} This approach was deemed most relevant and authentic since I, as initiator of the research, am an insider with a specific agenda in mind for affecting the health and wellbeing of the SKQ community.\textsuperscript{46}

**Reflexivity** – “Coyote Took a Strong Sweat Bath”

Years ago I found myself in front of a banner in the Umatilla Cultural Center with a picture of a Coyote, reputed Creator/trickster to many of the Plateau peoples. Coyote was on his back with his feet up in the air. The passage on the banner read: “Coyote took a strong sweat bath so that when the monster ate him, he wouldn’t spit him out.” I pondered the meaning of this for years, and felt it was a message of grave importance to me and to finding our way to solving our most important problems. Through several synchronistic meetings I came to learn more of the story from various members of the tribes of the Columbia plateau, including members of our own Tribes. Coyote taking a strong sweat bath before the monster ate him is a reminder to anyone attempting social change. It is a reminder that without positive intention and heart-centered thinking the

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‘monster,’ in whatever form it takes, will likely spit you out, even before you have a chance to present what might be a wonderful solution to the ‘monster’s’ dilemmas.

The main message in this story relevant to this study is that those who wish to bring about social change and a re-balancing of power through modification of the governing body currently in power must go in with a purified heart-mind, so that when the monster (current governing body) hears your ideas, it won’t spit you out. The hope is that the current governing body won’t completely turn its back on your ideas.

A key point worth mentioning here is that of being aware of the reflexive nature of my position as insider/researcher. Due to the primary social change purposes of this research, reflexivity is a given. I had hopes and do indeed still have hopes, that my behavior and that of my co-research participants has the result of precipitating action within the community. Our collective hope is that the SKQ will choose to fully articulate a comprehensive, comprehensible and practical cultural model for health and wellbeing of the people, and to bring about the civic action needed to reframe and reform our governance system and plan of operations to make that model a reality.

**Ethical Indigenous Research Protocols and Community Centered Praxis**

Some say research with Indigenous populations should be conducted by or at least involve members of the population under study as co-researchers.47 Others add that Indigenous research is by nature community-centered in that the questions, methods and processes are defined at least in partnership with the community’s needs, interests and perspectives, as identified by members of the study community. If these principles were

47 Smith, *Decolonizing Methodologies.*

Minkler and Wallerstein, *Community Based Participatory Research.*
exercised consistently all research would include aspects of Insider research. For example the Institute for Aboriginal Health at the University of British Columbia in Canada operates from a framework of research based in respect, relevance, reciprocity and responsibility in research with Indigenous populations.\textsuperscript{48} In this study I also attempt to honor these values.

According to Reason and Marshall, action research studies generally speak to three audiences.\textsuperscript{49} First, as an action research approach, it will provide feedback to me as the lead researcher as to my sense of being-in-the-world and being a part of attempting to accelerate positive change in my own community. Second, it will contribute to the local collaborative praxis of insider CBPR. Third, it will contribute some level of generalizable ideas and outcomes to those in similar fields attempting similar efforts.

The movement in anthropology and other fields towards decolonization and empowerment for change within vulnerable populations is taking on a more participatory, partnership focus in implementation. A focus on Native anthropology is just surfacing in the literature with contributions from Purcell, Norcini, and Ranco.\textsuperscript{50} While a theory of


Native anthropology may not be in an articulated or peer reviewed state, indications are that the process has begun. These surfacing works indicate what I believe is yet to come in explicating Native anthropology. The field of Native anthropology will necessarily include the contributions of action research, community-based participatory research, and the movement in applied anthropology, with the emphasis on community-centered praxis, and the value and importance of Indigenous knowledge. While the explication of an Indigenous research paradigm and Native anthropology includes aspects of these other approaches, this and other studies conducted by Indigenous peoples will shed more light on an Indigenous perspective to understanding cultural theory and cultures as systems.

Works and methodological approaches within the disciplines of Native American and Indigenous studies, anthropology, health, and systems science inform this research. Native American and Indigenous studies both inform the study on issues of cultural relevance and applicability and on an Indigenous critical perspective. This study attempted to draw on anthropology’s cultural consensus analysis method for articulation of cultural norms. However, full application of the method was not possible due to the complexity of the constructs identified.

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51 Minkler and Wallerstein, *Community Based Participatory Research.*

Isreal, et al., "Critical Issues."

Singer, “Community-Centered Praxis.”

Purcell, "Indigenous Knowledge."


Purcell, "Indigenous Knowledge."
Organic and Intuitive Inquiry

To ground this research further in the literature, a look at epistemological and ontological considerations is necessary. Culture defines ontological perspectives and interactive protocols, which result from these perspectives. Culture answers the following questions. How are we to ‘be’ in the world and how are we to ‘be’ with each other? How do things come to be? What is real? Bastien, in *Blackfoot Ways of Knowing* says that “Indigenous epistemology is coming to know your heart”…

In Selish (Salish), one would be asked “Stem a spu’us?” when asking for this ‘heart,’ or intuitive knowledge. In Ksanka (Kootenai), one would ask, similarly, “Kakin a kiwi?” Literally, these both are asking what is in your heart? Indigenous ways of knowing require interaction with the spirit world, and this interaction is considered the avenue through which we come to know what we know as well as how we come to perform this ‘knowing,’ for the benefit of the whole.

Roxanne Struthers describes her research as being spiritually guided through what she describes as “internal institutions such as spirit messengers, guides, teachers, mentors, traditional, ritual dreams, and visions.” Some would describe this as intuitive knowing, but in my experience, it is really more specific and is also at times presented through messengers in physical form from “outside the knower” through any of the institutions listed above. As a personal spiritual matter, suffice it to say that considerable information received through synchronistic visitations has guided me throughout my life and during this research.

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Influenced by the fields of psychology and organic inquiry, a trans-egoic methodology, draws on and recognizes that the research process really takes place in the heart, body, spirit as well as the mind. Organic inquiry assumes a transformative as well as informative intent.

As described by Rosemarie Anderson, intuitive inquiry is a “hermeneutic process of interpretation” and is “… essential to wisdom in Indigenous and spiritual traditions worldwide, the subtle ways of the heart nourish and balance analytic ways of knowing.”

In order to honor and be reflective of Indigenous worldviews and epistemologies, this study, its evolutionary design and reflexive interpretation rely heavily on my intuition, as well as that of my co-research participants.

‘Subjects’ as Co-Researchers, Analysts and Reviewers

In action research study participants are considered to be co-researchers. In this case a small group has been willing, mostly one-on-one, to visit with me about the research content and process periodically throughout the development and implementation of this research.

Chapter Two now delves into the historical basis of health and wellbeing issues facing the SKQ today.

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CHAPTER 2

Historical and Continuing Basis Of SKQ Nation Health And Wellbeing Issues: Colonization and Consequent Realities

Literature Review Scope and Process

The predominant literature related to explanatory and interpretive conceptual frameworks relevant to the historical basis of health and wellbeing issues of American Indians and Alaska Natives (AIAN) in general and the Selish, Ksanka and Qlispe (SKQ) specifically, is included in this review. In the interest of brevity, Alaska Natives will not be included in this writing, though many of the sources cited include the Alaskan Native population statistics.

Oral historical accounts and memories of my exposure in this community are also included and carry the validity stamp (and of course some biases) of lifelong community engagement as an enrolled member and active citizen of the CSKT. As the data gathering process evolved and the focus of the study turned to leadership and organizational concerns, it was evident that literature relevant to constitutional reform for American Indian governments was critically important to include. Such issues have recently become more critical to the health and wellbeing of the Selish, Ksanka and Qlispe people.

This study demonstrates that the SKQ Peoples are concerned that elected leaders are not adequately addressing their health and wellbeing concerns and that the organizational structure of our government, which was provided by the federal government in 1934, is inadequate to monitor and enforce its responsiveness to community concerns.

This review also describes the major culturally relevant factors, which are either having a major negative impact on health and wellbeing of the SKQ, or are in need of change for positive impacts to be the result. Using traditional and nontraditional forms of
thinking, which are often blended in the analysis, this process will provide an assessment of each factor and their interrelationships and the relevance of each to the health and wellbeing of American Indians in general, and more specifically the SKQ.

This analysis will provide the historical background, which has produced the disparities in health and wellbeing for Native peoples, and the SKQ in particular. It will also provide insights as to entry points, where intervention strategies may be developed for potential positive impact. The following describes the scope of the review, the sources consulted, data collection and evaluation process.

**Inclusionary and Exclusionary Criteria**

This literature review would be extremely difficult to duplicate, though following the outline of resources in Table 2.1 on the next page would allow a close approximation. It has been an evolutionary process. Key influences include my own life and culture, previous studies I’ve conducted, and my exposure to a diversity of fields of study. These factors influenced the nature of the topics surfacing, and the ways in which they surfaced as being unique to me as a community insider. How the topics surfaced is also unique in emphasis if not content, to the SKQ and the current sociopolitical status of affairs in this community.

I have relied on a combination of processes to determine inclusion and exclusion criteria for this review including the following: 1) the bias and influences that come with a lifelong background as an insider to the SKQ community, and working in Indian Country for over forty years in the fields of health promotion research, economic and business development in Indian Country and tribal governance for the SKQ People; 2) the experientially-based judgments and selections I’ve made as to what the underlying
issues are, and how they may best be framed and described as relevant to the health and wellbeing of the SKQ People; 3) familiarity with the health policy and promotion literature gained during my master’s in public health studies at the University of Washington between 2002-2004; and 4) those unexplainable, synchronistic happenings, which create those ‘ah-ha’ experiences, where a ‘knowing’ occurs as to where to look next.

Table 2.1 offers a potential path other researchers could take, along with the references in the bibliography if the desire exists to attempt a similar study.

Table 2.1. Progressive Evolution of Literature Search: Historical Basis of SKQ Health and Wellbeing Issues, and Identification of Target Areas for Intervention

<table>
<thead>
<tr>
<th>OneSearch- University of Montana Library – Main Search Engine Utilized</th>
<th>Note: The topics flowing from left to right are related to the topic in the first column.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health Status American Indians</td>
<td>Health Disparities</td>
</tr>
<tr>
<td>Historical Trauma</td>
<td>Trauma/Cultural Trauma</td>
</tr>
<tr>
<td>Substance Use Disorders Alcoholism: Nature/Nurture Theories</td>
<td>Biogenic Theories: Genetics/Epigenetics, Nutrition-based Treatment</td>
</tr>
<tr>
<td>Internalized Oppression</td>
<td>Bullying, Physical &amp; Sexual Abuse, Reproduction of Oppressive Colonial Governance</td>
</tr>
<tr>
<td>Colonization</td>
<td>Internalized Colonization</td>
</tr>
<tr>
<td>Acculturation/Assimilation</td>
<td>Enculturation</td>
</tr>
<tr>
<td>Boarding Schools/American Indians</td>
<td>2nd/3rd Generation Descendant Impacts</td>
</tr>
<tr>
<td>History/Ethnographies of Flathead/Salish/Kootenai</td>
<td>Governance/Constitutions/US Federal Indian Governance &amp; Law</td>
</tr>
<tr>
<td>Cultural Constructs: SKQ Authors</td>
<td>Cultural Consensus Theory</td>
</tr>
<tr>
<td>Cultural Constructs: Other Native Authors</td>
<td>Blackfoot Ways of Knowing – Bastien</td>
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<tr>
<td>Cultural Constructs: Non-Native Authors</td>
<td>Leadership/Management Organizational Learning</td>
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<tr>
<td>SKQ General Societal Principles</td>
<td>Spirituality/Religion and Worldview Dialogue/Talking Circles Before Discussion</td>
</tr>
<tr>
<td>Cash and Subsistence Economies</td>
<td>Sustainability: Strategies to Reduce Dependence on Cash</td>
</tr>
<tr>
<td>Health (Care Systems)</td>
<td>Natural Medicine Functional Medicine Therapies</td>
</tr>
</tbody>
</table>

**Brief History of Federal Indian Policy: Trust Relationship, and the Indian Reorganization Act**

First, a brief history and background is important to considering these next issues and their impact on the health and wellbeing of the SKQ People. Whether intentions were positive or otherwise, American Indian peoples were displaced as the United States (and Canada) became nations and occupied the continent. The federal government established a trust relationship, whereby in exchange for moving onto lands reserved and held in trust for the exclusive use and benefit of American Indian peoples, they were required to give up millions of acres of aboriginal territories, which had sustained their peoples for thousands of years. See Dunbar-Ortiz, Deloria and Lytle, and Miller for detailed
historical accounts of United States government dealings with American Indians and the atrocities brought to Indigenous peoples by the immigrants to this country.  

Rain Archambeau Marshall in “The Evolution of Tribal Governments and Constitutions: A Look at Ten Modern Tribal Governments and Their Constitutions or Codes,” describes five major themes and eras to delineate the progression of Federal Indian law and policy:

- Tribal Independence
- Allotment and Assimilation
- Indian Reorganization
- Termination
- Tribal Self-Determination

The following description of these eras is a summarization of Marshall’s text.

According to Marshall “Tribal Independence” occurred during the early years after Columbus’ arrival to the Americas until the late 1700s when tribes that were not decimated by colonial wars and diseases still experienced relative freedom in their affairs. During the late 1700s to the mid 1800s the United States entered treaties with

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tribes. These treaties recognized the sovereignty of American Indian Nations. Most of the Indian wars took place between 1828 and 1887 as the movement westward continued.

The “Allotment and Assimilation” era epitomized the result of the Dawes Act, which was an attempt to force assimilation of American Indians by allotting them lands for personal ownership. Congress in passing this act also allowed the opening up of unallotted portions of reservations for non-Indian settlement. (In the case of the SKQ Reservation, tribal control and ownership dwindled to less than 50% of the land-base due to this process.)

The next era, referred to by Marshall as “Indian Reorganization” came with President Roosevelt’s so called “New Deal.” The US Congress passed the Indian Reorganization Act (IRA) in 1934, acknowledging a much-reduced set of powers originally appearing in John Collier’s version, the primary initiator of a change in federal Indian policy at the time. For a comprehensive history of the development of the IRA, and the Collier bill that preceded it, see Vine Deloria Jr. and Clifford Lytle’s *The Nations Within: The Past and Future of American Indian Sovereignty*. The law’s intent was “to rehabilitate the Indian’s economic life and to give him a chance to develop the initiative destroyed by a century of oppression and paternalism.” It also was intended to restore lands removed through the allotment and homesteading policies, however the federal appropriations for such acquisitions proved to be a more difficult matter. In essence the


act was a formal statement of what powers the United States government would recognize as being sovereign to tribes. Stephen Pevar in *The Rights of Indians and Tribes* provides the list of the eight most important areas of Native nation authority:

1) the right to form a government, 2) the right to determine tribal membership, 3) the right to regulate tribal land, 4) the right to regulate individually owned land, 5) the right to exercise criminal jurisdiction, 6) the right to exercise civil jurisdiction, 7) the right to regulate domestic relations, and 8) the right to engage in and regulate commerce and trade.  

Even as these powers were perhaps intended, all IRA constitutions began with clauses that required approval from the Secretary of the Interior before enactment could take place. Recently under the Obama administration, Native nations were re-encouraged to remove the requirements for Secretarially held elections for amendments to Native nations’ constitutions, and essentially the federal government has waived the requirement for Secretarial approvals in most instances for the CSKT. To date the CSKT Constitution still states the requirement for Secretarial approvals for most transactions.

American Indian nations have so far survived the next era, which Marshall titles “Termination,” taking place between 1953 and 1968. The termination policy was proposed with the intent of removing the trust responsibilities of the federal government to American Indian tribes, and along with that the significant levels of federal funding for

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programs affecting tribal peoples and lands across the nation. The arguments in favor proposed that tribes might fare better without federal interference and that some Native nations were deemed to have reached a level of self-governance capacity. During the last attempt by the federal government to terminate its trust responsibility, as with the IRA, the SKQ were targeted to be among the first one hundred tribes.

Along with removal of the federal trust responsibility would be an end to the federal dollars for management of tribal resources. With many empowerment provisions of the IRA already having been gutted including the rights of tribes to tax non-Indians within the reservation boundaries, and with clauses within the CSKT’s IRA constitution that required a vote of the citizenry authorizing taxation upon tribal citizens, this would have had the effect of privatizing tribal lands to the detriment of the tribal citizens as a whole. With Donald Trump elected as president in 2016, Indian Country is concerned that policies such as this could resurface.65

The years from 1968 to the present are known as “Tribal Self-Determination.” With the passage of Public Law 93-638, the Indian Self-Determination and Education Assistance Act of 1975, Native nations have taken over management of many programs previously operated by the Bureau of Indian Affairs under Department of Interior or Indian Health Service under the Department of Health and Human Services. Even with a federal policy of self-determination for Native nations, funding often has been reduced, and the federal oversight, while less, is still there in the form of laws and policies for

administration of programs, and through the colonizer mentality that Western systems are appropriate for all lands and peoples within the United States boundaries.

The CSKT: First Native Nation to Become an Indian Reorganization Act (IRA) of 1934 Corporately Structured Constitutional Government

There are likely many things to be said, and that have been said both positive and negative, about why the CSKT were the very first of over one hundred American Indian nations to adopt a constitutional form of government under the Indian Reorganization Act (IRA) of 1934.\(^{66}\) Anyone familiar with Indian Country today can point to those areas in which the federal government has reneged on powers recognized as appropriate authorities for Native nations to exercise within their reservation boundaries under this Act. Minimally, tribes no longer are recognized as having the power solely to prescribe rules of inheritance, levy dues, fees and taxes upon non-members, or to remove or exclude nonmembers from their reservations.\(^{67}\) Even in cases where the tribes clearly have the right to protect Indian land and waters, they often have had to go to court to actualize this right. The Namen Marina case is a good example of nonmember encroachment on tribal property, which also had the effect of polluting Flathead Lake. The CSKT took Namen to court and won the right to control development and encroachment on the bed and the banks of the south end of Flathead Lake, which is within the reservation northern boundary.\(^{68}\)

\(^{66}\) A major promoter of the act in its Collier Bill form, John Collier, during his Native Advocacy days, reached out and assisted several tribes directly, among them, the CSKT.

\(^{67}\) Pevar, *The Rights of Indians*, 150-151.

\(^{68}\) Participant observation.
When first employed by the Tribes, I always heard from and observed a sense of pride in my fellow senior employees and the tribal council representatives for the CSKT at the time as having the honor of being the first federally recognized confederacy of three Native nations to adopt an IRA constitutional form of government. It is worth noting that, had the Selish, Ksanka and Qlispe been afforded the opportunity, they likely would have each desired their own governance structure. As I learned more about how the adoption of this federally designed and promoted constitutional form of government essentially replaced the former elder/chief system, which predominated in each of the three tribal groups traditionally, I began to see real flaws and a significant lack in cultural alignment to traditional values, principles, beliefs and practices. It seemed to produce a block to the tribal government being of real service to the perceived needs and cultural ways of the People. Besides those who demonstrated a sense of pride, there were those, most often with stronger ties historically to the cultural ways, who felt a grievous sense of loss in being the first to adopt an IRA constitutional form of government.

Vine Deloria and Clifford Lytle in their book, *The Nations Within*, point out that a primary goal of the IRA was to promote economic rehabilitation and development for Native nations. The sociopolitical internal dimensions of reservation life were not addressed and there appeared to be an assumption that the sociopolitical concern would sort itself out. Of course, the approach to economic rehabilitation was a capitalistic one, which like America, continues to create greater and greater divides between the haves and have not’s. Today, perhaps there is a growing understanding among at least some of

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69 Deloria and Lytle, *The Nations Within*.  

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the citizenry that the adoption of the IRA constitutional form of government has been both a blessing and a curse.

During my employment with the CSKT in upper level administration I observed a level of fear, perhaps at times masked as disgust operating amongst the elected and appointed leaders, of those viewed as rabble rousers or trouble makers. People who voiced concern over Tribal Government operations, policy and decision-making were considered at least a potential threat to the ongoing perceived peaceful existence of the CSKT governance organization. Those who challenged the system were marked as the enemy and through various mechanisms prevented from real participation in it. For those inside and managing the system, as well as among the membership in general, there was also fear of the somewhat accurate constant threat of termination by those who felt they would be better off if the CSKT assets were liquidated and distributed to the membership. This was one reason the CKST wouldn’t consider allowing members residing outside the reservation boundaries to vote in tribal elections.70 The longer the SKQ wait to revise and bring balance to our governance system, the more these mindsets and challenges will be entrenched, and therefore the harder to change.

The CSKT has been viewed as one of the ‘more progressive tribes’ in the country (predominately by non-Natives). Within Indian Country, however, the CSKT has often been perceived as ‘selling out’ and adopting a non-Native way of doing things. Other Native nations and some among the SKQ hold this view. As often is the case with extremes, the truth lies somewhere in between. The poverty rate, depending on the source consulted for the SKQ, still remains between 30 and 36 percent, for the years 2008-

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70 Participant observation.
2012.\(^{71}\) This is minimally 5 percent above the national average poverty rate for American Indians in 2012 reported by the Pew Research Center, and 14.1 to 20.1 percent above the national average poverty rate overall.\(^{72}\)

In spite of, and in some cases because of this progressiveness, some would say a lot was sacrificed in the transition to a cash-based economy: health status, the adoption of more sedentary lifestyles, modern day stressors of the dominant culture, addiction to never having enough, conversion of a sharing culture to that which supports the rise of the individual, often at the expense of communal values. There was a high rate of intermarriage with non-Native fur traders in the nineteenth century, and along with this the pressure and motivation to accept and adopt Western values. Sadly, sources document that many if not most of these ‘marriages,’ were mostly economic arrangements, especially early-on, and not based in love.\(^{73}\) Many Native women ran back to their tribes when conditions were not attractive enough to make them stay with their fur trading EuroAmerican ‘husbands.’ And still there is a clash. It is not clear at all that Western values have won out over those of the traditional SKQ.


The continuing and growing support for language and culture regeneration is further evidence that the acculturative goals of the federal government haven’t been fully successful. In light of the strength and continuing support for the underlying traditional cultural values of the SKQ, there should be the potential to bring the governance and leadership structure more into cultural alignment through constitutional amendments.

It is unlikely that starting over and attempting to eliminate our constitutional form of government would be met with much success. The CSKT Constitution has not been amended since 1981 when Amendment VII was passed providing for the conduct of a primary election to narrow the field of candidates when more than two candidates filed for any given district. At least two unsuccessful attempts have been made, one to approve enrollment based on lineal descendant status and the other to provide for a structure whereby the eligible voters could initiate a referendum for recall of a seated Council representative. Some of the changes that did take place may not have been given adequate consideration in terms of the clash of cultural foundations behind the shifts. Typically, the citizenry gets up in arms and threatens constitutional reform, but then generally lands on enrollment as the focus of concern most of the time. The last attempt to change enrollment policies was soundly defeated with 80 percent of the voters showing up to vote and the referendum to approve lineal descendant enrollment was defeated by a ratio of 80 to 20.

74 Participant observation.

CSKT Constitution as amended.
Political Unrest and Discontent Among the SKQ

The voting citizenry of the CSKT, which is made up of the adult enrolled membership age 18 and older with evidence of permanent residency within the reservation boundaries in the year prior to voting, has shown evidence of growing discontent over the last several elections. Since 1981, on average 2.6 incumbents have been replaced each election. Every two years five positions are up for election. This is an average of at least half of the representatives being replaced each election.\(^{75}\)

As additional evidence of discontent, a constitutional reform effort was launched a few years ago to implement a recall provision of tribal council representatives determined to be guilty of malfeasance, a term not clearly defined in the proposed modification. The referendum initiative gathered the required signatures (two thirds of eligible voters, which currently is about 1500 signatures if one assumes that a number will be declared ineligible), but the required 30 percent voter turnout did not materialize. Concerns were voiced about whether this amendment, if passed, would weaken the Constitution, as it would be in contradiction to an existing clause within the CSKT Constitution, Article V, Vacancies and Removals, Section one, page six, which limits the powers of recall to the council seated at the time. During the 2015 election, constitutional reform was discussed by both candidates running for council and by voters attending the candidate forums.\(^{76}\) No changes have been introduced since this time.

Further indicators of discontent with elected leadership are claims of inadequate resources being allocated to two key issues: loss of culture and language (especially,

\(^{75}\) Participant observation.

\(^{76}\) Participant observation.
Ksanka), and the escalation of alcoholism, drug abuse and addiction. This discontent lives alongside the desire for a locally based treatment program to be developed. The membership also expressed the desire to become more independently employed through small business development on the reservation. This indicates a trend toward less expectation of tribal government being the primary source of employment. The Nkwusm (Salish) Language Immersion school in Arlee has been funded heavily by the Tribes for the past 15 years, and in 2016, due to pressure from the Ksanka (Kootenai) community, the Tribes allocated funding for developing Kootenai Language instructors and provided for a lease to a not-for-profit community group on a ranch toward development of services for substance abuse and addiction.

**Recognizing, Naming and Healing Our Collective Willful Blindness**

The concept of willful blindness has been studied under a variety of names. From applying stereotypes, which favor those who look like us in hiring; to making us blind to the shortcomings of those we fall in love with; to playing the ostrich and putting our heads in the sand when things go on we don’t wish to deal with; to playing the innocent bystander while many others do the same; to conforming to those of higher status than ourselves because they appear to be models of success; to being the perfect codependent with our addicted loved ones as we watch them destroy their lives and others; we have all

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committed willful blindness in one life situation or another. So we don’t have to think of it just in the criminal or legal sense.

In Margaret Heffernan’s book, *Willful Blindness; Why We Ignore the Obvious at Our Peril*, numerous examples are provided. One of the most egregious in terms of health effects also bears the distinction of being the largest superfund site in the United States, just up the road in our local Libby, Montana. It went on for decades until finally acted upon in 1999 when an investigative journalist published the story in the *Seattle Post-Intelligencer*. Heffernan’s account describes how the entire community, save a few brave souls, lead by a woman who had lost both of her parents to the ‘health effects,’ ignored the toxicity of asbestos from the vermiculite mine for decades, and some even now continue to do so.

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Participant Observation.


80 Ibid., 97-106.
I knew of this situation, in part from a friend who lives in Libby who has lost relatives to asbestosis and mesothelioma, but reading it now helps in the realization of how much damage and suffering can be caused when injustice isn’t called out for what it is so it can be addressed. One would hope that we all learn from such a tragic and toxic example of how power and money can corrupt. I suggest that anyone who doubts the level of deceit, and in this case, conscious deceit that took place at Libby, read this account. Deceit was involved even by the very doctors who took the “free-to-the-patient,” x-rays but didn’t inform their patients of what they showed, which went on for twenty-five years.

Heffernan uses the Libby example to describe what she calls the “ostrich instruction,” or how humans tend to bury their heads in the sand when they don’t want to face something uncomfortable. Her other chapter titles, “Affinity and Beyond; Bystanders; The Cult of Cultures; and Out of Sight, Out of Mind,” sound all too familiar to us all. They are quite self-descriptive, and when she first started describing examples to her friends and colleagues from all walks of life, “their eyes lit up: they knew exactly what I was talking about.”

Perhaps the worst examples of willful blindness appear where the largest dollars are at stake by those standing to win or lose the profits. However, many examples of willful blindness are further highlighted in Heffernan’s book about the tobacco industry’s involvement to muzzle the cancer effects of commercial tobacco, and government

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81 Ibid., 2.
ficials who practice willful blindness, until in some cases they no longer can, and must come forth, as Daniel Ellsberg did on the “secret plans to escalate the war in Vietnam.”

I have not heard the term “willful blindness” used directly in the SKQ community, but more just general descriptors such as “Tribal Dysfunction,” a Facebook website hosted by an SKQ citizen, “corruption in government,” “looking the other way,” “don’t make waves,” and accusations of the Tribal Council and staff being guilty of “ignoring their own policies.” It is an applicable term to examine for the SKQ community. It is a term that perhaps applies to why we collectively have not addressed constitutional reform. We cannot take effective action to improve our situation until we look at the current status with our eyes wide open to exploring and examining the truth of our situation. And, this needs to be done openly and communally and without blame so we have a chance to both heal and address it for our ancestors, for ourselves and especially for generations to come.

**Historical Roots of Health and Wellbeing Disparities of the Selish, Ksanka and Qlispe People**

A conceptual model for the sources of health disparities for American Indians is depicted in Figure 2.1 below. It was developed during my master’s in public health research in 2004, also conducted within the SKQ community.

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82 Ibid., 151.

83 Participant observation.

84 Dupuis, Sources and Solutions, 8.

Dupuis and Ritenbaugh, "Preventing Cardiovascular Disease,” 101-122.

A discussion of the sources of health disparities experienced by AIAN appropriately begins with an accounting of the traumatic effects of dramatic cultural disruption and loss and physical separation beginning with initial AIAN contact with the first Europeans to arrive in the Western Hemisphere. Others such as Duran and Duran, and Dunbar-Ortiz have articulated this well.\textsuperscript{85} Entire societies, cultures, food systems, life-ways and religions were disrupted, displaced and replaced with a set of cultural values and way of life almost the antithesis of tribal traditional societies.

The SKQ were no exception, and three distinct tribal groups, the \textit{Selish, Ksanka,} and \textit{Qlispe} were placed on the same reservation and forced to consider themselves ‘a People’ with one representative government. In fact, as has been made clear to me in this

\begin{footnotesize}
\begin{itemize}
\item\textsuperscript{85} Duran, and Duran, \textit{Native American Postcolonial.}

\end{itemize}
\end{footnotesize}
study, because the SKQ were the first to adopt the IRA, largely boilerplate constitution with few modifications, it is amazing that the level of traditional cultural values remains and that there is a strong desire for them to continue among the people.

**Trauma**

Before proceeding with the discussion, it is necessary to provide a definition of trauma. The Diagnostic and Statistical Manual of Mental Disorders defines trauma as follows:

Direct or personal experience of an event that involves actual or threatened death or serious injury, or other threat to one’s physical integrity; or witnessing an event that involves death, injury or a threat to the physical integrity of another person; or learning about unexpected or violent death, serious harm, or threat of death or injury experienced by a family member or other close associate. The person’s response to the event must involve intense fear, helplessness, or horror, (or in children, the response must involve disorganized or agitated behavior).

The experience of trauma as defined here is certainly applicable to the American Indian population. Despite the CSKT’s economic progress, we are witnessing the aftershocks of the first-hand trauma of our ancestors from first exposures to Western cultures as well as to Natives from the east (Mohawk/Iroquois) introducing our people to Catholicism as at least a partial answer to our woes. By now we are made up of second, third, fourth, fifth, sixth and even seventh generations of descendants to those who met these impacts head-on. Research is demonstrating that real symptoms of post-traumatic

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stress disorder (PTSD) and complex PTSD (C-PTSD) are measurable in second and third generation descendants of American Indian boarding school attendees.\(^{87}\)

**Native American Soul Wound**

Eduardo and Bonnie Duran established some foundational work in their *Native American Post-Colonial Psychology* published in 1995 for addressing what they refer to as the “Native American soul wound.”\(^{88}\) This work marked the beginning of opening the conversation about the continuing and dramatic impact of unresolved historical trauma among Native peoples. The Durans present the psychological wounding at the level of soul that occurred throughout American Indian communities through the history of hegemony and colonization of Native peoples by the ‘founders’ of this country. They examined the diagnosis of Post-Traumatic Stress Disorder (PTSD) and created a scheme of the progression of PTSD through the generations of Native American families.

Duran and Duran described this progression of “intergenerational PTSD” as beginning with first contact [with Europeans] and proceeding through the following sequence of events:

1) first contact… there “occurred an environmental shock,” 2) economic competition from the settlers for the lands, wildlife and plants depended upon for sustenance, 3) invasion war period with a Federal American Indian Policy of extermination of Native people through the use of military force, 4) subjugation and the reservation period with Indian people displaced often to unfamiliar lands, which accelerated the loss of culture and life-ways, 5) boarding school period, where Native children were removed from their homes and sent to federally-funded, church-operated boarding schools where acculturation and assimilation into the dominant culture [Eurocentric] worldview at the fastest pace possible was

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the overall goal, and 6) forced relocation and termination period when in the 1940s and 1950s AIAN were forced into large metropolitan areas for employment opportunities and to attempt completion of the acculturation/assimilation effort.89

As early as 1988 research was indicating the cumulative effects across the generations for Jewish holocaust survivors whose children served in the military during wartime.90 In 2000, Ing echoed the holocaust survivors’ study in evaluating the impacts on second and third generation descendants of Canadian Aboriginal peoples who attended residential schools (referred to as boarding schools in the United States). Her study demonstrated the transmission and replication of self-destructive attitudes and behaviors in these generations.91

Culture and the Disruption of Culture

For the purposes of this research, as mentioned, culture is defined as the complex of behaviors and the ideas and values that underlie them that comprise the conduct of the human condition.92 Culture, now understood as an open complex dynamic system, is in a constant state of change.93 However, due in part to much of the early work conducted by

89 Ibid., 32-34.


91 Ing, Dealing with Shame and Unresolved Trauma, 83-126.

92 Tylor, Primitive Culture, 1.

anthropologists and archeologists, culture has become seen as a fixed state or a noun within many Native cultures. Many researchers, Native and non-Native have posited the importance of cultural identity to health and wellbeing in Native communities.94

With the dominant Western culture pulling all cultures toward it through active and inherent acculturation processes, key aspects of cultural identity will naturally evolve with this process. In tribal communities we talk about preserving ‘the culture,’ as though it is just a collection of artifacts, or something that is no longer applicable in terms of lifestyle because food sources have changed, economies have changed, and day-to-day existence has largely become that of the dominant society. However, for the purposes of self-reflection at the individual and communal level, it is perhaps necessary to periodically review and assume that knowledge is in a steady state and identifiable for a given time period within a society.

To keep in mind that culture is alive and evolving, it might be more appropriate to use the adjectival form, ‘cultural,’ in that there are knowledge, values, principles and practices from traditional times that could (and should) be applied in a modern context. While these may be in a modified form, they would still be indicative of tribal traditional cultural ways in practice. One example is permaculture, the practice of re-creating permanent, highly productive ecosystems, which produce a sustainable, largely perennial


Duran and Duran, Post Colonial.

food supply. There are a number of ways in which permaculture is defined by its practitioners; however, Bill Mollison, considered to be one of the founding fathers of modern permaculture, describes it in a way that seems most pertinent to Native communities.

Permaculture is a philosophy of working with, rather than against nature; of protracted & thoughtful observation rather than protracted & thoughtless labour; of looking at plants & animals in all their functions, rather than treating any area as a single-product system.95

This definition encompasses many of the aboriginal practices of the SKQ and other Indigenous peoples, such as burning to enhance berry production and game browse, transplanting to ensure adequate food supplies over time, and natural movements to seasonal camps and living areas. The disruption and loss of these and other culturally derived practices and frameworks for promoting health and wellbeing for the Selish, Ksanka and Qlispe people is clearly evidenced in the ongoing health disparities of the SKQ.

The trauma of colonization is considered by many to be one of the greatest factors contributing to the health, social and economic disparities of American Indians today.96 This trauma and the resulting impacts to the psyche, spirit, physical and emotional wellbeing of American Indians continues inter-


96 Duran and Duran, Native American Post Colonial.

Abadian, “From Wasteland to Homeland.”

Ing, Dealing with Shame and Unresolved Trauma.

generationally, similarly to what has been documented by Herman and Yehuda for Jewish holocaust survivors.\textsuperscript{97} Historical trauma, according to Duran, Duran, Brave Heart and Yellow Horse-Davis, includes acculturative stress, oppression, racism and genocide.\textsuperscript{98} The following definitions of Historical Trauma Theory and the Historical Trauma Response were developed and named by Maria Yellow Horse Brave Heart.

**Historical Trauma Theory**

According to Maria Yellow Horse Brave Heart Historical Trauma Theory (HTT) is:

the cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences; the historical trauma response (HTR) is the constellation of features in reaction to this trauma. The HTR often includes depression, self-destructive behavior, suicidal thoughts and gestures, anxiety, low self-esteem, anger and difficulty recognizing and expressing emotions. It may include substance abuse, often as an attempt to avoid painful feelings through self-medication. Historical unresolved grief is the associated effect that accompanies HTR; this grief may be considered fixated, impaired, delayed and/or disenfranchised.\textsuperscript{99}


Similarly, Sotero presents a conceptual model of how historical trauma is generated.\textsuperscript{100} She discusses the physical, social and psychological responses anticipated and the influence on health disparities. Her work, which summarizes the literature to date, outlines the occurrence of a mass trauma experience resulting from subjugation by a dominant group of an entire population to include displacement/segregation, physical and psychological violence, economic destruction and cultural dispossession. Sotero cites physiological, genetic, environmental, psychosocial, social/economic/political systems, and legal and social discrimination as the modes of intergenerational transfer of historical trauma. Unresolved historical trauma in descendant generations is the result of this intergenerational transfer.

**Residential School Syndrome**

Detailed accounts of the predominant American Indian residential school experiences appear elsewhere in the literature so they will not be elaborated upon here. The Residential school syndrome (RSS) per se, was first coined by psychiatrist, Charles Brasfield, and was used to describe symptoms presented by some Aboriginal people who attended residential (U.S. term is boarding) schools in Canada.\textsuperscript{101} RSS is becoming more commonly used in the literature, especially in Canada, to describe the experience of PTSD or Complex PTSD (C-PTSD)-like symptoms described by Herman of many Native

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people who attended, or are related to, or close to one who attended, and due to these symptoms are considered to be survivors of Indian residential schools. Herman defined C-PTSD as a psychological injury that results from protracted exposure to prolonged or interpersonal social trauma with lack of or loss of control, disempowerment and in the context of either captivity or entrapment, i.e. the lack of visible escape route for the victim. Brasfield and others have proposed variations of a set of diagnostic criteria for RSS. Brasfield’s are provided in Table 2.2. Diagnostic Criteria for Residential School Syndrome. As you read the second set of criteria, “Proposed ‘Alternative’ Diagnostic Criteria for Residential School Syndrome,” be aware that at least one of the authors, Chrisjohn, is Indigenous, an Onyota’a:ka (Oneida) of the Haudenasaunee (Iroquois). Both sets are presented here to demonstrate the severity of the experience, and the reader should pay particular attention as they read the two versions. The ‘truth’ of them is revealed at the end. This may be more important to Native peoples’ awakening to the severity, and realities, especially when described through an Indigenous lens, than to the professions attempting to reconcile and bring healing.

103 Brasfield, Ibid., 1 - 28.
<table>
<thead>
<tr>
<th>Diagnostic Criteria for Residential School Syndrome (Brasfield, 2001)</th>
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<tbody>
<tr>
<td><strong>A.</strong> The person has attended an Indian residential school or is closely related to or involved with a person who has attended such a school.</td>
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<tr>
<td>(1) The school attendance was experienced as intrusive, alien, and frightening</td>
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<td>(2) The person's response to the school attendance involved fear, helplessness, passivity, and expressed or unexpressed anger</td>
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<tr>
<td><strong>B.</strong> The effects of attendance at the Indian residential school persist following cessation of school attendance in one (or more) of the following ways:</td>
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<tr>
<td>(1) Recurrent and distressing recollections, including images, thoughts, or perceptions</td>
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<tr>
<td>(2) Recurrent distressing dreams of the Indian residential schools</td>
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<tr>
<td>(3) Acting or feeling as if the events of Indian residential school attendance were recurring (includes a sense of reliving the experience, illusions, hallucinations, and dissociative flashback episodes, including those that occur on awakening or those that occur when intoxicated)</td>
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<tr>
<td>(4) Intense psychological distress at exposure to internal or external cues that symbolize or resemble an aspect of Indian residential school attendance</td>
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<tr>
<td>(5) Physiological reactivity on exposure to internal or external clues that symbolize or resemble an aspect of the Indian residential school attendance</td>
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<tr>
<td><strong>C.</strong> Persistent avoidance of stimuli associated with the Indian residential school and numbing of general responsiveness (not present before Indian residential school attendance) as indicated by three (or more) of the following:</td>
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<tr>
<td>(1) Efforts to avoid thoughts, feelings, or conversations associated with the Indian residential schools</td>
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<td>(2) Efforts to avoid activities, places, or people that arouse recollections of Indian residential school attendance</td>
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<tr>
<td>(3) Inability to recall one or more important aspects of Indian residential school attendance</td>
</tr>
<tr>
<td>(4) Markedly diminished interest or participation in significant cultural activities</td>
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<td>(5) Feelings of detachment or estrangement from others</td>
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<td>(6) Restricted range of affect (e.g., apparently high levels of interpersonal passivity)</td>
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<tr>
<td><strong>D.</strong> Persistent symptoms of increased arousal (not present before Indian residential school attendance), as indicated by two (or more) of the following:</td>
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<td>(1) Difficulty falling or staying asleep</td>
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<td>(2) Irritability or outbursts of anger, particularly when intoxicated with alcohol</td>
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<td>(3) Difficulty concentrating, particularly in a school setting</td>
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<tr>
<td>(4) Hypervigilance, particularly with regard to non-First Nations social environments</td>
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<tr>
<td>(5) Exaggerated startle response</td>
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<td><strong>E.</strong> Symptoms may also include:</td>
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<tr>
<td>(1) Markedly deficient knowledge of one's own First Nations culture and traditional skills</td>
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<tr>
<td>(2) Markedly deficient parenting skills, despite genuine fondness for offspring</td>
</tr>
<tr>
<td>(3) A persistent tendency to abuse alcohol or sedative medication/drugs, often starting at a very young age</td>
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Table 2.2. Continued.

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<td>A pervasive pattern of attempted indoctrination of children of another group of people, combined with the theft of all manner of the group's property, beginning in the late 1800s and persisting through the 1970s. In addition to this characteristic behavior pattern, a diagnosis of residential school syndrome requires four (or more) of the following:</td>
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<tr>
<td>(1) A grandiose sense of self-importance and/or infallibility</td>
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<tr>
<td>(2) Unjustified feelings of moral and/or intellectual superiority</td>
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<tr>
<td>(3) An intense desire to change the subject when the phrases &quot;economic self-interest&quot; or &quot;crimes against humanity&quot; arise, or the words &quot;genocide,&quot; &quot;racism,&quot; &quot;colonialism,&quot; or &quot;oppression&quot; are heard</td>
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<tr>
<td>(4) Lack of personal insight, or an absence of self-criticism</td>
</tr>
<tr>
<td>(5) Unwillingness to accord human status or rights to creatures not passing arbitrary and inexpressible &quot;standards&quot;</td>
</tr>
<tr>
<td>(6) Obsession with juggling history books and/or shredding documents</td>
</tr>
<tr>
<td>(7) Marked fluency in rhetoric, including ability to sound like apologizing without doing so, to call people &quot;liars&quot; without actually using the word, and to sound sympathetic while studiously avoiding accepting any criminal or financial liability</td>
</tr>
<tr>
<td>(8) Tendency to repeat certain phrases, like &quot;We don't need an inquiry&quot; or &quot;Let's let bygones be bygones&quot;</td>
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In “Residential School Syndrome,” Brasfield credits Chrisjohn et al., for “The ‘Alternative’ Diagnostic Criteria for Residential School Syndrome (RSS).” Chrisjohn, et al., proposed these alternative criteria as a joke. Chrisjohn says

We really don’t care whether or not anyone appreciates our attempt at humor. Like a lot of comedy, this parody has its roots in reality: that it is not the aboriginal peoples who are sick, but the society that, among other things, created the residential schools. The inability to face up to that fact, for whatever reasons, is a festering wound that bears dealing with.\(^\text{104}\)

When I first read these diagnostic criteria I didn’t realize the ‘alternative’ criteria were intended as a joke; I read them, and based on my experience have understood them to be real; sick but real. I’ve become convinced that the ‘ability’ to see humor in such

tragedy can actually be a block to taking action to make things different. This type of so-called ‘humor’ may have the effect of allowing people to remain in denial of the seriousness of the issues or of any need to address them. The colonizer mentality wins when humor is used to pass off and accept certain imposed states. I misread especially the first section of the proposed “Alternative Diagnostic Criteria,” because these characteristics described my father, and so many others during active alcoholism, so completely accurately. I assumed it was just a continuation of the ‘actual’ diagnostic criteria. In many ways these criteria ‘are’ applicable; as Friere and Abadian concluded, internalized oppression often produces aggressive, grandiose, oppressive behavior in those who have been oppressed.105 There is a fine line between using humor to educate and heal or to remain in denial. In retrospect, the issue here may well be educational and healing if one receives it as it may be intended. Clearly Brasfield and Chrisjohn are not in denial, if they are able to use humor in such an ‘accurate’ way to make their point crystal clear. It did so for me, though perhaps the triggering of my own PTSD is what keeps me from being able to see the intended joke factor in the second set of criteria.

**Forced Assimilation**

For the purposes of this discussion the definition of acculturation draws from Redfield, Linton, and Herskovits:

the attitudes, beliefs, practices or phenomena which result when groups of individuals having different cultures come into continuous first-hand

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Abadian, “From Wasteland to Homeland,” 184 - 186.
contact, with changes occurring in the original culture patterns of either or both groups.\textsuperscript{106}

Terry Huriwai distinguishes assimilation from acculturation: “Culture change usually moves in one direction with one being dominated and assimilated into the culture of the dominant group,”\textsuperscript{107} This occurs along with the concurrent loss of traits held previously.

Several generations of Native people were subjected to a violent and abusive process of forced assimilation through the residential schools in both Canada and the United States. Children were forced to: 1) cut their hair; 2) wear unfamiliar clothing; 3) eat unfamiliar foods; 4) adopt foreign languages, social/personal habits and religions; and 5) directly experience or witness physical and sexual abuse.\textsuperscript{108} The forced cutting of hair for boys and girls alike traumatized them. Many tribes, especially of the plains and plateau, have a practice of cutting their hair when a close family member dies as a sign of mourning. When school staff cut their hair on entry to the school, children were left to think someone at home had died.

They were beaten for speaking their Native language, and there are accounts today of abuse taking place in the Chemawa U.S. Indian boarding school as recently as 2004. A sixteen year old student, Cindy Gilbert Sohappy died in a 7’ x 10’ “holding cell,” which had been in use for over a decade when students were found drunk. Her blood alcohol content was twice the legal limit for Oregon at the time she was locked in the cell. She wasn’t found until three hours later, even though the cameras showed her


\textsuperscript{107} Terry Huriwai, "Re-Enculturation: Culturally Congruent Interventions for Māori with Alcohol- and Drug-use-associated Problems in New Zealand*." \textit{Substance Use & Misuse} 37, no. 8-10 (2002): 1259-1268.
flailing on the floor within the first hour of lockup. The school had been “recommended” by the Indian Health Service officials to instead seek medical help for these situations. After this death the school eliminated the use of the holding cells.  

However, it is still shocking that this happened the same year I was informed by the psychiatrist who was a contract consultant to the Chemawa Indian School, that students indicated to him that they felt they were better off at Chemawa than if they were at home.  

I can’t help but wonder if he was aware of this practice. He most likely was, as their consulting psychiatrist who had direct communications with students. The practice was ended, but not until a young girl lost her life, the Senate ordered an investigation and a twenty-seven page investigative report was received by the Department of Interior, Office of the Inspector General.  

I’ve always wanted to go and ‘somehow’ confront the Chemawa school. My father, who would be 102 years at the time of this writing, attended this same school in the late 1920s and early 30s. The thought of even walking on the land where my father


110 Personal Communication during 2003, the same year of Cindy Gilbert’s death.

went to boarding school, and even writing this today, triggers my own C-PTSD symptoms, but it may still be valuable for my own healing to do it someday. At a minimum, the perpetuation of these historical boarding school traumas indicates that the intervention on these issues today, as then, is happening way too far downstream. This study hopes to address at least some of these issues in a more holistic and systemic way.

Because of internalized oppression, and a lack of awareness about its presence and the power to change it, many Native people have chosen to identify with the oppressor, since it was clear where the power would be. In many respects, this was my father’s relatively unconscious choice, and is expounded upon in the autoethnographic aspect of this research in Chapter Seven. To truly have been an earlier victim to the effects of historical trauma and yet to become the abuser must be the ultimate torment for those who chose (albeit most likely subconsciously) this role around which to build an identity.

In addition to the assaults received in the residential schools, Native peoples have experienced genocidal policies including the extermination of primary food sources such as the plains bison, which, one can see from Figure 2.2, originally roamed much of the North American continent.\(^{112}\) (All of the darker shading shows the terrain of the various bison species in North America.) Of course, at the time of the extermination policy the plains bison populations were limited to the plains of Montana, North and South Dakota. Nonetheless, the policy affected a primary food source of most of the plains and plateau tribes, which included the SKQ.

\(^{112}\) At the National Bison Range in the interpretive center an interpretive sign acknowledges that extermination of the Bison, a major food source for many American Indian tribes, was federal Indian Policy.
Pandemics from the introduction of new diseases such as small pox, typhus, dysentery, and others caused immeasurable trauma. Against this background, the US government policies prohibiting spiritual and cultural practices are further examples of genocidal and ethnocidal federal policies. Considering the progression of these


stressful events it would be hard not to conclude, as Evans-Campbell has, that many AIAN would likely qualify for a diagnosis of what Herman has termed the Complex Post-Traumatic Stress Disorder.\textsuperscript{115}

There are pros and cons to classifying the residential school syndrome as a diagnosis in its own right. The pros include that it can sometimes bring a sense of relief and clarity when one can identify the reasons and background leading up to why there is the experience of so much suffering. Further, a diagnosis of RSS may have less stigma because there is potentially reconcilable logic behind the negative affect one is experiencing. However, an argument for not classifying it as a diagnosable mental disorder is the stigma that is often attached by our Western society to mental disorders, and the potential for increasing a sense of brokenness and victim identity, engendering even more stress.

I am convinced that unresolved historical trauma from socio-cultural-political and physical displacement, combined with the traumatic experiences of the boarding school era and forced assimilation, are at the heart of health disparities for AIAN. See Archibald, Corrado and Cohen, Duran and Duran and Duran for more details on the perpetration of historical trauma in American Indian populations.\textsuperscript{116} The internalized oppression,


resulting from the original and cumulative effects of historical trauma, serves to reinforce and perpetuate the trauma inter-generationally. In the conceptual framework presented in Figure 2.1. on page fifty-four the double arrows between Internalized Oppression and HT/RSS and between HT (Historical Trauma) and Structural Reinforcement depict the on-going perpetuation of the unresolved trauma.

**Colonization and Internalized Colonization**

As reported in Hill, Lau and Sue, Seneca scholar John Mohawk described the effects of colonization as follows:

…being colonized----has had an impact. When an individual loses his or her memory, they cannot recognize other people, they become seriously disoriented, and they don’t know right from wrong. Sometimes they hurt themselves. Something similar happens when a people become colonized. They can’t remember who they are because they are a people without a common history. It’s not that they don’t have a history, it’s just that they don’t know what it is and it’s not shared among them. Colonization is the spiritual collapse of a nation…

In “Damned if You Do and Damned if You Don’t,” Remi Clignet concluded that when people have been oppressed long enough (i.e. multi-generationally) even when opportunity presents itself for advancing one’s life situation, the oppressed are unable to

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Duran and Duran, *Postcolonial Psychology*.

act upon that opportunity for their own benefit.\textsuperscript{118} With each generation less and less of the history of the SKQ is told and remembered, such that we are collectively producing generations upon generations who know less and less of it. Continued intermarriages with non-Natives and other Natives compound this loss of identity. As a cultural leader of the SKQ said; “The brown skinned ones don’t know who they are either!” I heard this as emphasizing the severity of the loss of language and culture for the people, which would inherently include the spirituality of the Nation.

A key factor that plays a role in perpetuating historical trauma and was originally conceived by Paulo Freire, is internalized oppression. As Freire says:

It is a rare peasant who, once “promoted” to overseer, does not become more of a tyrant towards his former comrades than the owner himself. This is because in the context of the peasant’s situation, that is oppression, remains unchanged. In this example, the overseer, in order to make sure of his job, must be as tough as the owner—and more so. …during the initial stage of their struggle the oppressed find in the oppressor their model of “manhood.”\textsuperscript{119}

As reported, the oppression, extensively exercised in boarding schools, was internalized by the victims and in many cases the oppressed become the oppressors. As described by Sousan Abadian, a bully system resulting from residential school treatment is still being reproduced in the leadership and administrative structures of tribal governments today.\textsuperscript{120}

To this I would add that much of the bullying takes place on a subconscious level, without any real awareness that it is being committed by administrators and elected


\textsuperscript{120} Abadian, “From Wasteland to Homeland,” 184, 189.
leadership. According to Freire when a people have been oppressed for extended periods of time, as in the case of those who have experienced colonization, the tendency is for the oppressed to internalize the process and continue to oppress themselves and each other.\textsuperscript{121} It is also common for transference to occur whereby even when direct oppression is not taking place, people’s perception and expectation is that it is and therefore oppression is what they see and experience regardless of the intent or actual behavior of one in authority.

The term “internalized colonization” is just now appearing in the literature with examples in Mexico, Ireland and Australia. See Miranda, McConnell and Wilson.\textsuperscript{122} Internalized colonization, essentially describes how the colonizer attitudes and responses to those attitudes on the part of the colonized have become part of the colonized societal psyche or worldview; it is much beyond individually held internalized oppression that Freire described. It can have the effect of destroying self-esteem and confidence and creating the expectation that oppression is the norm by those in power. This has become a common view not only among the SKQ, but amongst the American people generally.

\textbf{Structural Initiation and Reinforcement}

Structural initiation may be considered to be the systematic programming into a worldview that ensures the dominant power structure will remain in place. The prompting

\textsuperscript{121} Friere, \textit{Pedagogy of the Oppressed}, 30 - 31.

\textsuperscript{122} Lucina Miranda, “Internalized Colonization and Decolonizing Mexican American Youth.” Phd. Diss., Alliant International University, 2011.


for the IRA form of government described earlier is a form of structural initiation into the colonizer’s way of being in the world. The IRA flipped the governance decision-making process of the SKQ from a consensus/spokesperson-based system to a majority rules system overnight. It was ‘initiated’ by the federal power structure and is now being reinforced by the strings attached to accepting federal dollars, by our own elected leaders, and by our own collective complacency in not (so far) doing the work it will take to change it.

Structural reinforcement includes legal, policy and other actions taken by the dominant power structure, which while perhaps not intended, serve to maintain the power structure in place and actually reinforce and continue the disempowerment of the very target population the policies and actions are intended to serve. Oppression in all its forms is reinforced by structural reinforcement as a perpetuating factor. Examples include continuing institutional racism, socio-economic disparities, criminalization of addiction, and abusive policies at various levels. An example of the structural reinforcement of power relations is a welfare system that discourages those who are eligible by shaming people who are in need, and a system that sets the poverty level artificially low such that it motivates people to stay on it rather than work their way off of it by getting employment. Income inequalities are also demonstrated to be a form of

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structural reinforcement.\textsuperscript{125} For example, policies that allow minimum wages below a livable wage rate is another form of structural reinforcement.

Another version of structural reinforcement is actually the reverse, where eligible, but not necessarily needy, individuals are sought out by well-meaning service providers who receive recognition and reinforcement for signing up those who might not otherwise seek out the help. This has the potential to reinforce a victim identity or support the adoption of hopeless opportunism on the parts of families who are ‘always in trouble,’ or needing some sort of assistance.

Not all boarding school accounts are exclusively traumatic. However, Indian country is small and integral enough, that even those without parents who were traumatized in boarding school, have likely been impacted regardless through the intergenerational effects of historical trauma, institutional racism, and internalized, oppressive, paternalistic forms of tribal government.\textsuperscript{126} Five hundred SKQ people were claimants recently in a lawsuit in 2011 against the St. Ignatius Catholic Church for sexual abuse over a fifty-year period.\textsuperscript{127} This represents almost thirteen percent of the SKQ adult


\textsuperscript{126} Ing, “Dealing with Shame and Unresolved Trauma,”, 70 - 82.


population living on the reservation at the time and doesn’t include those who did not join the lawsuit.

This legacy is a form of structural reinforcement of the original trauma; even those who try to escape their Native identity and the burdensome inheritance of intergenerational trauma over a relatively short timeframe can have a very difficult time, whether they are aware of it or not.

To put this in context for those less familiar with the nature and timing of these events: my father’s grandmother (my great grandmother) was born in a tipi. His parents were already first generation attendees of boarding school, so I would be considered to be both a second and third generation boarding school descendant. And, there are still people younger than myself who attended boarding school, or the Jesuit operated day school.

**Alcoholism, Substance Use Disorders and Codependency**

Alcoholism is a substance use disorder of addictive nature. As of 2011, the Association for Addiction Medicine revised its definition of addiction:

Addiction is a primary, chronic disease of brain reward, motivation, memory and related circuitry. Dysfunction in these circuits leads to characteristic biological, psychological, social and spiritual manifestations. This is reflected in an individual pathologically pursuing reward and/or relief by substance use and other behaviors.

Addiction is characterized by inability to consistently abstain, impairment in behavioral control, craving, diminished recognition of significant problems with one’s behaviors and interpersonal relationships, and a dysfunctional emotional response. Like other chronic diseases, addiction often involves cycles of relapse and remission. Without treatment or
engagement in recovery activities, addiction is progressive and can result in disability or premature death.\textsuperscript{128}

Substance use disorder (SUD), Alcohol use disorder (AUD), and Drug use disorder (DUD) are all currently used terms in the literature to refer to varying levels of abuse and addiction or dependence to these substances. The SKQ indicated alcoholism and substance abuse as \textit{the} primary health concern (and in many cases, the \textit{only concern}) in 2004 during my master’s research. The SKQ continue to articulate alcoholism and drug addiction as major health concerns as recently as the 2015 and 2017 election years.\textsuperscript{129} Thirteen years have passed since the SKQ community voices regarding their major health concerns were included in my master’s research, and there still has been no obvious policy or internal movement on in-patient substance abuse treatment from the CSKT governing body. The emphasis is always focused on celebrating those who have or are attempting to choose sobriety, or in activities hoped to serve as preventive measures.

From the earliest historical records it is clear that alcoholism and substance abuse were and continue to be key health issues for American Indian populations, with the SKQ being no exception. Peter Ronan, agent on the Flathead Indian Reservation between 1877 and 1887, provides numerous accounts of difficulties befalling our people, largely influenced by intoxication from alcohol consumption in his reports to the Commissioner of Indian Affairs.\textsuperscript{130} Ronan describes to the Commissioner of Indian Affairs in a letter

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\textsuperscript{129} Participant observation.

\textsuperscript{130} Peter Ronan, \textit{A Great Many of Us Have Good Farms}” \textit{Agent Peter Ronan Reports on the Flathead Indian Reservation, Montana, 1877-1887.} ed. Bob Bigart, Pablo, MT: Salish Kootenai College Press, 2014): 225, 228, 254-255.
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dated March 11, 1884, his observation and assessment as to the prevalence of alcohol consumption among Indians on the reservation:

As to Indians who drink liquor—while, of course, I do not see it done, I believe that, if your question is to be literally interpreted, almost every adult Indian in the country might be included in an affirmative reply.\(^{131}\)

In another instance when asked by Senator Vest if the people had any grievances, Ronan reported that Chief Michel of the Qlispe made pleas to the federal authorities to not allow alcohol onto the reservation:

I will tell you what I don’t like—Liquor sometimes comes on the Reservation leading to gambling and other offenses. We can’t tell where it comes from and I want you to help me to stop that. White people are strong enough and smart enough to do what they choose. Why don’t they stop that?

To this the Senator replies:

White people were neither strong enough nor smart enough to stop drinking or gambling even among their own people; that many laws were enacted for the purpose, but that bad men engaged occasionally to break laws and escape punishment.\(^ {132} \)

Today, for those who are able to shake their primary addictions to alcohol and other drugs, most still struggle with addictions to nicotine or food.\(^ {133} \) Because of intimate family connections and the interconnectedness of the community and the generations, people now see their children, nieces, nephews, and grandchildren falling into the same cycle of abuse and addiction, and struggle to help in a positive rather than enabling way. Parents today watch their children struggle not only with alcohol and opioids, with which

\(^{131}\) Ibid., 255.

\(^{132}\) Ibid., 225.

\(^{133}\) Participant observation.
they also had experience, but also watch their children in the grip of methamphetamine and the newly developing drugs with effects demonstrated to be even worse than those of alcohol and other drugs.  

A Key Missing Link in Diagnosing and Treating Addiction: Biogenics

My rationale for providing a historical representation of addiction as significantly a biogenic process, is that it is too easy for this argument to get lost in the psychiatric pharmacotherapy or behavioral health shuffle of terms and rationales for why addiction occurs and how to treat it. Adding to this are the significant improvements in sobriety achievement and maintenance when nutritional therapies are employed, and it is far too important to not get front row attention. I won’t go into the details of the politics of this shuffling of terms. James Milam does an excellent job of this in his, Ending the Drug Addiction Pandemic: Discovering the Liberating Truth, in 2013. My own personal bias is based in a direct experiential background of observations of my own father and others finding their way to wisely avoiding if not totally abstaining from alcohol, and other addictive substances through a healthful diet, supplementation, and just generally practicing good healthy lifestyles.

There is importance to be recognized and benefit to be gained by the SKQ in particular, and potentially with other American Indian populations, to very closely examine this biogenic aspect, given the dramatic shift in diet and lifestyle, which occurred for American Indians less than 300 years ago. Biogenic refers to things

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134 Drug Task Force Team Presentation, Hot Springs, MT, Spring, 2015.

produced by living organisms or biological processes. I personally do not want these perspectives to get lost in the morass of paper, which has the potential to lead one to no clear conclusions as to the best strategies to employ in dealing with what Milam refers to as the Drug Pandemic in America, mostly referencing addictions today to prescription drugs. Milam began his successful career in biogenic (mostly nutritional supplementation) treatment of alcoholism in the late 1960s. I hope to see others benefit from what might be considered to be “very old data.”

Since the completion of the mapping of the human genome in 2003, much more is being discovered within the fields of genetics and epigenetics. For the purposes of this study genetics will be defined as it is generally used in medicine: “the branch of biology that deals with heredity, especially the mechanisms of hereditary transmission and the variation of inherited traits among similar or related organisms.” Epigenetics is the “study of the process by which genetic information is translated into substance and behavior of an organism: specifically, the study of the way in which the expression of heritable traits is modified by environmental influences or other mechanisms without a change to the DNA sequence.” A genetically inherited characteristic is transferred through DNA; an epigenetically inherited characteristic is inherited through


environmental effects on the expression of the genes. Evidence is accruing, which supports the contention that alcoholism, drug abuse and the effects of historical trauma are being transmitted to descendent generations, and resulting in increased susceptibility (epigenetically) to depression, PTSD, hypertension, diabetes, and other health conditions. To date, there is not a consensus particularly among behavioral scientists that historical trauma leaves measureable or significant effects on future generations. But now that animal models suggest the possibility that there is epigenetic transmission of such effects across multiple generations, and that there is a way to study it experimentally.

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in animals, interest is likely to increase among geneticists, developmental biologists and behavior health professionals in the formal investigation of this issue.\textsuperscript{141}

Some of this more recent research is pointing to the same thing James Milam and Roger Williams did 45 to 55 years ago.\textsuperscript{142} Additional contributors to a biogenic theory of alcoholism during the 50s, 60s and 70s include E.M. Jellinek, Marc Shuckit, and Donald Goodwin.\textsuperscript{143}


Roger J. Williams, \textit{Biochemical Individuality; the Basis for the Genetotrophic Concept}. New Canaan, CT: Keats Publishing, 1956.


In particular Milam was a key contributor to an alcohol dehydrogenase theory, which advances the prospect that some people metabolize alcohol more slowly, and because of this are inclined to drink much greater quantities, thereby leading to alcoholism. Slow metabolizers of alcohol tend to have an extremely high tolerance initially encouraging higher consumption and much higher risk of developing alcoholism. Fast metabolizers, primarily of Asian descent, on the other hand, experience unpleasant symptoms of flushing, headache, nausea, sweating, etc. commonly believed to be at least to some extent a deterrent to increased consumption.

As was pointed out by James and Jean Goodwin in 1984 in their article “The Tomato Effect: The Rejection of Highly Efficacious Therapies,” “The tomato effect in medicine occurs when an efficacious treatment for a certain disease is ignored or rejected because it does not ‘make sense’ in the light of accepted theories of disease mechanisms and drug action.” The “tomato effect” refers to how long the tomato was ignored and was considered inedible in the United States for many years as it was considered poisonous. I argue here that Milam and Williams were well ahead of the norm in


Ibid.

Ibid.


identifying the singular factor with the potential to improve long term sobriety rates in recovering alcoholics: not just good nutrition, but nutrition as medicine, functional medicine as it is becoming known today.\footnote{148}

A functional medicine perspective develops treatment plans to address the whole person. Figure 2.3, drawn from Alex Vasquez’ article titled *Web-like Interconnections of Physiological Factors*, reprinted from the *Textbook of Functional Medicine*, in the April/May, 2006 issue of *Integrative Medicine*, demonstrates the systems perspective of naturopathic and functional medicine. The double arrows indicate that all elements of the system both effect and are effected by each of the others.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{functional-medicine-matrix.png}
\caption{Functional Medicine Matrix} \footnote{149}
\end{figure}

As this image demonstrates, functional medicine treats the ‘whole’ person. Mutual (or inter)-causality is at play between and among all of these factors affecting the health and wellbeing at the individual, communal and ultimately organizational level, since organizations are made up of individuals. Functional medicine with the capacity to optimize health and performance at the individual level, supports individuals in becoming wholly functional and contributing members of their society. This argues in favor of emphasizing this modality, and identifying key leverage points, which if addressed, might shift the overall health of the individual and system. Strong social, emotional and psychological support, unless it is in support also of optimizing the physiological (which also affects psychological, emotional health) performance of human beings, can do very little to prevent or treat type II diabetes, heart disease, cancer, and other chronic diseases. Diet, nutrition, exercise and trauma all register impacts throughout the system.

The arrows in Figure 2.3 on the previous page don’t indicate anything as to strength of the impact. Based on intuition, informed by observation, personal spiritual and life experiences, and secondary knowledge of primary research, I would be willing to conjecture that stabilizing one’s physiological state of health would register as a strong influence on balancing the system. With all of the premature deaths due to obvious and present biological breakdown, and youth suicides due to obvious states of hopelessness, we are generating a lack of human resources to even interact healthily. Who will be here to contribute in a positive way to our system’s overall functioning? In systems thinking it is wise to find the leverage points. I believe this to be key.

The fact that alcoholism, now termed “alcohol use disorder,” is included in the recently updated DSM-V (Diagnostic and Statistical Manual), the key reference for mental health diagnoses in modern Western medicine, is further evidence of the influence that psychiatry and psychotherapy fields have on framing diagnostic criteria.\textsuperscript{150} Organized in this country as specialists, psychotherapists and psychiatrists are only prepared to help through talk therapy and prescription medicines, which have their own sets of problems with the potential to further reinforce the notion that something is inherently wrong, that only seeking externally provided talk therapy or taking drugs will help.

Milam, in his book written at the age of 90, points out that there has been a strong lobby from the psychiatric profession attempting to maintain the status of alcoholism and substance abuse as primarily psychogenic. This term used by Milam is seen very little in the academic literature. Dictionary.com defines it as “having origin in the mind or in a mental condition or process.” Milam claims this has been purely based in economic interests of the profession.\textsuperscript{151}

Milam viewed alcoholism as a “primary addictive response to alcohol in a biologically susceptible drinker, regardless of character or personality.”\textsuperscript{152} As a leading proponent of a biogenic (physiologically based disease) theory of alcoholism Milam started a treatment program in the mid-1970s (at the time called Alcenas).


\textsuperscript{151} Milam, \textit{Ending the Drug Pandemic}, 8-16.

\textsuperscript{152} Ibid, 24.
My father had the privilege of going to that program in the late 1970s. I say privilege because he was probably one of only a few members, if not the only member of our Tribes who was able to attend what I consider a cutting edge alcoholism treatment program. This program both recognized and dramatically emphasized the nutritional aspects of addiction and recovery. The treatment included hair analysis to identify specific nutritional deficiencies; these analyses were continued for at least a year after the 28-day inpatient treatment program. My father took many mineral and vitamin supplements to ensure recovery and to restore his health generally. The center today is called the Lakeside-Milam Recovery Center. It grew rapidly, from being housed in an old house to a state of the art hospital facility still operating today in Kirkland, Washington. More on my father’s experience, and my perspective on it, are included in the autoethnography in Chapter Seven.

Another center employing primarily a biogenic approach is the Health Recovery Center in Minneapolis started by nutrition scientist and author, Joan Matthews Larson.153 The Health Recovery Center claims a 74% success rate with alcoholism when combined with counseling, and it is conducted as an out-patient 28-day program. She started the program after her son committed suicide just after attending and completing a state-of-the-art behavioral treatment program.

In Charles Gant’s article, “Functional Medicine: The Missing Link in Addictionology,” he reports long-term (more than a year of abstinence from psychoactive


substances) outcome rates of 69 – 80 percent when psycho/social/spiritual approaches are
combined with functional medicine. Functional medicine, as defined by Mark Hyman,
Medical Director at Cleveland Clinic’s Center for Functional Medicine is the integration of

… traditional Western medical practices with what is sometimes considered “alternative” or “integrative” medicine, creating a focus on prevention through nutrition, diet and exercise; use of the latest laboratory testing and other diagnostic techniques; and prescribed combinations of drugs and/or botanical medicines, supplements, therapeutic diets, detoxification programs, or stress-management techniques.

Gant’s conclusions that functional medicine is the missing link in standard treatments of substance use disorders matches those of Milam’s, Larson’s, Des Maisons, and Grant, and at least a handful of more treatment centers treating clients through an individualized, biochemical, restorative medicine approach.

Additional residential nutrition-based treatment programs coming on board since the earlier work of Milam and Larson include the Desert Canyon Treatment Center in Sedona, Arizona; Bridging the Gaps in Winchester, Virginia; and Lake Grove Treatment


156 Milam, Ending the Drug Pandemic.

Joan Matthews Larson, Seven Weeks to Sobriety.


Centers of New York in Medford, New York.157 The complete lack of emphasis on the nutritional approaches to recovery serving Native populations is a serious missing link in addressing substance use disorders. And, when it has been demonstrated to be effective on an out-patient basis with many clients, effectiveness and cost savings may be available by examining current policies on substance use disorder treatment.

Now that addiction is generally being considered to be a brain disorder, claims are made that treating addiction “requires both pharmacotherapy and behavioral treatment,” as though it is the ‘only’ approach possible.158 And yet, opioid use and overdose is epidemic. Nora Volkow, director of National Institute on Drug Abuse reported in 2017, “under the assumption that opioids for pain would not cause addiction, between 1991 and 2013, the number of prescriptions for oxycodone and hydrocodone rose from 76 million to 207 million. In 2013, doctors wrote about 260 million prescriptions for opioids, enough for one month’s use for every adult in the U.S.”159 I don’t disagree that some pharmacotherapy may be called for in treatment of addiction, but movement to more natural, less invasive and safer methods, with potential to affect long term lifestyle changes, which would ensure long term success as well as prevention of other chronic diseases, must also be incorporated where and as soon as possible.


With the understandings emerging from recent research on the molecular impact of environmental factors on genetics, both within and between generations (epigenetics), I view the psychogenic perspective to be limited in its ability to alone explicate the source of or solutions to substance use disorders. However, there are those who still hold tightly to the perspective that alcoholism and other addictions are essentially a personality or mental disorder with its base in psychologically created issues, i.e. coming from dysfunctional families, early and ongoing trauma, etc.\textsuperscript{160} Alcoholism is still believed by many, supported by the 12 Steps of Alcoholics Anonymous, to be a morality issue with weakness of character at its base.\textsuperscript{161}

The Final Missing Link to Addressing Addictions: Treating Codependency at Individual, Communal and Organizational Levels

The minimal attention I have paid to psychogenic theories, or to the psychological aspect is not meant to minimize the importance of the psychological aspects of substance use disorders occurring in individuals or the collective, however focusing on these will never fully address the addiction dynamic. Codependency issues are the enabling factors and behaviors at the individual, communal and organizational levels that support the continuance of addictions of all kinds. These issues have been covered at the level of

\textsuperscript{160} William R. Miller, and Ernest Kurtz, "Models of Alcoholism Used in Treatment: Contrasting AA and Other Perspectives with Which It Is often Confused." \textit{Journal of Studies on Alcohol} 55, no. 2 (1994): 159-166.


close relationships very well elsewhere, and therefore don’t need much elaboration here in terms of treating individual or familial enabling.\textsuperscript{162} The codependency aspects of the enabling of addiction and addictive behaviors, from my perspective would be most helpful in ensuring those suffering from substance use disorders get the help they need, partly by ending enabling behavior, but also by learning and employing wise intervention strategies.

Having explored the issues of codependency extensively, from reading everything I could get my hands on to attending Alanon, and Adult Children of Alcoholics, my personal experience was helped the most by \textit{No More Letting Go: The Spirituality of Taking Action Against Alcoholism and Drug Addiction}, by Debra Jay.\textsuperscript{163} The Twelve Step programs have helped, but not nearly as much as taking action with compassion as described in Jay’s book. Sometimes, with my tongue in my cheek, I think that taking on this dissertation is a final major act of codependency on my part, and I work constantly to remind myself that doing this is as much about my own process of healing, as for anything that may be of service to the SKQ. I so hope it will ultimately be both.

While I know it is not the complete answer, there have been many times in my own process of healing, as well as in witnessing our continuing community dysfunction, that I have often felt that if we got the codependents into treatment, at least the enabling


factor could be alleviated and those active alcoholics and drug addicts would have no alternative but to change their behavior, seek help or leave and try to find others still steeped in their codependency to lean on. The following section describes Indigenous efforts to intervene on the entire system of addiction at the individual, communal and organizational levels.

**Indigenous Communal and Organizational Approaches to Healing Substance Abuse, Historical Trauma and Codependency**

**The Honor of All: Alkali Lake and the Esk`etemc First Nation Peoples’ Approaches to Healing**

*Esk`etemc* First Nation Peoples of Alkali Lake, a small community in Canada, is widely known as a leader in the movements to heal substance abuse, historical trauma and codependency in Native North America.\(^{164}\) Others include Hollow Waters First Nation, an Anishinaabe (Ojibwa) recognized for its Four Circles of Community Holistic Circle Healing process, which integrates both Western and Indigenous approaches to healing trauma based in sexual offenses to heal both victim and offender toward restoring the circle of relationships.\(^{165}\)

Andy Chelsea and wife Phyllis were faced one day in June of 1972 with their seven-year-old daughter Ivy being unwilling to go home with her mother because of their drinking.\(^{166}\) Phyllis was the first to quit drinking, soon followed by Andy who was elected Band chief shortly thereafter. They began taking on their community, one person

\(^{164}\) Phil Lucas, The Honor of All: The Story of Alkali Lake, Parts I and II; documentary film by Phil Lucas Productions, Canada, United States, 1986.


\(^{166}\) Lucas, Ibid.
at a time, one policy at a time to aid in making Alkali Lake promoted and known as a community with ninety-eight percent sobriety. While Williams Lake was only 50 minutes away, and there are stories I have heard twice now about people escaping there when they wanted to drink, the Alkali Lake community itself maintained a policy of zero tolerance for drinking and drunkenness, as well as bootlegging. Andy even had to turn in his own mother who was one of the main bootleggers at the time.

They also instituted a voucher system and used both threats and promises to motivate people to go to treatment. People who weren’t committing to working towards sobriety received only vouchers; cash was withheld until efforts were made toward sobriety. When efforts were made, the community came forward and fixed up people’s houses while they were away, helped care for their children, had a job waiting for them on return, and generally tried to demonstrate their love and care. Many in our SKQ community were motivated by this strength of leadership, and several groups traveled to Alkali Lake to attend their five-day New Directions Trainings, which were developed by the Nechi Institute: Centre of Indigenous Learning. I attended with the last group, which was sent to Alkali Lake, and upon our return, while as a community group, we appeared highly motivated to bring the trainings to our own community, we didn’t prove to have adequate leadership or trust among us to make it happen. Things fizzled as they often do, without the leadership, adequate levels of trust, interpersonal relationship skills, and/or institutional leadership and support to make it an ongoing, lasting effort.

I am aware of a few other community efforts under the Gathering of Native American’s training program, which after an initial workshop provided by Clayton Small

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from Northern Cheyenne fizzled as well, with no further institutional support for continuance.\textsuperscript{168} I attended this training, along with others who I had taken the New Directions training at Alkali Lake with, several years before. And, now Don Coyhis, with White Bison and his Wellbriety program has been to our SKQ community at least twice.\textsuperscript{169} My observation is that with each new initiative, led by a charismatic, guru, Native American male and fairly well paid consultant, younger people concerned about the same issues many of us were concerned about many years ago now, become enchanted, and we remain dependent on outsiders attempting to open our hearts, and when they are not here our community as a whole returns to independent efforts by individuals or communities, but nothing ever has gained institutional status. Efforts end up feeling like hot air balloons with each one losing its air, largely due to a lack of institutional leadership such as that provided by a strong chief such as Andy Chelsea.

Alkali Lake is still written about today as a leader in healing aboriginal communities, however, most of current literature continues to report the historical roots laid down by their experience and not too much about what is occurring today.\textsuperscript{170} In searching for the Band Council offices of the Alkali Lake Band, one finds strong indication that they are continuing to move forward toward developing sustainable healing strategies. As recently as September of 2017, they finished construction of a

\begin{flushright}


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fifteen bed facility being funded and initially offered by the First Nations Health Authority in B.C. Chief Charlene Belleau said that the recovery center comes as the province has been responding to the fentanyl crises, and they offered it to the *Esk’etemc* First Nation, as they knew “there would be people within the community that could step up to provide the service.” She also said,

> The province wants alternatives even for our own people when we are in crises with drugs and alcohol. We need to not think for a minute that this is not impacting our people because it is big time. We need to get on it in a very aggressive way."  

After seeing and hearing first hand about the signs of ongoing abuse and dysfunction facing the *Esk’etemc* (Alkali Lake Band) and essentially all Indigenous communities, at least in North America, I always felt that the claim made in the film, Honor of All of ninety-eight percent sobriety, was at best a qualitative, and likely very time-limited measure. It is plausible that the remaining two percent described the rare incidences of drunkenness observed at Alkali Lake once their policy of zero tolerance was understood and enforced.

According to “The *Esk’etemc* (Alkali Lake) Community Story: A Case Study,” conducted by Michael and Judy Bopp of the Four Worlds Centre for Development Learning, the sobriety rates at Alkali Lake were 75% in 2011. Bopp and Bopp report that “the process of community health development still continues at *Esk’etemc*. Current issues include sexual abuse, youth in crises, and a continuing pattern of alcoholism

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among about twenty-five percent of the population, mostly young people.” While statistical estimates of sobriety are not available specific to the SKQ, what I hear and see indicates a similar pattern among our People. People of my generation (the baby boomers), and those within 10 and even twenty years younger are struggling to support their children and grandchildren who are struggling with alcohol as well as the drug abuse of epidemic proportions today. And in some cases, these parents and grandparents are relapsing and cycling back through their own addictions in the absence of adequate levels of support for their own sobriety and codependency.

Heroic efforts were made by the Chelseas and other Esk’etemc community members, but clearly from Chief Belleau’s comments, and their eager desire to establish a local treatment facility when offered, the problems are far from being solved. The Esk’etemc First Nation as is now the community’s preferred identity, serves 809 members with 384 living on-reserve. They have people who still credit Andy Chelsea for their initial sobriety 39 years ago. They have a community garden, culture-based health and wellness services, and are attempting to provide “progressive economic opportunities whose purpose is to preserve Esk’etemc culture and spirituality while protecting Secwepemculucw [the land] through promoting and reviving Secwepemctsins [the language of Interior Salish – Canada] for future generations.”[^173] It is clear through the use of their Indigenous language on their Administrative Offices website, that they are actively attempting to bring the language back into daily use. I had to search the internet for translations of the words that refer to the land and the language, and was pleasantly surprised to easily find them.

[^173]: The Williams Lake Tribune, Ibid.
Each Indigenous community will approach healing in a way that uniquely fits and works for its culture, health status and issues surfacing or looming at the time, and from the motivations, interests, commitments and experiences of its people. Ideally, there would be recognition of the need for a holistic, systems approach, which would acknowledge and address the underlying causes as well as the symptoms of dysfunction simultaneously. It is highly unlikely that any community would be ‘whole’ and healthy enough to ‘see’ the dysfunction (both causes and solutions) as an integrated whole from the outset. However, with the openness, patience and practice of carefully examining the experiences of other communities, getting closer to a holistic approach is possible.

**Current Health Status of American Indians and the Selish, Ksanka and Qlispe People**

There is a growing body of literature exploring the potential factors that contribute to the health status of American Indians today. Much of the research includes epidemiologic studies, which identify prevalence of disease and analyze the association of various risk factors (i.e. excessive drinking, drug abuse, eating disorders, antisocial behavior, economic status, etc.) with various diagnosable disease states. Additionally, socio-economic and cultural factors are now receiving attention, especially in attempts to explicate theories of culture and how culture affects biology and how biology affects culture.\(^\text{174}\)

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During the National Health Survey the health of American Indians and American Indian mixed with White (AIAN/White) reported the lowest health status of any other population group.\(^{175}\) When AIAN and AIAN/Whites were compared with Whites, the former were from nearly 2 to 2 \(\frac{1}{2}\) times more likely to report their health status as poor to fair, and in both classifications more reported poor to fair health status over Black/African American, Black/African American, whites, and Asians.

Figure 2.4. and Table 2.3 depict the health disparities between American Indians and Alaska Natives and Whites (and with all races).

\[\text{Figure 2.4. Ratio of American Indians and Alaska Natives (2007-2009) Age-Adjusted Death Rate (All Causes) to All Races (2008)}\]^{176}\]


For American Indians and Alaska Natives the age-adjusted death rate for all causes of death for the years 2007-2009 is 1.2 times the rate for U.S. all races (2008). Tuberculosis is still trending 5.5 times as high for AIAN as for U.S. all races; chronic liver disease (4.7 times); diabetes (3.1 times); unintentional injuries (2.4); and homicide (1.9). These rates have been adjusted to account for misreporting of AIAN race on state death certificates. Prior to adjustment, AIANs had been underreported.

<table>
<thead>
<tr>
<th>Cause of Death</th>
<th>American Indian and Alaska Native</th>
<th>U.S. All Races</th>
<th>U.S. White</th>
<th>U.S.-All Races</th>
<th>U.S.-White</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Causes</td>
<td>818.0</td>
<td>943.0</td>
<td>774.9</td>
<td>767.2</td>
<td>1.2</td>
</tr>
<tr>
<td>Major cardiovascular diseases</td>
<td>204.1</td>
<td>235.9</td>
<td>250.9</td>
<td>298.9</td>
<td>0.9</td>
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<tr>
<td>Diseases of the heart</td>
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<td>182.4</td>
<td>192.1</td>
<td>189.3</td>
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<tr>
<td>Cerebrovascular diseases</td>
<td>33.8</td>
<td>39.1</td>
<td>42.1</td>
<td>40.4</td>
<td>0.9</td>
</tr>
<tr>
<td>Atherosclerosis</td>
<td>2.0</td>
<td>2.4</td>
<td>2.4</td>
<td>2.5</td>
<td>1.0</td>
</tr>
<tr>
<td>Hypertension</td>
<td>8.1</td>
<td>9.0</td>
<td>10.0</td>
<td>8.6</td>
<td>0.9</td>
</tr>
<tr>
<td>Malignant neoplasms</td>
<td>148.7</td>
<td>170.8</td>
<td>176.4</td>
<td>175.9</td>
<td>1.0</td>
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<tr>
<td>Unintentional injuries</td>
<td>79.5</td>
<td>94.5</td>
<td>38.8</td>
<td>40.7</td>
<td>2.4</td>
</tr>
<tr>
<td>Motor vehicle</td>
<td>32.0</td>
<td>39.3</td>
<td>12.9</td>
<td>13.3</td>
<td>3.0</td>
</tr>
<tr>
<td>Other unintentional injuries</td>
<td>47.5</td>
<td>55.2</td>
<td>25.9</td>
<td>27.4</td>
<td>2.1</td>
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<tr>
<td>Diabetes mellitus</td>
<td>51.0</td>
<td>61.0</td>
<td>20.2</td>
<td>20.2</td>
<td>3.1</td>
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<tr>
<td>Chronic lower respiratory diseases</td>
<td>36.5</td>
<td>43.2</td>
<td>44.7</td>
<td>47.1</td>
<td>1.0</td>
</tr>
<tr>
<td>Chronic liver disease and cirrhosis</td>
<td>37.4</td>
<td>43.1</td>
<td>9.2</td>
<td>9.6</td>
<td>4.7</td>
</tr>
<tr>
<td>Pneumonia and influenza</td>
<td>22.1</td>
<td>24.1</td>
<td>16.9</td>
<td>16.7</td>
<td>1.4</td>
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<tr>
<td>Suicide</td>
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<td>18.5</td>
<td>11.6</td>
<td>12.9</td>
<td>1.6</td>
</tr>
<tr>
<td>Alzheimer’s disease</td>
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<td>11.6</td>
<td>24.4</td>
<td>26.7</td>
<td>0.5</td>
</tr>
<tr>
<td>Homicide</td>
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<td>11.0</td>
<td>5.9</td>
<td>3.7</td>
<td>1.9</td>
</tr>
<tr>
<td>Human immunodeficiency virus (HIV) infection</td>
<td>2.8</td>
<td>3.0</td>
<td>3.3</td>
<td>1.7</td>
<td>0.9</td>
</tr>
<tr>
<td>Tuberculosis, all forms</td>
<td>1.1</td>
<td>1.1</td>
<td>0.2</td>
<td>0.1</td>
<td>5.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Cause of Death</th>
<th>Ratio of American Indian and Alaska Native to U.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Causes</td>
<td>1.2</td>
</tr>
<tr>
<td>Major cardiovascular diseases</td>
<td>0.8</td>
</tr>
<tr>
<td>Diseases of the heart</td>
<td>1.0</td>
</tr>
<tr>
<td>Cerebrovascular diseases</td>
<td>1.0</td>
</tr>
<tr>
<td>Atherosclerosis</td>
<td>1.0</td>
</tr>
<tr>
<td>Hypertension</td>
<td>1.0</td>
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</tr>
<tr>
<td>Unintentional injuries</td>
<td>2.3</td>
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<tr>
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</tr>
<tr>
<td>Diabetes mellitus</td>
<td>3.0</td>
</tr>
<tr>
<td>Chronic lower respiratory diseases</td>
<td>0.9</td>
</tr>
<tr>
<td>Chronic liver disease and cirrhosis</td>
<td>4.5</td>
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<tr>
<td>Pneumonia and influenza</td>
<td>1.4</td>
</tr>
<tr>
<td>Suicide</td>
<td>1.4</td>
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<tr>
<td>Tuberculosis, all forms</td>
<td>11.0</td>
</tr>
</tbody>
</table>

1 Adjusted to compensate for misreporting of AIAN race on state death certificates.


Table 2.3. American Indians and Alaska Natives, Indian Health Service Area 2007-2009, and U.S. All Races and White Populations, 2008. (Rate per 100,000 Population)177


177 Ibid., 60.
Figure 2.5. Deaths by Age of AIANs and U.S. All Races.\textsuperscript{178}

There is a dramatic difference in the percentage of American Indians and Alaska Natives reaching at least 65 years of age before death. However, the more dramatic difference is that 25% of AIANs die before the age of 45, while compared to U.S. Among all Races, 8% die before age 45. Among the SKQ we witness many young deaths annually, often involving alcohol and or drug abuse or addiction. In the past several months we suffered the loss of fourteen SKQ members to suicide within fourteen weeks, with the majority being young people.\textsuperscript{179} Often a drug overdose is not reported as suicide, but either way, it is premature death due to high risk health behaviors.

\textsuperscript{178} Ibid., 62

\textsuperscript{179} Participant observation.
Table 2.4. Relevant Portion of Table P-1a from the National Health Interview Survey, 2015: Age-adjusted percent distribution (with standard errors) of respondent-assessed health status, by selected characteristics.\(^{180}\)

<table>
<thead>
<tr>
<th>Selected characteristic</th>
<th>All persons</th>
<th>Excellent(^1)</th>
<th>Very Good(^1)</th>
<th>Good(^1)</th>
<th>Fair(^\dagger)</th>
<th>Poor(^\dagger)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>100.0</td>
<td>37.4 (0.31)</td>
<td>30.0 (0.27)</td>
<td>23.2 (0.24)</td>
<td>7.2 (0.12)</td>
<td>2.1 (0.06)</td>
</tr>
<tr>
<td>Sex</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>100.0</td>
<td>37.8 (0.35)</td>
<td>30.2 (0.31)</td>
<td>23.0 (0.27)</td>
<td>7.1 (0.15)</td>
<td>2.0 (0.07)</td>
</tr>
<tr>
<td>Female</td>
<td>100.0</td>
<td>37.2 (0.34)</td>
<td>29.9 (0.31)</td>
<td>23.4 (0.27)</td>
<td>7.4 (0.14)</td>
<td>2.2 (0.08)</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under 12 years</td>
<td>100.0</td>
<td>60.1 (0.66)</td>
<td>25.7 (0.59)</td>
<td>12.8 (0.45)</td>
<td>1.2 (0.10)</td>
<td>0.2 (0.04)</td>
</tr>
<tr>
<td>12-17 years</td>
<td>100.0</td>
<td>56.5 (0.62)</td>
<td>25.1 (0.66)</td>
<td>15.9 (0.56)</td>
<td>2.1 (0.20)</td>
<td>0.3 (0.08)</td>
</tr>
<tr>
<td>18-44 years</td>
<td>100.0</td>
<td>38.8 (0.42)</td>
<td>32.5 (0.39)</td>
<td>22.6 (0.34)</td>
<td>5.3 (0.15)</td>
<td>1.0 (0.06)</td>
</tr>
<tr>
<td>45-64 years</td>
<td>100.0</td>
<td>23.1 (0.41)</td>
<td>31.7 (0.43)</td>
<td>29.1 (0.38)</td>
<td>12.0 (0.27)</td>
<td>4.0 (0.15)</td>
</tr>
<tr>
<td>65-74 years</td>
<td>100.0</td>
<td>17.9 (0.55)</td>
<td>30.6 (0.66)</td>
<td>32.5 (0.65)</td>
<td>14.2 (0.47)</td>
<td>4.7 (0.23)</td>
</tr>
<tr>
<td>75 years and over</td>
<td>100.0</td>
<td>12.6 (0.57)</td>
<td>26.8 (0.75)</td>
<td>34.8 (0.80)</td>
<td>19.0 (0.65)</td>
<td>6.6 (0.41)</td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One race(^2)</td>
<td>100.0</td>
<td>37.5 (0.31)</td>
<td>30.1 (0.26)</td>
<td>23.1 (0.24)</td>
<td>7.2 (0.12)</td>
<td>2.1 (0.06)</td>
</tr>
<tr>
<td>White</td>
<td>100.0</td>
<td>38.2 (0.36)</td>
<td>30.9 (0.31)</td>
<td>22.3 (0.26)</td>
<td>6.7 (0.13)</td>
<td>2.0 (0.06)</td>
</tr>
<tr>
<td>Black or African American</td>
<td>100.0</td>
<td>33.5 (0.69)</td>
<td>25.7 (0.64)</td>
<td>27.1 (0.61)</td>
<td>10.9 (0.34)</td>
<td>2.6 (0.16)</td>
</tr>
<tr>
<td>American Indian or Alaska Native</td>
<td>100.0</td>
<td>28.2 (2.55)</td>
<td>24.2 (2.25)</td>
<td>30.9 (2.43)</td>
<td>12.6 (1.65)</td>
<td>4.0 (0.49)</td>
</tr>
<tr>
<td>Asian</td>
<td>100.0</td>
<td>38.7 (1.08)</td>
<td>29.9 (1.02)</td>
<td>23.4 (0.84)</td>
<td>5.9 (0.37)</td>
<td>2.0 (0.24)</td>
</tr>
<tr>
<td>Native Hawaiian or Other Pacific Islander</td>
<td>100.0</td>
<td>34.6 (5.72)</td>
<td>24.5 (4.17)</td>
<td>34.2 (4.44)</td>
<td>*4.9 (2.11)</td>
<td>*</td>
</tr>
<tr>
<td>Two or more races(^3)</td>
<td>100.0</td>
<td>34.7 (1.43)</td>
<td>27.4 (1.36)</td>
<td>23.5 (1.43)</td>
<td>11.1 (0.88)</td>
<td>3.4 (0.59)</td>
</tr>
<tr>
<td>Black or African American, white</td>
<td>100.0</td>
<td>38.3 (3.16)</td>
<td>21.7 (2.99)</td>
<td>25.5 (2.87)</td>
<td>10.1 (2.15)</td>
<td>*4.4 (1.75)</td>
</tr>
<tr>
<td>American Indian or Alaska Native, white</td>
<td>100.0</td>
<td>31.0 (2.55)</td>
<td>26.3 (2.51)</td>
<td>24.4 (2.53)</td>
<td>13.7 (1.59)</td>
<td>4.6 (1.01)</td>
</tr>
</tbody>
</table>

This table demonstrates that whether one identifies as only AIAN, or AIAN mixed with white, the percentage identifying has being in poor health is from 4 to 4.6 percent, which is at least twice as high as all U.S. persons reporting.

Table 2.5 shows the results of a community health survey conducted with the SKQ community in 2009 during the Traditional Living Challenge study described in Chapter Three. While it was a convenience sample, after analysis it was determined to be relatively representative of the SKQ community. Although a quarter of the participants reported being never smokers, almost half of the adult males and females are current smokers.

smokers. This compares to the rates overall in the United States in 2009 of 23.5% for adult males and 17.9% for adult females. This compares to 16.7% of adult males and 13.6% of adult females overall in the United States as of 2015.\textsuperscript{181}

Table 2.5. Community Health Survey Physical Measurements and Blood Measures of Individuals Reporting No Cardiovascular Disease.

<table>
<thead>
<tr>
<th></th>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Height in inches: mean (SD)</td>
<td>69.1 (2.7)</td>
<td>64.0 (2.4)</td>
</tr>
<tr>
<td>Weight in lbs: mean (SD)</td>
<td>30.9 (6.1)</td>
<td>30.2 (6.4)</td>
</tr>
<tr>
<td></td>
<td>14.6%</td>
<td>19%</td>
</tr>
<tr>
<td></td>
<td>31.3%</td>
<td>34%</td>
</tr>
<tr>
<td></td>
<td>29.2%</td>
<td>25%</td>
</tr>
<tr>
<td></td>
<td>18.8%</td>
<td>14%</td>
</tr>
<tr>
<td></td>
<td>6.2%</td>
<td>8%</td>
</tr>
<tr>
<td>BMI: mean (SD)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>≤ 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25 - &lt; 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 - &lt; 35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35 - &lt; 40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&gt; 40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% body fat by Tanita*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>normal</td>
<td>24.1 (13.9)</td>
<td>33.7 (15.3)</td>
</tr>
<tr>
<td>overfat</td>
<td>36.5%</td>
<td>29.5%</td>
</tr>
<tr>
<td>normal</td>
<td>63.5%</td>
<td>70.5%</td>
</tr>
<tr>
<td>Systolic BP: mean (SD)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>≤ 120</td>
<td>135 (13)</td>
<td>118 (18)</td>
</tr>
<tr>
<td>121 – 140</td>
<td>9.4%</td>
<td>62.6%</td>
</tr>
<tr>
<td>&gt; 140</td>
<td>60.4%</td>
<td>26.1%</td>
</tr>
<tr>
<td>Diastolic BP: mean (SD)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt; 80</td>
<td>84.7 (14.8)</td>
<td>76.5 (14.2)</td>
</tr>
<tr>
<td>80 – 90</td>
<td>17.0%</td>
<td>60.0%</td>
</tr>
<tr>
<td>&gt; 90</td>
<td>45.3%</td>
<td>22.6%</td>
</tr>
<tr>
<td>Total cholesterol: mean (SD)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt;200</td>
<td>192 (40)</td>
<td>185 (39)</td>
</tr>
<tr>
<td>200 – 239</td>
<td>58.5%</td>
<td>66.1%</td>
</tr>
<tr>
<td>&gt;240</td>
<td>30.2%</td>
<td>26.1%</td>
</tr>
<tr>
<td>HbA1c: mean (SD)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt;6</td>
<td>5.9 (0.5)</td>
<td>6.0 (1.0)</td>
</tr>
<tr>
<td>6≤&lt;7</td>
<td>60.4%</td>
<td>55.7%</td>
</tr>
<tr>
<td>&gt;7</td>
<td>39.6%</td>
<td>42.6%</td>
</tr>
<tr>
<td>Never smoker (%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Current smoker (%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*body fat standards by age and gender: Men: &lt; 40 yrs: &lt;22%, ≥22%; &gt;40 yrs: &lt;25%, ≥ 25%; Women: &lt;40 yrs: &lt;35%, &gt; 35%; &gt;40 yrs: &lt;25%, ≥ 25%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2.6 reports the leading cause of death and health status indicators for the
SKQ and other Montana tribes in 2007.

Table 2.6. Health Status Indicators for CKST/SKQ, Other Montana Tribes and the
State of Montana, 2007\textsuperscript{182}

<table>
<thead>
<tr>
<th>Selected Disease States (Adults) or (Student) Risk Factors</th>
<th>CSKT/SKQ</th>
<th>Montana</th>
<th>Blackfeet</th>
<th>Rocky Boy</th>
<th>Crow</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Disease Rank / Percentage Reporting</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heart Disease</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Cancer</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Accidents</td>
<td>3</td>
<td></td>
<td>3</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Chronic Lower Respiratory Disease</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-described as Overweight</td>
<td>28.7</td>
<td>29.1</td>
<td>N/A</td>
<td>33.6</td>
<td>29.9</td>
</tr>
<tr>
<td>Trying to Lose Weight</td>
<td>43.6</td>
<td>43.6</td>
<td>51.4</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Smoked Cigarette Before 13</td>
<td>16.5</td>
<td>26</td>
<td>32.4</td>
<td>26.7</td>
<td>22.7 (past 30 days)</td>
</tr>
<tr>
<td>Drank Alcohol Before 13</td>
<td>28.6/ Binge Drinking past 30 days: 39.7</td>
<td>14.7</td>
<td>23.5</td>
<td>46.5 (past 30 days)</td>
<td>29.6</td>
</tr>
<tr>
<td>Attempted suicide past 12 months</td>
<td>N/A/ Injured from Attempt: 3.9</td>
<td>7.9/ 2.7 Injured</td>
<td>20.3</td>
<td>12.8/ 4.3 Injured</td>
<td>11.6/ 2.6 Injured</td>
</tr>
</tbody>
</table>

It is notable that while the SKQ have a lower unemployment rate than the other four Montana Native nations, our youth are experiencing similar levels of high risk behaviors including earlier than average onset of smoking, concern about overweight, early onset of alcohol consumption and binge drinking, and attempted and accomplished suicides.

While the SKQ, other Montana Native nations, and American Indians in general show the leading causes of death to be either heart disease or cancer, Indigenous peoples in North America suffer more accidental deaths per hundred thousand population than in the White population. It is the third highest cause of death for American Indians. Diabetes, chronic liver disease and cirrhosis are responsible for more deaths among American Indians as well, with a ratio of 5.3 to 1.5 compared to Whites. Death from diabetes is also higher at 5.2 to 2.7, as is suicide at 2.7 to 1.7. Though not easily determined quantitatively, it is likely that what is listed as the cause of death on a death certificate is a choice negotiated between the coroner and those left behind and some suicidal deaths are likely staged or reported as accidental deaths. Other chronic diseases are often co-occurring and can cause confusion as well. However, the data do confirm that the SKQ suffer from the same health risks as other Natives.

The Youth Risk Behavioral Surveillance System (YRBSS) assesses middle and high school students for health behavioral risk throughout the country. Nationally the percentage of high school students who were smokers in 2013 was 15.7%. This showed an average decline since 2005 of 4.2% per year. However, in 2015 the Montana YRBSS showed that 27.1% of American Indian youth living rurally had smoked a whole cigarette before age 13, compared to an 8 – 8.2% average for Montana youth grades 7 through high school. It also showed that 28.9% of American Indian youth living rurally had
currently smoked in the past 30 days, compared to 13.1% for Montana youth in high school and 6% of youth in grades 7 & 8. When compared to the YRBSS results from the high schools serving the SKQ, Blackfeet, Rocky Boy and Crow reservations, for students who smoked commercial cigarettes in the past thirty days, rates ranged from 20.7 to 30.6% in 2007.\textsuperscript{183} This demonstrates the continued smoking rates for American Indian reservation based youth, while rates overall in Montana have declined as they have nationally.

The Montana YRBSS for 2015 showed American Indian rural high school youth reporting that 32.1% had tried marijuana before age 13 compared to 8% overall for high school students. American Indian rural high school youth reported trying alcohol before age 13 at approximately the same rates as other high school youth; 21.8 to 19.6%. Attempted suicides for American Indian rural youth in 2015 were 19.3%, while the rate for grades 7 and 8 overall was 11.6% and for high school overall the rate was 8.9%.\textsuperscript{184}

These school-based samples do not account for youth in these age groups who have dropped out of school, or have poor school attendance, for whom substance abuse would likely be even more prevalent. Other studies of alcohol use indicate rates of heavy alcohol consumption were higher for AIAN than for African Americans and Asians, but were similar to rates for European Americans and Hispanics.\textsuperscript{185}

\textsuperscript{183} Montana Office of Public Instruction, grades 9 – 12; all students at high schools in North West region (Lincoln, Flathead, parts of Lake and Sanders counties); all students in Montana high schools. 2007 Youth Risk Behavioral Surveillance Study (YRBSS). https://opi.mt.gov. (accessed April 12, 2016).


\textsuperscript{185} James K. Cunningham, Teshia A. Solomon, and Myra L. Muramoto. "Alcohol Use among Native Americans Compared to Whites: Examining the Veracity of the ‘Native
populations include more abstainers due in part to previous or current problems in the individual or close family members.\(^\text{186}\) AIAN were more likely than any other ethnic group to be dependent on alcohol or illegal drugs.\(^\text{187}\)

The question of whether socioeconomic status or educational status for American Indians is associated with better health outcomes is worth exploring. This is a question I’ve pondered most of my adult life. General population studies, have demonstrated associations between socioeconomic status (SES) and health behaviors, generally with more protective behaviors appearing in populations of higher socioeconomic status, and risk behaviors among those of lower socio economic status.\(^\text{188}\) Comparing median household incomes from the 2016 Census for the Flathead (CSKT/SKQ), Blackfeet and Ft. Peck reservations produces significant differences. Flathead’s median income was $37,521, Blackfeet’s was $26,923 and Ft Peck’s median household income for 2016 was $29,880.\(^\text{189}\) Perhaps the SKQ have still yet to meet the threshold median income that

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\(^{186}\) Ibid.


would bring health status more on par with the Montana or national health status. At $37,521 median household income, this is still $10,000 below Montana’s and $16,368 below the national median household incomes. When average household size of American Indians is factored in, generally these lesser median incomes are supporting more people than the 2.35 in 2010 for Montana or 2.6 nationally in 2015. While median household incomes have increased for the SKQ, there is still a gap, and based on health status indicators reported above, clearly there needs to be other than job creation and income generation in the mix to address health and wellbeing disparities for the SKQ.

The focus of Chapter Three is to discuss potential solutions and prior research conducted to investigate potential solutions. The focus will largely be on examining systemic solutions through decolonizing strategies for political reform, as the evidence continues to support that this is what is of most concern to the SKQ.

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190 Ibid.


CHAPTER 3

From Conventional Public Health to Whole Systems Approaches to Health and Wellbeing:
Shifting Theoretical Frameworks

Introduction

This chapter shifts the literature review to important conceptual frameworks and prior studies pointing to potential solutions to health and wellbeing issues. It also presents a revised research approach for addressing health and wellbeing disparities of American Indians in general and the SKQ, specifically. The organization of this chapter reflects the repetitive and evolving nature of action research, which, required planning, taking action, observing, collecting additional information, reflecting, planning and taking action again. Much of this iterative process was mostly my own in response to what the community issues of concern were at the time and how they informed the evolution of the research. Specific important general concepts applied in this study are discussed, as well as a presentation of the ten cultural domains, identified for designing a cultural model for health and wellbeing specifically for the SKQ community.

For the SKQ community, the relevance of culture, as reflected in the SKQ values, beliefs, principles and practices, and the loss of it through historical trauma, substance abuse, and codependency appears in the commonly voiced feeling that the CSKT elected leadership has not yet fully heard or acted upon the desires of the SKQ for local, community-driven and culturally-aligned approaches to address the substance abuse and

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addiction issues. The four cultural domains identified as being the priority for action were 1) Historical Trauma and Substance Abuse, 2) Spirituality, Religion and Worldview, 3) Leadership, and 4) Traditional Ecological Knowledge and Indigenous Land Relations. These four were identified as the initial targets for change through this action research study. The approaches and solutions discussed here will therefore be focused on these four priority categories, while incorporating the other domains as they are relevant to the discussion. (The other six cultural domains are 1) SKQ General Societal Principles, 2) Health, 3) Politics, 4) Subsistence and Cash Economies, 5) Justice, and 6) Youth Education.

**Conceptual Frameworks, Prior Studies, and Literature Review of Solutions to Health and Wellbeing Disparities for the Selish, Ksanka and Qlispe People**

Following is the presentation and discussion of the theoretical foundations, which informed the development and evolution of two conceptual frameworks over the trajectory of my studies. First is the conceptual framework developed for the master’s in public health thesis completed in 2004, which was also the conceptual framework used to develop the Traditional Living Challenge pilot study conducted between 2006-2009. The second is a revised conceptual framework developed for this dissertation study.
The goals of my master’s thesis were to identify the most important health issues facing the Selish, Ksanka and Qlispe, to identify factors important in designing effective health promotion strategies in the community, and to assess the feasibility of identifying and recruiting a cohort of informal leaders to form a leadership team for planning and implementing a culture-based, community-driven health promotion strategy. While the interviewees acknowledged that substance abuse was considered to be the biggest community problem, participants also acknowledged that this was an extremely difficult problem to tackle, and offered support for addressing other chronic health issues in the early stages of developing a community-based effort.

193 Dupuis, “Sources and Solutions,” 11.
Without identified key research mentor/partners in substance abuse, and without a solidly formed and committed community group ready to take on substance abuse, I went with the support and opportunities present at the time, which happened to be a funding opportunity targeting prevention of heart disease among Native populations. The intervention in the following description targeted heart disease, but tackling any disease within Native populations, with lifestyle as a major contributing factor, might meet with success by using a similar, culturally-based model.


The Traditional Living Challenge (TLC) health promotion intervention grew out of the master’s thesis. Its intent was to create an opportunity to reconnect SKQ community members with the lifestyle of our ancestors. The thesis and the resulting TLC model were responsive to the questions of what is important to the SKQ, the community activities could be structured for success in promoting health. The community-derived model acknowledges the importance of ‘Indian-ness,’ identity, and a sense of belonging.

The Traditional Living Challenge was built around local culture and traditions at the most basic level; diet and lifestyle. It was designed to help the participant to re-experience traditional food consumption and traditional activity patterns of ancestral times. The TLC encampments took place in fairly isolated natural locations where contact with the outside world was not easily available. The goal was for participants to learn to be more aware and in direct interrelationship with the natural world by simplifying all aspects of daily living. The camps were from three to nine days in length, with the longer camp being described as the best experience by those attending all of the camps.
The TLC project was anchored in the knowledge that there are multiple
determinants of health, and that community health improvements will result from
creating long-term, respectful human relationships and inter-relationships *between* the
human, and the plant, animal and mineral ‘communities.’ The TLC project was based
throughout on the principles of transformational learning, rigorous research related to
community action, and empowerment of community members of all ages.¹⁹⁴

By design, the TLC intervention was an attempt to incorporate the empowerment
theories of Paulo Freire, Marc Zimmerman, Stevan Hobfoll, et. al., Nina Wallerstein, and
others by creating a community-based planning and implementation team.¹⁹⁵ My
experience is that the larger the team, the less well-defined, and formally structured it is,
the more likely it will be to get broad community participation.¹⁹⁶ The less it is perceived
as being some individual’s personal idea or agenda, and the more it is seen as something


¹⁹⁵ Freire, *Pedagogy of the Oppressed*.


¹⁹⁶ Participant observation.
good for the community with a measure of cultural consonance, the better chance it has of being supported, adopted and implemented.

Dressler, et. al. define cultural consonance as “the degree to which individuals are able to approximate in their own behaviors the prototypes for behavior encoded in shared cultural models.”\(^{197}\) The better one can perform the norms expected by the culture, the higher their measure of cultural consonance and level of competence in functioning within the culture.

It is estimated that a relatively low percentage of individuals (from 3 – 10%) at any one time is motivated to change health behaviors, including dietary behaviors.\(^{198}\) Due to the sheer numbers, complexity and severity of factors influencing the health status of AIAN there is likely to be a high percentage of un-motivated individuals. Thus, the need for highly motivated leadership and empowerment approaches to be used in designing and implementing health promotion interventions.

Albert Bandura is credited for developing the Self-efficacy Theory of Human Agency.\(^{199}\) Technically it is one’s ‘perceived’ self-efficacy; the keys are whether adequate motivation is present and one feels capable of effecting change in one’s behavior or circumstances. In my observations, the strongest indication that collective [self] efficacy, or what might be similar to Stevan Hobfoll’s “communal mastery” is


building within the SKQ community is the fact that, ten years after these initiatives started, these types of activities are continuing.\textsuperscript{200} The Community Health and Development Department at Salish Kootenai College remains active today. Elders, cultural specialists, tribal government, and most importantly, the Selish, Ksanka and Olispe people collectively have helped grow communal capacity for positive change. The community partnerships continue to form and re-form, disband and reappear or reconfigure as the community gains greater commitment to take on, directly or indirectly, the residues of historical trauma and dysfunction. Several not-for-profit efforts have formed to begin to address culture and language rejuvenation with the ultimate goal of improving overall health and wellbeing of the SKQ. At the time of this writing another is in formative stages to directly address substance use disorders.

Development of collective efficacy or communal mastery within a group of hopeful social network leaders needs both time and attention. Most of the social network leaders were employed by the Community Health and Development Department at some point, and many worked in the development and implementation of the Traditional Living Challenge (TLC) intervention, which ultimately received modest pilot study funding from the National Institutes of Health. Since the TLC I’ve reached more clarity on the necessary capabilities of effective leadership teams. An effective leadership team would already have: 1) a considerable degree of social capital, 2) a well-articulated and


Dupuis and Ritenbaugh, “Preventing Cardiovascular Disease,” 117.
shared vision, 3) skills in interpersonal relationships and relational accountability, 4) knowledge of and skills in organizational learning, 5) members committed to personal mastery and the capacity for systems thinking, as described by Senge in *The Fifth Discipline*, and 5) well-developed community and political leadership skills. The “systems intelligence” literatures echo these and may provide additional leadership skills necessary for this level of intervention. A comprehensive discussion of these keys to success is provided later in this chapter.

A Revised Conceptual Framework: Decolonization and Political Engagement for the Health and Wellbeing for the Selish, Ksanka and Qlispe People

A combination of my personal life and work experience, additional studies, community participants joining me in this self-reflection has brought about a revision in how I would frame the sources and solutions to health disparities, perhaps within AIAN communities generally, but definitely for the SKQ. The reader will recognize similar constructs to the previous frameworks, with some major revisions including the addition of what now appears obviously critical to effecting any improvement in overall community health status. Hopefully, hindsight, reflection and tenacity produce a more comprehensive picture of what has contributed to health disparities among AIAN, and important keys to addressing them.

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By now I hope it is clear that it is going to require an effort well beyond what the health care system or grant-funded health promotion programs can provide. It will require a major act of self-determination, collective efficacy and communal mastery on the parts of tribal communities to embark on such an effort. I predict that the bulk of this level of leadership will represent and come from a broad community base of informal leadership. Two versions of a leadership quote are applicable here. Two versions have been attributed to Mahatma Gandhi and they are: “There go my people. I must hurry to catch up with them for I am their leader,” and “There goes my people. I must follow them, for I am their leader”. Alexande Ledru-Rollin, a French politician, is also credited with a version: “There go the people. I must follow them for I am their leader.” Any of these versions reflects an Indigenous view of community expectations of leadership regardless of any informal or formal governance structure.

A revised conceptual framework for promoting health and wellbeing among the Selish, Ksanka and Qlispe People is presented in Figure 3.2, which reflects the evolving focus of the research including a concentration on how to ensure careful attention to the priority cultural constructs.


Figure 3.2. A Communal Consensus Process for Defining a Decolonization and Restorative Process Toward the Resolution of Individual and Collective Historical Trauma and Enhancing Community Health and Wellbeing for the SKQ.
The major challenge facing tribal communities disrupted by cultural hegemony is to find their way back to a cultural consensus that honors traditional values and culture, and to make the translation to what these values would look like when fully honored and implemented in a modern world. The challenges are many. First, finding where the consensus lies today on what those cultural values, beliefs, principles and practices were historically, and what they should be for today, is no easy task. Gleaning this clarity from a considerably acculturated admixture of bloodlines and consequent disparate cultural and spiritual beliefs might be an impossible task.

But, as seen during the master’s thesis research and through continuing evidence surfacing in this study, a commonality of culture and worldview, that might just be enough to continue holding the SKQ together as a ‘People,’ seems to be present. Critical to this commonality is the recognition of the differences and the value of these differences in configuring a conscious and aware, functional and sustainable society. It is a recognition of the strength that serves a society through the varying perspectives gained through personal upbringing, exposure to different cultures, personal experiences, along with the engagement of dialogic communication that transforms interpersonal relationships into a collective conscience large enough to create, comprehend, hold and integrate a sustainable ‘whole.’

Conventional and Emerging ‘Treatment’ Approaches to Historical Trauma, Substance Abuse and Codependency in Native Communities

Most CSKT treatment approaches for these issues have centered on a combination of individual counseling, off-reservation in-patient treatment, group therapy, and social
support groups.\textsuperscript{205} A history of treatment initiatives serving the CSKT may be found in CSKT member, Anna Whiting-Sorrell’s, “Developing a Comprehensive Substance Abuse Program on the Flathead Reservation,” study completed in 1993.\textsuperscript{206} Sorrell’s report summarizes the various treatment strategies from indirect provision through the Indian Health Services contract care process, to locally provided, in-patient detoxification, to contracting with local hospitals, and providing direct care out patient services through the Tribal Health Department. Her work in treatment culminated with The Blue Bay Healing Center, which focused on post-treatment re-entry services for youth and families and a program, which attempted community outreach and empowerment.\textsuperscript{207}

With recognition of the concept of historical trauma and its lingering and intergenerational effects, exploration of collective recall and group catharsis has begun. Maria Yellow Horse Brave Heart’s model of collective recall, education and catharsis for healing the effects of historical trauma in Native communities began with the Lakota (her own) people.\textsuperscript{208} She incorporated into her intervention features congruent with treatment for Holocaust survivors including:

1) facilitation of mourning as the primary task  
2) helping the patient tolerate affects that accompany the traumatic memories and the process of working through

\textsuperscript{205} Participant observation.


\textsuperscript{207} Participant observation.

\textsuperscript{208} Brave Heart, 1998.
3) codifications in self- and object representations as well as world representations
4) validation and normalization of the trauma response
5) techniques such as visualization and pseudo-hypnotic suggestibility
6) exploration of pre-Holocaust family history

Brave Heart’s group treatment model included sharing of experiences, the provision of hope, collective mourning (catharsis) and social support.

Brave Heart’s 1998 study consisted of a small (n=45) self-selected sample consisting of 45 adult Lakota, one third of which had entered boarding school at age six. Her results reported that the education about Historical Trauma leads to increased awareness about trauma, its impact and the grief-related effects. The process of sharing these effects with others of similar background and within a traditional Lakota context leads to a cathartic sense of relief. A healing and mourning process was initiated, resulting in a reduction of grief effects, an experience of more positive group identity, and an increased commitment to continue healing work both on an individual and community level.

In a six-week follow-up survey, “89.3% of the respondents (n=44 of the 45) found the intervention very helpful in resolving their historical unresolved grief. This intervention was a one-time, four-day group treatment intervention. The literature since 1998 doesn’t reveal any longer term follow-up of lasting effects on an individual or community basis, though as Brave Heart says, this model is demonstrating appeal in other tribal communities.

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Abadian reported a situation in a small Canadian community where the Four Worlds Development Project conducted a weekend healing workshop. According to Abadian, the adults were so affected after the first night they didn’t return, but the children kept coming and “crying night after night.”\textsuperscript{210} The assumption is that this was helpful; however, I would caution communities to ensure they have a support system in place to address the on-going process for there is potential of overwhelm for people just embarking on the healing process.\textsuperscript{211}

While it is encouraging to see efforts at healing historical trauma continue, perhaps additional insights could be gained if some follow-up could be conducted with individuals who attended the Brave Heart workshop in 1998, or with all of those who were inspired by the work of the Four Worlds Development Project in the 1980s, the story of Alkali Lake, and the Blue Bay Healing Center of the 80s and 90s. In 2011, Brave Heart et al. presented the current status of research on this construct and stressed the importance of creating family and communally-focused interventions.

**Key Elements for Creating a Cultural Model for Health and Wellbeing**

The following outlines key elements for resolving health and wellbeing issues for the *Selish, Ksanka* and *Qlispe* People. Most of these elements are common to other American Indian tribes, but how each Nation or community goes about addressing or incorporating them into a strategy for improving health and wellbeing will depend on the societal dynamics and level of motivation for change within each community.

\textsuperscript{210} Abadian, “From Wasteland to Homeland,” 350.

\textsuperscript{211} Participant observation. I experienced this fear early in my own healing.
Clarifying Culture

Identification and Review of Relevant Cultural Domains

Generally, the literature, and to some extent my personal background, experience and philosophical perspectives, point to ten key cultural constructs relevant to health and wellbeing for the SKQ. This list of ten, which I derived from the literature and personal background includes:

1) SKQ General Societal Principles
2) Spirituality, Religion and Worldview
3) Traditional Ecological Knowledge and Indigenous Land Relations
4) Historical Trauma, Substance Abuse and Codependency
5) Politics
6) Justice
7) Leadership
8) Health
9) Youth Education
10) Cash and Subsistence Economies

These ten constructs are more fully described in Chapter Four where the process of creating a cultural model for health and wellbeing is detailed.

Defining Culture as Consensus

First of all is the importance of culture being defined as relative consensus within the society in question as to values, beliefs, principles and practices held to be the common or expected protocol within a particular society. In this sense, the word consensus doesn’t mean total agreement, or unanimity, but that which is generally
considered to be the norm. Cultural consonance is said to exist when one’s life reflects the shared cultural model of the values, attitudes, beliefs and behaviors within a particular societal cultural domain, and evidence suggests that the more culturally consonant one is with a shared cultural model, the healthier one is likely to be.\footnote{212}

As external factors change, as new knowledge is generated, as power relations shift as they did during and after the boarding school era for tribes in both the US and Canada, as ways of being and interacting in the world shift, it is worthwhile, if not essential, to explore the shared cultural constructs periodically within tribal communities. It is perhaps even more important for societies to reflect on how they can or should shift to ensure perpetuation of the most honored values that society in general agrees are important.

**Cultural Domain and Cultural Domain Analysis**

Cognitive anthropology utilizes cultural domain and cultural consensus analysis (CDA, CCA) to explore and explain patterns of shared knowledge, to articulate cultural models, and measure both cultural competence (an individual’s ability to articulate the model), and cultural consonance (the extent to which one’s behavior and beliefs reflect the model).\footnote{213} This study utilizes a content analysis combined with cultural domain analysis, further described in Chapter Four to begin the articulation of a cultural model for health and wellbeing for the SKQ People.


Cultural Consensus Theory

Cultural Consensus Theory, originally developed by Romney et al. in 1986, served as the basis from which others expanded to explore the potential to articulate shared cultural models and to measure cultural consonance and its association with health outcomes.\(^{214}\) My original dissertation study design incorporated the use of Cultural Consensus Theory; however when the extent and complexity of the cultural constructs became evident, and it became clear how difficult it would be for all but the most determined participants to do any real sorting and prioritization of upwards of 445+ constructs, this method was abandoned for the remainder of this study.

The research conducted during my MPH thesis was an initial attempt at clarifying a shared cultural model among the SKQ people using semi-structured key informant interviews. The ‘solutions’ or strategies for enhancing health and wellbeing suggested by participants during the master’s thesis, combined with my lifelong experience as a member of this community, served as the foundation for beginning to determine the extent to which a cultural consensus exists among the SKQ. Additional sources included ethnographies, histories, literatures, and other documents, films and oral histories, which illuminated additional domains to include in the investigation.

Cultural Consonance, Congruence, and Competence

As mentioned, cultural consonance is said to exist when one’s life reflects the shared cultural model of the values, attitudes, beliefs and behaviors within a particular societal cultural domain.\textsuperscript{215} Evidence suggests that the more culturally consonant one is with a shared cultural model, the healthier one is.\textsuperscript{216} The commonly held belief that this may be true for the SKQ People of was supported in my master’s thesis research.\textsuperscript{217}

When asked through structured key informant interviews for suggested strategies for addressing the perceived important health issues facing the SKQ, the consensus was that addressing health promotion through strengthening the traditional cultural values and practices of the people was the preferred strategy regardless of the disease state being addressed.

Cultural competence is the “degree of statistical correlation between an individual’s understanding of a domain and the society’s consensus understanding of the domain.”\textsuperscript{218} In other words, it indicates how clearly one articulates or demonstrates understanding of a cultural model within a particular domain on a measurement tool, and that the understandings are in alignment, and to what degree they are aligned. This study is influenced by but not directly applying, cultural consensus theory as a method. Instead this study is attempting through the methods described in Chapter Four, to articulate a cultural model for health and wellbeing of the SKQ with a focus on what leadership and

\textsuperscript{215} Romney et al., “Culture as Consensus.”

\textsuperscript{216} Ibid.

\textsuperscript{217} Dupuis, “Sources and Solutions.”

\textsuperscript{218} Romney et al., “Culture as Consensus,” 313-338.
governance policies may have to change for the model to be fully honored, acted upon and enforced.

Normally, one might not think of needing to ‘enforce’ a cultural model because generally it is just considered to be consensus on cultural protocol. However, in communities where the ‘norm’ is disrupted and dramatically replaced with one foreign to the people, it will not just happen over night. If a consensus can be reached on what it ‘should’ be, it is likely that the subconscious programming that has taken place for the SKQ over the past couple of hundred years will have to be reckoned with self-reflectively by the entire community. A strong leadership team who can articulate and build a shared vision of what contemporary, cultural, protocols would be in practice, will be needed to begin the process for restoration of an entire community to a high measure of cultural consonance.

The discussion will turn now to consider the ontological (ways of being) and epistemological (ways of knowing) considerations important to the identification of relevant constructs proposed to be included in a cultural model for health and wellbeing within this modern context in which we live.

**Ontological and Epistemological Considerations**

Most descriptions of ‘Native wellness’ include the importance of the interrelationship and interdependence that Indigenous peoples have with what Bastien refers to as “kinship alliances:” the land, family (those who have passed and who are living), plants, animals, insects, earth, wind, fire, water, rock, community and the “ihtsipaitapiyo’pi” (Blackfoot language for the source of all life or Creator). Other

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Indigenous languages describe it as “qeqwelntsutn; that which creates oneself” (translation of Selish), ya.qasinknawski; God/Our Maker (or ya.qasinkinmi.ki ‘the one that owns itself, or Big Spirit’ translation of Ksanka), “ellam-iinga” (Yupik) the central power in the universe or the eye of awareness, and “Taku Skan Skan” the Lakota term that means “that which moves and causes all of life to move or to live.” In one of Vine Deloria Jr.’s last works before his death he made a final plea to Native people to return to a reliance on the spiritual realm over the human realm. He was hoping to encourage Indigenous people to “seek out the great powers that are always available to people who look first to the spirits and then to their own resources.”

Often, if not usually, people seek spiritual help as a last resort after all ego attempts have failed. The Eurocentric system of education teaches ‘to’ the mind/ego; an Indigenous education system may reflect the true meaning of the word education or ‘to educate’, which comes from the latin word, “educare,” which means “to draw out that

Mohatt, et. al., 267.

Duran, The Eagle and the Condor, 181.


which lies within,” and is found in the ways of the ancestors.\(^{222}\) When Native people lived a land-based existence, the good of what they learned, whether from an elder or ancestor or their own experience, had the hand of spirit always in the lesson.

### Direct Experience in the Natural World as a Process for Awakening to Higher States of Consciousness

A key element to improving health and wellbeing is how we learn, and it must extend and in many respects correct or at least buffer, the impacts of a public education. According to the *Kaaahsinnooniksi* (Blackfoot for Grandparents), the children must learn how to ‘be’ Blackfoot (to ‘be’ *Selish, Ksanka* or *Qlispe*) in order to carry out their ontological responsibilities by connecting to their ancestors and to the natural world. Bastien argues in *Blackfoot Ways of Knowing: The Worldview of the Siksikaitisitapi*, that this must take place through their own direct experience in the natural world in order for the teachings to become a part of them, a part of how they know what they know, and how they know who they are in the world.\(^{223}\) Educating in the ‘ways of being,’ (ontology) and ‘ways of knowing’ (epistemology) described by Bastien is intended to maintain balance and harmony with the “kinship alliances” mentioned in the previous section.\(^{224}\) In this way knowledge is spirit and spirit is knowledge and it is accessed through these kinship alliances and therefore is also reciprocal.

\(^{222}\) Educarenow, *Wordpress.*

Bastien and Kremer. *Blackfoot Ways of Knowing.*

\(^{223}\) Ibid., 38

\(^{224}\) Ibid., 2-6.
This emphasizes the importance of the teachings coming from the Grandparents (or ceremonialists) and the ancestors, as those who have lived this direct experience with the land and kinship alliances long enough to have gained the level of awareness and wisdom sought and necessary to maintain this balance. Contrast this purpose of education as that of maintaining balance and harmony with that of the colonizer. The colonizer, capitalistic, educational system, which educates those with the drive, capacities and resources to gain and maintain control of resources (human, natural and financial), demonstrates the dramatic difference between the Indigenous and Eurocentric worldviews. It is easy to lose our selves in the argument always given: “that was then and this is now,” as though there is no way to apply the principles of maintaining balance and harmony with the modified capitalism means of ‘survival’ we apply today. In fact, this is exactly the dilemma facing the American people and the United States government today. As the reality of finite resources is no longer easily ignored, and as climate change continues to affect the accessibility of what resources are remaining for all peoples, educational systems with the potential to raise our levels of consciousness to the recognition and appreciation of the importance of alliances with the natural world are critically important.

Bastien shares the following principles as encompassing the epistemologies of the Niisitapi (real people). In Blackfoot worldview, not all become Niisitapi.

- Knowledge, truth and meaning are revealed to Niitsitapi through their relationship with Ihtsipaitapiyo’pa (Source of Life) and through a network of interdependent kinship relations. Knowledge is holistic, and every aspect of nature contains knowledge that can be revealed.
Knowing, learning, and teaching are reciprocal in nature. *Niitsitapi* learn the nature of existence through the guidance of kinship alliances.

The reciprocal nature of knowing is understood and appreciated through *Pommaksinni*, the concept of transfer. It is premised on creating and generating the knowledge necessary for maintaining balance. ²²⁵

These principles support what is later presented in this research as a core belief among the SKQ: the importance of the spiritual in all aspects of life. As with the Blackfoot, the cultural teachings of the SKQ speak about a culturally consonant individual as one who comes to know what they know through a pathway of spiritual kinship. Even as the secular today through societal design (public school systems) is also a part of this learning, there is recognition that Spirit moves and ensures one’s knowing through the heart. We are certain through Spirit, yet open to other’s ways of knowing, as each are on their own path.

It is important to note the difference between ‘coming to know,’ and ‘knowing.’ Coming to know is an action, a process, without finite beginning and end, further evidence of Indigenous cultures as having an understanding of things always being in the process of becoming and the ‘knowing’ of this principle as ‘a process’ as being important. The phrase “coming to know,” is rarely seen in English spoken or written communication. In English the emphasis is placed on the knowledge, not the acquisition of it. Western academia supports the concept of knowledge as something solidly true and ‘known,’ which can be taught as accepted truth outside of personal experience. Learning and knowing without heart-knowledge (the knowledge that comes from personal

experience), is the dominant culture’s way of education through the public school system. Bastien says,

> It is imperative for colonized people to step outside the body of assumptions implicit in the English language and to resist a dissociative and objectifying epistemology. If Indigenous epistemologies are to survive, the use of native languages and the appropriate storied philosophies is mandatory.\(^2\)\(^2\)\(^6\)

While Bastien makes this argument, through my reading and comprehension, her own work demonstrates that complete fluency is not necessarily the requirement. She does an excellent job of communicating the essence of Blackfoot worldview, ontology and epistemology, using relatively few phrases from the Blackfoot language. In *Blackfoot Ways of Knowing*, as she guides the reader in, out and around her tapestry of Blackfoot and English literal translations, one gains understanding; not the level one would gain through direct experience, but a level of heart-knowing, none-the-less.

Because fluency in Indigenous languages is minimal today, decolonization cannot require that all communication be within Indigenous languages. Bastien demonstrates that key aspects of the higher, value-reflective language are most important for understanding. It seems that it isn’t the use of English that is the issue, but more the use of English with its most-thought-of, conventional, standard, and implicit meanings. Without using English extremely carefully, as Bastien does in her translations from Blackfoot language to English, much of the real meaning becomes lost in translation and the implicitness of English blurs, overshadows or completely changes the real meaning and blocks understanding of Indigenous cultures. Because English is still a second, or

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\(^{2\text{26}}\) Bastien and Kremer, *Blackfoot Ways of Knowing*, 99-100.
limited fluency first language for many Indigenous people, clarity is difficult to achieve, especially when speaking of the higher values and principles embedded in culture.

From a traditional perspective, knowledge comes from the spiritual, and knowing means one is connecting with Spirit. Bastien says, “knowledge, therefore, has and is spirit.” She says, “It requires learning to recognize interdependent relationships with the natural order. Thus to be a Siksikaisitapi [Blackfoot] requires rigor, integrity, and self-discipline,” because to seek knowledge in this way today with our modern conveniences requires one’s willingness to engage with the elements of nature on its terms.

This brings to mind the issue of whose responsibility it is for this process of coming to know. In Blackfoot culture, Bastien claims it is the responsibility of both the individual and the grandparents or ceremonialists. Rigor, integrity and self-discipline is required of all: the one ‘coming to know,’ as well as the ones guiding the process. Bastien claims responsibility is fundamental to “strengthening the alliances with those who work interdependently for survival and the responsibilities must be passed on to ensure the survival for all.”

These shared responsibilities come through strong interrelationships with all of the kinship alliances. Bastien:

Once understood, good relations guide to ways of being that allow Siksikaisitapi to connect to Ihtsipaitapiyopa [Spirit], and thus to their true identity. The values that support these responsibilities include consensus decision-making, a fluid structure for leadership, integrity,

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228 Ibid., 41-48.
giving and sharing, humility, honesty, patience, kindness, attentive listening, and service to others.\textsuperscript{229}

These concepts are evident in most Indigenous cultures, as guiding principles to a harmonious and balanced existence. They also surfaced in this study and are woven into an attempt to describe a culturally aligned, integrated systemic approach. This systemic approach for 1) re-Indigenization of the SKQ, which addresses the healing of substance abuse, historical trauma and codependency; 2) how we create intergenerational learning opportunities; and 3) how to improve our overall socio-economic wellbeing is described in Chapter Four.


\begin{quote}
In the process of colonialism, Native populations gradually accepted the belief of European bourgeois ideology which over time became part of the Aboriginals’ own system of beliefs and values. The importance of this colonial ideological process is that it became and still is one of the major tactics used to control and oppress Aboriginal people.\textsuperscript{230}
\end{quote}

A bourgeoisie is a social order dominated by capitalists or bourgeois, a class of people known for their materialistic values.\textsuperscript{231} While this study demonstrates considerable knowledge of and desire among the SKQ for a more traditional cultural model of coming to know, and sharing in the common wealth of the People, the reality is that the SKQ live

\textsuperscript{229} Ibid., 47.

\textsuperscript{230} Bastien, \textit{Blackfoot Ways of Knowing}, 151-152.

\textsuperscript{231} “Bourgeois,” As defined in Merriam-Webster’s dictionary: of, relating to, or characteristic of the middle class; marked by a concern for material interests and respectability and a tendency toward mediocrity; dominated by commercial and industrial interests: capitalistic. https://www.merriam-webster.com/dictionary/bourgeois. (accessed November 6, 2017).
within a system developed and maintained under bourgeois ideology and a governance system, which supports it.

The CBPR sobriety study conducted in Alaska by Mohatt and others confirms Bastien’s and her elders’ thinking in terms of the importance of an interrelationship with the natural environment in the process of ellangneq ‘gaining awareness/waking up.’

Discussions with the elders of the Selish, Ksanka and Qlispe people during my master’s thesis research further validate this thinking as commonly held Indigenous views as they cited the mountains and prairies as important resources to supporting a healthy tribal community. The Traditional Living Challenge participants also confirmed this in their perspective that the most remote and longest camp held was the “best camp,” largely due to that remoteness and the opportunity for longer experiences with each other in a simple, natural setting.

**Communal Mastery, Interrelationships and Interdependence**

In Hobfoll’s work on ‘communal mastery’ he demonstrated the widely held concept of Native peoples’ sense of wellbeing as that of a collective sense of awareness of ‘community welfare.’ An element from Hobfoll’s likert scale of communal mastery is illustrative: “when we are supported by family and friends we feel we have the strength to go on.” Perhaps this represents an attempt to measure a community’s sense of collective ‘ok-ness.’ Mohatt, et al., also identified as important a person’s intense feeling of being connected, supported by and responsible in a kinship way to his or her family

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233 Dupuis and Ritenbaugh, "A Unique Partnership,” 217.

This kinship includes the plant, animal, and mineral. This sense of collective consciousness or interdependence is beyond self-efficacy in that the focus is on community rather than the individual.

There is the potential for confusion of an Indigenous perspective, the belief in the interdependence of all life, with ‘codependency,’ a more contemporary term used in the last twenty years to describe the dysfunctional behavior and relationships resulting from being closely related to a person with an addiction. Codependency in the conventional sense of the word is not applicable here, though it is possible that the concept of interdependence has been confused with what actually is codependent behavior. Recognition of healthy interdependence is not codependence. People remaining healthy in and through their relationships with all life, while depending on each other for social, economic, and even emotional support is not the same as one becoming out of balance due to an over-dependence on one who is unreliable, irresponsible or unavailable emotionally, spiritually, physically, mentally due to dependence on a chemical such as alcohol or drugs. ‘Itqawxanukilwi.in in the Kootenai Language means “bringing all hearts together” and is reflective of a belief in the need for a collective consciousness for the benefit of all.

I found very little in my search to the contrary, and every author cited here advocates for traditional culture-based education or wellness and health promotion

236 Bastien and Kremer, Blackfoot Ways of Knowing, 4.
237 Kootenai Elder, Adeline Mathias, translating into Kootenai the meaning of several concepts under discussion during a community language-planning meeting, which I facilitated in 2000.
and emphasizes the importance of the Indigenous interrelationship with and understanding of the natural world.

**Enculturation**

Studies in community-based health promotion conducted by Minkler and Hancock, Wallerstein, Walters, et al., and others, indicate it may be more effective to create health promotion strategies that have a strong cultural base and that have the potential to move the community towards wellness from the foundation of what are perceived to be its strongest assets (human and cultural resources).\(^{238}\) Embedding an intervention within the culture supports the change to come from within the culture (enculturation) resulting in empowerment for the re-creation of healthier social norms.\(^{239}\) Any disease that has strong lifestyle risk factors may potentially be influenced by this intervention design. Perhaps the strongest factors of influence have been, and will continue to be, the social support, collective will and communal mastery, which are


\(^{239}\) Freire, *Pedagogy of the Oppressed*.

Wallerstein, Ibid.

necessary for re-creating healthier social norms. This construct was a central component of the TLC intervention.

Two definitions are offered for enculturation:
Enculturation is the process by which individuals learn about and identify with their ethnic minority culture. He contrasts it with acculturation, indicating that acculturation is the process by which an ethnic minority individual is assimilated into the majority culture.

Huriwai’s insights clarify, “Enculturation describes the process whereby we acquire the values and norms and skills that enable us to function within our own cultural groups.”

Kottak adds that enculturation can be both conscious and unconscious and that it is a lifelong process that helps to unify a people and teaches both acceptable and unacceptable behavior. Zimmerman, et al.’s measure of enculturation for Native American youth evaluated cultural affinity (pride and interest in native culture), family activities, Native American Identity, Native American friends, and self-esteem. This study found a link between enculturation and self-esteem and a negative association (i.e. a protective effect) between self-esteem and alcohol and substance use. While it appears this enculturation measurement tool may have a role in evaluating the effectiveness of

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240 Hobfoll, “The Impact of Communal Mastery.”
241 Dupuis and Ritenbaugh, “A Unique Partnership.”
health promotion programs targeting Native youth, my sense is that there is still something major missing.

While the measure gets at outward signs of enculturation in terms of who people associate with, what they spend their time doing and whether or not they participate in traditional cultural activities, it still isn’t getting at what inherent meaning this involvement has for youth, and how they see it as protective, or if it is just a way they are occupying their time. Often our most traditionally-oriented families have children as well as adult family members who struggle the most with self-esteem, alcohol, substance use and suicidal tendencies. It could be that people who have been enculturated, but become surrounded by people who aren’t, or are enculturated into a different culture, are challenged with having to choose which culture to follow. The efforts within the SKQ community are more in line with Huriwai’s and Denham’s approaches where it seems the positive and the traditional values, worldviews and ways of thinking are encouraged, not just the activities and associations.246

O’Nell presents an example of enculturation similar to Denham’s case study. She contrasts two forms of war talk performed by Northern Plains Indian Veterans. The profane version was often performed like a broken record to friends, often with a false sense of bravado, and often while drinking. This form of “bragging” is not considered honorable in Northern Plains tribal societies. The honorable war talk version is the form that takes place in a community setting, where a veteran is encouraged to share their

246 Huriwai, “Re-enculturation.”

experiences of war, this time in a serious and honorable vein. When honorable war talk
took place, a veteran was welcomed home and honored in the process. This form of
psychological process was supportive, healing, and an example of culturally congruent
ways of sharing a psychologically painful process.247

The presentations of enculturation of O’Nell, Huriwai and Denham are all done
qualitatively, which might aid in understanding what is actually being described. It is
difficult to quantify culture, but it seems the life-enhancing values within the culture are
what we are hoping to instill as protective factors. Zimmerman, et al.’s enculturation tool
misses these contextual meanings. Some of the constructs discussed in the next section
could inform the development of a measure of enculturation more reflective of values,
principles and beliefs, rather than just cultural activities.

A dissenting voice in the discussion of enculturation as treatment is Maggie Brady
who critiques the value of culture in and as treatment for addiction in programs with
Indigenous people of Australia and Canada.248 Her review supports the need to be open to
utilize the aspects of culture that are supportive and to be cautious of how some aspects
may actually support, or be used to support, further dysfunctional behavior. She also
cautions against buying into the exclusive use of culture as treatment, when some clients
may respond well to brief interventions, which are showing promise in the general
population. While Brady makes some good points, she claims that the “most tradition-
oriented” Aboriginal communities have “never suffered dispossession,” a point that could
be countered with the mere fact that the influence of Western culture on the continent and

planet as a whole is real and felt whether or not the people have actually physically been dispossessed of their lands. Structural dispossession is still dispossession.

Organizational Learning Theories

A number of organizational development theories influence my thinking about how we organize ourselves to promote health and wellbeing. Peter Senge’s presentation of systems dynamics and the principles of learning organizations in his book *The Fifth Discipline: The Art and Practice of the Learning Organization*, published in 1990 and revised in 2006, provides a comprehensive framework for contemporary organizations to use in creating healthy organizational environments. Other Western authors who have influenced my thinking include Chris Argyris, Peter Block, Margaret Wheatley, Robert Greenleaf, Joe Jaworski, and Otto Scharmer.

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------, *Who Do We Choose To Be? Facing Reality; Claiming Leadership; Restoring Sanity.* San Francisco: Berrett Koehler, 2017.


In determining a theoretical approach for this research I have been influenced primarily by the works and writings of organizational theorist/practitioners Argyris and Senge. Also resonating are the books: *Presence: An Exploration of Profound Change in People, Organizations and Society* by Senge, Jaworski, Scharmer and Flowers and *Theory U: Leading From the Future as It Emerges; The Social Technology of Presencing*, by Otto Scharmer. In examining the merits of the various theories of organizational excellence and community action research, the most comprehensive treatment is provided by Senge and associates. In addition to systems thinking, Senge’s approach also incorporates four disciplines of learning organizations, including 1) creating shared visions, 2) examining mental models, 3) developing personal mastery and 4) honoring team learning.

In *Presence: An Exploration of Profound Change in People, Organizations, and Society*, Senge, Scharmer, Jaworski, and Flowers speak to the interdependent nature of all things, and to the potential for living systems to evolve through an increase in awareness, group-think, and an understanding of the co-arising and co-causality of the nature of all things. This version of group-think is not to be confused with a George Orwellian, or

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251 Argyris, Ibid.

252 Peter Senge, *The Fifth Discipline*.

253 Senge, Ibid., 6-11.

254 Senge, et al., Ibid., 5.
nationalist, patriotism defined by an upper echelon wishing to stifle protestations of oppressive policies. This is a form of group-think that allows the greatest, holistic thinking to occur, with consideration for the greater good of plant, animal, human and mineral.

Senge, Scharmer, Jaworski and Flowers take the concepts and practices of systems thinking and of learning organizations to a deeper level. They say the key to living systems (organizations) continuing to evolve and grow is presence. They introduce the concept of “presencing” as being the process of becoming aware of the whole, and they explain that through an inward-seeking process the future “desiring-to-be” presents itself luminously, such that we seek it and believe in its great potential and our role in bringing it to form. 255 In Theory U: Leading From the Future as It Emerges, Otto Scharmer describes the process of “presencing” as having an “open mind, open heart and open will.” 256 This, to me is nothing short of describing a spiritual (if not religious) experience, in which we actually find our way to creating that which we truly most desire.

Senge and Scharmer, in their presentation of community action research, contrast it with traditional forms of action research by saying that community action research focuses on: fostering relationships and collaboration among diverse organizations, and among the consultants and researchers working with them. It also creates settings for collective reflection that enable people from different organizations to “see themselves in one another”; and leveraging progress in individual organizations through cross-

255 Ibid., 89.
256 Scharmer, Theory U, xiv.
institutional links so as to sustain transformative changes that otherwise would die out.

Senge and Scharmer’s theory of what constitutes a learning community describes how I imagine a more traditional, culturally aligned, SKQ community would function as a unified whole.

**Transformative Change**

Transformational, systemic change takes place in synchronicity with transformational learning, or in response to this type of learning, at both the individual and group levels. This study utilizes transformational learning theory of Mezirow, and the principles of action learning of Marsick and Maltbia. According to Mezirow transformative learning is “the epistemology of how adults learn to reason for themselves---advance and assess reasons for making a judgment---rather than exclusively act on the assimilated beliefs, values, feelings, and judgments of others.” Mezirow reports that in 1978, the U.S. Department of Education sponsored a comprehensive national study of “consciousness raising” to explain the unprecedented increase in the number of women returning to higher education. This study identified 10 phases of learning that become clarified in transformative processes:

- A disorienting dilemma

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Self-examination
A critical assessment of assumptions
Recognition of a connection between one’s discontent and the process of transformation.
Exploration of options for new roles, relationships, and action
Planning a course of action
Acquiring knowledge and skills for implementing one’s plan
Provisional trying of new roles
Building competence and self-confidence in new roles and relationships
A reintegration into one’s life on the basis of conditions dictated by one’s new perspective.

Whole systems approaches to health and wellbeing such as that pointed to in this dissertation will require transformative learning at the community level for the SKQ. Unless the community as a whole engages in transformative learning, strategies developed by short-term policy makers as elected governance leaders will be lost in the process of election turnovers every two to four years. Transformative learning is necessary for decolonizing strategies to be identified, developed and implemented.

Many parallels may be drawn among the works of transformative learning theory, organizational learning theory, and Senge’s five disciplines of the learning organization. The practices of self-reflection, examining mental (cultural) models and underlying assumptions of how we perceive that the world works, team learning, visioning, planning, and systems thinking are at least hinted at in the list above.

The above may seem person-centric and to conflict with the principles of enculturation and the traditional cultural principles of being communally centered. While traditional cultures do put individual personal self-interests as secondary, they do at the same time, value the individual growth (vision quests) required for individuals to sort out how those individual interests would best serve their community. Enculturation to

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260 Ibid., 19.
traditional values does not discourage independent thinking and achievement, but these practices are expected to ultimately serve the greater good.

As Participatory Action Research, this dissertation project also presents the opportunity for transformative learning through co-inquiry.\cite{Alcantara2009} Alcantara, Hayes and Yorks credit Kovari and colleagues for identifying what they felt were important characteristics of their co-inquiry process as follows:

- Having a compelling question that participants are hungry to answer
- Having a desire for inquiring into the question with other participants
- Realizing there are no quick or guaranteed answers, but having faith that something of value will come out of the process of inquiring with this group of people
- Accessing experienced facilitation
- Understanding that the process is organic and unfolds; the process cannot be scripted—getting in the muck is important
- Taking action and learning from experience
- Recognizing the value in diversity of practice
- Developing a product deepened the exercise and crystallized the learning\cite{Ibid,254}

The compelling question in this study is related to how we impact health and wellbeing for the SKQ. A process goal was to engage inquiry around this subject with other participants. Being fluid with study design, what questions to research, and when to shift approaches was necessary for the work to morph into something valuable and doable and in this way being open to learn from our experience. Creating a cultural model embedded in a revision of the Constitution for the SKQ did have the effect of crystallizing learning for me as the primary developer, and I

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\cite{Ibid,254} Ibid., 254.
forecast that it will have a similar effect for the community once a communal process for reviewing, revising and adopting a new Constitution is undertaken.

**East Meets West: Where Indigenous Knowledge and Western Science Merge**

Several authors have attempted to demonstrate the similarities and differences between Western and Native worldviews, and in exploring these comparisons, I find that either I have come full-circle, or perhaps the understandings and writings are in the process of coming full circle and I am just following the conversation. Either way, I am pleased to see the merging and recognition of those places where Western and Indigenous worldviews are not so dramatically divergent such as the recognition of all things being interdependent. It is easy, when divergence is impacting the functioning and health of global socio-ecological systems so dramatically, to assume there is no common ground; however the impacts of that very divergence seems to be reminding all of us of our shared knowledge and value of the reality of interdependence.

A benefit of this dissertation research is the demonstration of where they can, must, and actually do converge as discussed in the next section. Seeing and understanding that convergence is no easy task, but it is key. The divergence continues when a Western perspective tends to come at the subject more from a quantitative, scientific approach, as defined by Western thinkers, and Indigenous thinkers tend to come at the subject more from a philosophical, qualitative perspective.

The following section beginning with Peter Senge’s work attempts to describe where the two worldviews converge. Figure 4.1 by Barnhardt and Kawagley demonstrates the common ground between traditional Native knowledge and Western science.
Systems Thinking and Learning Organizations

Peter Senge has gained considerable attention for his contribution to the field of systems thinking. With a degree in engineering from Stanford, a master’s degree in social systems modeling at MIT, and then a PhD in management, also from MIT, Senge’s work produced *The Fifth Discipline: The Art And Practice Of The Learning Organization* in

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In both published versions of *The Fifth Discipline*, Senge proposes five disciplines as necessary for creating what he calls a “learning organization.” They are summarized below, along with others’ descriptions of a Native or Indigenous worldview, and ‘an’ interpretation of how the principles appear to interestingly parallel or mirror Indigenous knowledge systems perspectives. ‘Native’ and ‘Indigenous’ will be used somewhat interchangeably, meaning I view them as referring to an indigeneity common to all Indigenous peoples. ‘Native’ is used more often when referring to more of what I understand as, generally or personally known, to be germane to Native North Americans.

Senge describes “learning organizations” as those where people commit to a continuous process of expanding their capacity to create results, which are truly desired and supported by individuals and the collective. Learning organizations, according to Senge, encourage thinking that is critical and ‘outside the box, and is done collectively to expose and challenge individual mental models, and to launch and nurture shared visions.”

Senge starts with the 5th Discipline (Systems Thinking) as the basis for how learning organizations think about their world. Systems thinking teaches people to see the interrelationship of all the parts and players in a system, and how their actions and interactions are greater than the sum of the individual actions and that these interactions function to co-create the realities of what the individuals within organizations deal with and contribute to the overall experience and effectiveness of the whole. He acknowledges the growing need for systems thinking as our world becomes more complex, as

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265 Ibid.
globalization influences the growing awareness that we are all (plant, animal, human and mineral) one large and complex system, and that everything indeed is interrelated, an understanding, not just a nice idea or belief of Indigenous cultures world-wide.

While some might describe Senge’s five disciplines as simply industrial team building, I will demonstrate how they actually parallel quite nicely a mostly Indigenous worldview of systems thinking. Acknowledgment of the need for systems thinking is a start, and Senge emphasizes the inclusion of self-aware individuals within effective systems as he describes their critical role in being able to actually interrupt, guide or influence the other players in a system for the greater good and doing it through a willingness to be open and self-reflective and disclosing of their own mental models (worldviews). For each of Senge’s five disciplines of learning organizations I will provide a parallel example within Indigenous cultures, which may help to explain why Senge’s approach to systems works for me, and why I view it as extremely applicable to the SKQ in managing life in this contemporary world. While Senge’s work may appear very Western to some, on examination, the principles he has chosen actually are quite Indigenous. A key to remember is that this work functions as an attempt to translate ‘traditional,’ principles into practical applicability in modern times. Senge’s work does this quite well.

Systems thinking has been applied to biology, engineering, business, and systems for supporting human life.266 These applications to designing sustainable ways for human


organization and life to take place produce some optimism. If people will engage in it, to
get at the root problems and causes, rather than to just look at surface-level, short-term
fixes, sustainability is possible. While Indigenous peoples traditionally naturally
‘thought,’ or more accurately, ‘participated’ in systems, today it requires a more
conscious effort. In contemporary times, Senge’s five disciplines may be useful in
producing functional human systems today.

**Senge’s Eleven Laws and Five Disciplines of Learning Organizations**

Senge presents eleven laws of the five disciplines:

1) Today’s problems come from yesterday’s solutions, 2) The harder you push, the harder the system pushes back, 3) Behavior grows better before it grows worse, 4) The easy way out usually leads back in, 5) The cure can be worse than the disease, 6) Faster is slower, 7) Cause and effect are not closely related in time and space, 8) Small changes can produce big results----but the areas of highest leverage are often the least obvious, 9) You can have your cake and eat it too, but not at once, 10) Dividing an elephant in half does not produce two small elephants, 11) There is no blame.  

To apply this wisdom directly to our current situation, today’s problems are largely stemming from the adoption of a foreign system of governance, which was provided by the Indian Reorganization Act, described in Chapter Two. The harder our people have pushed on this governance system, the harder those elected to office and that serve the government push back, indicating to me that the problem is indeed within the system. The easy way out is to assume the system is the best we can do, or when we do try to change it, we just get more of the same, and the discontent with our system and the behavior reflecting it is getting worse.


The quick fixes and solutions provided by majority rules actually slow if not completely reverse our progress as a People. It is important to remember that the effects of efforts today may not be felt or realized fully for many years. I’m convinced that we the CSKT lulled ourselves, were lulled by the colonizer, and/or had poorly placed hopes, that we could use its governance system and still remain culturally Selish, Ksanka and Qlispe. Culture defines governance as it defines all other aspects of life, and a governance system defined by a foreign culture, produces foreign results; thus the disconnect.

It appears on the surface that changing our governance system isn’t really perceived as all that significant to the People. As I was told by a former leader, “if the People wanted change, they would make change happen.” And, yet it hasn’t, reasons for which will be highlighted in Chapters Four and Five. So in the scheme of things, constitutional reform might be considered a ‘small change’ that could serve as leverage for real and significant positive outcomes for our health and wellbeing. I, however, view it as an important big change especially if policy direction is clearly outlined in a comprehensive revision. I will demonstrate this change further in Chapter Five, “Observations and Applications of Culture-based Governance for the Selish, Ksanka and Qlispe People.”

As conflicts arise between Nations with differing histories and cultures, the solution of separation and independent governments naturally comes up in the conversation; however as Senge advises, dividing an elephant in two does not produce two small elephants. Because the SKQ are so intermarried and have been for so long, this really isn’t even a consideration as a potential solution. While we still have individual and communal tribal and national identities, there is also a collective identity, which is a
system in and of itself. The SKQ collectively would suffer greatly today if torn apart into separate governments. As for there being no blame in learning organizations, in order for the SKQ to redefine its governance as a culture-based governance for contemporary times, blame has no place at least internally among the SKQ. The colonizer remains a target of blame and likely will until the SKQ redefines itself, and seeks to empower itself to enact our way of restoring and maintaining the health and wellbeing of the Sqelixw/Aqlsmakni’ik (People).

**Discipline 1: Team Learning**

Learning organizations seek commitment from their employees. However, based on behavior, it is difficult to tell the difference between genuine “enrollment” and compliance. The distinguishing factor is attitude. Command and control, hierarchically managed organizations focus their efforts on raising the level of compliance of employees. Senge warns that without systems thinking, shared visions lack the clarity of knowing what we currently have. This reminds me of something told to a friend who received guidance from a Salish elder who revealed to him the Salish words which described the importance of “knowing where you’ve been in order to know where you are now, and that being able to understand clearly where you are currently, would aid in determining where you are to go next. 

Senge’s discipline of team learning involves both dialogue and discussion. He draws on David Bohm, et al.’s basic conditions considered necessary for dialogue: All

268 Ibid., 220.

269 Ibid., 231.

270 Campbell, P. Member of Colville/Coeur d’Alene Nations, Personal conversation, 2002.
participants must suspend their assumptions, literally to hold them “as if suspended before us”; all participants must regard one another as colleagues; there must be a “facilitator” who “holds the context” of dialogue.\(^\text{271}\)

Senge, like Bohm et al., agrees that collective learning is not only desired, but essential. A combination (or back and forth process) is implemented for team learning that includes both dialogue and discussion. Discussion involves presentation and defense of one’s views. Through this process of alternating between open dialogue, where assumptions are suspended, and discussion, where assumptions are explicit, argued and defended, comes a knowing that is greater than the sum of individually generated ideas.

Senge’s team learning, which ensures uninterrupted dialogue is similar to the concept of talking circles or similar protocols in many Native communities. All are heard, and expected to speak from their heart, for which dialoguing provides time and space. When discussion follows dialogue rather than being the primary (or only) mode of communication, which is the case with most ‘modern’ government structures better informed decisions can be made. Providing such a structure that includes both dialogue and discussion creates the environment in which the entire system can learn and grow in ways that discussion alone actually shuts down. The Roberts Rules of Order followed by our CKST Tribal Council does not encourage dialogue.

Senge’s structure for team learning directly parallels or implies many aspects similar to those described in *The Power of Collective Wisdom and the Trap of Collective Folly* by Briskin, Erickson, Ott and Callanan.\(^\text{272}\) Briskin, et al. reference Pierre Teilhard


de Chardin, priest and scientist, as hypothesizing “that there exists a field of thought, analogous to the biosphere, that surrounds and permeates our individual thought.”

They further describe the development of the theory of synchronicity by Carl Jung, psychiatrist, and quantum physicist, Wolfgang Pauli. Synchronicity was described as an “acausal connecting principle.” Jung and Pauli “posed the possibility that meaningful coincidences might have psychic explanations and not solely causal ones.” The entire chapter in *The Power of Collective Wisdom*, “Inhabiting a Different Worldview,” reinforces Senge’s five disciplines of learning organizations, as well as Bastien’s description of the *Siksikaisitapi* worldview of how to learn to ‘be’ (Blackfoot), and all other Indigenous worldviews with which I am familiar. Because Indigenous people today tend to function differently in our traditional cultural environments than we do in our work organizational environments, some of these sources written by Western authors may be useful in bringing traditional cultural principles into our everyday work lives.

**Discipline 2. Building a Shared Vision**

The concept of shared vision is familiar to me from my training in group facilitation and participatory strategic planning, which I received from the Institute of Cultural Affairs, the originators of the Technology of Participation™ facilitation methods. Perhaps strategic planning efforts eventually end up on the shelf, or are not implemented at all, because there is a lack of commitment within the organization for

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273 Ibid., 76.
274 Ibid., 79.
developing personal visions. This therefore results in a short-term, problem-focused perspective, as opposed to a possibilities-focused planning process.

Personal visioning processes were encouraged traditionally and the vision quest, common to our SKQ Peoples, was key in acquiring them. I’ve recently learned some things about personal mastery. I have had personal visions, which have included desires for the whole of my community and my role in it. However, I lost sight of how to create the space, time, and opportunity, and to work on what truly is one of my greatest passions--to make a contribution to figuring out how we do this in Indian Country. How do we get and keep all the Indians at the table with their marbles (all in their heads and in their bags) to get over (enough) of our sense of powerlessness and unworthiness to stay in the game until we really figure it out? Creating an environment in tribal organizations/communities where it is safe for people to create visions, to allow them to surface and to be acted upon is the challenge.

Numerous times over my career I have found myself in apathy, so much so, that I was ready to throw in the towel. Working on this research has renewed a sense of focus and willingness to ‘enroll’ in a community vision. Senge’s emphasis on shared visions coming out of organizational members having personal visions is key. As a trained professional facilitator I’ve worked with numerous groups in developing shared visions. It is fairly easy using good methods to accomplish that with most organizations over a two or three day period. But Senge’s insight helps in understanding why many of those visions have fallen apart, been put to the sidelines or totally abandoned. It is unreasonable to expect people to become fully committed and enrolled in seeing a vision through to
reality, when they haven’t worked on a personal vision for themselves at least as they see themselves within an organization, truly a key missing piece of the puzzle.

**Discipline 3. Examination and Open Sharing of Mental Models**

Senge’s concept of mental models might also be described as a “cultural model,” in that culture shapes how we think, perceive, believe and interpret our world. Senge says, “none of us can carry an organization in our minds----or a family, or a community. What we carry in our heads are images, assumptions and stories…our ‘mental models’ determine not only how we make sense of the world, but how we take action.”

He quotes Chris Argyris, who at the time had worked with mental models for 30 years: “Although people do not [‘always’ (Senge)] behave congruently with their espoused theories [‘what they say’ (Senge)], they do behave congruently with their theories-in-use [‘their mental models’ [Senge].

The purpose of systems thinking is to expose underlying mental models and to improve (or make more functional, in terms of identifying and addressing root causes) our capacity to develop healthier, systemic, long-term mental models, which actually solve problems instead of the infinite loops of creating the same problem again and again, or something even worse. Argyris goes on to say “…we trap ourselves in defensive routines that insulate our mental models from examination, and we consequently develop

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skilled incompetence.”278 Senge claims “our current, dysfunctional systems create adult learners who are “highly skilled at protecting themselves from pain and threat posed by [what would otherwise just be perceived as] learning situations, and consequently fail to learn how to produce the results they really want.”279 According to Senge, shared visions emerge from personal visions, and personal visions emerge from personal mastery, as we will see below in number four, which requires the commitment to make one’s thinking explicitly clear and to be open to exploring our mental models, both of which require a level of safety for allowing one’s vulnerabilities to not only show out of our own willingness, but to also be open to them being exposed by others.280 Senge proposes systems thinking as an alternate philosophy to the “pervasive reductionism in Western culture---the pursuit of simple answers to complex issues.”281

Native philosophy of holism is often described by Native and non-Native authors alike as the direct opposite of the reductionism of Western culture. Some examples are the concept of plants, animals, humans, minerals all being related as family, as opposed to all but humans being subject to partial if not complete manipulation and even annihilation, and Native holism including both physical and metaphysical aspects of life on an equal plane, while conventional Western thought looks at a whole as the sum of a collection of parts and tends to value only that which is physically measureable.

278 Ibid.
281 Ibid., 185.
It is encouraging and heartening to see Western culture authors writing in more holistic terms. Learning organizations, according to Senge’s and other’s experiences and observations, attempt to build a foundation of basic skills for a process of examining mental models. Senge’s description of the “basic skills” necessary for identifying, examining and ultimately changing mental models include:

1) Recognizing “leaps of abstraction” (noticing our leaps from observation to generalization)
2) Exposing the “left-hand column” (articulating what we normally do not say)
3) Balancing inquiry and advocacy (skills for honest investigation)
4) Facing up to distinctions between espoused theories (what we say) and theories-in-use (the implied theory in what we do).282

Once again the parallels are apparent between systems thinking and a Native worldview.

Senge writes

Just as “linear thinking” dominates most mental models used for critical decisions today, the learning organizations of the future will make key decisions based on shared understandings of interrelationships and patterns of change.283

Senge’s quote would be made more clear if he had indicated that linear thinking dominates most ‘Western’ mental models used in decision making today. The reference he makes to learning organizations of the future really is referring to an ancient practice of Indigenous cultures of basing decisions on shared understandings of the interconnectedness of all things. Again, as with Wheatley and others, there is clear recognition by at least some Western thinkers that there is a distinct difference between

282 Ibid., 176.
283 Ibid., 190.
the predominant Western decision making process and what they hope to see evolve for
greater understanding and positive effects.

**Discipline 4. Personal Mastery**

In Senge’s five disciplines, learning organizations are dependent on an
individual’s willingness to commit to personal mastery, which includes developing one’s
own personal vision for self-development for contribution to the organization. Personal
mastery also include developing skills in the other core disciplines: commitment to
clarifying what is important to them, and learning to see current reality more clearly;
practicing self-reflexivity, identifying and examining one’s own mental models or habits
of mind; the ability to hold creative tension, which is the gap between our vision and
current reality; and the ability to not give up one’s personal vision as a way to avoid
emotional tension within the group

The capacity to deal with creative tension requires that we reframe our view of
failure. As Senge quotes Edwin Land, inventor of the polaroid camera, “A mistake is an
event, the full benefit of which has not yet been turned to your advantage.”

Personal

**mastery requires a commitment to the truth of looking for the underlying contradictions,**
which are blocking our ability to achieve our personal vision. We must look at how we
are our own worst enemy in that we often feel we are powerless (victim identity) or that
we are somehow unworthy of realizing our goals and often contribute to sabotaging their
achievement. The benefit of this commitment to the truth is that it builds capacity for
perseverance and patience.

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Another principle of personal mastery is the use of the sub-conscious mind to lend insight.\textsuperscript{285} We don’t need to do all the thinking ourselves. Good leaders rely on intuition. Jaana Woiceshyn’s research with chief executive officers demonstrated key differences between effective decision makers and not-so effective decision makers. A major difference was that effective decision makers relied on intuition, were principled and could name them, and had a view of the “forest and the trees.”\textsuperscript{286}

Senge says it happens by leaders modeling personal mastery themselves, and then “building organizations where it is safe for people to create visions, where collaborative inquiry and commitment to the truth are the norm, and where challenging the status quo is expected—especially when the status quo includes obscuring aspects of current reality that people seek to avoid.”\textsuperscript{287} Alcantara, et al., in “Collaborative Inquiry in Action: Transformative Learning Through Co-Inquiry:”

Collaborative inquiry is particularly appropriate for pursuing questions that are professionally and personally developmental or socially controversial or require social healing. It has been used in dissertation research, as well as a strategy for inquiry into the practice of social justice organizing. Collaborative inquiry is a social process where the intention is to test systematically the assumptions and premises that the participants hold. New meaning is created through dialogue and critical reflection on experience and actions taken out in the world.\textsuperscript{288}

This model of inquiry would provide a culturally aligned process for healing the historical trauma and social instability experienced by the SKQ as a result of


\textsuperscript{287} Senge, \textit{The Fifth Discipline}, 2006,162.

\textsuperscript{288} Alcántara, et al., "Collaborative Inquiry In Action,” 251-261.
colonization. This, however, will take decolonization of our thinking to even consider that these methods would be available or effective for us as ‘a People.’ A more Indigenous perspective would be to have, see, allow or be open to receiving visions. This is where it can become difficult, where egos are at stake, and where we must balance honesty and courage to confront with compassion our people’s readiness and capacity to hear the truth of the impact of their behaviors on each other and to hear each other’s ‘realities.’ These are essentially the same as their perceptions of their experiences; it is their reality, as they perceive it, until they realize they are a party to creating how they perceive it. Everything is interrelated.

Embedded in an Indigenous culture is the requirement for transparency, and a willingness to be aware of and to align one’s motives with those most likely to ensure the greater good of the People. Survival depended upon it then, and though it may not seem so today, it is still the case over the long term.

**Discipline 5. Systems Thinking**

Senge’s position is that the 5th Discipline is the basis for how learning organizations think about their world. Systems thinking teaches people to see the interrelationship of all the parts and players in a system, how their actions and interactions are greater than the sum of the individual actions, and how these interactions function to co-create the realities of what the individuals within organizations deal with and contribute to the overall experience and effectiveness of the whole. Senge’s eleven laws of the five disciplines, provided above, can guide how we examine organizational behavior.
The purpose in Senge’s version of systems thinking is to expose underlying mental models and to improve (or make more functional, in terms of identifying and addressing root causes) our capacity to develop healthier, systemic, long-term mental models, which actually solve problems instead of creating the infinite loops of the same problem occurring again and again, or something even worse. Senge is the only systems writer I’ve found who places the importance of exposing our worldviews and set of assumptions, which normally are hidden behind our opinions and actions.

**Other Systems Thinkers: Western and Indigenous**

Margaret Wheatley’s *Leadership and the New Science* is one of the most inspiring I have read on leadership and organizational development. While somewhat dated, her insights are still applicable and straightforward Wheatley is an organizational development consultant who writes about how we can learn from the “new” knowledge of biology, quantum physics and chaos theory to understand people, human behavior and ways to facilitate change. Chaos theory, as I understand it, says that life’s nature is to seek order and that it uses apparent messes to get there. Even though things appear ‘messy,’ there are patterns that nature follows as it seeks order. I can certainly relate to this. She explains quantum physics in a way that non-scientists can at least begin to try to understand it. She also presents quantum physics as already having demonstrated that reductionistic, linear-sequential cause and effect science is invalid. Reading Wheatley and Thich Naht Hanh (a Vietnamese Buddhist Monk) helps the understanding at a human level. Wheatley takes quantum physics and applies it to human behavior, which I have been told by professionally trained physicists is not applicable, but it works well for the


290 Nhat Hanh, *Peace is Every Step*. 

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Indigenous side of my mind, and it appears to work as well for Senge, Wheatley, Scharmer, Mezirow, Laszlo, Martela, Saarinen, Jones, Hämäläinen and others.\textsuperscript{291}

As I understand what Wheatley is saying, quantum physics demonstrates that things co-arise in the universe, rather than in a linear sequential fashion of; ‘A happens, then B happens, then C happens, resulting in outcome Z.’ Thich Nhat Hanh would say that things “inter-are” and that we are constantly in a state of “inter-being,” that “this is because that is, and that is, because this is.” Wheatley argues that change without chaos is in violation of natural laws and that we should take comfort in this wisdom.

In Wheatley’s latest book, \textit{Who Do We Choose to Be: Facing Reality; Claiming Leadership: Restoring Sanity}, she says the acceleration of chaos we are experiencing today in politics, international affairs, climate change, are unavoidable, and that the wisest thing we can do is create “islands of sanity,” to maintain some measure of harmonious existence.\textsuperscript{292} Wheatley says that there is a natural order, and that it is not available or possible through traditional hierarchical methods of command and control; we have to give that up to create the harmony to which she refers. She expands to say that relationships are the basic organizing unit of life, not the lone individual. This all makes perfect sense from an Indigenous perspective.


\textsuperscript{292} Wheatley, \textit{Who Do We Choose to Be?},” 48 – 51.
We appear to be very much in chaos in the world today. Most leadership structures are still trying to rely on command and control, the antithesis of participation, not only with how they deal with human systems, but in how they deal with plant and animal systems. Command and control is the high use of herbicide/fossil-fuel intensive agriculture. Participatory management is following the principles of “permaculture” such as The Land Institute in Kansas is practicing with helping re-establish perennial grain prairies (with yields comparable to or greater than conventional agriculture). Wes Jackson’s work with the Land Institute relates to these other systems in ways more like Indigenous peoples. Native peoples actually considered themselves an extension of and ‘part of’ the land. Nurturing and working with the environment in such a way that plants (and animals) choose to show up and participate is the heart of the principle Wheatley is writing about. She says that participation and cooperation are essential to our survival in this interconnected world and that the only way to bring about change for the good is creating participatory structures to help people move with and through the chaos.

My final observation on Wheatley is her focus on presenting it as the “new science.” She makes reference to the new science demonstrating the validity of intuition. Most Native people would chuckle at this being more Western world thinking and the need to define what cannot be experienced through the five senses. Phillip Duran, a Native physicist, and others however, are still using “new science” to refer to quantum mechanics. Duran uses “new science” in his book, *Eagle and the Condor*, published in 2013, so perhaps ‘new’ is relative. Wheatley does acknowledge ancient roots in her

293 Wes Jackson, *Becoming Native to This Place*. University Press of Kentucky, 1993.

294 Duran, *The Eagle and the Condor*. 
dedication where she uses the Lakota dedicatory prayer, “Aho Mitakuye Oyas’in, for all my relations.” It would be more accurate to describe it as the “new science” of a particular worldview, and perhaps “ancient science” from other worldviews. This is further evidence of hegemony and lack of awareness when peoples of the dominant Western culture refer to these insightful perspectives they are gaining as “new,” and discovered, as though they had never existed. “New Science” today from most Western writers is “old hat,” or perhaps more appropriately, “ancient history,” to a more Indigenous thinker.

When I first read Wheatley and Peter Block’s *Stewardship: Choosing Service Over Self-Interest*, in my naivety I assumed these concepts would be implemented more through not-for-profit and governmental organizations than through business organizations by pressure being applied from activist change groups who understand these principles and how to apply them. However, after reading Senge, it actually appears that there are more for-profits moving in this more participatory direction, since they have the leeway, funding, and independence to lend more flexibility to their efforts. My experience in working with very bureaucratic and hierarchically structured tribal governments and not-for-profits supports this case. This is counter-intuitive, in that one would expect the more socially-oriented organizations to be more open to these ideas. Perhaps I have been naïve to consider government, or for that matter, many not-for-profits, to be more socially-oriented. More will be said about this in the autoethnographic insights in Chapter Seven.

As I was studying group processes, and learning the Technology of Participation™ group facilitation and strategic planning methods from the Institute of Cultural Affairs in the early to mid-90s, I was introduced to Senge’s book as a seminal piece of work in organizational development and human behavior. I purchased it and it sat on the shelf along with his accompanying *Fifth Discipline Fieldbook* for about fifteen years with the cover barely cracked. The timing must not have been right; for one thing, I was serving as a consultant/trainer to other organizations, and had not really ever attempted to build one myself, or in partnership with others. So, I read, and re-read Senge with new enthusiasm, hunger and desire, to apply what I was learning and especially to do so in partnership with others to see if it had applicability to a tribal setting. It became the gem I am so glad to have kept all this time. Completing this dissertation as late in life as I am, the full opportunity to be engaged in the practices Senge proposes may never happen, though I hope that younger, social activist-oriented people will experiment with these ideas and practices.

**Indigenous Systems Thinking to Improve Health and Wellbeing**

Mohatt, et al., Duran and Duran, Duran and Bastien, writing from a wellness or health promotion perspective echo these sentiments and articulate the same key elements integral to an Indigenous way of thinking, knowing and being in the world. I’ve also experienced these realities and have summarized the elements here:

1) the interrelationship and recognition of kinship or alliance with all things,
2) the ‘source of all life’ in everything and the central role spirituality plays in Indigenous ways of knowing and being,
3) the importance of the natural world in the process of becoming aware,
4) reaching for and maintaining a state of balance within oneself and with ‘all that is’
5) the collective consciousness and sense of responsibility to family, community and all of life, and
6) the way in which we produce our future through our conversations, which are further influenced by whether they are conducted in English, *Selish* or *Ksanka*.

I have observed that even when English is the predominant language being used, key words and phrases that are expressed in Native languages cause the conversations to be more complete, more appreciated by the participants, and perhaps better understood, than if they were conducted exclusively in English.

Lazanski’s article “Ancient Maya’s Evolution of Consciousness and Contemporary Systems Thinking” also shows the parallels between Indigenous (Mayan) thinking and contemporary systems thinking, the only difference being the Mayan perception of it being a “divine plan” rather than the “big picture.”

The other principles were identical in Lazanski’s view. Both systems’ principles included long term/short term perspectives, measureable and no measureable data, dynamic, complex and interdependent, and the understanding that we are part of a system.

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295 Participant observation.


Duran and Duran, *Native American Postcolonial*.

Duran, *Buddha in Redface*.

Eduardo Duran, *Healing The Soul Wound*.

Bastien and Kremer, *Blackfoot Ways Of Knowing*.

Senge, Jaworski, Wheatley, Block and others of the dominant culture are, in my view, the “Indians” of the learning organization movement.\textsuperscript{297} I use this reverse metaphor to reflect the very interesting dynamic of the effect of being more Native or Indigenous in thought as a way to pave the way to ‘progress’ in organizational and business management in the contemporary world. I believe that Senge, Jaworski, Wheatley and Block have all found their way back to a more Indigenous worldview in coming up with their perspectives on making organizational and business management more humane and effective.

Whether we are Native or not, our underlying mental models of what it means to be Indian or Indigenous in thought and action and what it means to be a progressive, conscientious, contemporary manager, or business person in thought and action should be called into question. Doing so affords the opportunity to see that there need not (and must not) be a contradiction between managing from an Indigenous perspective, that realizes we \textit{do} have only one planet of finite resources to support our interrelated and interdependent lives, and the economic realities in which we operate.

Societies of the future, who understand the interrelationships and interdependencies of \textit{all} that \textit{is} would perhaps understand that they are in fact one and the same, when understood through careful practice and application of systems thinking and the other integral supporting disciplines. These would include personal mastery, identifying and acknowledging one’s mental models, creating personal visions out of which effective community or organizational shared visions are created, and team learning, or the principle of the sum of the whole is greater than the sum of the parts.

\textsuperscript{297} Jaworski and Senge, \textit{Synchronicity}. 

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Much of what I read by Indigenous scholars leads me to feel that “we can’t get there from here.” The Indigenous ideas and concepts may seem too esoteric, unrealistic, lofty, theoretical, and untranslatable. However, it seems to me that those with the most vision, writing from a dominant culture perspective are beginning to translate Indigenous ways of knowing into their leadership styles and management structures, at least within a Western worldview that works for them.

There is a large and growing consensus in both Native and non-Native research of the imperative for Indigenous knowledge and ways of knowing and being to be the foundation for positively affecting the health and wellbeing of Indigenous peoples. Bastien, Duran, Deloria and others write quite eloquently about a truth many Native people are trying to articulate. Bastien and her Kaaahsinnooniksi (Grandparents) and Aawaaahsskataiksi (Ceremonial parents) have undertaken an amazing feat in her *Blackfoot Ways of Knowing*. They speak loudly and clearly the truth of many a Niitsitapi (Indigenous) thinker.

The challenge now for Indigenous thinkers is to strategize how to look through the “eye of awareness,” and think systemically so that we can influence the cultural system we currently find ourselves in to return to even a few of the basics of our original, ancestral, wisdom-based ways. How do Indigenous educators and health promotion specialists draw on and translate the principles from Indigenous thought into education and wellness promotion in tribal communities? How do tribal people reinvent (or re-indigenize) our individuals, families, communities and organizations within a modern context?
There are strengths in many of the approaches attempted throughout Indian Country and with the SKQ but each also lacks what others may emphasize, and the approaches remain multi-disciplinary instead of inter-disciplinary. Each effort attempts to “heal the people,” to restore a wholeness, without looking at ways to re-indigenize the entire cultural system. Each is trying to restore an Indigenous way of knowing within the constraints of a dominant, Eurocentric culture with the attendant funding, regulatory and structural mandates. Even those change advocates who are Indigenous thinkers, must work within these constraints and must find ways to do it.

Bastien raises the highest bar to date for educators to attempt to meet in delivering truly Indigenous education. What Bastien suggests is a total revamping of programs to align with the Indigenous ways of knowing. This challenge will require tribal governments to align, tribal health departments to align, schools and colleges to align and social service agencies to align in an effort to decolonize, first their own way of knowing and functioning so that the services they provide will avoid further perpetuation of colonization. Paulo Freire is credited for the phrase, “the oppressed become the oppressors.”

This is heard often in conversations among the Selish, Ksanka and Qlispe people referring to our own government. The CSKT has contracted with the federal government to manage nearly all programs affecting our people; at the same time there is a very strong tribal preference policy, which all but guarantees that we will have one of our own at the head of our programs.

298 Freire, *Pedagogy.*

299 Participant observation.
So, what is the answer? What are the answers? What is missing? Though there may have been some improvements in health status as measured in longevity, in my own subjective assessment, very few of these ‘improvements’ are significantly felt, and in that sense, they have not affected the health and wellbeing of our people who still struggle with the highest of health disparities and with finding satisfying and financially adequate work. With recent national data showing a decline in longevity in America due to the opioid crises, our membership statistics will surely also reflect this trend.\(^{300}\) Some say it will take many generations to affect the health of a population. With isolated, individual and creative but disconnected organizational efforts, this is likely to be true. However, without enlightened decolonization of our thinking, without a change in our mental models of how we believe the world works, or an honoring through practice and implementation of those beliefs of our ancestors that we know in our hearts are still true and applicable today, there will be no real change.

The SKQ people, collectively, must undergo a conscientious, self-reflective process to realize the hope of ‘itqawxanukilwi.in’ (all hearts coming together) around Indigenous health and wellbeing. Clignet, in “Damned if you do, damned if you don’t: The dilemma of colonizer-colonized relations,” points out that “when real opportunities are presented to the colonized and these opportunities are authentic, meaning that they are not for the purposes of control and domination, then the colonized does not recognize

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them as opportunities." However, one could argue that even when opportunities are presented with the intent of domination and control, a truly un-colonized mind would see real opportunity because they would be aligned with the strength of their ancestral and spiritual connection and the belief in their own true power to act on their own behalf and on behalf of their people. All sense of victim-identity disappears when true healing from colonization occurs, and healing can only occur when a people act on their own behalf.

We, the SKQ people must free our minds from the effects of colonization to see the opportunities for translating from Indigenous ways into contemporary ways of educating, promoting health and maintaining balance in tribal societies. This task will require a collaborative partnership of the elected leaders, administrators, educators, health promotion specialists, social service providers and the community at large, and it is going to be necessary to re-examine how leaders are selected in the first place. For a process to be effective in reconstructing Indigenous ways of knowing, the extent to which the systems of education, health promotion and social services and yes, the executive and court systems, would be designed, implemented and evaluated from an Indigenous worldview perspective must be considered. Potential constitutional and policy changes will be in order, some of which will be offered in the analysis and interpretation section in Chapter Six, Conclusions and Summary Recommendations and are reflected in Appendix E.

To assess the effectiveness of existing efforts to re-Indigenize education according to the high standards proposed by Bastien, a look at the level of understanding

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a ‘student’ (all are students) has of an Indigenous way of knowing would be necessary.

Given a commonly held Native belief that an Indigenous way of knowing comes through the language and through a spiritual relationship with the ‘source of all life’ directly, through the ancestors and the Acmillukpukam (Great Great Grandparents in Ksanka) restoration of the higher (spiritual/philosophical) language must take place.

Questions to consider on these topics in attempts at decolonization include 1) Are the schools teaching the higher language concepts (spiritual language) that actually get at an Indigenous way of knowing, or are they essentially teaching conversational language, largely patterned after contemporary life, which is highly influenced by Eurocentric worldview? 2) How is the language being taught? Is it exclusively in the classroom, or are there opportunities for students to gain first hand experience of this Indigenous way of knowing? 3) Is there a translation being made as to how an Indigenous person today incorporates these principles into a contemporary life, which is constantly being structured, guided or at least influenced by the Eurocentric worldview?

Further Considerations of the Need for Systems Thinking from an Indigenous Perspective

There are multiple perspectives and worldviews from which one can explore the concept of systems and systems thinking. It has gained its common use in the literature from Von Bertalanffy who is credited as being the originator of general system theory. As Debora Hammond points out, though it is usually referred to as general ‘systems’ theory, Von Bertalanffy used system in the singular. Evolution of its use in industry and the military during World War II, and later through Western science, influenced its

being referenced in the plural. Von Bertalanffly, himself, credits thinkers before him as pointing to the development of General Systems Theory (GST)

…the problems with which we are nowadays concerned under the term “system” were not “born yesterday” out of current questions of mathematics, science and technology. Rather they are a contemporary expression of perennial problems which have been recognized for centuries and discussed in the language available at the time.\(^\text{303}\)

Though Von Bertalanffy first applied it to biology, he fully acknowledged that GST could be applied, and would most likely take on other approaches as more people attempted its application.\(^\text{304}\)

Without a strong background in mathematics and computer simulation, or the inclination to approach things mathematically, as GST does, I found my way to approaches more verbally and figuratively described. In searching for an Indigenous perspective on systems thinking, the works of Johanna Macy, Fritjof Capra, Gregory Bateson, Phillip Duran, John Mohawk, Vine Deloria, Peter Senge and others surfaced.\(^\text{305}\)

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\(^{304}\) Ibid., 410.

\(^{305}\) Macy, Mutual Causality.


Bateson and Donaldson, A Sacred Unity.


Mohawk, Thinking in Indian.

Deloria, et al., The Metaphysics of Modern Existence.

Senge, The Fifth Discipline.
In retrospect, this was the appropriate place to begin, considering the goal of describing a futuristic cultural model and governance system not yet operable within the SKQ community.

Wang contributes the concept of intuitive systems thinking, which von Bertalanffy describes as a necessary preliminary exercise before describing a system mathematically can be attempted. Von Bertalanffy says, “Verbal” descriptions and models are not expendable. Problems must be intuitively “seen” and recognized before they can be formalized mathematically.306 This study has attempted to ‘see’ and ‘verbalize’ the components and interactions among the components of a cultural model for health and wellbeing for the SKQ.

The understanding of mutual causality, or the interdependency of all things, was common to peoples across the globe unfamiliar with Western science. Buddhism, Taoism, and Indigenous spiritual perspectives all make reference to this ‘reality.’307 GST offers a change in the understanding of causality being linear. Macy’s Mutual Causality in Buddhism, and General Systems Theory develops the parallels between Buddhism and GST; however she also emphasizes the differences in purpose and application of each.

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Macy describes, accurately, GST as more of an objective, mathematical method to apply to “understanding natural events in order to explain, predict or control them.” The purpose of Buddhism on the other hand is, through introspection and subjective experience, to result in liberation and salvation. “Buddhist teachings draw from subjective experience and the intuitive insights which meditative practice can yield.” Macy says, “causality is not a function of power inherent in an agent—but as a function of relationship—of the interaction of multiple factors where cause and effect cannot be categorically isolated or traced unidirectionally.”

In Philip Duran’s book, *The Condor and the Eagle*, he notes that the worldview of traditional tribal peoples is one of harmony, balance, wholeness and interconnectedness similar to that which may be attributed to the findings of quantum physics. Duran says, we need to put behind the separatist, dualistic worldview, which is also at the root of classical physics for a sustainable future to occur. Duran is encouraged with the increasing focus on complexity and a whole systems view, however, he cautions that, A major change in science as a whole will depend on the larger scientific community to make the right choices. However, modern physics, already called the “new” physics because its concepts transcend conventional thought, provides the most significant evidence of holism and, in my view, will be the greatest agent of change to a new paradigm in science that seamlessly accommodates the quantum and classical worlds, avoiding or preventing dichotomies on its way to acceptance. … A re-alignment of science is necessary so that Western epistemology will reflect all of the endowments that we humans have been given—spiritual, intellectual, emotional and physical. …By recognizing the limitations that the

309 Ibid., 20.
310 Ibid., 19.
311 Phillip H. Duran, *The Condor And The Eagle*. 177
scientific method imposes, a new or revised paradigm would extend the current domain of knowledge without changing physics or imposing religious or philosophical views.\textsuperscript{312}

Duran’s and Macy’s perspectives on the usefulness and application of GST includes the ethical, based in our common dependence on the resources of the earth. The “right choices,” which Duran is referring to directly, and Macy and others describe in varying levels of detail, have everything to do with liberation and salvation and much less to do with the ability to explain, predict or control nature.\textsuperscript{313} GST can provide some scenarios to explore, some things to consider in terms of the interactions of a system, but it does not answer or provide the most important factor of individual and collective ethics.

Duran goes on to say, “tell a story”:

Events at the quantum scale cannot be described in terms of objects, like rocks and other things that move under the influence of forces, because there are no objects; it is not a mechanistic world of cause and effect. There are events and relationships between them, such as what happens in a story.\textsuperscript{314}

Stories that people can relate to and learn from are powerful. Stories are remembered, while data, objects, flow charts and graphs are forgotten. If they are remembered, it is due to the story behind it, the significance of what the numbers say.

In \textit{Thinking in Indian: A John Mohawk Reader}, Mohawk does a practical translation of what Indigenous systems thinking would look like by way of an example.

\textsuperscript{312} Ibid., 292.

\textsuperscript{313} Ibid., 292.

Macy, \textit{Mutual Causality}.

\textsuperscript{314} Duran, \textit{The Condor and the Eagle}, 308.
He tells a story of how a community could organize under a system he refers to as “traditionalism,” for their own direct health and wellbeing benefits. He describes “traditionalism as an organizing tool for community survival.” In essence his recommended moves are similar to those proposed in the development of this cultural model and governance changes. He suggests an intentional movement toward reducing interaction and dependence on external systems, such as the private sector profit model and the federal government grant program.

Based on the stories and traditions passed to him by Elders in his lifetime of serving in the longhouse spiritual practices of the Seneca (another of the Iroquois confederacy nations), Mohawk predicts collapse of the larger systems, which most American Indian nations have become dependent upon and adapted to. Mohawk stresses the need for at least bare minimum skills for subsistence survival, but also views it as a traditionalistic move toward internal wholeness. GST would describe this as making moves to ‘close,’ or at least narrow the influence, on the locally re-created living system to buffer its vulnerability to the instability of the external private property, capitalistic system currently leveraging the greatest impact on lives and livelihoods.

Some within the social sciences still apply systems theory and thinking from an objectivist perspective with the observer positioned outside the system. In attempts to rectify this, Stolorow, Atwood and Orange have initiated Intersubjective Systems Theory and apply it to psychoanalytic study. I was encouraged to see that Orange is now

315 Mohawk, *Thinking in Indian*, 203-212.

speaking out to the psychoanalytic profession, in her book titled *Climate Crises, Psychoanalysis and Radical Ethics* published in 2016, on the role she sees them playing in our current global climate crises, an interesting result from her intersubjective perspective.\(^{317}\) Martela and Saarinen introduce the concept of systems intelligence, as a complement to ensure intersubjective analysis, interpretation and methodological approaches in psychoanalytic therapy.\(^{318}\) These perspectives are more congruent with an understanding of Indigenous systems thinking. Intersubjective Systems Theory could easily translate into a common Indigenous viewpoint of the understanding that “we are all one.” As defined by Hämäläinen and Saarinen, systems intelligence is “the subject’s ability to act constructively and productively within an emergent whole as it unfolds even while lacking objectival knowledge, models or codes.” They further say, “it accounts for an individual’s non-rational, non-propositional and non-cognitive capabilities, such as instinctual awareness, touch, ‘feel,’ and sensibilities at large, as capabilities that relate the subject intelligently to a system.”\(^{319}\) Rachel Jones and Raimo Hämäläinen emphasize the contribution they feel Saarinen has made in bringing forth a missing link of what he calls systems intelligence in systems thinking:

> The phrase Systems Intelligence captures what they see as the innate but learnable capacity that humans have to behave wisely within systemic contexts. It focuses on positive action within systems to improve the


\(^{318}\) Martela and Saarinen. "Overcoming the Objectifying Bias."


\(^{319}\) Ibid.
human condition. Defined as the human ability to act intelligently in the context of complex systems that involve interaction and feedback, Systems Intelligence offers a pragmatic and personal approach to life in systems. ... the two colleagues realized [that systems approaches] had yet to resonate with a general audience.320

Hämäläinen and Saarinen’s effort to develop and present Systems Intelligence was to help make it resonate with a general audience. The articles were published between 2004 and 2010 available on the Systems Analysis Laboratory website, and by drawing on the “extensive body of work by such eminent systems scholars as Churchman, Peter Senge, Ralph Stacey, Herbert Simon, Michael Jackson and Robert Flood, they combined systems approaches with broader humanistic ideas, including seminal studies on intelligences by Howard Gardner, positivity by Barbara Fredrickson, and flourishment by Martin Seligman, author of Authentic Happiness, Learned Optimism, and Flourish.”321

The point of this is that systems themselves don’t have intelligence. They do have power and appear to take on a life of their own; in fact, we are quick to blame ‘the system,’ for why things become so out of balance, yet by doing this we grant it more intelligence than we, the humans, who are the only ones who can actually attempt positive action. While not necessarily the originator or sole responsible party for the current conditions, learning and applying systems intelligence perhaps affords us the potential to affect positive change. Saarinen also uses intuition as a synonym for this way of knowing, which aligns with an Indigenous way of knowing, usually acknowledged as being sourced from a connection to the spiritual, or spirit world.

320 Jones and Hämäläinen, “Esa Saarinen and Systems Intelligence.”

321 Ibid., 163-171.
Wang’s article on “systems intuition” presents similar conceptions of complementary ways of knowing. He provides an example of a butcher learning how to cut up a bullock. After years of butchering, his knife literally flowed through the cuts he was making. When one complimented his ‘artistry,’ the response was

…the cook laid down his chopper and replied: “What your servant loves is Tao, which is more advanced than art. When I first began to cut up bullocks, what I saw was simply whole bullocks. After three years’ practice, I saw no more bullocks as wholes. At present I work with my mind, but not with my eyes. The functions of my senses stop; my Spirit dominates. Following the natural veins, my chopper slips through the great cavities, slides through the great openings, taking advantage of what is already there...\(^{322}\)

Wang’s “Oriental systems intuition” and Saarinen’s “systems intelligence” both incorporate the concept of intuition in their constructs, which they advocate be included in any systems thinking process. Causal links and interconnectivities have been studied, albeit with linear models, between intuition, spirituality and spiritual experience. Attig’s small sample study showed the association between intuition and spirituality as significantly positively correlated depending upon which scale was used with study participants mostly of Christian, Jewish, and agnostic leanings.\(^{323}\)

Being presented in the literature as primarily a Western-cultural construct, it is interesting to see that, from the beginnings of GST, recognition and caveats have been made about the dangers of leaving out the missing metaphysical aspects of systems.\(^{324}\) They are acknowledged as being there, but also acknowledged as being unobservable


\(^{324}\) von Bertalanffy, “The History and Status.”
through objective observation and analysis. While more writers are increasingly attempting to include these aspects, they continue to present them in forms not necessarily considered to be spiritual.

Deloria’s *The Metaphysics of Modern Existence*, first published in 1979 and again in 2012, provides material largely as relevant today as when first published almost forty years ago.\textsuperscript{325} For example, the idea of interdisciplinarity was almost unheard of in 1979, and based on my experience in this interdisciplinary research effort, it feels to me as though it remains relatively rare. I therefore join Daniel Wildcat in the expression of his appreciation in his foreword to the republication of Deloria’s book in 2012. Wildcat emphasizes that Deloria both forecasted the need for and applied an interdisciplinary approach in his writing of *The Metaphysics of Modern Existence*.\textsuperscript{326} Deloria wrote in 1979:

> We are presently in the midst of the process of casting off this misplaced belief that Newtonian mechanics is capable of describing universal processes on every level of complexity. “We know from the stability of matter that Newtonian physics does not apply to the interior of the atom,” Heisenberg wrote, concluding that “at best it can occasionally offer us a guideline.”\textsuperscript{327}

It is now almost forty years since Deloria wrote this. It demonstrates that beliefs and worldviews are slow to change sometimes even in the face of considerable evidence.

All of these authors could be considered contributors to the restoration of a more Indigenous form of systems thinking. The Indigenous authors I’ve cited, Deloria,

\textsuperscript{325} Deloria, Jr, et al., *The Metaphysics Of Modern Existence*.

\textsuperscript{326} Ibid., xi.

\textsuperscript{327} Ibid., 53.
Mohawk, Duran don’t call it that, and really only Duran, with his physics background even discusses GST directly. The others speak more from a spiritual, inter-subjective, worldview perspective in discussing mutual and inter-causality. Perhaps understanding the concept of heart-knowledge, which comes only from direct experience of alternate realities, affords comprehension of an Indigenous theoretical perspective of systems.

A final thought on general systems theory and its usefulness in application would, as Hämäläinen, Luoma and Saarinen say; “mathematical modeling is more than fitting equations.” In fact, attempting to fit equations before a narrative description is attempted would be like putting the cart (or travois) before the horse.

The lack of adequate efforts to address health and wellbeing issues for the SKQ leads to considering issues of leadership development, selection and accountability monitoring processes. The systems approach of Peter Senge, while initially used with mostly business clients, applies to many of the issues of effectively running tribal governments today. His and others’ perspectives were incorporated into the development of the cultural model for health and wellbeing described in Chapter Four.

The Need for a Revised Approach to This Study

Community Conflict and Controversy over Major Council Decision

The timing of data gathering coincided with a general Tribal Council election campaign in the last quarter of 2014. As with other elections within the past ten years, this one generated considerable interest at the primary level, with some seats having over five candidates each. During the recent 2017 primary election several districts had

between eight and seventeen candidates. This could indicate a trend toward greater and
greater dissatisfaction with our leadership selection process, and more SKQ willing to at
least try and affect some sort of change. A key issue of concern during the 2015 election
was a Council decision to move forward with expansion of the Graywolf Peak Casino on
Evaro Hill at a traditional ceremonial site of the Selish people.

The site was purchased by the Tribes a number of years ago as a convenience
store/smoke shop, which added gaming activities after its purchase. The Selish and Qlispe
Elders Advisory Council opposed the expansion of gaming at that site; however, the
elders weren’t opposed in general to a larger casino operation on the south end of the
Reservation (generally considered to be primarily Selish residential areas since their
removal from the Bitterroot Valley south of Missoula in 1916). Efforts were made to
communicate this opposition to locating a casino expansion at the smoke shop site both
verbally and in writing, not only by the Elders, but also by many who voiced concerns
through social media, a letter writing campaign to Tribal Council, and through a
referendum initiative, begun too late in the process to gain adequate signatures for
overturning the approval.

However, in the end, the Tribal Council, which included three new members,
continued with plans for a $21+ million expansion of the Casino. They decided to hold
back on the hotel construction at this time, which would have put the project at $34
million. This decision was made without a revised feasibility analysis being made and no
explanation as to the rationale to move forward in this manner.329

329 Participant observation.
2015 Council Election Influences Community Focus of Attention

The casino construction without Elder support served to influence the focus of the community’s attention, which made it even more difficult to get feedback on the cultural constructs for health and wellbeing. This led to a reexamination by myself in consultation with co-research participants of the community research situation. The real value and purpose of the cultural constructs was their importance to and the lack of their adequate articulation in our governance system’s day-to-day decisions. Governance reform became the focal point for launching action to influence the health and wellbeing of the People.

It might occur to ask, why governance reform now? And, why hadn’t these cultural values, beliefs, principles and practices ever been integrated into the CKST Constitution before now? Chapter Four will shed some historical light on our contemporary governance system, but for now some personal observations may help to answer these questions. During my insider status for several years as part of the top administration for the CSKT, I was witness to a high degree of fear operating among the elected and appointed leaders of those among the electorate viewed as “rabble rousers, trouble makers, sell-outs,” or otherwise, those who were considered to be people with ill intent willing to seriously threaten what seemed to be (perceived by the CSKT upper echelon) an ongoing peaceful existence of the CSKT. For many insiders, there was fear of the somewhat accurate, constant threat of termination by those who would willingly bankrupt or sell off the CSKT governmentally controlled assets and disappear into mainstream America. Many in this group seemed to be those who had truly lost (if they ever had it) all hope of our government operating honorably for the good of the whole.
This group was accused of being capitalistic in their motives, versus having more of a sense of tribalism.

There has been at least one unsuccessful attempt by insiders of the CSKT Tribal Council to terminate the CSKT as a federally recognized tribe, and all that comes with a trust relationship with the federal government. When this failed, an attempt to allow citizens to end their citizenship in the CSKT through an “optional withdrawal buy-out plan” was tried, also unsuccessfully. One former Council representative led this initiative and had promoted a cash value for buying out one member to be $40,000.\textsuperscript{330} This is one reason there has always been strict opposition to allowing members living outside the reservation boundaries the right to vote in tribal elections. Gauging by numerous posts on social media today, these fears seem to be nearly all but forgotten. The fear was that off-reservation SKQ would be more inclined to want the cash and less inclined to care if the CSKT remained intact. Other Native nations, such as the Blackfeet have allowed off-reservation residents the right to vote in their elections, but they must do so in person.

Chapter Four now provides the steps involved in creating the cultural model.

\textsuperscript{330} Participant observation.
CHAPTER 4

Process for Creation of a Cultural Model for Health and Wellbeing for the Selish, Ksanka, and Qlispe People: Developing Practices

Introduction

Through a broad whole systems lens the intent was to engage the imaginations of whole-hearted, forward thinking change agents (or at least those optimistic about the potential for change). Key objectives of the research, some of which emerged through the data collection process, were

- To explore community perspectives and facilitate a collaborative action research process for refining, building and describing an SKQ cultural model for health and wellbeing for today and into the future.

- To facilitate and participate in an inspirational, educational and motivational movement for decolonization and restoration of the People’s ‘responsibility’ (ability to respond) for social change and to document the process as it evolved.

- To provide through this cultural model an illustrative description of the SKQ communally-valued qualities of life (beliefs, values, practices and worldviews) as essential and integral to the CSKT governance and leadership structure of the Nation.

This chapter outlines the methods applied, a description of the sampling process and criteria, and the procedures followed in each 2 of the research. This study seeks to understand the SKQ community’s cultural perspective(s) on health and wellbeing as the unit of measure. As systems, cultures require a synthetic approach to analysis, which was applied throughout the data collection, reduction, analysis and reporting process. As qualitative, participatory, action research, new features emerge for interpretation and

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explication as the research evolves, and understandings broaden, deepen and are
synthesized.

This study builds on the research conducted for completion of my master’s degree
in public health in 2004, research conducted subsequently, and a lifetime of participant
observations and listening to histories and stories as an insider, and life-long enrolled
member and citizen of the CSKT. This rich, intensive and intimate background
provided the inspiration for the topic, focus of the issues and literature investigated,
access to co-research participants, personal passion and commitment necessary for
completion. This is an in-depth exploration from a systems view of issues relevant to the
health and wellbeing of Indigenous people in general, and more specifically, the Selish,
Ksanka and Qlispe People.

Methods

This study applied a participatory, autoethnographic, action research (P<e>AR)
approach and relied on qualitative methods of content analysis of archival materials,
participant observation as insider to the SKQ community, and key informant interviews
and focus groups for data collection. Data reduction and understanding relied on an
intuitive and communally, interactive, synthetic process. Intuitive thematic analysis was
conducted utilizing the Technology of Participation (ToP™) workshop method for

332 Dupuis, “Sources and Solutions.”
Dupuis and Ritenbaugh, “Preventing Cardiovascular Disease,” 101-122.
sorting and organizing cultural constructs into thematic categories for data analysis and synthetic understanding.\(^{333}\)

As such, in some cases as insights were gained, through synthesis of simpler concepts, larger, more complex concepts or understandings were the result. This will be demonstrated in the translation of raw data as it was integrated into a potential redraft of a constitution for the SKQ Nation.\(^{334}\)

**Phase 1. Cultural Construct Identification and Content Analysis**

A lifetime of exposures to the cultures of the SKQ guided me in seeking written sources to identify cultural constructs relevant to health and well-being. The archival data gathered through previously published and unpublished works were used to identify key constructs relevant to the health and wellbeing of the SKQ people at the individual, communal and organizational levels. Sources included those written by and/or about the SKQ from earliest publications identified in collections at the University of Montana and Salish Kootenai College libraries.

The research began with these constructs due to the continuing emphasis among the SKQ on the importance of ancestral heritage, culture, and worldviews, which served a sustainable lifestyle for our ancestors for many more generations than one could count both before and after European contact. This value was evidenced in my master’s thesis.

Some of the accounts reported in the cited references date back to the late 1700s as stories relayed to children and grandchildren by people living in the western part of the

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\(^{334}\) See Appendix E. “Proposed Annotated, Revised Constitution for the Selish, Ksanka and Qlispe Nation.”
North American continent long before the arrival of the Euro-Americans. Reference to many of the elements assessed here will be stated in the past tense, not to suggest that they are not also held today, but to indicate that the sources cited are pointing more to early reservation history and pre-reservation times. Also included are more contemporary constructs, which represent my inter-subjective, synthetic interpretation of the applicability of traditional principles to contemporary times and issues.

As outlined in Chapter Two on Table 2.1 the sources included were those, which made at least some mention of or interpretation of what the philosophical worldviews, beliefs, principles and practices were of the three tribal groups of today’s Confederated Salish and Kootenai Tribes (the Selish, Ksanka and Olispe). Sources excluded were those which focused primarily on historical accounts of happenings, lending little if any insight into values, beliefs or worldviews, and those that were written from a biased, European, colonialist perspective. While some traditional stories were included, no specific effort was made to review and analyze the entire collection. This was intentional, as the traditional stories are time and place-specific, and I felt it more important to focus on more contemporary representations.

Primary sources consulted were documents authored by members of the Salish and Pend d’Oreille (also misnamed the Flathead) and Kootenai nations, in particular those produced or endorsed by the Salish and Pend d’Oreille and Kootenai Culture Committees. The Turney-High (1941) ethnographies of the Kootenai were reviewed along with “The People Before the Park,” which included a chapter written by the staff of
the Kootenai Culture Committee. Also reviewed were my master’s thesis and a doctoral dissertation from another member of the CSKT. My master’s thesis identified substance abuse and historical trauma as key constructs needing to be addressed in a cultural model for health and wellbeing.

Finally, I reviewed two studies specifically examining the concepts of immanent justice and animism among the children of two local reservation communities during the 1970s by Samuel Lang, and a study by Robert Bigart looking at cultural change among the Flathead around the same time period. These sources included considerable coverage of those constructs relevant to the health and wellbeing of the SKQ people both yesterday and today. Johnny Arlee’s book, *Over A Century Of Moving To The Drum: Salish Indian Celebrations On The Flathead Indian Reservation* verified many of the constructs identified by Lang and Bigart and provided additional constructs as well.

Additional sources included writings by and about American Indian values, beliefs, practices and worldviews, and other materials referencing constructs posited as being relevant to enhancing health and wellbeing in tribal communities through the lens of decolonization, leadership, organizational development, governance and nation building, complexity and systems thinking. Relevant texts consulted include, but are not

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limited to: *Over a Century Moving to the Drum; An Exploratory Study of Tribal Enrollment, Blood Quantum and Identity Among the Confederated Salish and Kootenai Tribes of Western Montana; Challenge to Survive: Parts I and II; Relationship of Indian-caused Fires to the Ecology of Western Montana Forests; Children of the Flathead: A Study of Culture and Personality in a Changing Society; Patterns of Cultural Change in a Salish Flathead Community; CSKT Strategic Plan for Climate Change; The Sacred: Ways of Knowledge, Sources of Life; For Indigenous Eyes Only; For Indigenous Minds Only; Blackfoot Ways of Knowing; The Metaphysics of Modern Existence; Wisdom Sits in Places; The Fifth Discipline; Presence; Theory U, Who do we Choose to Be; and existing and proposed revisions to the Confederated Salish and Kootenai Tribes’ Constitution.* The list of these sources is included in the bibliography and may also be

338 Wilson, and Yellow Bird, *For Indigenous Eyes Only.*


Bastien, and Kremer, *Blackfoot Ways of Knowing.*


Scharmer, *Theory U.*

Block, *Stewardship: Choosing Service.*

Constitution of the Confederated Salish and Kootenai Tribes, as Amended.
found in Appendix A; titled “Spreadsheet List of All Cultural Constructs Relevant to Health and Wellbeing Identified in the Content Analysis.” Constructs included are those that might be considered by an SKQ Nation citizen to be included as traditional SKQ cultural values, beliefs, principles, and practices historically, today and for ensuring a sustainable future.

Being an insider with considerable experience and background with the SKQ, the analysis took on characteristics of both conventional and directed content analyses. It met the conventional criteria defined by Hsieh and Shannon:

Conventional content analysis is generally used with a study design whose aim is to describe a phenomenon… and appropriate with existing theory or research literature on the phenomenon is limited. Researchers avoid using preconceived categories… allowing the categories and names for categories to flow from the data.

While there is a research literature on the subjects of the cultural constructs separately and on the cultural domain of health and wellbeing, less is available on the interconnections between the cultural constructs and governance structures. Some of the categories surfaced as the literature was reviewed and in this sense follows a more conventional approach. This approach also met the criteria for directed content analysis defined by Hsieh and Shannon: “The goal of a directed approach to content analysis is to validate or extend conceptually a theoretical framework or theory.”

339 Note: It may be helpful to the reader to become familiar with the content of Appendix A before reading further.


341 Ibid., 1279.

342 Ibid., 1281.
reservation experience and familiarity with the SKQ community enabled me to conduct a directed content analysis. The domains of Historical Trauma and Substance Abuse, Traditional Ecological Knowledge and Indigenous Land Relations, and Leadership have occupied my thoughts much of my adult life. Others, while they have concerned me, such as Politics and Justice, were not areas in which I actively directed the search. Interestingly, as discussed in Chapter Five, these are clearly being identified by the community, and through a focus on constitutional reform as priority for action. The analysis was conventional in that themes were allowed to flow from the data, however choosing the content to explore was directed by my status as insider, participant observer, and as one who has studied group facilitation and organizational dynamics from both Western and Indigenous perspectives.

Identification of constructs was followed by a topical sort and presentation of constructs, along with the sources from which each was derived in the form of an excel spreadsheet. A sample page from the spreadsheet is provided in Figure 4.2 below, which is a snapshot of a portion of the data from the cultural model spreadsheet prepared for the analysis. It includes cultural constructs identified along with page numbers where they were found in the sources used.
The sun
Keep Own religion or won’t reach Indian’s heaven 58
Deer dance to predict where deer will be 58
1816 – 1830s Iroquois 59
Bad Medicine for ditch digging---disrupting nature 67

Dupuis’ Master’s Thesis 2004
Importance of Language 18
Importance of Spirituality 18
Sense of Community/Fear of Closeness 18
Focus on Prevention 18
Coping Skills 18
Sense of Identity – Indianness 18
Appreciation for Diversity 18
Success 18
Focus on the Positive 18
Morality – Sense of Right and Wrong 18
Consonance of heart and mind 18

Figure 4.2. Sample Page from Cultural Model Spreadsheet

The third step was an intuitively conducted open coding, sorting, and categorization, which required an initial interpretation of each cultural domain or topic area and each construct to determine the domain to which they belonged. I relied on examples from the SKQ community to make these determinations and feel fairly confident of the resulting domain categories, though others might sort the constructs differently, as most are interrelated and may be viewed from multiple perspectives as well as fit within more than one category. The domains identified appeared to be adequate markers for ultimately determining how they should be expressed through policy statements or specific governance provisions within a revised constitution.

The final step was the preparation of interview questions and a process for conducting key informant interviews and focus groups to assess the validity of the
constructs identified. Appendix A provides the sources that contributed to the construct lists by author. Sources that we searched but not used are not included here.

Summary Definitions of Cultural Domains

Table 4.1 below provides summary definitions of the ten cultural domains.

Definitions selected, and in cases elaborated upon, were those that described the category in greatest alignment with the concepts identified in the content analysis. Sources for each are included in a citation at the end of the table.

**Table 4.1. Summary Definitions of the Cultural Domains**

<table>
<thead>
<tr>
<th>SKQ General Principles</th>
<th>This category includes principles, values, practices, attitudes, worldviews, etc. that didn’t clearly fit into one of the other categories, or that were stated so briefly (one or two words) that they really needed more description for understanding. The additional description is included in the other categories, or none has yet been written.</th>
</tr>
</thead>
</table>
| Spirituality, Religion and Worldview | Joseph Dan, in *Kabbalah* (as quoted in Wikipedia), defines spirituality: “Spirituality is a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, others, community, society, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions, and practices.”  

As defined by Dictionary.com: “Religion is a set of beliefs concerning the cause, nature, and purpose of the universe especially when considered as the creation of a superhuman agency or agencies, usually involving devotional ritual observances, and often containing a moral code governing the conduct of human affairs; a specific set of beliefs and practices generally agreed upon by a number of persons or sects.”

Worldview as defined by Geisler and Watkins: “an interpretive framework through which or by which one makes sense out of the data of life and the world.” |
| Historical Trauma, Substance Abuse and Codependency | **Historical Trauma** as defined by Maria Yellow Horse Brave Heart: the “cumulative emotional and psychological wounding, over the lifespan and across generations, emanating from massive group trauma experiences.”

**Substance Abuse** as defined by Merriam Webster: excessive use of a drug (such as alcohol, narcotics, or cocaine) without medical justification. More commonly used in the profession is Substance Use Disorder and as described on the Substance Abuse and Mental Health Services Administration’s website “can occur when the recurrent use of alcohol and/or drugs causes clinically and functionally significant impairment, such
Codependency: Based on a summary analysis of eleven most commonly used definitions of codependency, Marks, et. al., identified and describe four core codependent behaviors: “external focusing (e.g. focusing one’s attention on the behaviours, opinions, and expectations of others); self-sacrifice (e.g. neglecting one’s own needs to focus on meeting the needs of others); interpersonal control (e.g. an entrenched belief in one’s capacity to fix other people’s problems and control their behavior); and emotional suppression (e.g. the deliberate suppression, or limited conscious awareness, of one’s emotions until they become overwhelming).”

<table>
<thead>
<tr>
<th>Traditional Ecological Knowledge and Indigenous Land Relations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional Ecological Knowledge as defined by the Society for Ecological Restoration is “Traditional ecological knowledge (TEK) ~ or sometimes referred to as traditional environmental knowledge ~ is often described as local and holistic, integrating the physical and spiritual into a worldview or “cosmovision” that has evolved over time and emphasizes the practical application of skills and knowledge. TEK is the product of careful observations and responses to ever changing environmental and socio-economic conditions: as we now know, adaptation is the key to survival.” While there is no formal definition to be found of ‘Indigenous land relations,’ the main principle within this concept is the keen understanding that Indigenous people have had over the centuries of the importance of land to defining who a people are, what their beliefs and understandings are, and how every aspect of their lives is connected to their relationship with their aboriginal territories.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Leadership</th>
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</thead>
<tbody>
<tr>
<td>The concept of “servant leadership,” coined by Robert Greenleaf best describes leadership from the cultural perspective of the SKQ People. Greenleaf says “the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader.” Leadership might best be described from the follower’s perspective. Those respected and followed are followed because of merit, knowledge, trust, wisdom and because decisions are made in ‘service’ of the best interests of the People.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Politics</th>
</tr>
</thead>
<tbody>
<tr>
<td>As defined in The Free Dictionary: Politics is “the art or science of government or governing, especially the governing of a political entity, such as a nation, and the administration and control of its internal and external affairs.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Justice</th>
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</thead>
<tbody>
<tr>
<td>As defined in The Free Dictionary: Justice is “the principle of moral rightness, decency; the attainment of what is just, especially that which is fair, moral, right, merited, or in accordance with law.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Health</th>
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<tbody>
<tr>
<td>As defined by the World Health Organization: “Health is a state of complete physical, mental, and social wellbeing and not merely the absence of disease or infirmity.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Economic Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>O’Sullivan and Sheffrin provide the least culturally biased definition of economic development: “the scope of economic development includes the process and policies by which a nation improves the economic, political, and social well-being of its people.”</td>
</tr>
<tr>
<td><strong>Youth Education</strong></td>
</tr>
</tbody>
</table>


Brave Heart, “The Return to the Sacred Path”: 287-305.


After exhausting SKQ-specific sources, emphasis was placed on sources speaking to the knowledge, values, practices and beliefs regarding health and wellbeing of American Indians in general. To complete the search, sources referencing knowledge, values, practices and beliefs generally considered to be associated with American Indians were explored as aide memoires in an attempt to enhance the coverage of all relevant constructs. Just because constructs were not covered in the literature about our nations specifically, doesn’t mean they weren’t held, or aren’t relevant today. And, if they haven’t been included, it may well be important that they be reintroduced for the long-term benefit of the SKQ and our future generations.

After sources were identified, the next step in the content analysis was to set up an electronic spreadsheet. This was my first attempt to use a spreadsheet to organize concepts in a content analysis, and it has been an interesting and helpful process. For each source consulted I entered the concepts identified as having something to say about worldview, philosophy, beliefs, values and practices for ensuring individual and communal health and wellbeing.

Constructs identified were then transferred to index cards, (one concept per card) and I applied an intuitive card sort process following the methods of the Technology of World Health Organization, “Constitution of WHO: Basic Principles.” World Health Organization. http://www.who.int/about/mission/en/. (accessed December 16, 2017).
Participation™ (ToP™) developed by the Institute of Cultural Affairs. See Appendix C for more description of the Top™ Methods and the Institute of Cultural Affairs. Open coding was applied to group like-concepts and then to categorize them into ten major cultural domains. Due to the sensitive nature of relationships, and instability of employment, perceptions of retaliations against those who might contradict the current power structure, there is a certain obscurity in the description of the process and co-research participation involved. This is by intent to protect participants from the stress of any retaliatory actions, real or perceived.

The general category of ‘Leadership’ prompted a reexamination of organizational development and systems thinking. Throughout my undergraduate business, graduate business management and graduate interdisciplinary studies, and from a background of working within the CSKT government at the top administrative levels, I have sought answers to the complex puzzle of human interrelationships especially at the community and organizational levels. As already described, I found some familiarity, similarity, cultural compatibility, and refuge in the writings of Peter Senge, Peter Block, Otto Scharmer, Joseph Jaworski, Margaret Wheatley, and even within Buddhist Philosophy with authors such as Eduardo Duran (also Native), Ticht Nhat Hahn and Johanna Macy.344

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344 Block, Stewardship.  
Scharmer, Theory U.  
Jaworski and Senge, Synchronicity.  
Wheatley, Leadership and the New Science.  
Duran, Buddha in Redface.
Phase 2. Key Informant Interviews and Focus Groups

Sampling Method for Key Informant Interviews

A purposive, criterion-based sample was identified based on my knowledge and experience with both the formal and informal leadership among the SKQ. In addition to the criterion applied of identifying and recruiting participants with a high level of motivation for social change and the betterment of health and wellbeing of the People, the following were applied in the selection process: 1) individuals with strong cultural ties and knowledge based on being born into the more traditional families, or those who have gained it through personal interest and commitment as youth and adults; 2) individuals interested and willing to engage with the subject over time; and 3) individuals with the hope, belief and conviction that change is critically needed and, more importantly, is possible. Age of participants ranged from early thirties to elders.

In Action Research, the concept of ‘sampling’ is not entirely relevant, as no major attempt is made to include a representative sample of a general population. However, an attempt was made to select a group of participants representative of those with a high level of motivation for social change and betterment of the community’s health and wellbeing. A total of thirteen co-research participants agreed to participate in what became a series of intensive conversations conducted periodically throughout the


Macy. *Mutual Causality.*
research process. As I have encountered other community members I’ve broached the subject with them, and had some interactions, however limited feedback, so have not considered them to be actual co-research participants.

Access and Ethical Considerations

Human Subjects projection policies of the University of Montana were adhered to for this study. Access was relatively easy initially, as an insider to the community. I just reached out to those I knew who fit the criteria identified above. Access became a bit more of an issue in attempting to maintain involvement of participants recruited early in the process. This was due most likely to my own timidity in continuing to ask for engagement and input. The interest was there, but schedules are difficult in these busy times and I didn’t want to feel, or have the participants feel, that I was hounding them. Confidentiality was promised, though none of the key informant interviewees felt it necessary. Regardless, anonymity has been maintained throughout. I believe there may have been a certain level of naivety on all of our parts as to what the challenges would be, especially when affecting governmental change became a key focus. In reporting individual responses no identifiers were included so anonymity is relatively assured, however as the meetings became more public, and those interviewed chose to participate, it would be fairly easy for insiders to speculate who may have been interviewed. Participants in the key informant interviews signed consent forms, and a disclaimer was made at each of the publicly held focus groups, with the promise that if one shared something they desired not to be reported, I would respect their wishes.
Instrumentation (Research Tools)

Researcher as Instrument and Subject

As community insider, it was relatively easy to identify community members who reasonably met the above criteria. Data gathering took place largely through careful participant observation, which actually has taken place since childhood and through most of my adult life as a member of the reservation communities. I’ve lived in five of the seven towns within the reservation boundaries during this time at one time or another. As an insider to these communities for most of my adult life and much of my childhood, I am included as a subject in this study as well as a co-researcher and facilitator of inquiry and reflection at the community level, accessing community perspectives on key elements for a cultural model for health and wellbeing. I hope I have achieved through my insider, self-reflexive stance the role of mirror to myself and to my community to the end of personal growth and for each of us to live a clearly articulated cultural model for health and wellbeing in whatever form that may take.

The primary purpose of the interviews and focus groups was to review and evaluate for comprehensive coverage, the results of the content analysis and to gain some measure of what co-research participants viewed as priorities to include and emphasize in developing and articulating the cultural model for health and wellbeing. Ten to fifteen key informant interviews were planned to gain feedback on the results of the content analysis. Key questions were: 1) which cultural constructs belong in a cultural model for health and wellbeing for the SKQ?; 1.a) Explain your rationale; 2) once those to be included have been selected, please prioritize within and/or among the 10 cultural domain categories.
Key Informant Interviews

Initially key informant interviews were conducted with thirteen co-research participants who self-identify as one of the three tribes that make up the SKQ People. At each initial meeting, I introduced the exercise, and asked participants to read and sort through the reduced list of 251 cultural constructs and to prioritize the top 5 – 7 constructs in each of the four domains; 1) Spirituality, Religion and Worldview, 2) Traditional Ecological Knowledge and Indigenous Land Relations, 3) Alcoholism, Substance Abuse and Codependency, and 4) Leadership. Even though I had intuitively prioritized and reduced the domains to four and the constructs to 251, it remained a daunting task.

While the domains were reduced to four through an intuitive process, there is a rationale as to why these four rose to being the top priorities. First, substance abuse, most often cited as our greatest problem, is often attributed to the historical and unresolved trauma and perpetuation of trauma that continues from generation to generation. Second, the historical trauma and cultural losses resulting from colonization are often viewed as having the potential to be resolved and restored through spiritual healing, renewal, restoration and validation of a traditional, cultural worldview. Third, the importance of the land, our relationship to it and the traditional ecological knowledge that flows from this relationship, is critical to the shaping of our identity, spirituality, culture and life-ways, as it is for all Indigenous peoples.

Lastly, leadership, especially our elected leaders, must be operating from the spiritual and land values, and the traditional leadership principles that preserve, protect and perpetuate these values to ensure the health and wellbeing of the SKQ. This
spontaneous, intuitive, synthetic sort, along with my participant observation of the current dissatisfaction with our governance structure, began to narrow the focus of this research to that of pursuing constitutional reform and governmental restructuring as the mode and method of having the greatest hope of restoring health and wellbeing to the People.

At subsequent follow-up meetings, in the absence of receiving the prioritized lists, and because the focus had begun to shift to constitutional reform, I asked for feedback on two main drafts of a revised constitution. The first draft utilized much of the language from the Yurok Nation’s Constitution developed in 1991 and adopted in 1993.\textsuperscript{345} The second draft built upon this first draft and incorporated concepts from the Iroquois Confederacy’s Great Law of Peace, especially the concept of a political clan system and nomination process at the clan level for leaders instead of a self-nomination process, by geographic districts, as is done today.\textsuperscript{346} It also proposes a quadra-cameral form of government, with repeal powers within a ‘supreme court’ by an Elders/Ethics Council, the fourth house or level of government. It might even be considered a quint-cameral, where the electorate is considered the ‘general council’ with significant powers as enumerated in the proposed revision in Appendix E.


Focus Groups

Four focus groups were held attempting a group process for a sorting and prioritization process to come up with the key constructs for describing the cultural model. Focus groups were conducted during a recent election (2015), however they were sparsely attended with mostly those running for political office in attendance. Candidates for council were specifically recruited to participate in the focus groups on constitutional and governance reform.

The format planned for and attempted at the focus groups is outlined in Table 4.2.

| Question 1. Which 5 – 8 concepts in each of the 4 categories are critical to promoting the health and wellbeing of our People? |
| Instructions: Using the narratives or the cards, read and intuitively do a quick sort of the concepts and then, by way of discussion, see if your group can prioritize the top 5 in each category. Be sure to edit or add any concepts you feel are missing on the white index cards provided. Questions to review the sorts were as follows. |
| 1. What did you notice as you did your sorting? What do you notice now? What stands out? |
| 2. What feelings do you have as you hear/observe the results? |
| 3. Is there a category that seems to take front and center in your mind? |
| 4. Is there any ordering that naturally makes sense to you? |
| 5. Please report differences within your group so we can identify where higher levels of consensus appear to exist. |
| Question 2. Now, keeping in mind the concepts you just sorted, what specific changes do they point to as necessary to promoting the health and wellbeing of our People? What shape should the changes take? What would be put into place to promote our health and wellbeing today, and into the future? |

The focus group meetings were sparsely attended and because there was an election process underway, the focus was shifted to constitutional reform as a way to focus the leadership and policy towards health and wellbeing. A backgrounder was
prepared including a comparison of the current (as amended) CSKT Constitution and other American Indian nations’ constitutions, as well as other organizational systems for ensuring checks and balances. One meeting to discuss constitutional reform was conducted by council representatives from one of the districts. I was ill when it took place so was unable to attend. I understand that approximately a dozen people attended and the interest for change was confirmed, though the details remain unspecified.

It became clear early on that application of the Cultural Consensus Analysis method was not going to be possible. Further explanation of this is found in the results section beginning on page 229. In light of the focus groups and key informant interviews not producing significant feedback on the cultural constructs, this study has relied on the few, but thoughtful responses, as well as the general feedback being received as participants review and respond to how the cultural constructs have been incorporated into a revision of the Constitution.

**Role of American Indian Governance**

Generally governments are formed in order to provide a process for citizens of that government to resolve differences and to find solutions to their common problems so that the community can live with some sense of peace, safety and security. Where ¾ of the citizens living within the boundaries of the reservation are not members, most are non-Native, and the federal government has reneged on certain governance rights provided in the IRA, the result is a dual system of law and order. The emphasis in this study is in finding ways for the SKQ to find solutions to our common problems, and, to do it in a way that empowers the People, rather than just stop-gap service measures that

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really just put band aids on most issues, rather than find truly creative, sustainable, solutions.

I advocate that any tribal Nation government’s role is to do all it can to ensure the health and wellbeing of the people it serves. In the case of the SKQ, our Nation has entered compacts to manage most governmental services, previously provided by the federal government, and therefore has a special interest, stake and responsibility to not just regulate as other governments do. For the SKQ, it is also important to make decisions as to what services and in what culturally appropriate manner they should be packaged and provided to their constituency. I don’t begin to claim that service provision and regulation of those services by the same entity is necessarily an easy task to accomplish, but for Native nations it is imperative that the avenue to do it well be discovered and practiced. The next section now translates and integrates key elements identified for the cultural model on page 121 under the heading “Key Elements for Creating a Cultural Model for Health and Wellbeing” into a specific, Socio-ecological Cultural Model for Health and Wellbeing, which would be adopted through constitutional reform and policy enacted by a culture-based governance system.

Translating Traditional Culture for Creation of the Model

Key Elements of an SKQ Contemporary, Socio-ecological, Cultural Model for Health and Wellbeing

The cultural constructs identified in the literature and supported by community members as important do not exist in the community as lists or isolated items, but rather they exist within a complex system of interrelationships. Drawing upon those, and the traditional stories and wisdom, it is possible to create an Indigenous socio-ecological,
cultural model for health and wellbeing for contemporary times that begins with a reliance on the spiritual in all aspects of life.

Out of this spiritual center from a systems perspective, the SKQ governance system may be re-configured through examination of the SKQ culture(s). The task before the SKQ community is one of re-connecting the broken links between health, economic wellbeing, education, spirituality, leadership, politics, justice and how this all ‘comes together’ in support of the health and wellbeing at the individual, communal and organizational levels.

The community has spoken loudly from all corners of the reservation and all generations of the SKQ People, that addressing the historical (and continuing) trauma produced through European contact is key. How it is addressed is central to this study. Perhaps even more loudly, the SKQ have spoken about the ways in which our governance system requires re-configuration as well.

Given the centrality of bitterroot to the life and history of the People, it is an excellent candidate for symbolizing the complex system that is the SKQ life way figuratively, if not literally. Depicted in the Bitterroot flower in Figure 4.3 as a heart to represent ‘Spirit,’ the center of the top of the root symbolizes the starting point for establishing a strong, sustainable cultural model for health and wellbeing for the SKQ. Traditional ecological knowledge of the SKQ teaches that when Bitterroot is dug in the spring, the ‘heart’ of the Bitterroot is re-planted so that another plant will grow in its place.\(^{348}\)

\(^{348}\) Participant observation.
Science has yet to weigh in on this belief, but according to journals kept by Lewis and Clark, Bitterroot plants regenerated without prompting from dry bits of root they had taken back to the federal archives in Washington, DC. My observations, after 9 years of digging, planting, seeding and transplanting, indicate that the Bitterroot’s ‘heart’ is likely to minimally consist of some portions of the root. Since the Traditional Living Challenge health promotion intervention, I’ve been doing my own ‘experiment,’ to see if an existing habitat, which supported Bitterroot and is on my property could be enhanced or restored to what may have been its original productivity level.

Figure 4.3. An SKQ Contemporary, Socio-ecological Cultural Model For Health And Wellbeing

In this conceptual model, the three main roots of the Bitterroot in Figure 4.3 hold the cultural domains of Leadership, Politics and Justice, emphasizing the foundational
nature of these three components of health and wellbeing. All three must be addressed in establishing a balanced process for leadership selection, role definition, monitoring, and direction of that leadership. Traditionally, the People chose leaders because they were willing to ‘follow’ and represent the collective wisdom of the People. The concept of ‘servant leadership,’ coined by Robert Greenleaf and Larry Spears, is highly applicable to Indigenous cultures. From the spiritual foundation (life force) at the ‘core,’ roots are sent downward and then leaves and petals upward for realizing the full growth and potential to create sustainability of the primary nourishment sources for the SKQ. \(^{350}\) Today a strong Indigenously-driven, spiritual foundation is struggling to remain vital, but is clearly recognized by the SKQ as crucially important to setting down strong roots of leadership, selected and monitored through a just and balanced system, representing a healthy cross-section of the Selish, Ksanka and Qlipse Sqelixw/Aqlsmakni’ik (People).

The petals in this model hold important cultural constructs identified through this process, which are seen as key to the health and wellbeing of the SKQ People at the individual, communal and organizational levels. The educational, health care and treatment approaches for healing historical trauma, substance abuse and codependency, approaches to economic development and governance all affect the overall health and wellbeing of the People. The importance of Traditional Ecological Knowledge (TEK), Indigenous Land Relations (ILR) and necessary to the healing, is intermingled among the petals.

This domain (TEK & ILR), which combined two major categories provides the guidance for a balanced cash and subsistence-based, sustainable, economy, an

\(^{350}\) Greenleaf, and Spears. *Servant Leadership.*
experiential-based, multi- and cross-generational educational system, an approach to healthcare, which supports spiritual, mental, emotional, and physical health and wellbeing, and a governance system, which truly is; of, by and for the People.

At the base of this conceptual flower are two small but extremely important ‘petals:’ 1) the need to feed the roots first (Leadership, Justice and Politics), and 2) for all to practice heart-centered living. Regardless of one’s religious or spiritual beliefs, when one lives ‘outward’ from their heart at the center, ‘Spirit’ is active and present in all they do. Regardless of the particulars of how this is done, cultures across the globe respect and value living from a heart-centered perspective. A heart as the symbol of spiritual grounding demonstrates respect for a multitude of pathways for this to surface and be expressed.

**Spirituality as the Foundation for Re-Indigenization for the SKQ**

Drawing on the conceptual model above leads to a series of menus of ‘food for thought’ on how the SKQ might re-configure an approach to education, economic development, health care, resolving historical trauma and addressing substance abuse, codependency, and governance. Along with each menu is a description of the ingredients within the system, which must be synthesized to produce an even more complex, adaptive and sustainable, larger system encompassing all that is the SKQ Nation. This is an example of one synthesis, which could help the SKQ decolonize, de-departmentalize and re-Indigenize as ‘a’ People, or as a collective of Peoples; the Selish, Ksanka and Qlispe. The goal would be to re-Indigenize wisely, recognizing the many avenues through which this might occur at the community, and more broadly at the political (not just familial), levels.
Re-Indigenization of the SKQ Through an Interdisciplinary, Experiential-based, Intergenerational, Educational System

An Indigenous Educational system with a focus on re-Indigenization generates, teaches and ensures the maintenance of traditional ecological knowledge, subsistence and cash-based economic learning and benefits, while supporting a spiritual connection to and between land and community, while improving health status through these inter-connections. Fostering Indigenous land relations through such an intergenerational educational system represents a systems approach to re-Indigenization through interdisciplinary education.

Re-Indigenization Through the Integration of Natural Medicine into Health Care for the SKQ

An integrated, Indigenous health ‘care’ system could address physical, emotional, mental and spiritual health. However, the spiritual health aspect would be interconnected and provided largely through a multi- and inter-generational, land-based, educational system. An SKQ wholistic health ‘care’ system, in addition to administering conventional health care as it currently does, would shift its focus to emphasize more natural systems of health care, especially early in the disease process, and in prevention, where it would have the greatest benefits. This would include natural medicine, food patterns and activity levels more like traditional times, and spiritual and spiritually-based mental health counseling and treatment with a strong emphasis on the nutritional impacts on mental health and addictions.

Several initiatives could assist in promoting this shift. Evidence from integrative medicine research and implementation suggests that as health ‘care’ takes an increased focus on wellness and healing over conventional medical treatments, resources will
become available for inclusion of wellness-based approaches and fewer funds will be needed for expensive surgeries and conventional life-long medical treatments, such as is required when type 2 diabetes is treated as something one will just have to ‘live’ with for the rest of their life. I still recall that even though biomedical research has been increasingly demonstrating the reality that diet and lifestyle is able to reverse completely, or largely manage type 2 diabetes, one of our members was told by a local physician that there wasn’t anything they could have done to prevent it, because it was in the genes of American Indians.  

Allison Aubrey on the “Morning Edition” on National Public Radio reports on May 8th of this year (2017) that hospitals are taking steps to add “Food Pharmacies” to their services provided, whereby they provide at no cost to low-income people, healthy fresh produce grown in their own gardens. The Geisinger Health System in central Pennsylvania is one of the first. Early estimates are that providing $1,000 worth of vegetables per year can save anywhere from $8,000 to $24,000 annually per patient. Even healthier would be for the recipients to have opportunities to learn and assist in growing this food. This would be a more systemic solution than just providing the food, a, ‘teach a man to fish,’ concept.

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351 Participant observation.  
353 Ibid.
Resolving Historical Trauma, Substance Abuse and Codependency

Ultimate healing of historical trauma, substance abuse and codependency will require a collective and systemic process, and therefore must be integral to all other aspects of health and wellbeing. Through a lifelong learning and educational system, all members of the SKQ communities would have the opportunity to learn about the realities of colonization, the resulting historical trauma and negative coping mechanisms of substance abuse, addiction and codependency. Decolonization would provide for the healing of our collective, lingering colonized mind.\textsuperscript{354} Both titles by Wilson and Yellow Bird, which are written in workbook style, could be very useful in helping young and old alike decolonize first our eyes and then our minds. Understanding the complete history of colonization and processes helpful for decolonization will be important for this process.

It is critical to clarify what it means to ‘be’ Selish, Ksanka and Olispe, and to produce future awake and aware generations, through a comprehensive educational process of enculturation. Incorporating this information and process into the SKQ Constitution with citizenship requirements and responsibilities clarified, and emphasized as equal to or more important, than individual rights would contribute to the healing of historical trauma and the production of health and wellbeing. It would contribute to a serious sense of belonging, not as just a receiver of benefits, but as a responsible, contributing member of society.

\textsuperscript{354} Wilson, and Yellow Bird, \textit{For Indigenous Eyes}.

Yellow Bird, and Wilson. \textit{For Indigenous Minds}.
Re-Indigenization Through an Integrated, Indigenous, Socio-ecological, Economic System

An integrated, Indigenous, socio-ecological economic system would de-emphasize involvement in corporate/state, large-scale capitalism and move the SKQ toward subsistence and sustainable, local, cash-based, economic development. The challenge is to apply the ‘spirit’ of traditional subsistence economies to the development of and participation in sustainable, life-enhancing, cash-based economies. The shift would further require moving from ego to socio-ecological based systems, which would require a return to viewing the community, family or political grouping as the economic unit, with less focus and attention on individuals. Political groupings suggested in the revision to the SKQ Constitution follow a political clan system such as that of the Iroquois or Pueblo nations in the Southwest.

A communal perspective on both subsistence and cash-based economic development would require a system design, which includes the healing from historical trauma, substance abuse and codependency as central to its implementation. Making food sovereignty a priority would provide opportunities for combining social and economic issues. Community efforts in food production can reduce the reliance on and need for the level of cash resources, so inherent to our fossil fuel-dependent, corporate, agricultural system.

The creation of local currencies and establishing effective barter, trade, and exchange strategies also would reduce the need for cash. The growing, local production and consumption of healthy food would positively impact physical, mental, emotional and spiritual health through quality nutrition (especially related to traditional foods), the physical activity required, an increase in Indigenous SKQ interactions with the land, and
the development and relearning of traditional ecological knowledge. Applying traditional ecological knowledge, and creating new forms of ecological knowledge founded in restoring Indigenous land relations, will enhance the potential for increased harvesting of Indigenous animal and plant food sources. Learning the principles required to re-Indigenize ourselves through the study and practice of permaculture and the creation of contemporary food forests will create healthy, sustainable, food systems requiring fewer and fewer inputs of time, money and energy. Some sources claim it takes ten units of fossil fuel energy to produce one unit of food energy through the current agricultural system in the United States.\textsuperscript{355} Others claim seven units of energy to produce 1 unit of food energy.\textsuperscript{356} This is an average figure. When various meat sources of food energy are considered the ratio is more like 45 – 50 to one.\textsuperscript{357}

The development of alternative energy resources would also decrease the need for cash. By developing solar and wind energy, super-insulating housing, and installing clean rocket mass stove technologies for heating homes, businesses and green houses for serious year-round food production, the need for full-time salaried incomes would


\textsuperscript{357} Ibid.
decrease and quality of life, health and wellbeing would improve for the SKQ. At the societal level, in honor of the principle of communal economics—‘dividing the meat equally’—job sharing would be instituted, creating flexibility for families, clans and cooperatives to move increasingly from reliance on cash to reliance on subsistence, trade and exchange. This would be enhanced, supported by, and reinforced by individual gift/talent-based, culturally aligned, communal entrepreneurship.

Figure 4.4 summarizes a systems approach to addressing multiple issues simultaneously. I’ve combined two key concepts to produce a concept congruent with Indigenous worldviews, economics and ecology. The arrows in the figure flow from causal factors to anticipated effects, which in some cases then produce other positive effects. This ‘ecolomic’ model produces two closed loops. The dual traditional, ecological knowledge-based strategy to reduce reliance on cash, produces freedoms for individuals to engage in both creative economic endeavors as well as recreational and rejuvenating activities, which when aligned well, might actually produce both. Participation in Indigenous land relations produces Indigenous ways of knowing and creates and maintains the spiritual connection and its importance in all of life. All of these


359 I thought I had created a new word, but found an organization on-line using it in the same way as I was. http://www.ecolomics-international.org/. (accessed February 24, 2017).
then bring improvements to health status, largely through stress reduction, as well as culturally aligned economics, meaningful livelhoods, and freedom from large scale, capitalistic slavery. In the US oligarchic system of economics, we are all colonized, and subject to this capitalistic slavery.

Figure 4.4. An Ecolomic Model Integrating Ecology And Economics With Traditional Ecological Knowledge For Spiritually-Based Learning Through Enhancing Opportunities For Fostering Indigenous Land Relations

Code: TEK – Traditional Ecological Knowledge
ILR – Indigenous Land Relations
Governance Systems for American Indian Nations

Numerous volumes have been published on governance systems for American Indian nations so only a brief overview will be provided here. North American Indian tribes today have all been forced to give up some level of sovereignty, due to the military capacity of the United States government. American Indian tribal governments are referred to as dependent, sovereign nations by those who have accepted the limitations on authorities of American Indian nations, instituted through federal statute or case law. Practically speaking, due to the vast military force of the United States government, dependent sovereign nation status has played out so far to be the most accurate description of the reality of tribes in the United States and will continue to be the case unless and until tribes can move toward self-sustainability.

There are essentially four forms of government under which North American Indian tribal governments are operating today and there are several sources addressing the historical background on the evolution of tribal governments in North America. The majority of tribal governments operate under some form of written constitution with

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360 Tilden, Tribal Constitution Handbook.

Pevar, The Rights of Indians.


361 Ibid.


varying degrees of separation of powers between the legislative, executive and judicial branches.\textsuperscript{364} Approximately one hundred Native nations, with the CSKT as the first in 1935, adopted largely, boiler-plate corporate constitutional government structures provided by the federal government through the Indian Reorganization Act of 1934.\textsuperscript{365} Others patterned their constitutions after those under the IRA, and yet others, such as some of the Pueblos, still operate under a spiritually directed, theocratic system, where the spiritual leaders have final say.\textsuperscript{366} And some, such as the Iroquois Confederacy, operate under an oral historical, clan system, with clan mother veto powers still honored today.\textsuperscript{367} And, finally, tribes such as the Navajo operate under a set of tribally prescribed laws.\textsuperscript{368}

\textbf{Organizational Structure and Functional Re-alignment with the Values, Beliefs, Principles and Practices of the People}

It is worth noting that regardless of which system American Indian Nations have operated under, there has been discontent and as described in \textit{Rebuilding Native Nations: Strategies for Governance and Development}, efforts have been made to change from one form to another, and to modify within each form as well.\textsuperscript{369} The CSKT Constitution has

\begin{center}
\textsuperscript{364} Ibid.
\textsuperscript{365} Pevar, \textit{The Rights of Indians}, 85.
\textsuperscript{366} Deloria and Lytle, \textit{Nations Within}, 174.
\textsuperscript{367} Champagne, Ibid.
\textsuperscript{368} Mike Meyers, Seneca, Consultant on Decolonization for American Indian Nations. (personal conversation, 1915)
\textsuperscript{369} Champagne, Ibid.
\end{center}

been amended seven times, mostly for minor issues such as allowing eighteen year olds to vote, the maintenance of individual civil rights, and one major amendment, which eliminated the land assignment clause.\footnote{370 CSKT Constitution and Bylaws, with Amendments. Copy found at the University Law Library, University of Montana.}

Many tribes have attempted revisions and modifications of their governance systems since the 30s, through initiatives launched by academics such as Joseph Kalt and Stephen Cornell of the Harvard Project on American Indian Economic Development.\footnote{371 Stephen Cornell, “Remaking the Tools of Governance: Colonial Legacies, Indigenous Solutions.” In Rebuilding Native Nations; Strategies for Governance and Development, ed. Miram Jorgenson, (University of Arizona Press, 2007), 57-77.} Most of the movement continues toward some form or another of constitutional governance, with specific traditional governance values interwoven where the group conscience feels it important. In some cases struggles continue between traditionally recognized leadership and governance and constitutional forms recognized by the States and federal government. The nations of the Iroquois confederacy are examples of where these struggles have occurred in recent years.\footnote{372 Kalt, “The Role of Constitutions,” 78-114.} My observation has been that most of the governance changes still reflect the bias of developing Native governments with a focus on dealing with business interests, or interfacing with other governments, more so than the needed interface with and harmony among their own people. The danger in this is,

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\footnote{370 CSKT Constitution and Bylaws, with Amendments. Copy found at the University Law Library, University of Montana.}


while Native nations may become highly sophisticated in business and governance dealings with the outside world, there is further degeneration and loss of culture, health and wellbeing among the citizens the government represents.

**Constitutional Reform for Improving Health and Wellbeing Among the SKQ**

Social media conversations, as well as council candidate forums and district and quarterly meetings continue to target our leadership selection and decision-making process and organizational structure as the area in the greatest need of change. This is indicated by policy level decisions that need to be made in order to bring about changes voiced and desired by the citizenry. The vast majority of the membership has financial dependency on the CSKT Government for employment, access to leasing and grazing properties for business and agriculture, hunting rights, elderly assistance, healthcare access, and social services. As a result, while one could charge that those voicing opinions represent a minority of the citizenry, the willingness to voice these concerns publicly lands on the shoulders of the minority few who are not dependent, or who are willing to deal with the sanctions and consequences of being vocal.

During early data gathering attempts, it became clear that attempting to engage a community group of SKQ people around articulating a cultural model for health and wellbeing of the people was going to be difficult. There was also an election underway as the data gathering attempts proceeded, which tended to focus people’s attention on leadership and governance. Using this communal energy and will, and with the advice of my co-research participants and advisors, we re-directed the research toward constitutional reform. The remainder of this chapter provides the results of the two-tier
content analysis, the co-research participant sorts, and the process for developing initial
perspectives on areas for revision in the CSKT Constitution.

**Revised Phase 3: Identification and Review of Recently Revised/Drafted Native Constitutions and other Native Nation Governance Structures Seeking Potential Clauses for Inclusion in a Redraft of the CSKT’s Constitution**

As key informant interviews and focus groups began to take place, it became clear
that the Cultural Consensus Analysis method would not be accomplished during this
dissertation research. Instead conversations focused on tribal council elections and the
need for constitutional reform. It became obvious to me that, real and measureable
influences on the health and wellbeing of the people, might better come about through
changing the federally inherited Indian Reorganization Act constitutional form of
government. With concurrence of my co-research participants, the study proceeded along
these lines. An analysis was then conducted to compare the CSKT’s Constitution with
other Native nation’s constitutions. A comparison of the extremes in perspectives and
worldviews was conducted using the constructs from the content analyses conducted in
phase I and V, and the constructs identified from the CSKT Constitution.

One informal focus group was then conducted where participants were asked to
do their own comparisons of the CSKT constitution with language from a previous
attempt at revision, which took place in 1998, and with that of the Yurok Tribes, which
was developed in 1991.\textsuperscript{373} The Yurok People had the luxury and privilege of being able
to create their own constitution with the added benefit of looking at other tribal nations’
organizational structures, as they did not gain federal recognition until 1993.

\textsuperscript{373} Yurok Nation, Constitution.
Phase 4. Analysis and Integration of Priority Cultural Constructs with the CSKT’s Current Constitution

The original intent was to conduct a second round of key informant interviews and a series of focus groups to involve the community more broadly in determining which cultural constructs should be integrated into a revision of the SKQ Nation Constitution. The use of SKQ Nation Constitution will be used to differentiate between the current CSKT Constitution and a proposed revision. It is also to encourage recognition of nation status over tribal status in the interests of decolonization. This process will naturally take place should the community decide to take the proposed revision, review and revise it as necessary, towards ultimate adoption. In the absence of adequate time to get community involvement in this phase, I took the liberty to take a first step at this integration, described in the following section.

Phase 5. Preparation of Initial Re-draft of (CSKT) SKQ Nation Constitution Using all Ten of the Cultural Domains Identified in Phase 1

From the input gathered from phases 1 - 4, I then conducted a second content analysis of all ten cultural domains to identify constructs, which could inform potential changes to the Constitution. I then analyzed the typical articles found in constitutional government systems, including those of the CSKT’s, and examined additional potential provisions from other forms of tribal governance, with emphasis on the political clan system of the Iroquois. Lastly, I prepared a document, which sorted the cultural constructs by constitutional section. This document titled, “Cultural Constructs for Consideration in Proposed Constitutional Reform for the SKQ,” is included as Appendix C. Cultural constructs identified as being important to informing the writing (or re-writing in this case) of the preamble (or purposes) clause of a constitution serving the
SKQ included constructs from the ten domains, with clear articulation of the role of the leadership in carrying out the specified purposes. Other tribes, such as the Yurok, have incorporated similar constructs into their constitution’s preamble and key sections where applicable.

Multiple options for some sections of the proposed revision (Appendix E) were included in Appendix C where it appeared there might be the need for considerable deliberations and conversations before a clear path could be identified by the SKQ. Using the constructs from the two content analyses, they were matched with each of the existing sections of the CSKT constitution and where no clause existed a new one was drafted for consideration and inclusion in the proposed redraft of the Constitution.

**Phase 6. Participant Observation Data Analysis – Autoethnographic Insights and Social Media Commentary**

In ethnographic studies participant observation is key if not the primary method applied. Chapter Seven includes a communally influenced, autoethnographic perspective, which also serves as an overall cliff-notes-version summary of the study. As participant observer, I had the opportunity to hear (and see via Facebook Posts) many more opinions than those gained through interviews and focus groups conducted. I would estimate upwards of twenty-five additional individual opinions were shared directly or indirectly and have been incorporated into the analysis. In the current social media environment, I would be remiss to not incorporate comments acquired indirectly and out of the context of interviews and focus groups due to my insider status and the public nature of the communications. Websites where social media commentary was regularly

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Results of the Co-Research Participant Sorts and Prioritizations of Cultural Constructs

A total of four participants, including myself as one, committed the time and thought process necessary to prioritize the cultural constructs to a list of fewer than fifty cultural constructs relevant to health and wellbeing. Some participants entered the study after the original ten domains had been reduced to four, so their sorts included less than 260 constructs.

Figure 4.5 shows a sample page from the results of the four participants who completed the exercise as requested. It was during this phase of the research that it became clear that the exercise was too complex, daunting or time consuming for many participants to complete. For the complete data set see Appendix A., titled, List of All Cultural Constructs Relevant to Health and Wellbeing Identified in the Content Analysis (By Source).
Construct SRW - 1st

1. Practice of individual & communal vision quests & sweats for boys, girls, ym and w. By not asking why you might experience knowing directly by confronting and learning from the great power of the mysteries. A belief in the concept of collective conscious; even our thoughts are interdependent an interconnected. The self becomes and remains connected with fellow humans nad the natural world through ceremonial alliances. The traditional ways of knowing are not lost, we are lost. Storytelling mixed with songs is as important as the Medicine Peoples’ powers.

2. Indigenous Worldview demands a commitment to the commons, versus a commitment to personal private property. Important for all People to know the meaning of Sqlixw; ‘flesh of the land.’ Property ownership and possessing many material goods is of little importance. Each is implanted with a seed or small special talent, which we are expected to bring forth for the benefit of the whole. Songs ‘come’ (came) to the People via Spirits; they were not ‘made-up.’ This should be encouraged today.

Figure 4.5. Sample Results of Co-Research Participant’s Data Sorts. (See Full Data Set as Appendix A.)

Of the four participants who completed the exercise as requested, forty-eight constructs were identified as priorities within the top four categories by at least one of the participants. Table 4.3 lists them according to most frequently selected to least frequently selected.

Table 4.3. Top 48 Priority Cultural Constructs. (This is a summary of the 4 co-research participants who did the entire exercise independently.)

<table>
<thead>
<tr>
<th>Cultural Construct</th>
<th>Top Priority</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Spirituality, Religion and Worldview: There should be no separation of spiritual and other aspects of life.</td>
<td>4 - Unanimous</td>
</tr>
<tr>
<td>2. Leadership: There must be a commitment to the Whole beyond a Vision of Self-interest.</td>
<td>3 of 4</td>
</tr>
<tr>
<td>3. Leadership: Consensus decision-making is possible when we</td>
<td>3 of 4</td>
</tr>
</tbody>
</table>
commit and take the time to create a shared understanding of how the world works and how we wish it to work.

4. There is a need to work to heal unresolved individual and collective traumas.

5. Healing of historical trauma must come from within the culture and be determined by the community.

6. Choosing leaders based on merit, versus self-selection and elections.

7. All of Nature is embodied with Spirit.

8. Prayer is important before all action.

9. There needs to be a spiritual and material dimension to healing work and spiritual mentoring for recovery by Elders.

10. Selflessness on the part of leadership; here to serve the People.

11. It is important to recognize our place in the order of Creation; dependence on the plants and animals, water, fire, earth, wind, fish, birds, etc.

12. A belief in the concept of collective consciousness; even our thoughts are interdependent and interconnected.

13. Communal knowledge base and practices of Native (and contemporary) food sources must be learned/restored for true sovereignty to exist.

14. Indigeneity is equivalent with a sustainable land-based existence.

15. Being a wholly and whole-heartedly contributing member of the Tribes requires having a clear personal vision, focusing energies, developing patience and seeing reality objectively.

16. There is a serious need to engage entire community in exploring difficult issues so that everyone learns.

17. Capacity of the People to influence Leadership (begins with how they are selected; nomination process)

18. CSKT Mission for Climate Change: To preserve, protect and enhance natural resources & ecosystems. It is the responsibility of the People to steward our resources and the membership (citizenry) plays a role in that stewardship along with tribal government. Tribal government stewarding lands in partnership with members where a balance of conservation and use of resources is reached. A shift from expert-based to participatory approach to conservation and management of tribal natural resources.

19. The universe is energized by a pervading power.

20. Indigenous Worldview demands a commitment to the commons, versus a commitment to private property.


22. The religious or spiritual requirement of all life forms is harmony (and balance) with all living and non-living things.

23. Learning is a lifelong process.

24. Ability to persevere in the face of adversity.

25. Purification is part of restoring balance.
<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>26.</td>
<td>Worship (spirituality) is a commitment to the sources of life.</td>
</tr>
<tr>
<td>27.</td>
<td>Importance of being able to recover, bounce back from life challenges.</td>
</tr>
<tr>
<td>28.</td>
<td>The act of seeking help for any ailment must be framed as an act of courage instead of weakness.</td>
</tr>
<tr>
<td>29.</td>
<td>Treatment programs hold in common the creation of safety, facing and telling one’s story.</td>
</tr>
<tr>
<td>30.</td>
<td>Curfews established for minors and enforced.</td>
</tr>
<tr>
<td>31.</td>
<td>Cultural renewal must serve as the basis of addressing historical trauma and substance abuse-related issues.</td>
</tr>
<tr>
<td>32.</td>
<td>Alcohol, drug awareness &amp; mental health education &amp; counseling meetings regularly offered, broadly advertised and required in some cases, optional in others.</td>
</tr>
<tr>
<td>33.</td>
<td>The Blue Bay Healing Program, while it was operating, provided a sense of hope for the future, lots of people to talk to, and lots of support throughout the community. It was a strategy we should repeat and build on.</td>
</tr>
<tr>
<td>34.</td>
<td>Economic development strategies must incorporate opportunities for healing substance abuse and addiction.</td>
</tr>
<tr>
<td>35.</td>
<td>An intervention committee could be helpful and would work with peacekeeping circles.</td>
</tr>
<tr>
<td>36.</td>
<td>The SKQ, a careful, observant people who seek and implement solutions to resource crises before they fully materialize.</td>
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<tr>
<td>37.</td>
<td>We must prepare so that global collapse won’t necessarily mean Reservation collapse.</td>
</tr>
<tr>
<td>38.</td>
<td>There is a need to understand the whole ecosystem including the involvement of humans &amp; their interaction with other aspects of the system.</td>
</tr>
<tr>
<td>39.</td>
<td>Humanity has the capacity to re-learn how to live sustainably.</td>
</tr>
<tr>
<td>40.</td>
<td>Fire should be used, as it was in the past, to aid production and access to subsistence resources; roots, berries, game, etc.</td>
</tr>
<tr>
<td>41.</td>
<td>Plant gathering, hunting and agriculture could exist together and be interwoven, as opposed to being considered to be in opposition; similar to the gardening tribes and their mixed practices.</td>
</tr>
<tr>
<td>42.</td>
<td>The ideal is for people to be living in communal rural landscapes rather than in towns.</td>
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<td>43.</td>
<td>Building a shared vision for the Tribes requires the unearthing of pictures of a future that fosters genuine commitment &amp; willing efforts toward accomplishing the vision rather than compliance.</td>
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<td>44.</td>
<td>Tribal government stewarding lands in partnership with SKQ People where a balance of conservation &amp; use of resources is reached.</td>
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<td>45.</td>
<td>It is important to be able to see the interrelationships of everything and what the patterns &amp; processes of change are.</td>
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<td>46.</td>
<td>Strong morals demonstrated within the elected and organizational leadership</td>
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<td>47.</td>
<td>Two ways of knowing; from the heart (gained from the unseen</td>
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world), and from the head (gained from the seen world).

48. CSKT adopts and ensures the core values of ‘learning organizations’: 1) openness, 2) merit; best interests, rather than telling the Boss what he/she wants to hear, 3) value in reflection and surfacing the examination of our Worldviews (assumptions), 4) always dialogue and discussion for decision making.

In addition to the constructs that were confirmed above, one elder community member was willing to sit with me and go through each construct one at a time. In the time we had, this individual was able to identify the less than twenty, out of the original 445, which should be excluded from a cultural model for health and wellbeing of the SKQ. Most of them were practices or beliefs, which would be considered no longer applicable, or out of date with the times, or to be those imposed upon the People by those wishing to assimilate the People to more Western ideas of appropriate beliefs, values, principles or practices. Examples include the practices of levirate and sororate, which as has been explained to me, had mostly economic rationale during traditional times.

Another is the belief that “children should be seen and not heard,” which is well known as a Victorian era value likely to have been applied broadly in boarding schools in this country. My boarding school-raised father pretty much held this belief. I truly wish I had been able to take the time to sit with all of the participants for the same five hours it took to review all 445 constructs with this Elder. The stories shared and the careful review that was taken was validation that I was on the right track in identifying many important cultural constructs to health and wellbeing for the SKQ.

**All Cultural Domain and Construct Data Narratives**

The sources, by author, for these cultural constructs are included in Appendix A. They have remained intact as recorded by their original authors, however were re-organized into the data summary narratives following to ease the participant process of
prioritization. Related concepts were intuitively sorted into what appear to be paragraphs, but are actually just groupings of constructs that appeared to me to be somehow related. Sub-domain titles were assigned intuitively as well. The sub-domains are my assessment and could certainly be assigned differently by others who may do a similar sort.

The breaks between sections are more for readability than to make a distinction as to the separation of categories. However, some of the items, which obviously were speaking to a similar construct, were grouped together. It will be important for the reader to keep in mind that these are constructs grouped together from different authors, sometimes writing about different Indigenous groups and sometimes written by Western authors from differing cultural backgrounds about concepts that may be relevant today.

**SKQ General Societal Principles**

**Societal Concerns/Rules:**

<table>
<thead>
<tr>
<th>Consensus Decision Making in all affairs, when at all possible and practicable. Instead of discussion and debate, it is culturally appropriate to have each person tell their story and their perspective. The best decision just surfaces and often isn’t even voiced, just acted upon. It is not proper to give advice, even if it is asked for.</th>
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<tbody>
<tr>
<td>We all have a responsibility to the People. We should be tolerant of the diversity within our membership and with the world, in general. The SKQ are resilient people, with the capacity to cope with external stresses, large-scale change or disturbances occurring as a result of social, political or environmental change. Community organizing and rallying for positive change to replace complaining to tribal government.</td>
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<tr>
<td>Discipline should be provided by aunties and uncles rather than the parents; allows unconditional love between parents and children. As a general rule, children should be seen and not heard. Clear expectations of children. Children must be given both individual and collective roles. A belief and practice of levirate; marrying your brother’s widow. A belief and practice of sororate; marrying your wife’s sister, usually when she has been widowed.</td>
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<tr>
<td>Our sense of worth and pride comes from service to family and community. What you give away comes back to you. Strengthening the ties between Elders and Youth through storytelling, culture and language. Strong family ties are important with closeness to the extended family. We have a sense of obligation to care for future generations. Personal healing and growth should be centered on taking and understanding responsibilities to family, people and life. There should be puberty training for girls; where, as in the past, they would spend 4 days with an Elder. Courtship; Important that there be no open flirting. Gossip serves as social control and protection against aggressive behaviors. In general we don’t practice praise and gratitude. It is expressed in other ways such as quietly asking a person to continue their contribution. A protocol (or set of rules) for appropriate Tribal behavior exists, and is taught widely throughout the generations so that if some children miss out, they get it as they grow up and even when they have grown up.</td>
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### Cultural Foundations:

Cultural foundation of the Tribes to be preserved as a living part of our community. It is important to remember and appreciate our Ancestry and where we come from. Restoring Salish and Kootenai languages as a spoken, written language used in all aspects of Tribal life. Pow Wows are an important way to express one’s Native identity. Celebrations (Pow Wows) are about celebration and reconnecting, and not about competition, winning and losing. There is ‘battle’ energy to Stickgame. It is important not to point, other than in Stickgame, as it could hurt people.

Culture gives a sense of orientation to the People. Culture provides a sense of hope. Pow Wows help to lose heaviness, relieve depression and sadness. Enrollment should be tied to cultural knowledge and participation in the betterment of our communities. We should instill pride in future generations for following the ways of the Ancestors. Must not dominate the earth, but must harmonize with her. It is important to leave the physical world in a better state because we have lived. It is important to examine critically traditions in light of survival in contemporary times. It is important to leave a legacy to the harmonious continuance of future generations.

We are only as strong as our collective memories. Our stories and the telling of them, all of them, are important. Spirituality is the highest form of politics. Clowns are used to show us how we act and why; to help us to learn to behave appropriately. It is important to have patience with others, when it is evident that there is still more for them to learn. The maintenance and nourishment of each individual’s self esteem is a paramount duty of all community members. It is appropriate to take great care to avoid embarrassing others. People would be whipped if they were sitting while dances were going on. (True of Pow Wow and Ceremonial Dances alike?) It is important to find comfort in our community and feel safety around you.

Give-aways should be conducted to support the story telling of important ‘war’ deeds in the modern day world. Story telling of great war deeds should take place in a modern context today, with a broadening of the definition of ‘war deeds.’ It is important to control one’s anger with each other and with strangers alike. It is important to memorialize those who have passed away.

Patience and humility taught to young ‘warriors;’ by modeling and advocating that blessings come through being of service to your community. Good deed ‘sticks’ (marks of recognizing accomplishments) awarded for elevation to Chiefdomship (Tribal Council?).

Women as ‘warriors’ (Council, Leaders, etc.) as they choose for themselves. No specific division of labor by gender. Women should be encouraged to be good gatherers. (Today, what else needs gathering? What does good gathering look like?)

### Expectations of Individuals:

There is a belief in individuality, despite the importance and consideration of the whole. Self-determination; ability to take action for oneself. Importance of being able to recover, bounce back from life challenges. <Sexual> Modesty expected of women.

The ethical thing is to not show anger. (Is it ever appropriate to show anger?) The ethical and safest thing for all is not show excessive grief and sorrow because they incapacitate and overwhelm. Verbal apologies are not the expectation of wrongdoers. Making things right through your actions over time to rebuild trust is what is expected. It is appropriate to sacrifice your own feelings and expressing them for the sake of group unity.

Historically it was wisest to forget grief and sorrows as quickly as possible due to survival needs. Is this still true today? A key reason to not share excessive emotions is that it is considered forbidden to burden others. It is important to stand up for oneself, and to do so with humility. Be wary of ego, being too bold and of cockiness. The ability to continue and persevere in the face of adversity is important.

Dwelling or holding on to negative thoughts increases the power they have to influence your life. One needs to be well practiced and confident in one’s capabilities before attempting to perform a public role. Perfectionism is important for survival. Was this true in hunting and gathering times? Is it true today? It is important to rid oneself of negative thoughts.
Spirituality, Religion, and Worldview

The universe is energized by a pervading power; Mana, Wakan, Manitou, Nupika, Amotqen, Qeqwelnsutn, etc. (that which creates oneself) Humans were created last, and are the most dependent of all beings. Its important to recognize our place in the order of Creation; dependence on the plants and animals. Souls of plants and animals must be pacified or they will take revenge for taking their bodies. All of Nature is embodied with Spirit. Everything that exists ‘acts’ in some way, otherwise it would not be. Must keep our Native religion or won’t reach Indian’s Heaven. It is our responsibility to carry on the responsibilities of the animals ‘who’ prepared the Earth for us. To have faith and trust in the Animals. The future is tied to our past.

Timing is everything, and we need optimal cooperation from the Spirit World. Human-to-Human relationships perceived as spiritual. Humans recognized as younger brothers and sisters of Mother Earth’s Creations. Threat of punishment by and from the Spirit realm if one violates social customs and ways. Worship of Nature unites people of different communities because it is not self-centered. Purification is part of restoring balance. Methods include sweating, smudging, induction of purging through vomiting, bathing, smoking, emptying.

There should be no separation of spiritual and other aspects of life. The Spirit World is accessed through trance states. Importance of teaching Good Medicine over Bad Medicine and that either are possible and do exist. Thought has power to affect things. Punishments for wrongdoing come from God (Great Mystery) There is no clear distinction between the material and spiritual world. There is an innate goodness of human nature, as opposed to the original sin (innate badness) we are born with. If we have sincerity in our seeking the gifts of the elements (plant, animal, water, rock) they will come. Prayer is important before all action. Medicine people are responsible for specialized, perhaps secret knowledge, and their role is to pass on knowledge of the sacred practices. Mother Earth (Nature) awaits those who seek out her (its) strength and power. A certain fatalism exists when there is the belief that Spirits ordain (decide) one’s fate.

Collective consciousness; the practice of humans and animals (plants?) sharing behaviors and ideas with each other telepathically. In the Inupik language God means “eye of awareness.” (Ellam iinga) Does this make sense from an SKQ perspective? A daily awareness practice to seek life’s purpose. Sit still and enjoy, use your senses, look when there is nothing apparent to see, the knowledge that comes is yours then; not someone else’s. Maintain a practice of not asking why. Go directly to the Source of all mystery for the answers. In Salish, God as “that which creates oneself.” Dreams and visions are born in the soul, and the soul of us reaches out to touch the mysteries. The soul is what wonders about the unordinary world.

Blessing and prayer; ask for power, strength, knowledge, wisdom for self and others; when they are strong so are you. Vision quests to get spirit helpers. It is important to have, and communicate with one’s guardian spirits, which can be ancestors, animals or other spirit-beings. Listen and wait for the answers to come to you. Humor is a necessary part of the sacred. It is possible to gain awareness of things or to come to know things by ‘feeling it,’ ‘sensing it.’ This would be thought of as knowledge that is felt. Learning is a lifelong process. Life is a process of slow, careful self-fulfillment and self-realization.

It is important to honor ‘Indian Time;’ Following the natural flow of things; things happen when it is time for them to happen, begin when it is time, and end when things are finished. Time (and how we spend it) should be determined by the changing Seasons, an honoring of Seasons, with specific seasonal activities.

Indigenous Worldview demands a commitment to the commons, versus a commitment to personal private property. Important for the People to know the meaning of Sqelixu; ‘flesh of the land.’ Property ownership and possessing many material goods is of little importance. Each is implanted with a seed or small special talent, which we are expected to bring forth for the benefit of the whole. Songs ‘come’ (came) to the People via the Spirits; they were not ‘made up.’ This should be encouraged today.

At the end-times, the Dead will return and there will be no “Spirit land.” If we devote ourselves to righteous life, it will hasten the end. Inter-environmental and species relationships are spiritual. Belief (witness) of near death experiences. People are sent back whose time has not come. When one passes all trace of one’s existence has to be removed, so as not to remind people of their loss. It is not appropriate to say a dead person’s name. At the end-times, Earth Woman (the Earth) will revert back to its (her) natural shape.

Toward the end-times Coyote was going to come back. If the capacity to go to the land of the dead is real, then culture/language will never be totally lost, as long as we continue the development of this capacity in
the People. The dead do exist (live) somewhere. They don’t just disappear. Belief in the capacity to communicate with the Dead. (And for us to receive messages & information from them.) On Doomsday, the White People will go away, an example of Immanent Justice. Immanent Justice means that good will is rewarded, and bad will be punished. When the end-times come, Indians will survive; they will find refuge from floods and earthquakes on the mountaintops. When the Earth is worn out, there will be a big flood, the dead will return, and the aged will become young and live forever. If we live in love and peace, there will be a resurrection of the Dead.

SKQ View: Disrupting the ‘natural’ cycle of life and its decay is not acceptable. (How does this relate to modern health care, buffering climate change???) Natives will survive climate change because they understand who they are and that they are one with the Earth. In a Native worldview, it is more important to consider balance and imbalance, harmony and disharmony. When anything is exaggerated in one’s life, imbalance occurs. Play is needed to balance the serious side of life. The religious requirement, or spiritual requirement of all life forms is harmony.

The practice of individual and communal vision quests for boys and girls, young men and women. By not asking why, you might experience knowing directly by confronting and learning from the great power of the mysteries. A belief in the concept of collective conscious; even our thoughts are interdependent and interconnected. The self becomes and remains connected with fellow humans and the natural world through ceremonial alliances. The traditional ways of knowing are not lost, we are lost. Storytelling mixed with songs is as important as the Medicine People’s powers.

People are ‘sent’ to particular sites for a reason. If one works to have a good heart and steady mind, they will want to take care of the places they are ‘sent’ to. Places serve as ways of getting guidance and direction. (Vision Quest sites, modern versions of a similar experience?) Places hold the voices of the Ancestors and speak to us in the present. Songs coming to individuals is often tied to being in a specific place. Place is considered to be important to the receiving of songs. Worship is a personal commitment to the sources of life. Belief in an unseen world and its reality. Learning and knowing is more than meets the eye. In Stickgame winners are those most able to see/read people.

Miscellaneous Beliefs:

Original Sin: To believe we are separate from Nature and that we can predict, even control it.

Deer dance to predict where the deer will be. (Was there some measure of prediction and control in the use of fire to influence Nature?)

Importance of ceremonies for First roots, First berries, First game.

It is never appropriate to refer to oneself as an Elder, or as a Spiritual Leader.

Non-believers are punished; turned into stone (non-human form).

All community members must participate in the dances. Practice of a confession dance (not borrowed from Christianity) is important for restoring social harmony.

In the face of, or at least on the wake of conflict, Songs of Peace should be sung to restore harmony.

Use of the Pipe for ceremonies, talks, peacemaking, prayer. Ceremony and these other ways of ritual would strengthen our People. (What about restoring traditional home-grown tobacco?)

Leadership

Knowing, Vision and Commitment:

There are two ways of knowing: knowing something from the heart (information gained from the unseen world) and knowing something from the head (information gained from the seen world). True discovery takes place in the intuitive mind, not the rational, logical mind. Every influence (or thing that happens) is both a cause and an effect. This is what things being interrelated means. It is important to be able to see the interrelationships of everything and what the patterns and processes of change are. It is important to be able to see that often our own actions create the problems we experience.

Combining and integrating Discovery and Testing creates the greatest contribution to Systems Thinking (or...
thinking about the Whole and the interrelationship of all the parts). Testing takes place in the rational mind. It is possible (and desirable) to learn from the future as it is emerging. It is done by being conscious, open, observant and reflective. The quality of our actions & results is determined by our awareness and consciousness. The problems generated within a System are the responsibility of everyone. In order to prepare Native PhDs for leadership in quality research it is necessary to explore Cultures as Systems and Complexity Theory.

<table>
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<tr>
<th>There must be a commitment to the Whole, with a Vision beyond self-interest. Good thinking requires an integration of reason and intuition (a blending of head and heart knowledge.) Being truthful about the gap between our ‘espoused’ theories (what we say is important) and our ‘theories in use,’ (what we actually practice allows learning and change to occur. Our communal or Tribal Vision comes from our personal Visions. Without personal Visions, any efforts toward a Tribal Vision will fail. We need the ability to recognize the gap between our ‘espoused’ theories (what we say is important) and our ‘theories in use,’ (what we actually practice. To create a Vision that will guide our decisions, it is necessary to recognize how existing policies and actions are creating our current reality. Consensus decision-making is possible when we commit and take the time to create a shared understanding or shared mental model of how the world works and how we wish it to work. Exposing the rationale and logic (including intuition) behind our thinking (encouraging dialogue instead of just discussion) should help Groups arrive at self-concluding decisions.</th>
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<td>There must be consideration of the common interest and good of the Tribes, as a whole in all decisions. Capacity of the People to influence the Leadership.</td>
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**Traditional leadership structures followed certain principles:**

- Choosing leaders based on merit versus self-selection and elections.
- Selflessness on part of leadership; here to serve the People.
- Fairness in governance is essential.
- Leaders perceived more as servants to the People.
- Leaders must be facilitators of the Group.
- Traditional leadership is based in Persuasion, Not Position.
- Leaders should be chosen based on the situation (what is called for in a particular situation), rather than by position and title.
- Strong morals demonstrated within the elected and organizational leadership.

**Learning Organizations: (Contemporary Organizational Theory and Management)**

We adopt and ensure the core values of learning organizations:
1) Openness,
2) Merit; best interests, rather than telling the Boss what they want to hear,
3) Value in reflection and surfacing the examination of our Worldviews (set of assumptions).

Honest communication requires all participants to be willing to reveal or allow the logic (assumptions) behind their thinking to be discovered in conversation. (Often assumptions are not openly discussed, nor are people totally aware of what they are.) It is important to weigh opinions differing from one’s own to clarify one’s own ideas, and to enrich general understanding. It is important to review factors needing consideration in coming to a decision, rather than asking for or giving advice. Instead of discussion and debate, it is culturally appropriate to have each person tell their story and their perspective. The best
decision just surfaces and often isn’t even voiced, just acted upon. It is culturally appropriate to use simple, plain and explicit language and not beat around the bush.

We must have the capacity to question our generalizations and the assumptions those generalizations are based on. Clear communications allows for and encourages both advocacy and inquiry, or questioning of each other’s logic, or other method of knowledge acquisition, for drawing conclusions. It is important to have the willingness to be wrong in order to expose the limitations of our own thinking.

It is important to understand when dialogue and discussion are the appropriate forms of communication to be taking place. **Dialogue** (storytelling and just listening to each other in turn as one talks about the issue), and **Discussion** (more of a debate with advocating for one’s viewpoint.) (In dialogue people become observers of their own thinking) Team learning (improving the capacity of Groups to make good decisions) requires dialogue (the storytelling or multiple monologue) style of communication with no cross talk and the ability to suspend assumptions and genuinely think together. We need the capacity to recognize our ‘leaps of abstraction,’ or jumping to conclusions without testing our assumptions. We must have the courage and ability to expose what we think but don’t say to unearth and examine the complete reality of any situation.

**Purpose of thinking in Wholes (Systems Thinking) is to improve our mental models…..to expand the depth and height of our awareness and thinking.** (David Bohm: theory of dialogue; “when a group becomes open to the flow of a larger intelligence.”)

**Being a wholly (and whole-heartedly) contributing member of the Tribes requires having a clear personal vision, focusing energies, developing patience, and seeing reality objectively.**

**Building a shared Vision for the Tribes requires the “unearting of pictures of a future that fosters genuine commitment” & willing efforts toward accomplishing the Vision rather than compliance.**

**Meaning of These Leadership Principles for the SKQ:**

Hierarchical organizations are antithetical (opposed) to dialogue and it is difficult to escape hierarchy in organizations. So, it takes exceptional leadership to engage in dialogue; everyone must truly want its benefits more than the privileges of rank. Tribal leaders must truly want the benefits of dialogue, as we are today structured as any other hierarchical organization. Tribal leaders must view themselves as Servant Leaders.

**Politics**

**Colonization:**

The calculated deprivation of experience. Colonizers tell the colonized what and how to think. It is important to be aware of how our minds may have been colonized, and how to go about de-colonizing them and preventing the passing of colonized thinking to future generations. We must promote a Culture of Resistance to continuing colonization. Cultural immersion as a key strategy for decolonization. Pow Wows conducted and promoted as a form of resistance to dominant culture ways and as an expression of sovereignty.

Spirituality is the highest form of politics.

The IRA Constitution provides for individual ownership of land; the Constitution should be changed to arrange for all lands held in trust to eventually revert to Tribal ownership.

As a Tribe, there should be no parceling of the land, no private ownership, common property only.

Present day enrollment policies are in conflict with our cultural values.

It is a priority to reclaim our food sovereignty and independence.
## Justice

We must have individual accountability and consequences for inappropriate behavior. Before the Courts, gossip was a Native way of keeping order in the community. (Does it still have a place today?) There is no such thing as being able to unearth an absolute truth in a Court of Law.

Peacemaking Circles should be used for sentencing instead of sentencing by a Judge. Conduct Victim – Offender mediations through family and group conferences/peacemaking circles with community included as well as families of both victim and offender.

In traditional dispute resolution, crimes are unsolvable at the individual level. A criminal breach is considered to be between the Victim, the Offender, and the Community; it is not just an issue between individuals. The sense of right and wrong is so clear that wrongdoers are able to accept their punishment as appropriate, and willingly admit his or her guilt.

Peacemaking circles create a horizontal system of restorative justice. Wrongdoing is more a problem of misbehavior that requires proper teaching or as an illness requiring healing, rather than the result of ill will. A wise way to address dispute resolution is to present the ‘case’ as fictional for consideration by all. In criminal justice the goal is to promote healing in the parties affected, rather than punish and isolate. Solving crimes requires mediation and reparative justice. Who has been hurt? What are their needs? Who has these obligations to address those needs?

Chief as Judge and as the one who decides punishment. Banishment was seen as rehabilitation back in the day. Banishment of offenders; with return of culprit when dangers of social disruption are over. Shaming is a good way to maintain social order; use of a constitutionally viable version of the ‘whipping post.’ Banishment?

## Traditional Ecological Knowledge and Indigenous Land Relations

The Elders predicted global warming. Climate change is the result of a worldwide establishment of a way of life that is fundamentally at odds with the traditional ways of tribal people here. There is urgency to taking action for preserving the productivity & existence of cultural resources. Re: Climate Change; restoration of the historic structures and functions of cultural use of plants, foods, habitats, animals remains a priority. There were 29 original berry species of the British Columbia Salish.

When is it appropriate to share Indigenous knowledge? Inupiat: When others are close enough to be part of Inupiat Culture and when it is in the best interest of a greater cultural struggle. We must prepare so that Global Collapse won’t necessarily mean Reservation collapse.

Earth is the source of our independence. Self-determination cannot be granted from outside. We have a responsibility-based relationship with our Homelands. Our traditions rely on land-based resources. Indigeneity is equivalent with a sustainable land-based existence. We must commit to and live the true meaning of Indigeneity…or being Indigenous to the land. In whatever way we can we must ‘re-story’ the landscapes under our stewardship and influence to again become Indigenous. We must re-assert our Responsibilities, not our Rights. And, interestingly, we do have the right to do it, at least on reservation lands. We have sovereign responsibilities, not just rights.

Culture and identity are tied to access to traditional foods and lands, which produce them. There are ‘original instructions’ to remind us of what our fundamental obligations and responsibilities are to our Homeland. Survival depends on maintaining relationships between animals, plants, rivers, and other waters. It is important to maintain a balanced relationship to the Natural World. The ideal is for our people to be living in rural landscapes rather than in towns. Practical, Indigenous environmentalism would create linkages among humans and other constituents (plants, animals) of the ecosystem or environment.

Native Science vs. Western Science: Native Science explores the reasons behind the tree’s existence. Western Science studies the parts that make up the tree. We need to research the traditional ecological knowledge-ways of the SKQ and other Indigenous peoples to re-learn how to buffer climate change, adapt to climate change and regenerate sustainable life-ways. There needs to be a harmonization of modern resource management with traditional values and uses. There needs to be a blending of old and new to fit the contemporary situations.

The SKQ: An observant and careful people who seek and implement solutions to resource crises before
they fully materialize. The shaping of landscapes and ecosystems include the participation of human beings from the time of their existence. Humans, due to their actions and influence should be included in the definition of ecosystem. Community-based managing (or stewarding) of the commons (Tribal Trust lands) by multiple-use user groups (fish and game, berry patches, forest resources, and other uses by the members as a whole) could improve sustainability of our natural resources.. Tribal government stewarding lands in partnership with the members where a balance of conservation and use of resources is reached.

It is the responsibility of the People to steward our resources and the membership plays a role in that stewardship along with Tribal Government. Nature (and People) are more resilient when there is a high level of diversity. <Forest> Management is not a traditional concept. (What about Forest Stewardship?) Are the management (or stewardship) parameters for the Mission Mountain Wilderness different than federal wilderness parameters? Should they be? If so, how?

Any cultivation or actions to bring improvements to the land are criminal. Above all, there should be no tilling of the soil, gardening, row cropping, etc. Plant gathering, hunting and agriculture could exist together and be interwoven, as opposed to being considered to be in opposition; similar to the gardening tribes and their mixed practices. Caretaking and stewarding the plants and animals is more descriptive of Native existence on the land than agriculture or farming in the conventional sense.

However long it takes a communal knowledge base of Native (and contemporary) Food Sources, and the practices based on such knowledge, must be restored (and developed) for true food sovereignty to exist. All things are interdependent; nothing stands/functions on its own. (perhaps other than “that which creates oneself” <God/Creator>)

**Wisdom Words and/or Key Actions to Ensure Long-Term Sustainability and Productivity of Natural/Cultural Resources:**

- Humanity has the capacity to re-learn how to live sustainably.
- Indigeneity: living in a way that makes sense for a particular place.
- We must assess the impacts of climate change on Forestry, Land, Fish, Wildlife, Water, Air, Infrastructure, People and Culture and act to counter these effects.
- Redesigning our infrastructure: cleaner energy sources, materials used for housing, water and waste treatment systems, etc. could buffer climate change.
- Changing how wood is used for heating could slow climate change. (Use of more efficient stoves that require less wood and produce fewer emissions.)
- A shift from expert-based to participatory approach to conservation and management of tribal natural resources.
- There is a need to understand the whole ecosystem including the involvement of humans and their interaction with other aspects of the system.
- For cultural preservation values it is important to educate people about the affects of climate change and how it is likely to impact cultural resources.
- Biodiversity (maximizing species; opposite of industrial agriculture’s monoculture emphasis) as practice and policy.
- Taking guidance from the animals; i.e. squirrels and chipmunks preparing for winter early.
- Nature directs recovery; let it rest. Don’t do a full course of treatment until observing how the land responds.
Must learn to be observant (mindful, paying attention) at all times.

Go slowly, listen to the land, and it will tell you how to restore it.

Respect and listen silently to learn from plants.

Plants have their own minds that you can learn to know.

Stabilizing stream banks when erosion occurs.

Thinning of trees and bushes and removal of remaining debris from springs and ponds to keep them healthy.

Actions taken to re-seed, transplant and rejuvenate and re-establish Native plant communities.

Fire should be used, as it was in the past, to aid production and access to subsistence resources; roots, berries, game, etc.

Burning of fields and forests for ensuring the health and productivity of Native plants.

When the Creator cleans house, he uses fire. Stories of the Grandmas of the Bob Marshall being smoky all summer long.

Starting of fires to bring rain.

Use of fires to enhance berry production, improve game browse, create passage through the woods, etc.

The land is in such bad shape in places, there should be a Land Restoration Fund established for bringing back the Native Plants.

The bitterroots are in trouble due to climate change.

Environmental impact statements are a Western Worldview creation; the assumption is we will negatively impact.

There is a need for land classifications on the Reservation beyond grazing units and timber management or forestry in the sense of referring mostly to trees.

Fencing to protect sensitive areas.

Allow overused and overgrazed lands to lay fallow and rest. (And attempt to restore to more indigenous species)

Emphasizing local foods enhances cultural expression.

Traditional food system work helps us not forget who we are and where we come from.

It is important to buffer the impacts of climate change on traditional food sources.

Recreating and restoring ecosystems supportive of traditional foods. Can our culture adapt to changing environmental demands? If so, how?

Change is inevitable; we must be prepared to accept the change. (Can we influence the direction the change takes to better match SKQ Cultural Values?)
### Youth Education

Maintain a practice of not asking why. Go directly to the Source of all mystery for the answers. Listen and wait for the answers to come to you. Sit still and enjoy, use your senses, look when there is nothing apparent to see, the knowledge that comes is yours then, not someone else’s. Each, as individuals, must search in lonely, silent, darkness to gain insight into life’s meaning; it is not given. There are two ways of knowing: knowing something from the heart (information gained from the unseen world) and knowing something from the head (information gained from the seen world). It is possible (and desirable) to learn from the future as it is emerging. It is done by being conscious, open, observant and reflective. The quality of our actions & results is determined by our awareness and consciousness.

Native children adopt the practice of careful observation and thinking things through carefully over making attempts to quickly dominate new surroundings or act up to draw attention to themselves. Do one thing at a time; focus your attention on what you’re doing, but also be aware, observant and mindful. It is possible to gain awareness of things or to come to know things by ‘feeling it,’ ‘sensing it.’ This would be thought of as knowledge that is felt. One can know and be aware of unseen powers. Knowing results from being aware, observant and reflective, and can only take place through experience.

We should institute an ecologically sustainable land-based educational model for our youth. We must renew and strengthen our relationships with our territories. Sharing of knowledge is best done in person, and on the land. Testing Indigenous knowledge requires a real world context. Learning based in experience is important. Learning should take place in a way that we don’t know we are being taught. Education of our children must cover the physical, emotional, spiritual and mental aspects of life. Historical and contemporary ‘Coyote’ stories are an important method of teaching traditional culture and values.

Traditions (and those knowledgeable of them) are responsible for teaching morals and ethics. Traditional SKQ ecological knowledge must be passed from generation to generation through stories and life experiences as a way of life. To build a teacher – student relationship there needs to be sincerity and commitment on the part (mostly) of the student, as the responsibility to teach comes with having the knowledge. Elders are seen as the authority. With knowledge comes responsibility to teach, share and be of service.

When one lives one’s knowledge, one begins to understand. Living a story (by having lived the experience) gives them the right to tell them. Inherent in knowledge (and the expectations of those with the knowledge) is that they are living the knowledge. (Practicing what we preach <or teach>, walking our talk) Traditional forms of teaching require a process of building and connecting and seeing the interconnections of all things. Combining and integrating Discovery and Testing creates the greatest contribution to Systems Thinking (or thinking about the Whole and the interrelationship of all the parts). Testing takes place in the rational mind. One can ‘think’ too much. Too much comparing, strategizing, analyzing and interpreting. Good thinking requires an integration of reason and intuition (a blending of head and heart knowledge). In order to prepare Native PhDs for leadership in quality research it is necessary to explore Cultures as Systems and Complexity Theory.

For learning and stewardship to have an Indigenous focus it needs generalists, not specialists because thinking is from the Whole to the parts. There is more of a need for Generalists (Interdisciplinary perspectives), than for Specialists when planning and implementing from the perspective of the Whole, rather than building and pasting the parts together. (In light of these principles, how should we guide and attempt to influence the career choices of our youth?) Education needs to be Indigenous to place. In light of this, it is important to guide career choices of youth accordingly.

By age 9 all knowledge for survival is attained. Survival would be defined as those skills, which it would take to survive during ancestral times.

(Some reach Elder status at a pretty young age. And, some people never reach Elder status no matter their age.) One should show timidity in the face of expertise; defer to others who have more expertise.

It is the job of the educators to make settlers uncomfortable on Indigenous lands they are occupying. (To teach the harsh realities of the real American History to all peoples.)
## Subsistence and Cash Economies

It is important to sacrifice and give something of yourself free of charge. Gifting’s purpose and function in society should still be part of our economy to maintain economic balance and harmony. Those who have, give, those who need, receive.

Adaptation: European tools applied to Indigenous Worldview, or Using European tools within, and while preserving and maintaining an Indigenous Worldview.

Community gardens for health and to stop importing food in fossil fuel powered semi trucks would help buffer climate change. Re-learning the traditional and more contemporary home food preservation methods will help ensure a sustainable future. Restoring the practice of subsistence farms and gardening. (By 1908 many SKQ had been gardening for decades.) Many tribal gardeners built small irrigation ditches and initially perceived the Govt. offer of irrigation as good news, until they saw the scale and who it was really intended to serve. Housing areas and individual homes should have edible landscapes of both traditional and contemporary foods.

Agriculture and Rangelands, which is based on the way Nature works would be culturally aligned. (Natural Systems Agriculture)

## Health

Individual, communal, social and ecosystem health are interwoven. In a traditional model of healing, the patient must be active in bringing about his or her own recovery. Does our health care system provide patients with the knowledge and wherewithal to do this? There is a connectedness of land and food to physical, mental health and Spirituality. Sickness happens largely from soul-loss. Soul loss must be prevented, or souls restored where loss has occurred. (Spiritual bankruptcy). When imbalance occurs ceremony is called for. Something needs to take place to restore balance.

Harmony, health and good fortune on a physical plane is dependent on one’s relationship with inhabitants on the Spiritual plane. Purification is part of restoring balance. Methods include sweating, smudging, induction of purging through vomiting, bathing, smoking, emptying.

Efforts should focus on prevention of substance abuse. Efforts should focus on treatment of substance abuse.

## Emphasize Nutrition:

Explore ways to maximize the availability of traditional foods and healthier food choices. Education on nutritional content of traditional and contemporary foods and the importance of nutrient density. Emphasize healthy foods for women and children.

Experiment with healthy alternative ways of preparing traditional foods to enhance taste and appreciation appeal. Opportunities for youth and the unfamiliar to consume and develop a taste and appreciation for traditional foods. Perennial food plants (come back year after year as Native food plants do) are more nutrient dense and generally are more hardy varieties of plants. It makes sense that efforts toward food sovereignty would include more of these. Identifying and including contemporary foods similar to traditional foods in nutritional makeup. Increase consumption of traditional (local) food and healthier market accessed foods. Improving traditional food knowledge, awareness and availability. Indigenous foods keep us healthy by consuming, gathering, preparing and interacting with the environments to enhance and perpetuate productivity. Original diets and local foods are very healthy. Promote, support and use traditional food systems to enhance the community’s health.

Establishment of more family, school and community gardens to include contemporary and traditional foods.
## Historical Trauma, Substance Abuse and Codependency

A common condition in most societies is “schismogenesis,” which refers to the **stilling and killing** of those aspects of being human, which are needed to be whole or in balance. Dissociative schismogenesis is the increasing unconsciousness of our participation in the phenomenon. (In other words, contributing to the condition without being aware. Need to raise (regain) a higher level of awareness toward wholeness and maintaining balance.)

The pain of one is the pain of all. (Is the same true for joy?)

Trauma is the result of loss. Grief is a result of loss. Grief recovery work is important regardless of the cause of the Grief. First and foremost it should be understood that recovery from any form of trauma never comes from strictly one thing. Secondly, the healing of historical trauma must come from within the culture and from within the community. Community-determined tactics for addressing substance abuse and historical trauma are those that will ultimately work. The heart of our problems lies in the community and the solutions must come from the same. Cultural renewal must serve as the basis of addressing historical trauma and substance abuse-related issues and restoring individual and communal identity. There needs to be a spiritual and material dimension to healing work and spiritual mentoring for recovery by Elders.

Recovery from trauma requires constructive integration of trauma; dissociated (forgotten or blocked) memories brought to awareness, where deadened emotions can be felt and released.

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### Recovery from Collective Trauma:

It is important for us to work to heal unresolved individual and collective communal traumas. Traditions and cultural institutions, and the individuals who lead them, which once aided healing need to be restored to their pre-historical trauma-state. No one is exempt from the effects of Historical Trauma, regardless of how well functioning they may appear.

We must find ways to reverse the beliefs and practices of:
- Don’t trust
- Don’t talk
- Don’t feel

First order of healing collective trauma is the institutionalization of what happens in ‘healing settings’ into other social contexts. Breaking through denial is the first step to assisting people in becoming ready to take in certain realities and to become ready to deal with them. The act of seeking help for any ailment (physical, mental or spiritual) must be framed as an act of courage instead of weakness. Naming the problem can help with healing. Becoming too identified as ‘being’ the problem, and only the problem, can be a barrier to healing. (I struggle with alcohol abuse or addiction, versus; I am an alcoholic.) Establishing a degree of control is important to healing. Life is made easier if you can safely share your pain (and joy?) with your community; it creates a bond between individuals and as a community. A ritual or procedure requires the active participation of the client and therapist (Spiritual helper) and is believed by both to be a means of restoring health. Trust, tolerance, responsibility, mutual caring, solidarity and concern for the Public Good.

An ideal healing setting for dealing with historical trauma:

1. Interventions must bring individuals together.
2. Recreate associational life.
3. Enhance social solidarity based on constructive values & the norm of sobriety (as defined by community)

### Treatment Programs Hold in Common:

- Creation of safety  A safe place is necessary for healing.
- Facing/telling one’s story
- All aspects of life encouraged to be held up for reconsideration.
- Reconstructing oneself
- Re-connecting with community
- Truthful acknowledgement of one’s transgressions & the making of amends, where possible.
- A rationale or myth explaining a patient’s symptoms, with prescription for ritual or procedure for resolution.
- In healing historical trauma the experience of loss and violence somehow needs to be ‘made sense of’ in a way that does not require avoidant, mistrustful or destructive behaviors.
- Capacity to learn new (old) ways of thinking, feeling.
- Emotionally charged, confiding relationships with helping person (often in a group) is included in therapies for historical trauma across cultures.

**Actions Elected Leadership Should Take:**

Some basic policy and rule changes are in order for our Tribes. As was done at Alkali Lake, where at one point their community reached 95% sobriety, we should implement the following:

- A willingness on the part of authority to take part in extraordinarily delicate & difficult matters…i.e. sexual abuse is essential.
- Those in authority mirror or reflect the spirit of openness (or closedness) in their communities. (We elect and hire those who mirror ourselves.)
- A voucher system for goods acquisition would be instituted for those who show signs of substance abuse and neglect, especially of children. Make cash less available at their disposal until positive change takes place. (Sanctions and consequences)
- An ‘Intervention Committee’ could be helpful in our community. This committee would dole out negative sanctions for not getting sober and provide positive incentives; employment, housing, sense of belonging to life-enhancing community.
- Regular visits by alcohol counselors, pressuring change.
- Curfews established for minors and enforced.
- As Chief, Chair or Council Person….better not to drink or do drugs.

**Services to Community for Addressing Historical Trauma & Substance Abuse:**

- Alternative Social/Recreational Activities.
- Community wellbeing Newsletter to create dialogue re: community wellbeing, information, events.
- Alcohol, drug awareness and mental health education and counseling meetings regularly offered, broadly advertised and required in some cases, optional in others.
- Economics as treatment for addressing historical trauma and substance abuse-related issues.
- Nechi Training Institute (Edmonton – Lifespring…became New Directions training at Alkali Lake. GONA (Gathering of Native Americans – Type training)
Supportive social networks are important to healing from all forms of trauma.

Taking on controlled (or handle-able) challenges to bolster self-efficacy, such as self-defense classes, Wilderness challenge experiences; this teaches that not all danger is overwhelming, not all fear is terror.

Culture as treatment for addressing historical trauma and substance abuse-related issues.

The Blue Bay Healing program, while it was operating, provided a sense of hope for the future, lots of people to talk to, and lots of support throughout the community. It was a strategy we should repeat and build on.

Denial might actually be a healthy adaptation when a community is not ready to take in certain realities.

Chapter Five offers a synthesis and application of the cultural domains and constructs toward the revision of the SKQ governance system. The proposed revision provides for a governance system more aligned with the cultural values, beliefs, principles and practices of the SKQ. The work culminates in a draft revision of the CSKT Constitution included as Appendix E.
CHAPTER 5

Observations and Applications of Culture-based Governance for the Selish, Ksanka and Qlispe People: Re-Indigenization Through a Systems Approach to Decolonization and Constitutional Reform

Introduction

Governance systems, whether they are a theocracy, constitutionally formed or orally derived and driven, must be able to shape, guide, and ‘hold’ together as a ‘People,’ the people they serve. It is essential, for the ‘governed’ to be able to remain a ‘People,’ that relatively harmonious conditions must exist within the citizenry defined by cultural and/or geographic space. In the case of the SKQ, most acknowledge that the Selish, Ksanka and Qlispe people are each a separate ‘People,’ and I also recognize this reality. However, for readability and practicality, I have and will continue to use ‘a People,’ to refer to the collective of the three nations as governed under one system. Certain, specific, spiritual (not religious-based) principles must serve as the glue that holds us all together.

Governance systems to be effective and sustainable must both describe and produce the people they serve. For leaders to remain leaders over time, they have two strategies from which to choose. One is to bribe, grab, hold, and control power through promises, manipulation, and political and financial leverage over the citizens. The alternative is to demonstrate the wisdom, compassion, generosity and selflessness required to retain the respect and continued followership of the people they lead, serve and ultimately must ‘follow’ to remain in leadership.

A cultural model for health and wellbeing of a ‘People’ must be a complex, adaptive, open, and flexible system or it will cease to serve the people. Core values,
beliefs, principles and practices must serve as the foundation on which to build a coherent cultural model for health and wellbeing. The cultural model for health and wellbeing of the SKQ before European contact was perhaps less complex than what is required today, but the capacities to adapt and refine behaviors to sustain it were likely equally sensitive to change. Subsistence cultures are highly influenced by the natural resource base and simple technologies available, as well as the time needed to interface with it for food, shelter, clothing, and transportation. Nonetheless, there are at least ebbs and flows in all systems, and as weather patterns change and competing demands on food sources and other life-supporting resources increase, adaptation is required for the system to continue to function.

Indigenous understandings of natural ecosystems include humans as integral rather than interventionist to their healthy functioning.\[^{375}\] This same understanding of the integral nature of ecosystems would, from an Indigenous systems perspective, apply to any other system of which they were a part. Western understandings tend to view ecosystems as separate from humans; a ‘thing,’ and the result has been economic growth based on the faulty premise that unlimited growth is necessary and sustainable.\[^{376}\] Unbridled capitalism, with a focus on profitability over sustainability and a practice of choosing the most accessible and easy economic opportunities (including oil, gas, nuclear, smokestacks, gambling, the war toy industry, industrial agriculture, consumerism, food and substance addictions), is at its core unsustainable. Relying on


what is easy and profitable has now produced, among other things, an unbridled, unaffordable health care system, saddled with attempting to address the negative health effects brought on by these very industries.

Compounding the burden on the healthcare industry is an epidemic of addiction to pharmaceutical drugs that were designed to address the industry-caused diseases. Clearly, the Western manifest destiny worldview and the systems it has produced, has created problems that only a systems perspective and approach can hope to address. My position for the SKQ, is that an attempt to re-Indigenize ourselves within a contemporary context, politically, educationally, economically, and in our approach to health and healing, would be the most culturally consonant approach we could and optimally would take. Continuing to adopt colonial notions and to participate in a free enterprise system with that colonizer mindset undermines traditional SKQ cultures and values and further erodes our chances of restoring these values in future generations.

**Systems Approaches**

Most recently the field of Public Health has applied systems thinking through the application of the concept of syndemics. According to Merrill Singer, et. al.,

Syndemics are defined as the aggregation of two or more diseases or other health conditions in a population in which there is some level of deleterious biological or behavioural interface that exacerbates the negative health effects of any or all of the diseases involved. Syndemics involve the adverse interaction of diseases of all types (eg, infections, chronic non-communicable diseases, mental health problems, behavioural conditions, toxic exposure, and malnutrition.) They are most likely to emerge under conditions of health inequality caused by poverty, stigmatization, stress, or structural violence because of the role of these factors in disease clustering and exposure and in increased physical and behavioural vulnerability.377

This syndemics approach is certainly applicable to the realities still facing the SKQ today. There isn’t a factor from the description above that isn’t a contributor to the health and wellbeing of the SKQ. The disease states challenging the SKQ health care system, documented in Chapter Two, include all of the major ones: type II diabetes, heart disease, alcoholism and substance abuse, cancer, personal injury (intentional and accidental) and mental health. The environmental factors contributing and exacerbating these disease states include poor nutrition as evidenced in the disease states listed above as well as the known interconnections between poverty and healthy food access and choice.

Environmental pollutants from agricultural land uses, and the consumption of mostly foods raised on other polluted lands magnifies the seriousness of the health issues. Stigmatization remains an issue for children growing up on this reservation, and some say it is even worse than in previous times. With the National level attention to ‘difference’ being magnified, it is understandable but not excusable, that this would be the case. The week after President Trump was elected, a Salish student on the University of Montana campus was beaten to the extent of hospitalization and told to “go back to Mexico” because Trump was now our President.378

As the CSKT has exercised its authority over its treaty-assured resources, within the limits imposed or assumed under federal law, the People have become accustomed to the uprising and outcry of non-Natives worried that their ‘rights,’ and livelihoods are threatened. There are numerous examples where the CSKT has been more than fair, and largely inclusive, with the non-Natives on issues of shoreline protection of the bed and

378 Participant Observation, Facebook posts and community moccasin telegraph.
banks of Flathead Lake, irrigation rights, access to low-cost, quality electric utilities, fishing and hunting of non-treaty protected game, and recreational access to CSKT lands. Regardless, the federal government due to the realities of its military strength continues to treat the CSKT as a dependent nation with limited sovereignty. This is evidence of the directly applied structural violence by one government over another. Aggravate this with the small pox and other epidemics, which were spread in part through structural measures, the structural violence of forced boarding school attendance as recently as people of the baby boomer generation, the use of alcohol as a power, control and manipulation mechanism, and the syndemic nature of our situation is clear.\textsuperscript{379}

The narrower “Syndemics” approach has yet to address overall health and wellbeing issues. It tends to be more of a multi-disciplinary approach, with its focus on the health care system, rather than an interdisciplinary approach, such as presented in this dissertation. According to Tanya Ausburg, in \textit{Becoming Interdisciplinary: An Introduction to Interdisciplinary Studies}, “…single disciplines can only provide partial answers to complex problems.”\textsuperscript{380} This has certainly been my observation and learning through this research.

The CSKT in compacting to manage programs previously operated by the federal government have adopted the multi-disciplinary approach, which encourages departments

\textsuperscript{379} Participant Observation.


to function as silos in addressing health and wellbeing issues. The naturally, more culturally-aligned approach of traditional times would have been an interdisciplinary, systems approach, though of course, it would not have been labeled such. The challenge today is to apply those systems perspectives to contemporary issues and settings.

Systems thinking from a holistic and integrative approach calls for an overlapping of boundaries and breaking down of silos between health care, education, economics, social and structural (political) influences on health and wellbeing. In response to the syndemic illness states affecting the SKQ, I propose a systems approach to re-Indigenization by the SKQ People, as an interdisciplinary approach to their resolution.

**In Story Form: What Our Future Narrative ‘Could’ Be**

Narratives, especially those in ‘story form’ play a key role in both shaping and interpreting reality. Discourse, whether via print or oral dissemination, largely determines what people of a common culture and community talk about and what is considered important. One effective way to change the discourse, and hence the reality, is to change the stories shared among the People. The following ‘story version’ is an attempt to present the changes proposed in this action research study in a way that will increase the rate at which a belief in the potential of a renewed, traditionally-based reality will take hold within community conversations. The following offers ‘food for thought’ for how the SKQ might choose to initiate a systems approach to re-Indigenizing the way in which we live and supply our livelihoods, while also caring for our health, and the health and well being of our non-human ‘relatives.’ Here I present it as an imaginary

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story of re-Indigenization for the SKQ. As though being told by elders of the SKQ community, this story is written in first person.

<table>
<thead>
<tr>
<th>How the SKQ Returned to the Values of Our Ancestors and Found Our Way to a Healthier Future</th>
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<tr>
<td>(A story to be told around the campfire, lest we ever forget where we came from, what is important to us, where we want to go and how we want to get there.)</td>
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In the beginning, (200 – 500 years before Christopher Columbus landed on Turtle Island), the Selish, Ksanka, and Qlispe (SKQ) People each lived as separate tribal groups in the regions of the Columbia Plateau and Western Rocky Mountain Divide. We shared the abundance of a communal food shed with the primary plant food being Bitterroot, the first fresh food of Spring, (with the harvest now occurring as early as mid-to-late April due to climate change.) Camas, the second primary plant food source follows approximately a month or six weeks later. During those times, there were locations where bitterroot and camas were dug near each other. With the redirecting of waters for agricultural irrigation purposes prompted by the settler interests and occupation of the reservation, along with other disturbances, some SKQ today travel as much as 250-300 miles round-trip to gather these foods in order to get adequate quantities even for occasional use.

As part of colonization, the SKQ were required to make a dramatic shift to living under and adapting to a Western, dominant worldview and system. The SKQ still grieve today the need for this rapid shift and yearn, not simply for a return to traditional lifestyle and times, but for finding a way to return to respecting the source of life—Qwel n cstutn (that which creates oneself—Selish) Ya.qasinkinmi.ki (the one that owns itself/Big Spirit - Ksanka)—and the primary material world we still rely on for spiritual renewal, ‘re-creation,’ food, shelter and other life supports and enjoyments.

One day, as the colonizer system began to unravel, sped up by the election of still too many materialistic, Western-minded council representatives, all of the efforts to treat and prevent further environmental destruction to Mother Earth spun off into the darkness like a top, perhaps to not resurface for a long, long time.

However, the upside of this happening was that it provided an opportunity for the SKQ to re-examine our own relationships with the traditional values, beliefs, principles and practices, which served the ancestors for many thousands and thousands of years. It occurred to growing numbers among us that the life we often yearned for—and with simpler, perhaps even more comfort, due to eco-friendly technologies—might just be closer at hand than we ever allowed ourselves to consider.

Sqelixwu/Aqlsmakni’ik (the People) gathered around council fires, as might have been done traditionally, to resurface and examine closely the traditional values, beliefs, principles and practices, which had effectively served our ancestors for so many years. It
became obvious to many through these openly frank, and honest conversations, and
listening to stories of tradition and history of the three Nations, that not only were we
facing the need to intervene in our economic health, natural environment and education to
improve our health and wellbeing, but we also really needed to examine our leadership
selection and governance system.

The reality was, that three separately identifiable Native nations, the Selish, Ksanka and
Qlispe, had been required to form one ‘Nation,’ with one government collectively
through the treaty of 1855, which our Ancestors were essentially forced to sign. The Sqlixwu/Aqlsmakni’ik knew that we needed to reverse this process and restore a sense of
balance based in the core traditional values, beliefs, principles and practices of our
People.

Council fires were held throughout the reservation and the People shared stories,
memories and history of how we had arrived at this need and for what might pull us out
of it to a better place for all the generations to come. Tears flowed freely, with many
humble moments of laughter, as we realized how long it had taken us to collectively fully
awaken to this dramatic and obvious need for change. The healing had truly begun, as we
stopped pointing fingers and realized that we collectively, the Sqlixwu/Aqlsmakni’ik had to step outside our comfort zone, and make whatever sacrifice necessary to envision
and create that better future we yearned for.

As the deliberations continued long into the night, night after night, for as long as it
took, it was clear that the wisest move would be to free ourselves from the colonizer
ways of doing things and the inadequate governance system imposed upon us in 1934 by
the federal government. Yes, we ‘supposedly’ had voted for it. But, as many stories relay
it, the vote was presented to the People as an option to ‘vote no,’ if we didn’t want to
adopt this constitutional form of government being ‘offered’ by the feds. As the story
goes, anyone who did not show up and vote no, was actually counted as a ‘yes’ vote.

Realizing that we were indeed at the eleventh hour, the People went to work and
developed a new governance system, which emphasized that the cultural values, beliefs,
principles and practices based in tradition would be represented and carried out by
elected leaders as well as those serving in appointed positions. We reaffirmed our
collective responsibilities and placed more of the responsibility on the shoulders of the
People as a whole to set the direction for where we wished to see our leadership take us.

While this was not a panacea that was able to solve all of our problems immediately, it
gave us a new framework to operate from, which most importantly, had received the
support of the People through their active participation in creating it. It surfaced from and
was carefully reviewed and modified as necessary to fit the conditions of the People at
the time, not such a long, long time ago. **Taxas! Shay Hoy!** (That is All; The End)
Decolonizing, Political Engagement and Constitutional Reform for the SKQ

The SKQ have been dissatisfied with our governance system since at least 1934 or shortly thereafter, when it became evident that it was going to mean more federal interference rather than less. Less interference is what was hoped for and anticipated by those among the SKQ who were supportive, and by Senator Howard Wheeler who helped sponsor the bill.382 This discontent has registered loud and clear to me, heard mostly through individual, private one-on-one conversations since I reached adulthood. I also grew up in a family that paid attention to politics at all levels, understood quite a bit about our governance system, and voiced their discouragement with the actions of tribal councils from the time I was a young child.

Iroquois Influence Informing Potential Governance Revisions

I did not set out in the beginning to go directly to the Iroquois for alternative ideas on how to structure an Indigenous governance system. In fact, all I really knew was that my ancestry did include the Iroquois. I had not even a glimpse of how that ancestry might actually have shaped and molded our people from the introduction and intermarriages that took place with the SKQ peoples during the early to late 1800s.383 It was more that the path was laid before me, by synchronistic events where books on the Iroquois were handed to me by a current Council representative, local tribal historians would plant a seed, chance meetings of strangers who had studied the Great Law of Peace of the Iroquois shared what they were learning, and to some extent the literature I was


383 Sister Providencia Tolan, A Shining from the Mountains, Sisters of Providence, Montreal, Quebec, Canada, 1980.
reviewing at the time dropped sound bites about the Iroquois, enough to whet my appetite to learn more.

**Considerations for Constitutional Reform**

**Vulnerabilities and Mixed Marriages**

An analysis of why this study has evolved to a focus on governance reform may be summarized as follows. First, the Indian Reorganization Act government style system was essentially imposed upon the SKQ at a time (1934) when they were quite vulnerable. The traditional system of chiefs, selection process and the role they served was in decline, in part due to the mixed Native/White marriages and Westernization of worldviews already common among many of the SKQ, resulting from these mixed marriages.

The SKQ had been rapidly introduced to a cultural and lifestyle shift away from reliance on a subsistence, spiritually and commons-based economy, which followed the seasons, as well as the food supplies geographically, to a capitalistic, private property and self-interest-based, cash economy. The certification of adoption on the approved Constitution as filed with the Secretary of Interior indicated that the thirty percent necessary for approval voted to approve the Constitution by a majority, however there was no record of the vote count.\(^{384}\) The only copy of the CSKT Constitution I was able to locate, which does show a record of any vote counts, was the copy in the University of Montana Law Library, which showed the vote counts for the seven amendments, but nothing for the original adoption. However, along with the copy on file at the University of Montana Law Library was a copy of a letter to the Office of Indian Affairs from the Dixon Agency reporting the vote for adoption of the CSKT IRA Constitution dated

\(^{384}\) Participant observation.
October 5, 1935. This letter reported 672 out of 1200 (56%) voting at 10 different polling places throughout the reservation, with the approval votes being 550 to 122 opposing adoption. Also attached was a twelve page set of minutes of a meeting of the “Officers and Delegates of the Tribal Council” held on October 6, 1934 to review the Indian Reorganization Act. In the absence of several Council members, the meeting was “turned into a general meeting,” and Mr. Shotwell, Superintendent at the time was “acting chairman.”

Deloria and Lytle report that “…the IRA was to be considered to be adopted unless a majority of the adult Indians voted against its application.”385 They continue to say, citing Kenneth Philp’s conference paper, “John Collier and the New Deal: An American Indian Renaissance,” that a Solicitor’s Office opinion issued in 1934 determined, “that all eligible voters who failed to vote would be counted as being in favor of adoption.”386 There are stories that voters were told that if they did not show up to vote against it, this would be counted as a “no vote,” which is reflective of how traditional consensus decision-making would have likely operated. Even today, generally when people don’t support an event or action, they simply don’t attend. If the non-voting numbers (528) are added to those opposed (122), this would have been a total of 650. As today, the fact that the general membership doesn’t vote, doesn’t necessarily mean those who do represent the overall will of the People. Nevertheless, as discovered in CSKT member Louis Clairmont’s letter to Senator Howard Wheeler, sponsor of the bill, the

386 Ibid., 172.
system was perceived as flawed within two years of adoption and there was strong support for repealing the bill and the IRA form of government for the SKQ.\textsuperscript{387}

Not surprisingly, Clairmont’s arguments for repealing the bill are the same concerns expressed today; “the system is not transparent or open to influence by the electorate, and there is no ‘real’ balance of power.” Stoddart reports “the letter contained copies of previous petitions the tribe had sent and specifically asked Wheeler, ‘if you wish a petition circulated for a repeal, or an expression as to repeal let me know by wire and I am sure I can get it almost 100%’.”\textsuperscript{388} It promoted foreign concepts to an SKQ worldview, that the responsibilities of the People became secondary to the rights of individuals, as they are within the United States. Rights-driven governments will always produce more conflict and fewer consensuses. I can’t imagine today that any of the SKQ could guarantee with one hundred percent confidence that there would be full membership support for any issue.

**The Need to Share Responsibility and Accountability**

A consensus decision-making process has more potential to be honored and effective under a balanced government system with the key focus on citizen roles and responsibilities. There is no place in the literature that this was made more clear to me than when the early Euro-American feminists were told by the Haudenasaunee (Iroquois) women that they didn’t view their ‘rights’ as rights at all, but they viewed them as the


\textsuperscript{388} Ibid., 133-134.
serious, power-balancing ‘role and responsibility’ women played within the Iroquois society, for the good of the whole.389

Sally Roesch Wagner’s *Sisters in Spirit: Hadenosaunee (Iroquois) Influence on Early American Feminists*, a mere 126 pages, speaks volumes about the ways in which there existed a balance of responsibility and accountability between the genders among the Haudenosaunee People. To see the stark contrast between the Haudenosaunee women’s societal roles and those of the Euro-American, see Table 5.1 quoting Wagner’s description of the social, economic, spiritual and political arenas of lives of these two groups. I include it here as background, since I’ve drawn on these principles for consideration in a redraft of the SKQ Constitution.

<table>
<thead>
<tr>
<th></th>
<th><strong>HAUDENOSAUNEE WOMEN</strong></th>
<th><strong>EUROAMERICAN WOMEN</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Social</strong></td>
<td>Children are members of the mother’s clan</td>
<td>Children are the sole property of fathers</td>
</tr>
<tr>
<td></td>
<td>Violence against women not part of culture, and dealt with seriously when occurs</td>
<td>Husbands have legal right and religious responsibility to physically discipline wives</td>
</tr>
<tr>
<td></td>
<td>Clothing fosters health, freedom of movement and independence</td>
<td>Clothing is restrictive, unhealthy and dangerous</td>
</tr>
<tr>
<td></td>
<td>Woman’s responsibilities have a spiritual basis</td>
<td>Woman’s subordination has a religious foundation</td>
</tr>
<tr>
<td><strong>Economic</strong></td>
<td>Work satisfying, done communally</td>
<td>Work drudgery, isolated</td>
</tr>
<tr>
<td></td>
<td>Responsible for agriculture as well as home life</td>
<td>Responsible for hoe, but subordinate to husband</td>
</tr>
<tr>
<td></td>
<td>Work done under the direction of the women, working together</td>
<td>Work done under the authority of the husband</td>
</tr>
<tr>
<td></td>
<td>Each woman controls her own personal property</td>
<td>No rights to her own property, body, or children</td>
</tr>
<tr>
<td><strong>Spiritual</strong></td>
<td>“Sky Woman” the spiritual being, catalyst for the world we see</td>
<td>No female in the Godhead</td>
</tr>
<tr>
<td></td>
<td>Mother Earth and women spiritually interrelated</td>
<td>Spirituality not connected to the earth</td>
</tr>
<tr>
<td></td>
<td>Women have responsibilities in ceremony</td>
<td>Women forbidden to speak in churches</td>
</tr>
<tr>
<td></td>
<td>Responsibilities in balance with those of men</td>
<td>Responsibilities subordinate to men’s authority</td>
</tr>
<tr>
<td><strong>Political</strong></td>
<td>Women choose their chief</td>
<td>Illegal for women to vote</td>
</tr>
<tr>
<td></td>
<td>Women hold key political offices (e.g., clan mothers)</td>
<td>Women excluded from political office</td>
</tr>
<tr>
<td></td>
<td>Confederacy law ensures woman’s political authority</td>
<td>Common law defines married women as “dead in the law”</td>
</tr>
<tr>
<td></td>
<td>Decision making by consensus, everyone has a voice</td>
<td>Decision making by men, majority rules</td>
</tr>
</tbody>
</table>

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390 Ibid., 30 - 31.
Refocusing governance on ensuring responsibility and accountability over rights would allow people the self-respect that comes with being afforded the real opportunity for participation in decision making that has a direct effect on one’s life.

Based on the cultural constructs identified in this study and community conversations, it is clear that the SKQ believe that all must share responsibility and accountability, at least at the level of individual choice. The SKQ, above all else, are expected to be responsible and accountable to oneself, each other, the ancestors, the elders, the youth, the genders, and the non-human relatives. Depending on the level of severity in community impact for violation of one’s responsibilities, the consequences need to be articulated and implemented through a dramatic revision of the Constitution, review and revision of CSKT ordinances and policies, and through the institution of a separate Elders/Ethics Appeals Board, which would administer sanctions according to traditional values and principles, and be codified to the extent possible.

**Concepts from Traditional Worldview and Law**

An Indigenous worldview leans toward a belief in immanent justice, and I continue to hear a discourse among the SKQ that supports this perspective. There is a belief that what goes around, comes around, that the practice of ‘good medicine’ (good, compassionate thoughts and actions) is rewarded, as the practice of ‘bad medicine,’ (evil, negative thoughts and actions) produces consequences one must live with or die for. Determining exactly what consequences will be meted out by the establishment (Court System), versus what will and should be left in the hands of the universal forces of immanent justice will require a considerate and thoughtful, communally engaged process,
as well as legal review due to our mandated requirement to uphold individual rights as citizens of the United States.

When the SKQ members couldn’t or wouldn’t conform to general, societal principles, the traditional punishment was whipping or in severe cases, banishment. It might be exercised again. Just the potential of real banishment could provide a greater degree of social control. I suspect that banishment from the CSKT, to having the only option for survival being the exercise of individual citizen rights as any other United States citizen, might serve to help outliers to community protocol to reconsider their behaviors in line with their preferred allegiances and protections, not to mention opportunity for true restitution and reintegration into a healthy society.

**A Responsibility-based Governance Structure**

The SKQ governance system is long overdue for a realignment of roles and responsibilities. The legislative or lawmaking responsibility for a group the size of the SKQ Nation (8,000+ members) should not require the day-to-day involvement of a legislative body. Implementation is for the executive officers and their staff. With such a shift, the financial incentive to serve on the legislative council of the SKQ Nation could be lowered to draw into service those nominated by the People. If the general citizenry is empowered through the right and responsibility to propose initiatives and referendums, these powers and responsibilities could provide the necessary checks and balances for monitor and control of the Executive Branch. Combined with reducing financial incentive for members of the Legislative Council to make a career out of serving the SKQ Nation, would be reducing the attractiveness for appointed and hired staff to become career

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391 Participant observation.
government employees. Limits to length of government service could be imposed, alongside earlier mandated ages for retirement.

In the ideal, a responsibility-based governance structure would promote wise and compassionate leadership, a sustainable citizen-driven policy-making process, and fair, balanced and restorative justice and freedoms for the SKQ. The heart in Figure 5.1 includes one smaller and two larger ones making the spaces represent the proportionate size of what is emphasized here. The ‘individual’ space is the smallest ‘area’ but on the outside of the circle of hearts, showing that much is ultimately dependent upon them as leaders, and as responsible followers. Following traditional principles would suggest a system where ‘all’ provide leadership, when and where it is needed and based on each individual’s gifts, talents and knowledge.

The heart in the center of the figure demonstrates the revision of the CSKT Constitution to be a communally-driven process, which will also set forth policy statements within the revised Constitution, to help set clear direction to the newly (or existing) seated, legislative, executive and judiciary bodies. The middle heart in the figure outlines key proposed changes to the Constitution with details in Appendix E.
Figure 5.1. Proposed SKQ Responsibility-based Governance Structure to Ensure Wise & Compassionate Leadership, Policy & Justice.

Generally the goal of a revised constitution is to define the roles and spread the responsibilities fairly and broadly among the three nations, with some form of cross-representational sub-groupings (potentially referred to as political clans), Council, Chairperson, Vice Chairperson and appointed staff. Justice, balance and a sense of fairness will be achieved through developing a more balanced and communal, participatory governance system. While governance effectiveness ultimately comes down
to how individuals perform their roles, the hope lies in the community coming together collectively to restructure much of how the SKQ select and monitor the leaders who will serve their ‘organizational’ needs for the good of the whole.

**Community-lead and Prompted Reform**

Community-lead and prompted reform would begin with a collectively drafted, reviewed and revised constitution, and if the commitment and consensus is clear within the community, a set of community-driven, formally drafted initiatives for setting initial policy and direction for those seated under the newly revised constitution. The proposed revision in Appendix E may serve as a place to begin the conversation and further consensus building and re-visioning process, surely anticipated, which will be needed for a high enough consensus to be reached to advance the revision politically. Having the initiatives well thought out with strong community support in advance, would ensure that passage will provide the newly seated leaders with a clear set of directions on how they are expected to carry out the newly adopted plan of operations. This would be done with much greater clarity in the revised version than is in the current CSKT Constitution and Bylaws, which essentially leaves all policy setting and daily operational decisions to the Tribal Council and whatever influences its key staff are able to exert. This is far too much power for a people whose traditions of decision making were much more egalitarian and consensus-driven.

**Preparing Future Leaders**

In the future, individuals who demonstrate the values, beliefs, principles and practices indicative of good leadership would be provided specific training for becoming formal leaders from early childhood to adulthood. Only individuals who had participated
in this training and enculturation to the ‘to-be well-described’ SKQ culture-specific leadership qualities would be suitable and considered seriously for leadership positions. There exist today natural born leaders with the wisdom, integrity and compassion, if not yet the vision, necessary to launch this effort, assuming a strong enough revision is adopted, which provides for careful monitoring of leadership. While not everyone has the capacity to envision the system needed to produce these types of leaders, many have the capacity to quickly recognize it when it is clearly presented for consideration.

I do believe that there are a number of ‘visionaries’ who will come forth to assist in clarifying, launching and implementing this effort. I have had continuing conversations with many of them most of my adult life, and some of them were involved in this study as co-research participants and advisors. Expecting specific commitments at this point is unrealistic. Hobfoll’s concept of communal mastery is applicable where community level agency will be generated for constitutional reform after the point at which close interconnections are formed around a strategy that has gained relatively broad community support on an informal, ‘moccasin telegraph’ (informal interpersonal communication) basis.

**Communally-driven Policies**

Specific policy initiatives have been described in the previous sections for systems integration through an interdisciplinary approach. General principles would include adopting a revised constitution and establishing communally driven policies, which would:

1) Flow funds to community groups for spreading wealth as well as to enhance community development, determination and empowerment.

2) Set policies for real prevention and inclusion of natural medicine approaches to health care and healing.
3) Set policies for natural health education and health promotion to occur for the entire populace.

4) Set policies for local treatment of historical trauma, substance abuse and codependency.

5) Set policies for a spirituality and treatment-based socio-ecological approach to developing a life-enhancing, sustainable economy.

**A Decolonized Cultural Model for Promotion of Health and Wellbeing**

Figure 5.2 demonstrates the interconnections and interrelationships of how each process, action or result will inform, influence and reinforce the others. The double arrows between each aspect of a cultural model for health and wellbeing demonstrate that each aspect both produces and reinforces the other aspects of the model.
Figure 5.2. CSKT Citizens Adopt a Revised Constitution for Decolonization and Empowerment Toward the Development of a Spirit/Treatment-based Economic, Education, and Health Care Integrated System for Improvement of Health and Wellbeing of the SKQ People

Political Reform by Integration of Priority Cultural Constructs into Constitutional Reform

When it became clear that the Cultural Consensus Analysis process was not going to work in this project, and with the concern and focus of the community on leadership, governance and constitutional reform, a revision was needed in the research focus. Table 5.2 presents the outcomes of an integrative process for constitutional reform, which incorporated the priority cultural constructs into a proposed redraft of the CSKT Constitution. The process included a look at the elements of the CSKT Constitution, along with elements from other tribes’ constitutions, and non-constitutional governance systems, where there appeared to be a cultural value match to the SKQ not currently, or adequately, addressed within the CSKT’s constitution.
<table>
<thead>
<tr>
<th>Priority Cultural Construct</th>
<th>Revision or Proposed Clause by Section</th>
<th>Section within Constitution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selish &amp; Ksanka Languages spoken/written in all aspects of life.</td>
<td>It is the responsibility of the SKQ Sqelixw/Aqlsmaknik to ensure the planning, resources, and scheduling required for incorporating the Selish and Ksanka languages into everyday spoken and written interactions, and for its citizens to gain competency in one or both languages. As citizens of the Nation, all will be tested annually by a collective of speaker/teachers to ensure progress on an individual and collective basis is being made.</td>
<td>Preamble/ Purpose</td>
</tr>
<tr>
<td>Enrollment tied to cultural knowledge/participation toward the betterment of our communities through translating traditional culture into contemporary times.</td>
<td>It is the responsibility of the SKQ Sqelixw/Aqlsmaknik to ensure the planning, resources and scheduling for all citizens to gain a shared understanding of the history and cultures of the SKQ People. As citizens of the Nation, all will be tested annually to ensure progress on an individual and collective basis is being made. (Key will be the capacity to clearly explain orally, in writing, or in some other agreed upon form of communication, the cultural principles, values, beliefs and practices within the SKQ Cultural Model for Health and Wellbeing articulated in the Constitution and Bylaws of the Confederated Salish and Kootenai Tribes.)</td>
<td>Preamble/ Purpose</td>
</tr>
<tr>
<td>Important to leave a legacy to the harmonious continuance of future generations</td>
<td>The SKQ legacy will be evidenced in high competencies named in the above clauses, and in a sustainable land-based economy based in SKQ traditional ecological knowledge and practices. (This does not exclude the realities and practicalities of also incorporating compatible cash-based economic endeavors not in conflict with the SKQ values of leaving a positive legacy.</td>
<td>Preamble/ Purpose</td>
</tr>
<tr>
<td>Must not dominate the earth, but harmonize with her. Leave physical world in better condition through our living.</td>
<td>Covered in the above clause.</td>
<td>Preamble/ Purpose</td>
</tr>
<tr>
<td>Obligation to future generations.</td>
<td>Covered in the above clause.</td>
<td>Preamble/ Purpose</td>
</tr>
<tr>
<td>Spirituality is the highest form of politics: ‘how we get along.’ No separation of spirituality and all other aspects of life; return the sacred to government.</td>
<td>Common ground is found among the diversity of spiritual beliefs and practices among the SKQ today in our collective desire to leave a positive legacy for future generations, and in the SKQ cultural foundations embedded within this Constitution. Elected and organizational leaders, regardless of their religious affiliations will recognize the common spiritual ground on which this Constitution is based and will be held accountable to honor the spiritual in all political affairs.</td>
<td>Preamble/ Purpose</td>
</tr>
<tr>
<td>Consensus decision making in ‘all’ affairs,</td>
<td>This clause already exists in the Bylaws. And will be made a clause within the Constitution. Tribal Council</td>
<td>Preamble/ Purpose</td>
</tr>
<tr>
<td>Purpose</td>
<td>Preamble/ Purpose</td>
<td></td>
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<tr>
<td>when ‘at all’ possible and practicable.</td>
<td>and all Governmental officials ensure inclusive group participatory methods in all meetings, over majority rules of Robert’s Rules of Order. Roberts Rules of Order will be used, only at the end of a day, or at the beginning of the next, when action is ready to be taken. When a 2/3 majority cannot be reached on decisions (involving certain sums of money, affect on personal/family lives) the issue will be referred to an Elders/Ethics Council, or in cases of large sums of money, put to a referendum of the citizenry.</td>
<td></td>
</tr>
<tr>
<td>Diversity within a culture is valued when that diversity is based in our gifts, talents, and capacities. When it is obstructionist due to negativity, intolerance for others, and rigidity, it is unacceptable. The goal is to respect and appreciate diversity within the SKQ and peoples of other worldviews, and to practice tolerance and patience when difference is based in negativity and obstructionist attitudes and behavior.</td>
<td>Community organizing for change to replace complaining and expecting Tribal Government to take the lead on everything.</td>
<td></td>
</tr>
<tr>
<td>It is the responsibility and expectation that if the elected leadership of the SKQ is not aligned with the collective consensus on an issue, that specific actions are incumbent upon the citizenry to correct the situation through mechanisms outlined in other sections of this Constitution. (Referendum, Recall, Referral to Consensus Process involving Elder/Culture Advisors---how do ‘teeth’ get put into this? For consideration by the Electorate)</td>
<td>A set of rules for appropriate behavior exists &amp; is taught widely throughout the generations. (And set forth in our Constitution)</td>
<td></td>
</tr>
<tr>
<td>Embed a Code of Ethics within the Constitution, not only for all elected officials, but also for citizens. (For consideration by the Electorate)</td>
<td>Stand up for oneself with humility. Beware of ego, being too bold/cocky.</td>
<td></td>
</tr>
<tr>
<td>Put into the Code of Ethics Section.</td>
<td>Humility taught by modeling/advocating that blessings come through being of service.</td>
<td></td>
</tr>
<tr>
<td>Put into the Code of Ethics Section.</td>
<td>To be well experienced and confident in one’s capabilities before performing a public role.</td>
<td></td>
</tr>
<tr>
<td>Initiative &amp; Referendum</td>
<td>Preamble/Purpose, Govt. Powers, Rights/Responsibilities of Individuals, Initiative &amp; Referendum</td>
<td></td>
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<tr>
<td>----------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Recognize our place in order of Creation; dependence on plants, animals &amp; minerals (H2O); recognized as younger brothers &amp; sisters of Mother Earth’s Creations</td>
<td>Put into the Code of Ethics Section.</td>
<td></td>
</tr>
<tr>
<td>Spirit is in all of Nature.</td>
<td>Suggestions will be solicited from SKQ Citizens</td>
<td></td>
</tr>
<tr>
<td>Our responsibility to carry out the responsibilities of the animals ‘who’ prepared the Earth for us.</td>
<td>Put into the Code of Ethics Section.</td>
<td></td>
</tr>
<tr>
<td>No separation of spiritual and other aspects of life.</td>
<td>Put into the Code of Ethics Section.</td>
<td></td>
</tr>
<tr>
<td>Listen for the answers to ‘come’ to you.</td>
<td>Put into the Code of Ethics Section.</td>
<td></td>
</tr>
<tr>
<td>A commitment to the commons, versus commitment to private property/profits.</td>
<td>Put into the Code of Ethics Section.</td>
<td></td>
</tr>
<tr>
<td><strong>sponsibilities of Individuals, Initiative &amp; Referendum</strong></td>
<td><strong>Preamble/ Purpose</strong></td>
<td></td>
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<tr>
<td>-----------------------------------------------</td>
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<td></td>
</tr>
<tr>
<td>Individual special talents to serve the whole.</td>
<td>Put into the Code of Ethics Section.</td>
<td></td>
</tr>
<tr>
<td>To believe in a collective conscious; our thoughts are interdependent &amp; interconnected.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Traditional ways of knowing are not lost; we are lost.</td>
<td>Word this as: The traditional ways of knowing of our Ancestors are taught, practiced, mastered by the citizenry and weighted and relied upon for all decisions equally to all other ways of knowing. (Western Science, business, economics….Western ways of knowing)</td>
<td></td>
</tr>
<tr>
<td>People are ‘sent’ to particular sites for a reason. Good hearts and steady minds ensures they will take care of the places they are ‘sent’ to.</td>
<td>To be determined by the Citizenry.</td>
<td></td>
</tr>
<tr>
<td>Sites (the land &amp; its inhabitants) serve as ways of getting guidance/direction.</td>
<td>To be determined by the Citizenry.</td>
<td></td>
</tr>
<tr>
<td>Places hold the voices of the ancestors &amp; speak to us in the present.</td>
<td>To be determined by the Citizenry.</td>
<td></td>
</tr>
<tr>
<td>Specific places are often important to when songs come to people.</td>
<td>To be determined by the Citizenry.</td>
<td></td>
</tr>
<tr>
<td>Worship (spiritual path) is a commitment to the ‘sources’ of life.</td>
<td>It is expected that the SKQ citizenry draw upon spiritual resources in all decisions affecting the sources of life to include, first and foremost, all of nature; plants, animals, water, soils, and air.??</td>
<td></td>
</tr>
<tr>
<td>In the face of, or on the wake of conflict, songs of peace should be sung to restore harmony.</td>
<td>To be determined by the Citizenry.</td>
<td></td>
</tr>
<tr>
<td>To be a whole-hearted contributing member: having a clear personal vision based on personal gifts/capacities, focusing energies (not being too scattered), developing patience, seeing reality objectively.</td>
<td>In order to be a whole-hearted, contributing member of the SKQ, it is intended that all SKQ citizens develop a clear personal vision based upon their gifts, capabilities and talents and that they in some way serve the SKQ community through realization of the vision. As specific gifts and talents are needed by the governing body specifically, or by the community as a whole, individuals will be called upon to provide them in some way. In particular a nomination process, rather than self-nominations as are done now, to be described further in the revised Constitution, will be utilized to identify those who will lead as Council Representatives.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Elections</strong></td>
<td></td>
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</tbody>
</table>

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<table>
<thead>
<tr>
<th>Leadership: Knowing, Vision, Commitment</th>
<th>Elections, Candidacy, Govt. Powers, Procedures, Ethics, Preamble: Clarification of What is Expected from the Leadership &amp; Shaping Future Leaders to Be What is Expected (Qualifications for Candidacy)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two ways of knowing; Heart: gained from unseen world, Head: gained from seen world.</td>
<td>In honor of our Ancestral heart way of knowing, and in recognition that it is still critical in decision-making, all citizens will be expected to identify all knowledge sources in deliberations.</td>
</tr>
<tr>
<td>Problems generated within a System are the responsibility of everyone.</td>
<td>As all problems generated within any system are the responsibility of all participants in the system, it is expected that every citizen has a contribution to make in problem solving and shall be included in deliberations.</td>
</tr>
<tr>
<td>Commitment to the Whole, with Vision beyond self-interest.</td>
<td>Personal visions shall reflect a commitment to be in some way of service to the Whole.</td>
</tr>
<tr>
<td>Willingness to recognize (at least when pointed out) the difference between what we ‘say’ is important, and what our actions actually ‘are.’</td>
<td>For the Health and Wellbeing of the People, the SKQ require both self and group accountability. Citizens and their leaders must be willing to recognize through their own self-reflection, or when pointed out by others, the difference between what they ‘say’ and what they in fact ‘do.’ We all have blind sides and situations where another’s perspective can inform us of our own contradictions. The purpose of this is to enhance group learning and decision-making and to expand our collective conscience, not to ridicule or place blame.</td>
</tr>
<tr>
<td>Before creating Vision, must carefully examine how existing policies are creating our current realities.</td>
<td>Elected and organizational leaders are expected to carefully examine, with input from the Citizenry, how existing policies contribute to creating current realities, both positive and negative.</td>
</tr>
<tr>
<td>Consensus decision making works when we commit to take the time to create shared understanding of how the</td>
<td>The passage of this revised Constitution is a good example of how consensus decision making works, when we commit to take the time to create shared understanding of how the world works, and how we wish for it to work.</td>
</tr>
</tbody>
</table>
world works and how we wish it to work.

<table>
<thead>
<tr>
<th>When we expose <strong>all</strong> of our thinking (heart &amp; head) and encourage dialogue (good listening) self-concluding (obvious) decisions for the good of the whole usually are the result.</th>
<th>It is expected that all participants in any decision making process affecting the SKQ will be willing to expose <strong>all</strong> of their thinking (both heart and head), encourage good listening for the greatest potential to reach self-concluding (obvious) decisions for the good of the Whole. And, those in elected or organizational positions of leadership will also be willing to listen without the threat of sanctions or consequences for this communication. The no-fault recall provision for elected leaders will help ensure that the power remains in balance.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Must be the capacity of the People to influence Leadership and to be actively involved in it as informal and formal leaders as their skills/talents gifts are needed.</td>
<td>The no-fault recall provision will help ensure the right (and responsibility) of the People to influence the SKQ leadership. (The Electorate may want to debate this.)</td>
</tr>
<tr>
<td>Traditional Leadership structures followed certain principles:</td>
<td><strong>Elections, Initiatives, Referendum, Annual Meetings, Recall Authority, Elders/Ethics Committee</strong></td>
</tr>
<tr>
<td>1. Selflessness on part of leadership; here to serve the People. 2. Leaders must be facilitators of the Group. 3. Leaders should be chosen based on the situation (what is called for in a particular situation), rather than by position and title. 4. Strong morals demonstrated within the elected and organizational leadership.</td>
<td></td>
</tr>
</tbody>
</table>
|  | Traditional Leadership structures followed certain principles:  
<p>| 1. Selflessness on part of leadership; here to serve the People. 2. Leaders must be facilitators of the Group. 3. Leaders should be chosen based on the situation (what is called for in a particular situation), rather than by position and title. 4. Strong morals demonstrated within the elected and organizational leadership. Others suggestions? |
| Commitment to adopt and ensure the core values of “learning” organizations: 1. Openness 2. Merit: best interest, rather than telling the Boss what they want | Much of this has been included above. |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>3.</td>
<td>Value dialogue, not just discussion in reflection &amp; surfacing the examination of our Worldviews (how we think the world works or should work.) (See Appendix ___ for further description.)</td>
</tr>
<tr>
<td>4.</td>
<td>Thinking in ‘wholes’ (systems)</td>
</tr>
</tbody>
</table>
| Capacity to create a vision for the Nation that fosters genuine commitment of the citizens. (Rather than silent compliance due to fear of job security, etc.) | Elected and organizational leaders shall engage the community in an accountability-based Visioning process for the Nation, which fosters a genuine commitment of the citizens. Accountability reviews will be conducted annually at the annual meeting, whereby broad citizen participation is expected to ensure the leadership remains on track with the consensus will of the SKQ People. ???
What about a requirement that a certain number of citizens attend and participate…….???
Peacemaking Circles for sentencing instead of individual Judges. | Peacemaking Circles made up of offenders, victims, their families and members of the community shall be implemented and shall replace all but a Chief/Elder (Judge) agreed upon by both parties, who shall be party to the Circle. Chief/Elders shall have facilitation and conflict resolution skills. |
| Victim – Offender Mediations through family/group/community peacemaking circles. | Same as Above. |
| Banishment/Shaming | Banishment and shaming may be employed where peaceful resolution of conflicts cannot be reached through the peacekeeping circles, and where the offenses have been repetitive and escalating to the potential of dangerous harm to others, including offenses to non-human relatives. |
| Restoration of the historic structures and functions of cultural use | Restoration of the historic structures and functions of cultural use of plants, foods, habitats, animals is priority. |

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Judiciary, Systems Approach, Health, Healing, Economics, Land, Education

Preamble,
| Commitment to the true meaning of Indigeneity: a sustainable, land-based existence. (With lesser emphasis on cash) | The SKQ people hereby adopt an aggressive policy of moving towards living again in alignment with the true meaning of Indigeneity; a sustainable, land-based existence, with lesser emphasis on cash as the primary requirement for existence, survival and thriving as a People and more reliance on barter/trade and subsistence-based economies for food, shelter, clothing, etc. Agricultural & Range lands will be managed based on the way ‘Nature’ works; Natural Systems Agriculture. Polycropping, not monocropping, emulation of bison grazing patterns, etc. |
| The landscapes must be re-storied (reclaimed) to again become Indigenous (within a contemporary context, i.e. while still living a fossil fuel existence—transitioning to renewable, sustainable energy sources). | In alignment with this policy will be an aggressive effort to move away from fossil fuel dependence/existence to the emphasis of organizational enterprises and personal usage patterns, which support the transition to renewable, sustainable energy sources. |
| Emphasis on re-asserting responsibilities to the ‘landscape’ relatives, not individual, Western-culture-defined rights. | By enacting these policies, we the SKQ People hereby, re-assert and re-emphasize our belief and commitment to our responsibilities to the ‘landscape’ relatives, over a dependence on Western-culture defined emphasis on individual rights. |
| Priority to rural (communal) landscape living rather than in towns. | The Western culture way of independence and personal property rights has discouraged our People away from our more traditional rural communal landscape-based way of life to living in towns. We hereby adopt a policy whereby land stewardship policies and economic development of both cash-based and subsistence-based strategies will utilize a Whole systems approach of re-gathering our Peoples back into living, healing, working and relating in a communal landscape-based way of life. |
| Research the SKQ traditional ecological | Instituting this Whole systems approach will require a specifically Indigenous form of research |

Preamble, Ethics/Worldview, Procedures, Systems Approach to Health and Wellbeing

Preamble, Ethics/Worldview, Procedures, Systems Approach to Health and Wellbeing

Preamble, Ethics/Worldview, Procedures, Systems Approach to Health and Wellbeing

Preamble, Ethics/Worldview, Procedures, Systems Approach to Health and Wellbeing

Preamble/ Purpose
| Knowledge-ways of the SKQ & other Indigenous peoples to relearn how to buffer & adapt to climate change & regenerate sustainable life-ways. | (experientially, observationally-based) into the SKQ traditional ecological-knowledge ways, as well as the knowledge ways of other Indigenous peoples around the globe to relearn how to buffer and adapt to climate change and to regenerate sustainable ways of living. A means to accelerating this movement will be to identify our young SKQ peoples who will obtain this training through creative, innovative, training centers, universities and colleges which emphasize experiential-based learning, compatible with Indigenous worldviews. | Referendum |
| Community-based managing/stewarding of the commons by multiple user groups (fish, game, berry patches, forest resources) for improved sustainability of natural resources. Tribal/User Group partnership with a balance of conservation & use of resources is reached. | The SKQ People hereby adopt a policy for encouraging community-based stewarding of the commons by multiple user groups (fishery, game, berry patches, forest resources) in partnership with the CSKT Government for improved sustainability of natural resources. | Preamble/ Purpose Referendum |
| A food sovereignty strategy that creates a communal knowledge base of Native (and) contemporary Food sources/practices. | The SKQ People hereby adopt a policy for developing a strategy for food sovereignty, which will create a communally held knowledge base of Native (and) contemporary food sources and practices. The CSKT government will link the multiple food sovereignty efforts across the communities with the commodity food surplus program so that these cash resources are recycled back into the SKQ community through employment in food sovereignty and learning initiatives. | Preamble/ Purpose Referendum |
| Create an ecologically sustainable, land and experientially-based educational model for SKQ youth. Education needs to be Indigenous to Place. | The SKQ People hereby adopt a policy for developing a strategy to create an ecologically sustainable, land and experientially-based educational model for SKQ youth. Education must be Indigenous to place for true sustainability and Indigeneity to be reached/maintained. This strategy will encourage interdisciplinary educations – generalists, not specialists because thinking is from the Whole to the parts. | Preamble/ Purpose Referendum |
| Elders seen and treated as the authority educationally and governmentally. Veto authorities for some (all?) government decisions. | The SKQ People hereby adopt a policy for recognition of the importance of Elder knowledge in our society. We hereby, re-adopt a traditional definition of Elder to mean ‘the one(s) who has(have) the most knowledge/wisdom/experience and expertise in a particular area of life. A nomination and vetting process will be developed and take place within the first year of adoption of this revised constitution to identify the areas of expertise and individuals for consideration to serve. (Details to be developed) Ultimately, the goal is to, through careful consideration, choice of qualification criteria (i.e. cash, not the primary (or only) incentive), vetting, and nomination, identify potentially a rotating group | Referendum? |
meeting the Elder criteria to have VETO power over CSKT governmental actions. A key question is whether or not the SKQ wish to have the power to override an Elder Veto, and if so, in what cases???

<table>
<thead>
<tr>
<th>Encourage interdisciplinary educations – generalists, not specialists because thinking is from the Whole to the parts.</th>
<th>Incorporated Above in Youth Education.</th>
<th>Preamble/Purpose</th>
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<tr>
<td>Agricultural &amp; Range lands managed based on the way ‘Nature’ works; Natural Systems Agriculture. Polycropping, not monocropping.</td>
<td>Incorporated Above.</td>
<td>Preamble/Purpose</td>
</tr>
<tr>
<td>Traditional models of health require patient to be active in bringing about recovery/food, physical activity, spiritual practice, etc. Incorporate Naturopathic and Traditional Health Practitioners/Training for all Health Care Providers. (Big Pharma as last, or at least secondary resort.) First, Do no Harm --- Hippocratic Oath of Physicians.</td>
<td>In traditional models of health, the patient is required to be an active participant in bringing about recovery through diet, physical activity, spiritual practice and personal mind control and training. Our current health care system is not traditionally aligned adequately to maximize these benefits. The SKQ People therefore, hereby adopt a policy for all SKQ to have direct care access to Naturopathically trained physicians, as well as other natural, non-invasive and less harmful treatment modalities for physical, mental and emotional distress or disabilities. (Exactly what this would include needs to be determined.) Medical marijuana, laser light, myofascial release, yoga classes, meditation/mindfulness, traditional (Indigenous from whatever culture) medicine practitioners, etc. etc. Many of our people used to go to a Chinese lady in Columbia Falls who used a bleeding technique that many swore by (a form of detox??) ??? You can look in many Member’s medicine cabinets and find all sorts of ‘natural’ remedies, sadly right next to Big Pharma, which usually wins out due to our lack of full knowledge and practice??</td>
<td>Referendum</td>
</tr>
<tr>
<td>Priority to restore the traditions, cultural institutions, and leaders of these to aid in healing from historical trauma and substance abuse.</td>
<td>The SKQ People hereby adopt a policy for the development of CSKT sanctioned and utilized, community-based treatment modalities for substance abuse and historical trauma. Mental health dollars currently allocated will be sub-contracted to these community-based initiatives, which will be supported, sanctioned and monitored by an Elders’ Council made up of criteria to be determined by SKQ Citizens.</td>
<td>Referendum</td>
</tr>
<tr>
<td>A voucher system for goods acquisition would be instituted for those who show signs of substance abuse and neglect, especially of children. Make cash less available at their disposal until positive</td>
<td>The SKQ People hereby adopt a policy for the development of a voucher system, which will be utilized with court system and mental health clients who show signs of substance abuse and neglect, especially of children. The distribution of cash service, or the lack thereof, will be utilized as motivation for healing of substance abuse and historical trauma.</td>
<td>Referendum</td>
</tr>
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change takes place. (Sanctions and consequences)

| An 'Intervention Committee' could be helpful in our community. This committee would work with Peace Keeping Circles to impose negative sanctions for not getting sober and provide positive incentives; employment, housing, sense of belonging to life-enhancing community. | The SKQ People hereby adopt a policy for the development of a strategy for the use of intervention committees, which may include anonymous identification of individuals showing signs of the need for intervention. For intervention committees to be considered credible, they must demonstrate familiarity with the family/individual in question, this is messy too, until our society is functioning more by many of the principles outlined above??

This committee would work with Peace Keeping Circles and with the food sovereignty and subsistence economic development initiatives to impose negative sanctions for not getting sober and provide positive incentives; employment, housing, sense of belonging to life-enhancing and supportive community. | Referendum

| Annual Referendum Meetings where the Citizenry can bring forth referendum initiatives for amendments addressing governance issues, as well as policy issues the Citizenry wishes to change. Perhaps there should be an interim step to Referendum, whereby an interested group proposes it to the Legislative Council for consideration, without it needing to go to full vote of the People. Perhaps something where the Elders/Ethics Council(s) and Council has to agree on policy changes that aren’t proposed via referendum. |  |

For detail on the priority cultural constructs, which informed the development of this table or to consider other ideas for inclusion, see Appendix C. Table 5.1 along with Appendix C, as two separate documents, could be useful in community meetings held for reviewing and revising proposed changes to the Constitution.

The Significance of These Cultural Constructs in Governance Reform

The original list of cultural constructs was actually much longer than the 445; however, those judged as too simplistic as to have any real meaning, those perceived as too abstract, and those which would have required an intimate familiarity with the particular literature within a field to have an adequate understanding were intentionally not included. Many constructs written by Western writers would fit in the latter category. In attempting to make the constructs interpretable by a more Indigenous, layperson
audience without familiarity with concepts full of jargon articulated by authors such as Senge, Bateson, Bohm, and Scharmer, in selecting those to include, those were selected, which had the least jargon and that were fairly understandable at face value. What follows is a discussion of the meaning and significance of each category. Conclusions drawn as to the importance of each category in terms of informing potential changes to the governance structure and/or policy of the SKQ Nation are provided with the discussion of each.

**SKQ General Societal Principles**

Key English words that come to mind as having some level of capacity to describe the essence of the general cultural principles of the SKQ People are humility, and responsibility. The belief behind these practices and behaviors is that ‘all is sacred and interconnected’ and therefore deserving of respect, deference, accountability, love and kindness because what one sends out into the world affects not only the intended receiver, but also oneself. Contrast this with a more Western value of the importance of protecting individual rights. In traditional Indigenous societies individual rights were framed from within and subordinate to the collective. An individual had rights to personal property, and were expected to share any excesses. Hoarding was not tolerated, if not unheard of.

An Indigenous worldview, and that of the Selish, Ksanka and Qlispe, traditionally was, that ‘we are all one.’ While we still hear this voiced, in practice it is harder to find evidence of this belief in practice. In some respects the required (by Western dominant culture laws) “Bill of Rights” included in most American Indian Nations’ constitutions, prevents communities from enforcing the Indigenous value that individuals have more of
a responsibility to the collective than they do have rights as individuals. Federal taxation laws, which treat individuals, instead of families or clans as the ‘economic unit,’ reinforce this value of individuality, and taking care of oneself. The generations attending the boarding schools were programmed heavily into this belief in individuality. In redrafting a more culturally aligned SKQ Nation Constitution, it became clear that the SKQ general cultural principles, especially of generosity and sharing, consensus decision-making, and a balance of power need to be re-incorporated into the SKQ plan of operation lest we completely fall prey to having our minds complete the colonization process initiated through manifest destiny. These principles can be found in the preamble, the communal leadership selection process, and the stress placed on individual and collective responsibility, especially for accountability of the leadership in the proposed revision in Appendix E.

**Spirituality, Religion and Worldview**

A belief in the sacredness of all life, and of everything *having* life is the foundation of Indigenous cultures around the world, and is central to SKQ health and wellbeing. The literal translations of the concept of God or Creator in numerous Indigenous languages point to an understanding of the ‘spirit’ in everything. Any mention of these values and beliefs was completely absent in the original IRA CSKT constitution. The proposed revision includes reference to spirituality mostly in the preamble, where the specific purposes for which the SKQ Nation exists are outlined. Individual choice of religious practice is guaranteed in the Bill of Rights, which currently exists within the United States and the current CKST Constitution. An attempt has been made to embed throughout the proposed revision, an SKQ worldview and the values,
beliefs, principles and practices, which this encompasses. Interestingly, we do have SKQ members who practice Christianity in some form or another, and while some are more literalists, my direct experience has been that ‘somehow,’ many figure out a way to hold both Christian and more Indigenous worldviews. For example, Clarence Woodcock, former director of the Selish/Qlispe Cultural Committee, was quoted in Sacred Encounters, as saying, “Jesus takes on the countenance (face) of the people who seek him.”

The proposed revisions to the Constitution have been focused more on the values and principles. If we can continue to do this while honoring and respecting individual beliefs and practices, agreement is more possible. How we treat each other is what matters, much more than from whose teaching or what source this behavior is learned.

**Traditional Ecological Knowledge & Indigenous Land Relations**

The importance of place is key to Indigenous peoples across the globe. Indigeneity is defined by familiarity and intimate place-based knowledge. The traditional knowledge of ecological systems, where humans were integral and active players in those systems is key to Indigenous peoples’ sustainable survival, and to all people regardless of their Indigeneity today. It is pretty clear that all people came from Indigenous roots originally, and that technology, which brought about civilization as we now know it, did not happen over night. Industrialization, the ability for humans to travel the globe quickly, and the industrialization of agriculture and food systems has created the largest disturbance of the balance that supported life for hundreds of thousands of years. Some might argue that industrialization (and urbanization to support it) was inevitable, and that as motorized technologies developed, this imbalance in our natural resource base was

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inevitable. However, as Amory and Hunter Lovins, Paul Hawken, and Janine Benyus have demonstrated, had more long term sustainability decisions been made, ‘civilization’ might look equally or even more comfortable than it does today, and be much more sustainable over the long term.\textsuperscript{393}

As the realities of climate change have been documented and acknowledged, those concerned for preserving the Earth’s capacity to support life are looking increasingly to the holders of traditional ecological knowledge for answers. Unfortunately, it is too late for some species. Conditions have changed too much and too fast. The natural resource base can no longer support key participants in ecosystems worldwide. Humans, so far, especially in developed countries like the United States, have been buffered from experiencing and/or being able to recognize the changes taking place, largely because they no longer live closely enough or understand well enough our dependency on the natural world for daily sustenance. The cash economy has created distance to the extent people no longer even know where their food is grown or how it is grown and wouldn’t be able to recognize it in its raw form.

Discussions have begun for planning to reverse or buffer climate change for the CSKT; however, real and measurable action is yet to be taken by the government to enhance traditional plant food sources or locally produced contemporary foods to accommodate regular consumption levels. This enhancement and protection could improve the health of the SKQ, pointing again to the central role of governance in health


and wellbeing. Although protection of game and fish species has been the priority, management plans for expansion of Native and domesticated species has received minimal attention by the CSKT government directed toward ensuring locally available food sources to attain food sovereignty; this stands in contrast to the progress of other American Indian Nations.

For example, the Nation had a one hundred head bison herd during the mid to late 1980s, which was sold due to its lack of profitability. And, yet profitable herds existed then and continue throughout the West, and bison meat brings a premium in retail stores. More will be included in the discussion of Subsistence and Cash Economy below on how traditional ecological knowledge, the importance of Indigenous land relations and protection of natural environments, the health and wellbeing of the people, and profitability might be provided for under a systems approach.

Preservation of traditional ecological knowledge and the importance of Indigenous land relations are promoted through several clauses in the proposed revision to the Constitution. They appear in proposed initiatives for youth education, health, the healing of historical trauma and substance abuse, and in strategies for sustainable economic development. They also could be incorporated into the selection and nomination process through identifying those candidates who share this worldview and the value of a systems approach to the integration of these values and approaches, which support and uphold them.

394 Participant observation.
Leadership

A reminder of the dramatic shift in how leaders were selected for the SKQ People with the adoption of the IRA constitutional form of government is appropriate. At the time of adoption in 1935, a provision in the original constitution was made for the traditional chiefs of the Ksanka (Koostatah) and Selish People (Martin Charlo) to be formally voting members of the Council. No provision was made for representation of the Qlispe People. It is possible that it was assumed that Chief Martin Charlo would be able to represent the Qlispe interests, which was a mistake. Still today it is recognized that three distinct people make up the populace of the CSKT, even though the Selish and Qlispe share a language.

History of a people makes a major contribution to shaping their identity. While the Selish and Qlispe share a language, the circumstances under which and the timing of their coming to live on the Flathead Indian Reservation are quite different. The Selish were living in the Bitterroot Valley south of where Missoula now sits. The Qlispe came here from the Sandpoint Idaho area before the Selish. Some estimates of the populations put the Qlispe in the majority in the early 1900s, and yet they constantly must assert their existence and standing within the Nation. Even the French version (Pend d’Oreille) is not included in the Confederated Salish and Kootenai Tribes’ official title.

As recently as the renaming of Kerr Dam, the Tribal Council had to rescind their first decision and include the Qlispe (or Pend d’Oreille) People in the renaming of the dam as the name chosen and announced initially was the “Salish and Kootenai Dam.” No provision was made in the Constitution for replacing the two traditional chiefs at their
passing. One participant speculated that the inclusion of a provision for traditional chiefs was required in order to get support for the Constitution to be approved.

It is clear that the community is frustrated with leadership selection. One way to affect leadership choice is to remove the financial incentive for leaders to become career politicians, not likely to be popular, until other viable and satisfying economic opportunities are developed. However, one of the daughters of a former Councilperson remembers her father considering it to be a big mistake when Council began to earn a salary. Today, because Council has assumed the day-to-day management oversight as well as the policymaking, it might seem that the idea of an unsalaried council would be impossible. However, the current Constitution still reads that regular business will be conducted four times per year, and that all other meetings will be considered to be “special meetings,” which require the calling and notification to be in writing by the Chairperson. This raises a procedural question as to whether written announcements have been issued as well as records kept for each “special meeting,” called since 1934. Considering the bi-weekly meetings as “special meetings,” in one resolution assuming it as policy or practice from that day forth could be challenged as outside the intent of the original constitutional language.

Four meetings annually, or even a dozen are not likely adequate. In the current Tribal Council schedule of meeting on average twice weekly, this might be considered to be somewhat equivalent to a 90 – 120 day session held by the Montana legislature, however, it only meets bi-annually. If policy-making were the focus of our legislative body, instead of administrative management, it seems an annual sixty or ninety-day process should be adequate. Hoping to make good policy under the current bi-weekly
process is somewhat unrealistic, especially if community input is desired. Some administrative issue or another is always going to assume priority over longer-term strategic policy setting. Under the current model, mostly urgent and important items will be addressed, while important, but not urgent, which applies to most policy will be set aside or not given the careful consideration it requires. Constitutional reform is a good example that never gets or holds much attention of elected officials.

Reliance on formally elected leadership has demonstrated to be ineffective in bringing about significant change to our governance structure, even though there were indications early on that it was not entirely a good fit for reversing the terminationist policies the federal government had forced upon American Indian Nations through the allotment policies, which preceded the IRA form of government. For the SKQ, the apportioning of the land into individual allotments quickly resulted in the loss of over 2/3 of the original reservation land base as the cash-based system of exchange replaced the traditional subsistence-based economy. Due to the largely unicameral structure of the CSKT government, many SKQ people, both the constituency and the elected leaders, have come to expect the Council’s responsibility to be that of actively and personally intervening on the citizen’s behalf to take care of day-to-day affairs. This furthers the colonization process of increasing dependency and discouraging independent action or self-sufficiency amongst the citizens. The IRA-promoted governments, without separation of powers, have further encouraged these effects.

I can still recall in my early years of working for the CSKT sitting in on the Chairman’s ‘Issues Briefing’ before the entire Council and Executive Secretary. First on the Chairman’s list was that there was “a garden hose running at Elmo.” I nearly fell out
of my chair. While I never enjoyed government classes in high school, I had paid attention to my MBA education and its emphasis on a separation of policy making, implementation of policy, and monitoring and enforcement of implementation. It appeared to me at the time as a ridiculous waste of time and resources for ten paid council representatives and a position that functioned, without much leeway, as chief executive officer (Executive Secretary), to be collectively spending their time in such a fashion without ever managing to change this dynamic.

An exception might be the Court system in some respects, which has been described by Joseph Kalt as being an independent court. However, when the legislative body (Council) has the authority to do all of the hiring and firing at the top executive levels, and approvals of firings of personnel below the executive level, independence of decisions or thought process is unrealistic to expect. This top-heavy power structure encourages everyone to become politicians just to remain employed; not a healthy situation for individuals, the community, or the governance system serving the SKQ. Key proposed changes include nomination by the people of legislative council representatives, and elimination of the self-nomination process currently in place. Duties of representatives need to be clarified as requiring them to be the voice of the people they represent and discouraging their decisions and actions independent of that voice. The voices may be dissenting and not in complete consensus, but each representative should be held accountable for making every attempt to develop consensus among his or her constituency, and to vote according to that in full Council actions.

If districts were not geographically determined, but more by self-organized clans, it is possible that the choice of representation would be more reflective of that particular grouping of the populace. As with the Iroquois, a requirement of a two-thirds majority for constituting the voice of the people by clans, and again for passage of actions taken by the full Council might ensure that actions taken and positions voiced would be more representative of more than a simple majority. The employee base has become a large voting block across the reservation, though it isn’t clear that they vote as a block. Employees of the government develop and gain special interests through their working relationship being so directly tied to Council as the legislative and executive branches, perhaps enough so, as to cloud their decisions in selecting what might be best overall for the Nation as a whole.

In my observations and experience, job security is a valid concern. Less involvement of the Council in the day-to-day would likely reduce this influence at least to some degree. And, if the representatives were serving more accountably, their leverage once in office would be more offset by the leverage placed in the hands of the electorate. Having been a CSKT government employee since I was quite young, and being inexperienced, I looked to the senior employees and to Council to know the system and guide me in functioning successfully within it.

I remember wondering after about a year or so of working and no performance evaluation having yet been conducted, asking “how does one know how one is doing?” The answer received was, “no news is good news,” which to me meant I would know if I was crossing lines I shouldn’t be crossing when they were crossed. With the passage of time I bumped up against some of those power lines and realized that while the Nation
had a set of policies, which I thought I was trying to follow, policies were sometimes ignored completely or significant exceptions were made. Favoritism was played, favors were granted, and were done so with some regularity by those in the most powerful positions.

I could see why the general electorate had concerns and I was among them. Eventually I could no longer work for our governance system. Fortunately I had other options, but my retirement from civil service certainly would not have occurred prematurely, had I been able to ignore the power plays allowed within the system. I could not. Many have described to me the sadness they come to feel as they discover a system too unbalanced for positive intentions and good contributions to be able to make any real difference.

This is not an individual problem; this is a systems problem, and includes our inability, or in some cases unwillingness to face and deal with it as a collective. Systems thinking, while it would have just been called ‘life,’ pre-European contact was first nature to our ancestors. We just need the desire, willingness, and openness to access it. When presented through strictly a Western lens, it can be intimidating. When just thought through from an accountability and consequences-for-not-acting perspective, it is simple, practical, life-sustaining, balanced, and expected logic.

Again, fortunately, I had options, many don’t have them or can’t find or create them, and I have huge empathy, for to stay in my view requires self sacrifice at a level no one should ever have to make. It also requires the practice of what Margaret Heffernan calls “willful blindness.”396 Her book by the same title, poses in her subtitle, the core

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396 Heffernan, *Willful Blindness*. 

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issue: “Why we ignore the obvious at our peril.” Her chapter titles alone are quite self-explanatory, and most would likely be able to name instances where we have observed the dynamics described. From “The Ostrich Instruction,” to “Just Following Orders,” to “Out of Sight, Out of Mind,” and “De-Moralizing Work,” one can imagine quite accurately the narrative on reading the titles.

In our system’s unbalanced state, if one doesn’t practice a certain level of willful blindness they will find themselves without a job through either subtle or obvious means. One day, an individual who doesn’t work inside the system but sees it quite clearly since a close relative does, said to me, “look what happened to you,” in trying to make the point that I was ‘shown the door.’ It was a bit of a wake up call for me because up until then I had considered those choices to leave mostly mine. In recalling the situations I had to admit that the first time I left the employment of a tribal organization, I was ‘shown the door,’ but I was so naïve and inexperienced that I believed the reason given for why my job had ended; the funding ‘ran’ out. What I didn’t realize until later was that I had been written out of the grant that continued to be funded, but just didn’t include my salary and program. The program was later started up again with a non-Native heading the program. I have to admit, this hurt and felt I had been ignored when I suggested the very change to structuring the program that this other individual was hired to accomplish. It seems to be true, especially in Indian Country that there is no such thing as being a “prophet in your own land.”

Upon my leaving an individual was hired for a job that I was far more experienced at, but he was a ‘good ole boy.’ Years later I boldly described the situation

over coffee one day, and he had to admit that my perception of what happened was accurate. The second time and the third time I ‘chose’ to leave the employment of tribal organizations, I found excuses (offers of funding) to go to graduate school, but really, the politics is what had driven me out each time. It seems career employees learn to stomach the politics, which means, head down, do your job, and don’t do it when those with more authority decide they don’t want you to, and follow the practice of willful blindness and the guideline of “no news is good news.” And when you do get the news, go back to practicing willful blindness, because there is not really any other recourse that won’t brand you a ‘problem.’ These last observations may not belong in ‘Leadership,’ but I would argue that they do because compromises in integrity within leadership, and lack of checks and balances of and within leadership at all levels, allows this lapse in integrity. There is no provision within the SKQ governance structure to provide for collective warranty of accountability; if you argue ethics and accountability, you stand alone, and you leave alone.

It has taken a lot of honest self-reflection to admit my own willful blindness. I believe the system is so innocently non-self reflective that it takes awhile for a newcomer to recognize one’s own role in the collective willful blindness. A questionnaire I was given at a time when I had writer’s block proved to be useful in bringing it to the forefront in my own re-search. It is a “questionnaire to one’s self,” created by Divya Victor and adapted from “The Cancer Journals,” written by Audre Lorde, a feminist, activist who presents her struggles with breast cancer. The questions, and advice Victor gives along with the questions from Lorde’s writings are as follows:
The Audre Lorde Questionnaire to Oneself

1. What are the words you do not have yet? (Or, “for what do you not have words, yet?”)
2. What do you need to say? (List as many things as necessary)
3. What are the tyrannies you swallow day by day and attempt to make your own, until you will sicken and die of them, still in silence? (List as many as necessary today. Then write a new list tomorrow. And, the day after.)
4. If we have been socialized [colonized] to respect fear more than our own need for language, ask yourself: “What is the worst that could happen to me if I tell this truth?” (So, answer this today. And everyday.)

I offer this here as a tool that has been useful to me, and one that may be useful to others, especially in serious efforts to reform, transform, transcend our SKQ society to anything close to what it may have been pre-IRA or pre-Euro-American contact. It is going to take a process similar to this at the individual, communal and organizational levels.

Politics and (or Versus) Governance

The original title for this section was simply “Politics.” Governance may be a better header since the word politics has become so equated with negativity. However, if we review the definition provided by Merriam Webster, politics is the “art or science of government.” This definition is neutral.

Very little has been published about pre-IRA SKQ governments. Leadership tended to follow in families with sons following fathers as chiefs. Through consensus or obvious superior knowledge, talents or gifts the communities chose chiefs and or other

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specialists to lead various functions, such as hunting, war, food and medicine gathering and use, etc. Generally people were leaders because it was obvious they were the best person to follow for that situation or issue. Today, we argue about nepotism in hiring, and yet we are all related if we look closely enough.

We inherited the concept of nepotism from the Western world and the assumption that it wasn’t fair for positions to be inherited or filled by related persons. Performance of the task was more important than equal opportunity to serve or lead. Leading wasn’t viewed as much as a privilege as a burdensome responsibility. Very little if any glory was associated with leadership in Indigenous communities; service is what counted. Sacrifice was expected. Choosing those with a sense of duty and responsibility to the People was uppermost in selection and assignment. Literal survival was dependent upon it. It is interesting to me how what might be termed “civil society,” may actually be far less civil than traditional Indigenous societies often referred to as primitive and uncivil. It is interesting that the IRA form of governance was designed to help Natives become more ‘civil’ in their dealings with each other and especially the ‘other.’

In sorting the cultural constructs during the content analysis it became obvious that Politics, along with Justice, would be the shortest lists. One might ask why, when the subject of politics gains so much attention on a daily basis. It is interesting that this dissertation has refocused my attention back to the subject of the community-perceived interest and need for political reform for the SKQ. If I have subconsciously avoided this issue it is likely based in my experiences and failed attempts at bringing about real political change for the SKQ during the 1990s and in the discouraging observations of other attempts since that time.
By looking at political reform through the lens of improving health and wellbeing as the end-goal, instead of just looking at the power structure as determining who gets to be included, who gets access to what resources, and who gets to make the decisions about where resources are allocated, politics and the potential for political reform may be viewed in a different light. This perspective returns the focus to the whole and to determining what will bring about the greatest good for the whole over the long term including children, grand children, great grandchildren, etc., as well as the non-human relatives on which we so fully depend for our survival. It returns our focus to resources beyond cash and cash-based economies, which more and more are appearing to be subject to dissolution, or completely lost from our control such as water rights, if not carefully assessed and managed for increasingly sustainable livelihoods.

Balancing the sources of power in government is never an easy task and has no singular answer across cultures. More will be said about this in the summary conclusion, but minimally, the singular action of choosing to spread true influence and decision-making across more authorities than just the Tribal Council might serve to restore some sense of empowerment that the voice of the electorate can be heard beyond choosing from among, albeit well meaning, self-nominated Council representatives who read the CSKT Constitution, and rightly determine that yes they in fact or at least effectively, have served and continue to serve as the sole decision-maker. Unless the electorate can be adequately informed and motivated to rally the 1500+ signatures required (in 2017), and then to rally an aggressive get-out-the-vote-effort to overturn “actions taken or proposed by Council,” the electorate’s decision authority is limited to voting for council representation every two years. Filing an appeal to the CSKT Court to prevent Council
action on a resolution they’ve passed to allow adequate time for petitions to be carried to oppose a proposed action or one already in motion, when the Court is appointed by Council and serves at the pleasure of Council, is not likely to be met with any success.

The last time an issue was successfully brought to a vote was when the lineal descendant enrollment policy was proposed. Initiators were able to get it on the ballot, and it was soundly defeated by 80% of the eligible voters voting in the election and 80% opposing the change. This most likely had the effect on many of discouraging belief in the potential for significant constitutional reform. However, it may have been based upon the fact that only one option (lineal descent for enrollment) was presented for the electorate to consider, and should it have passed it would have resulted in one of the most powerful and visible impacts on not only who could call themselves a member of the CSKT, but there was likely an assumption that resources and benefits would continue to be distributed and allocated under the policies in place at the time. The impact, of course would depend on how many descendants would have chosen to enroll, and not being a large ‘gaming’ tribe with large per capita payments to distribute, the impact may have been more on the hunting, fishing, employment and health care benefits, since financial distributions in the form of per capita payments would have been drastically diluted due to the increase in eligible recipients.

Justice

Indigenous belief systems don’t tend to support the concept of the Christian belief in ‘original sin.’ Misdeeds were often viewed as an indication that one had not been properly educated, or that one was ill and in need of healing, and that there is a certain level of communal responsibility in the occurrence of the misdeed in the first place and in
the correction of the person committing it.\textsuperscript{399} Whipping by the Chief was administered swiftly and guilt was “wiped away.” Cultural protocol required that the guilty party shake hands immediately afterwards with all to restore communal relationships. It is speculated that the Jesuits were instrumental in stopping the whippings because offenders felt no need to confess when their crime had been made public and restitution paid through the public whippings and hand shakings.\textsuperscript{400}

The sense of right and wrong must have been more clear in societies that didn’t have the resources to support the paid lawyers, judges, modern day court systems and back and forth battles that we see today, with convictions, prison time, appeals, and other interferences with restoration of peace and justice. The consequences for violating clear traditional boundaries were swift, often severe, but also restorative if at all possible, not just punitive.\textsuperscript{401} The entrance and intervention of Euro-American justice systems have tended to remove a person’s willingness to admit wrongdoing because a savvy attorney might be able to get them off entirely or achieve a lesser sentence.

The proposed revision to the Constitution could impact a communal sense of justice by restoring much of the responsibility in choice of leadership, governance and policy setting, as well as monitoring, back into the hands of the electorate. It would not be just the rights of governance, but more importantly the sharing of the responsibilities of governance, justice and accountability, without which there is no real governance. No


\textsuperscript{400} Salish Kootenai College, Tribal History Project. \textit{Challenge to Survive: History of the Salish Tribes of the Flathead Indian Reservation: From Time Immemorial: Traditional Life, Unit I Pre-1800}, (Pablo, Montana: Salish Kootenai College Press, 2008), 43.

\textsuperscript{401} Ross, Ibid.,
longer would the SKQ feel their only option was to sit and grumble about the power being all in the hands of the Council, who are currently elected through a self-nomination process, or in its top officials. The SKQ would be required to make choices about who to nominate for leadership, and each would at sometime in our lives perhaps be called on as well to serve in a leadership role, formal or otherwise. More clarity on the benefits of this provision is evident in the proposed, annotated revision in Appendix E.

**Historical Trauma, Substance Abuse and Codependency**

A comprehensive exploration of the association of these three realities among the SKQ is included in the literature review in Chapter Two. While many of the constructs that were sorted into this category speak directly to treatment of individual and collective trauma from a mental health perspective, others are pointing to the need to create opportunities for healing to be provided through both a multi and inter-disciplinary approach. The only way the SKQ governance system will ever design and implement effective approaches to these issues is through recognition of the need for, not only the multi-disciplinarity of a syndemics approach, but also a whole-systems interdisciplinary approach to these and other issues facing the People. These issues are interrelated and must be addressed as though these interrelationships matter. This cannot be done through multi-disciplinary, specialist approaches, but instead requires an interdisciplinary, systems approach, which requires complete decolonization from the Western specialist, disciplinary, experts-only approach.

While there is a mental health or psychological and spiritual healing component necessary, there is also a very real physiological basis to substance abuse and addiction that must be addressed primarily through nutritional rehabilitation and long term dietary
and lifestyle changes. There is also the collective healing necessary, addressed in the following.

There are serious implications within the constructs of this model for improvements in health and wellbeing through the promotion of life-supporting and enhancing approaches to economic and community development. From job creation through the selection of culturally aligned industries for development, to the considerations for the development of housing, communities and infrastructure for the support of on-going healing of the individual and collective psyche of the SKQ People an integrated system is implied within the cultural constructs.

A draft policy describing whole-systems, culturally-aligned approaches for addressing historical trauma, substance abuse and addiction treatment is included in the proposed revision of the Constitution for consideration by the electorate. Councils of recent times have indicated it as a high priority, but have not taken the leadership to provide reservation-based treatment, other than out-patient care and counseling from a primarily Western medicine and psychological approach. Many of our people are forced into treatment through the Court system and are sent to the same programs any other Montana citizen may attend, and while some claim it effective, many express concerns about the need for aftercare and reintegration to healthy aspects of the community on return. Many parents, who have had their young to middle aged adult children incarcerated, receive treatment and return, resort to posting threats on social media to their previous friends that they must stay away from their children who are attempting to live a clean and sober life upon return.402 This might be an example of the ‘private law’ in

402 Participant Observation.
practice referred to by ‘O’Neal in his 1968 study of past and present laws of the ‘Flathead.’ Private law refers essentially to the taking of the law into one’s own hands and dealing with violations in whatever way one sees fit.403

Data gathered from this study, reported in Chapter Four and observed from social media postings, indicates the need for the SKQ Nation to develop not only our own culturally aligned forms of treatment, but also the legal system relating to substance abuse and addiction for SKQ People. Culturally aligned treatment would be a whole systems approach, which would include spiritual, as well as physical, emotional and mental health approaches designed by and for the SKQ People. A culturally aligned system would incorporate healing from historical trauma, decriminalization of substance abuse, or at least creating community and family-initiated intervention (and prevention) mechanisms to either prevent entirely, or initiate arrestment early in the addiction process.

As discussed earlier in this chapter, central aspects of an integrated, culturally aligned treatment model would be a land- and experientially-based, multi-generational education system similar to that described by Betty Bastien in Blackfoot Ways of Knowing.404 I refer the reader to especially her Chapter Three, “Affirmation of Indigenous Knowledge,” for an eloquent description of Indigenous knowledge systems and how Indigenous knowledge evolves and is learned.405 Essentially it comes through direct experience and much of it from the spirit world. Natural health and medicine


405 Ibid. page 87.
education and sustainable, cash and subsistence-based economic development would be key aspects of the life-long learning curriculum so that the SKQ can again become much more self-reliant, economically independent, and truly sovereign.

**Health**

Health from an Indigenous perspective is beyond the absence of disease. A state of good health can be assessed as a reflection of the interconnectedness or lack thereof of humans with the land, animal and plant food sources, and the physical, mental, emotional and spiritual health of the People. Under ideal conditions, health would have very little to do with the contemporary medical system of physical and mental health exams and very little other than allopathic medicine and Western dietary recommendations being offered the SKQ. A traditional, Indigenous medicine perspective would support overall health rather than just prescribe surgeries, pharmaceuticals or individual psychotherapy. The following is a contemporary example of taking a traditional Indigenous medicine perspective.

It is fairly well known that many American Indians are lactose intolerant. Yet still today, while perhaps not mandated to be offered in order to meet USDA breakfast and lunch program guidelines, staff operating these programs have told me that their understanding is that they must offer dairy at each meal. It may be more an issue of needing further nutritional, and perhaps assertiveness, training so that the individuals offering these programs to Native children can learn how to inform, educate and advocate.

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406 Participant observation.

for the replacement of dairy with equivalent non-dairy options. Policy makers could ensure that this takes place, along with establishing further education and policies related to the offering of high carbohydrate, sugary snacks and foods in the schools, tribal jails, at wakes, community and council meetings and other tribally sponsored events.

**Subsistence & Cash Economy**

The CSKT has moved almost completely away from a subsistence economy, though many families still supplement with traditional foods and gardening is slowly becoming more common again. Indications are that there is a desire for this to be much more possible and accessible. Up to eighty percent of the respondents in two separately conducted surveys in the past several years showed an interest in more traditional foods becoming available. One study was a community health survey conducted in conjunction with the Traditional Living Challenge intervention in 2007, and the other was a study conducted by Early Childhood Services around the same time period.408

It is somewhat surprising that there is actually still as much reliance on hunting for meat protein sources as there is today among the SKQ.409 My father remembered a time when there was almost no game left on the reservation and SKQ people had to go off reservation to hunt. This is likely due to the over-reliance during the Great Depression of the 1930s and the poaching that took place nearly wiping out the deer herds. I recall a time when it was much more unusual to see deer wandering through the reservation towns; it is an everyday occurrence now.

408 Dupuis and Ritenbaugh, “Preventing Cardiovascular Disease:” 101-122.

Jeanne Christopher. Personal communication.

409 Participant observation.
Strategic movement towards developing an economy that would bring about a more even balance between reliance on cash versus subsistence economies would clearly be a move toward affecting the health of the entire SKQ ecosystem, and would be consistent with movements taking place all over the globe. In this case ecosystem is being used to describe not only the physical, non-human aspects of ecosystem health, but also how humans are integral to ecosystem function. Houck argues that we cannot include humans in the ecosystem because their presence interferes with our capacity to measure the health of the system. However, I would argue as others do that humans are in fact integral to the functioning, or lack thereof of ecosystems today.

When early European and American explorers first set foot in California they thought they were observing strictly hunter/gatherer cultures. The environment appeared to their eyes as wilderness, rather than as under intensive management by Indigenous peoples. However, Anderson, Turner and colleagues in their work with Indigenous peoples of British Columbia and Berkes in his work with Indigenous peoples around the globe, provide a different picture from their research in partnership with contemporary Indigenous peoples. They conclude that humans in many situations

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412 Ibid.


actually improve the health and productivity of plant and animal species within a system resulting directly from their interaction. Since humans measuring impacts on ecosystems began with the appearance of humans, then measuring the system with the inclusion of humans and their impact in and on the system makes sense. With no human in existence to establish a baseline prior to human interaction, there is no measure of the system without factoring in human interaction, unless many assumptions are made and an arbitrary baseline is established, which in some cases may have value. Incorporating traditional ecological knowledge, and especially the combined knowledge of Indigenous peoples world wide, would shed even more light on the issues of what it takes to balance natural resource, subsistence-based economies, as well as subsistence and cash economies.

An elder from the Assiniboine and Gross Ventre Nation in Ft. Belknap, Montana once shared his difficulty with combining cash and ‘spiritually-based economies,’ a term more descriptive of how an Indigenous person might describe their original, subsistence-based economies. He said, “I understand the money aspects of the bison; it’s all up here (pointing at his head), and it makes sense.” He went on to say, “And I understand the spirit of the bison; its all right here (pointing at his heart), and that makes sense. But when I try to put the two together, it gets stuck in my throat.” The wisdom in his words has haunted me for over twenty years. At the time I suggested that if the same respect for

the bison (spiritually) could be present concerning cash, perhaps the two would not have

to necessarily be considered diametrically opposed.

It has occurred to me, that hoarding and greed, and the fear that underlies this
behavior, was what prompted the shift to predominantly cash-based economies around
the world. It would be pretty hard to hoard plant and animal food sources, or basic
materials for housing or tools since they were freely available for the labor to nurture and
acquire them. All of these things were not very mobile and were time-consuming to
make. Cash, on the other hand as the medium of exchange, could be hoarded and used as
leverage to create the avenues through which to hoard even more. Hence, today money is
valued and perceived as power over spirit.

The identification of the importance of the spiritual in all aspects of life could be
re-engendered through balancing subsistence and cash-based economies. If our cash-
based economy were used to re-build a spiritually-based, and more subsistence-based
economy, less cash would be needed. This would be true, especially if a part of that
subsistence included the raising of houses, the growing of shared gardens (with both
native and contemporary plants), and the growing and stewarding of shared animal
protein sources. This would contribute to health and wellbeing through excellent food,
enhanced physical activity, and more shared community-balancing and building
experiences.

The sharing in this more communal economy would serve to enhance our sense of
belonging, self-worth and realization of having a valued role and place in the community.
The exchanging of what would be more ‘surplus’ time on everyone’s part would be
possible through the finding of ways to become less cash-reliant for survival. An example
would be to utilize cash resources today to get a bison herd started with the Nation’s capacity to acquire ‘free’ animals from the annual roundup of the animals on the National Bison Range. $200 from 1500 households would produce $300,000 as initial capital investment, which could be allocated by a one-time reduction in the annual per capita or through voluntary contributions by those with the resources to do so. Youth education, a key cultural construct identified in the cultural model and discussed more in the next section, would be integral to the building of this ‘new’ old economy, as what they needed to learn included and emphasized at least equally, more subsistence skills rather than just job-related, cash-based economy skills. I recall hearing a heart-warming story a number of years ago of how one of the Montana Native nations was sentencing negligent mothers to ‘watching’ their bison herd and having it produce positive results. The mother shared how, after she released some of her anger for having to be there, she learned how to be a good mother by watching the bison cows with their calves.

Youth Education

In identifying the constructs relevant to a cultural model for health and wellbeing, Youth Education became one of the ten major categories. The SKQ traditional voice within the community places a strong emphasis on the continual enhancing of cultural consonance of our young through a culture-based educational system. A lifetime of participant observation within this community continues to register and demonstrate the desire and emphasis the SKQ community places on youth learning from an Indigenous worldview perspective and the maintenance of cultural values of the SKQ. Nkwusm (One Fire) Selish Language immersion school has been funded for fifteen years now, primarily by hard CKST dollars. Every grant that is written places hope in culture as the basis for
learning, healing, and continued sovereignty. We have what is described as a flagship tribal college in Salish Kootenai College, and we have our own alternative middle/high school. And, yet, many of our youth continue down destructive paths of dropping out of school, substance abuse, and suicide. Suicide has gained increased attention by the Tribal Health Department, as evidenced by their calling of community meetings to discuss the issue of concern to us all. During the recent winter, spring and summer of 2016-17, numerous deaths were from suicide in our youth population.

The phenomenon based learning approach, which Finland has adopted, would be more culturally aligned than subject-based learning. From the Phenomenal Education website,

Phenomenon based teaching and learning use the natural curiosity of children to learn in a holistic and authentic context. Holistic real-world phenomena provide the motivating starting point for learning, instead of traditional school subjects. The phenomena are studied as holistic entities, in their real context, and the information and skills related to them are studied by crossing the boundaries between subjects. Phenomena are holistic topics like human, European Union, media and technology, water or energy. This enables students also to learn 21st century skills like critical thinking, creativity, innovation, team-work and communication.

A proposed policy for consideration by the electorate is included in the proposed revision of the Constitution as,

The SKQ People hereby adopt a policy for developing a strategy to create an ecologically sustainable, land and experientially-based educational model for SKQ youth. Education must be Indigenous to place for true sustainability and Indigeneity to be reached/maintained. This strategy will encourage interdisciplinary educations – generalists over specialists

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413 Announcement and invitation via Facebook, April 6, 2017.

because systems thinking considers the Whole and then the parts.\footnote{See the Proposed ‘Annotated’ Revised Constitution for the SKQ Nation in Appendix E.} Adoption of a policy such as this would begin the movement toward a phenomenon-based educational system, which integrates health, economics, and practical methods for developing knowledge and wisdom in our youth.

This at the outset might appear to be proposing the impossible. Most of our students attend public schools. However, perhaps the public schools would even be inspired to improve by applying a more phenomenon-based approach to education. And, students would gravitate naturally to the phenomena aligned with their worldviews and interests.

The primary way to re-Indigenize youth education would be to create intergenerational systems of experience-based learning as described by Betty Bastien.\footnote{Bastien and Kremer, \textit{Blackfoot Ways of Knowing}.} If educational systems were more aligned with an Indigenous worldview and not just focused on ensuring ‘employability’ in the conventional Western worldview sense, the goal of maintaining and perpetuating the SKQ cultures would be much easier to attain as would livelihoods.

I still recall what one of our Cultural and Language Specialists said during the early years of Salish Kootenai College (SKC). He was holding a drumstick and motioned with it, saying, “I don’t need this education; my drum is all I need for my education.” He was asked by one of our local academics; “Can’t the drum be part of education?” His reply was quick and assertive: “No! Education must be a part of the drum!” This articulates well a major error in
educational programming across the ages. We assume that a Western, skills and employment, cash-dependent economy must mandate our design and delivery of public education, with culture and language sprinkled in for flavor, novelty and interest, and to keep them attending, along with the arts, music and sports. Instead, the design of Indigenous education would be guided by Indigenous culture and language, with Western academics delivered through that cultural lens.

**Focusing on the Four**

The turn of events during data collection refocused much of the research through the lens of the need for governance reform. The four categories; 1) Spirituality; Religion; and Worldview; 2) Leadership; 3) Traditional Ecological Knowledge and Indigenous Land Relations; and 4) Historical Trauma, Substance Abuse and Codependency appeared to me to be the logical four, which would not only reflect the community as a whole, but also would serve to focus both formal and informal leadership. And, if policy and action directives for Traditional Ecological Knowledge/Indigenous Land Relations, Historical Trauma, Substance Abuse and Codependency, Subsistence and Cash Economies, Health, and Youth Education were addressed through an initiative process, as key policy concerns of the People, much could be accomplished towards redirecting the elected and appointed leadership.

The passage of these types of initiatives would provide much more concrete plans promoted by the electorate to which elected and appointed officials would be held accountable. And, perhaps a side benefit of this would be that through community empowerment, positivity would increase and negativity and hopelessness would decrease
with the electorate. It would encourage thoughtful and effective processes for developing solutions rather than just complaints against those in office. One participant even said that adopting a constitutional reform strategy such as the one proposed here “would end the suicide problem.” Another (an elder), when asked about it, referred to our current Constitution as a “bull shit” constitution.

**Proposed Redraft of a Constitution for the SKQ Nation**

The final result of this research, a proposed initial re-draft (Appendix E) structured as a discussion/Red paper, is designed to be useful in serving as a starting point from which to bring about constitutional reform for the SKQ Nation. By design, the end product began with a look at cultural constructs articulated as important for health and wellbeing for the SKQ Peoples, which included constructs articulated by and/or about other Indigenous peoples, and by Western writers whose works are either highly influenced by or reflective of Indigenous worldviews and perspectives.

It appeared to be a much more logical approach than attempting to take the IRA drafted Constitution and working backwards to try to identify important cultural constructs missing in the IRA version inherited from the federal government. When so much of the IRA Constitution was not culturally relevant to the SKQ at the time it was drafted, and perhaps is even more irrelevant today, beginning revisions with the current CSKT Constitution would have been a much harder task. The inclination would likely have been to try to hold certain aspects sacred out of respect for the ancestors who certainly must have struggled with the language and cultural bias in making the decision

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417 Personal communication with an SKQ Citizen.

418 Personal communication with an SKQ Elder.
to approve it in the first place, if in fact they even did; evidence suggests otherwise. The Land Assignment clause, which has now been removed from the CKST Constitution, was one of the main ones that actually reflected the SKQ cultural values in the first place. Instead, it made sense to begin with the cultural constructs relevant to health and wellbeing, and then to research how other Native nations have attempted to maintain a more traditional form of government, such as some of the Pueblos and the Iroquois Confederacy, and finally to review the Yurok Nation’s, which gained them federal recognition in 1993. The Yuroks stood out from other constitutionally governed Native nations as the most uniquely different from the current CSKT Constitution. These multiple sources provided ideas for how our Constitution might be written to incorporate traditional law into a constitutional form of government.

This proposed redraft should be considered a place to begin the conversation, rather than a document ready to put forward for a vote of the SKQ citizens. It will take much more thought and discussion, as well as self and communal reflection before enough understanding and consensus is likely to surface and indicate a readiness to formalize a change in our governance structure. In some sections, specific language is proposed. In other sections language, which might become the basis for an initiative brought by referendum of the citizenry, is suggested around priority cultural construct

419 Yurok Nation Constitution.


O'Neal, "Flathead Law."
categories. And in other cases concepts for consideration are presented with no particular option suggested. These cases are likely to be those for which the consequences are less obvious or apparent and will need the weighing-in by broad sectors of the citizenry before consensus might be reached. The redraft in its entirety is included in Appendix E for convenience of future users who wish to distribute and use it for discussion purposes.
CHAPTER 6
Discussion, Conclusions and Summary Recommendations

Discussion

The primary objective of this research was to engage the SKQ community in a process of articulating a cultural model for health and wellbeing of the Selish, Ksanka and Qlispe People at the individual, communal and organizational levels for the twenty-first century and beyond. A participatory action research (PAR) approach in partnership with members of the SKQ community was applied with a modest degree of success, considering there was no established group or organization with which to work on a continuing basis, as is normally the case with action research.

In partnership with interested community members, answers to the following questions were sought:

- How would we describe a contemporary cultural model for health and well being of the SKQ People?

- If we could go to 2030 and look back over time, what would we say had taken place among the SKQ people to strengthen our cultural consonance (alignment) with the model we collectively describe here?

- What would be different and evident in the health and well being of the people at the individual, communal and organizational levels in the year 2030?

- How has our cultural model changed, modified, or been defined today to suit the demands of contemporary living?

- And, in terms of contemporary living, how might we collectively modify our political, economic, educational, healthcare, social and cultural structures and practices to realign contemporary living with the cultural values, beliefs and principles of the socioecological model defined through this research?
Relation of this Study to Conceptual Frameworks and Prior Studies

Constructs presented in this study began with the sources of health and wellbeing issues for American Indians in general and the SKQ, specifically. They included historical and continuing trauma, structural reinforcement and internalized oppression, which many have posited are underlying unresolved health and wellbeing issues for the SKQ. In prior studies the constructs of social network leaders, hope, belief and conviction that things can and will be different were considered necessary to step up and provide the leadership necessary to promote healthy lifestyles in the community.

A missing link was the articulation of a contemporary Indigenous socio-ecological model for health and wellbeing and this became a primary aim of this research. In the process, community circumstances and complexity of the original research protocol, pointed to a more important question. The more pressing question was about how we might reform our governance system to model and reflect the traditional cultural values, beliefs, principles and practices in our day-to-day living as the SKQ People.

With the key cultural domains articulated for a cultural model for health and wellbeing, the apparent, logical next task was to integrate these into a revision of the CSKT Constitution. The articulation of a cultural model for health and wellbeing and interpreting its significance to governance produced a revision of the conceptual framework for this study and introduced the need for constitutional reform for the SKQ.

As an iterative and evolving study design, I am not aware of any other studies conducted in exactly the same manner as this one. However, the study by Sousan Abadian in 1999 was probably the single study providing the most inspiration and
motivation for this one. I was handed a copy of her 1999 study, “From Wasteland To Homeland: Trauma And The Renewal Of Indigenous Peoples And Their Communities” in 2000.\textsuperscript{421} I could tell from reading the table of contents that it was going to be an emotionally difficult read for me. I finally read it during my master’s in public health studies (2002 – 2004), at which time the literature was beginning to surface on historical trauma in Native populations. Anyone conducting research in this area would benefit by her insights. Abadian proposes and explores a trauma thesis, in which she asserts that unresolved personal traumas affect the collective and unresolved collective traumas affect individuals and their ability to resolve personal traumas.\textsuperscript{422} She further discusses how these unresolved traumas both distort and affect adherence to healthful institutions and norms, drastically impact one’s capacity to develop and maintain social capital, and suggests that it might also “be associated with a diminished capacity to govern effectively and utilize available economic opportunities.”\textsuperscript{423} This observation certainly describes the realities we experience with traditional “healthful institutions” largely a faded memory today, lack of trust between and within the generations of the SKQ, and less than stellar results in diversifying our local economy for sustainability.

Abadian proposes a “culture as treatment” thesis for unresolved individual and collective trauma in Native communities. She includes the elements of individual psychological renewal and sociocultural and spiritual revitalization to be the vital components of a culture as treatment approach to healing. As my study has also

\textsuperscript{421} Abadian, “From Wasteland.”

\textsuperscript{422} Ibid., 451-456.

\textsuperscript{423} Ibid., 452.
concluded, the healing of historical trauma is key and directly related to making progress on advancing health and wellbeing. I have placed more emphasis on the collective process of renewal. However, within the collective process of renewal, encouraging personal visions and personal mastery would contribute greatly to individual psychological renewal, an important aspect for reintegration as a healthy, functioning, contributing member of any society.

I would stress that Western approaches to psychological healing will fall short of what is needed and that individual psychological healing in Native communities will be more of a communal process, such as Stevan Hobfoll, et. al. found in his communal mastery studies with Native women. Hobfoll’s study demonstrated the communal nature of emotional wellbeing in women living on reservations in Montana. Communal mastery, as defined by Hobfoll and associates is the sense that one’s social attachments contribute greatly to one’s success in life, versus self-mastery, where one views one’s success as being the result of one’s own individual efforts.424 Senge’s discipline of personal mastery, which encourages each member of an organization (or society) to have a personal vision to contribute to the development of shared, communal visions, provides support for individual psychological health and development within the collective.

The major difference in focus between Abadian’s approach to community healing and the one presented here is that her approach goes directly after the individual need for healing, sobriety, creating support for sobriety, etc.; whereas, this study uses a more indirect, but communal and organizational approach in suggesting the complete

revamping of the primary institution of CSKT government where the SKQ look to for hope and expect to find help in bringing about solutions such as those suggested by Abadian.

Abadian’s work was influenced by the work of the Four Worlds Institute and the Shuswap Alkali Lake example of how an entire community, lead by a strong family moved toward sobriety in the early 1970s. She emphasizes the need for a core group and strong leadership to provide the impetus for change, which is also emphasized for the SKQ. She also cautions that unless systems of healing become institutionalized over the long run, any movement toward healing will not be sustainable, and that it will likely take decades for lasting change to become visible.\textsuperscript{425}

In some respects the cultural model for health and wellbeing developed here is also a “culture as treatment,” or “enculturation” approach. However, as presented here, it is less targeted specifically on individual and collective trauma and substance abuse, and more targeted toward addressing the fact that the SKQ community has pointed to our governance system as the roadblock to addressing these and the symptoms of these issues. Revamping the CSKT Constitution to articulate clear policy and key actions expected to be taken by the elected leadership toward re-enculturation of our People is the objective. Through a constitutional revision process developed and articulated through a communal process, which will both produce and represent the culture of the SKQ, we will restore a healthy social structure aligned with these SKQ articulated cultural beliefs, values, principles and practices.

\textsuperscript{425} Abadian, “From Wasteland to Homeland,” 347.
This is not to be personalized and interpreted as targeting the individuals currently holding positions of power within the CKST. Many who have held these positions have expressed frustration with the system as well, but have not felt empowered to do anything significant to change it. This study points to the need for changing the entire system, so that those who lead do so in the culturally consonant way of being aligned with and following the clear guidance and directives of the people they serve. This does mean that at least some smaller group must activate to mobilize the larger community-wide effort it will take to bring this about. It also will require a leap of faith on the part of this leadership, that the larger collective (the Sqelixw/Aqlsmakni’ik) will have the wisdom to point our leaders in the right direction for the betterment of the whole. My observation has been that the leadership within CSKT government (elected and appointed) once seated have little or no trust that the People actually have this selfless, visionary, collective conscience nor that the seated leadership actually has to protect the People from themselves, lest they dissolve out of chaos and greed. Interestingly, once a government official is seated, the People point to the leadership as adopting the habit of forgetting to listen to and have trust in the People. This is a clear example of a mutual self-fulfilling prophecy, which will take courage, determination, and much persistence to transform.

Community-based Initiatives

I had hoped to have more to say about the community-based, participatory action research (CBPAR) process; however, in the absence of adequate time to spend in forming and organizing what would be considered a formal, participatory, action-research group, it became more a process of me reaching out individually to co-research participants
periodically for their on-going advice and counsel, as I proceeded with data analysis, synthesis, interpretation and write-up. This CBPAR project produced results that suggest that sometimes smaller scale, preliminary studies performed more independently might provide the foundation for a CBPAR process to roll out more smoothly and allow for the development of a well represented, consistent community group, which would remain active throughout the process. With this dissertation as background, such an activist group as that referred to above could organize to continue the research as CBPAR, as they attempt to bring about change.

Until a consensus can be reached within some community-based leadership team that organizing the SKQ citizens for action is timely, this is primarily my analysis, interpretations and conclusions, which hopefully will provide a solid basis from which any organized effort at political reform could move forward. The consensus needed here is not total agreement on every detail of the cultural model or in the proposed revision of the Constitution. Only consensus to bring the issue to the community for consideration is what is needed. The products of this research are tools to help get the conversation started. Early indications are that the time might be right for things to move forward, especially with the resources available through this work to serve as a starting point.

**Potentially Useful Products from This Work**

The final goal for this research was to present the results in a highly usable format, so that at least some of this work doesn’t just sit on a shelf somewhere and only attract the attention of academia. The information included throughout, and especially in the Appendices, which may be used to facilitate community discussions and action include:
1) The databases developed for identification of cultural constructs and domains relevant to health and wellbeing of the SKQ.

2) A draft of a proposed revision to the Constitution for circulation to the citizenry to begin the conversations.

3) A table offering suggestions for how specific cultural constructs might inform changes to the governance structure.

4) A ‘story form’ narrative of how the SKQ might go about decolonization and changing their governance system to serve as a way to help the People in their ‘imagining a different reality,’ process.

5) A collection of graphic figures, which may serve to replace the thousands of words required for this document, and to generate discussions and creativity for change at the community level.

**Limitations of the Study**

The primary limitation of this dissertation is that the conclusions are only reflective of this specific case study: the *Selish, Ksanka and Qlispe* community. As such there is little if no capacity to generalize these findings. This is also a snapshot view of current concerns of this population and therefore may not hold beyond the duration of this study. Circumstances change; various issues necessarily take priority, especially for tribal governments, and so follows the focus of the citizenry.

The cultural domains and constructs, on the other hand, may have some generalizability to other Indigenous populations. Many of the constructs might be considered simply as ‘humane’ and as such generalizable even more broadly. As various aspects of the revised Constitution have been informally shared, Natives and non-Natives alike, have commented on their potential applicability to their own local, state or national governance systems.

As insider, action research, this study is not likely to be replicable exactly as I have conducted it. However, the issues addressed and questions asked may produce
similar responses from the community and point to similar resources being identified as relevant to the endeavor. In this design researcher as instrument is key to the outcome; from sources consulted; to key informants identified; to follow-up decisions; and even to deciding that constitutional reform was the appropriate avenue to take. However, the processes followed, the methods used could be utilized in a different time or location by a different investigator. The fact that this effort is taking place within the community and has gained considerable attention may influence future attempts by other individuals. And, society may be at a different level of preparedness to take on such an endeavor effectively. In any case, at least this methodology and method will have been recorded and available for future reference and use.

**Summary Conclusions**

The following section provides general summary conclusions. Further conclusions more personally-specific to the SKQ community are provided in Chapter Seven.

This study began with a very broad literature review, and an ambitious goal. However, when it came to recruiting co-research participants, the complexity of the effort, the time commitment necessary and the level of analysis and synthesis needed proved to be a limiting factor in how many participants would actually be able to see the entire project through from beginning to end. That said, at least eight attempted the exercise and five completed it in one-way or another. Four individuals, including myself, accomplished the complete sorting and prioritization of key constructs relevant to health and wellbeing at least within the top four categories. Others have spent considerable time pondering the data packs and thinking about how they are relevant and how they might
inform a comprehensive revision of the Constitution for the SKQ community. An idea that continues to surface is that the constructs viewable and usable as a set of index cards may point to the development of a card game, or study tool, which might be used in a variety of educational settings.

The conclusions drawn are primarily mine, as informed by co-research participants who have given me feedback along the way. The exceptions will be surfaced during the roll-out of the community review process for revising the Constitution, should this ever actually occur.

Primary conclusions include:

1) Insider action research conducted as advocacy for socio-ecological change is complex and requires a constant self-reflexive stance throughout the process.

2) Cultural Consensus Analysis (CCA) methodology may be applicable in a future study if a community group of SKQ traditional thinkers would be willing to spend more time paring the constructs down to what might be considered essential. Each of the ten cultural domains, taken separately, might reduce the data adequately to get the sorting and prioritizations completed more easily and with less complexity, so that the model might be applied for defining the core values, beliefs, principles and practices within each category. This might then refine the lists within each of the ten categories, to then at least enable an attempt of the formal Cultural Consensus Analysis process on the broader construct of “health and wellbeing.” One considering this as a future study would be wise to include a member of the research team who is already well experienced with CCA as theory and method before this was attempted.
3) Governance systems generally are formed out of the values, beliefs, principles, practices and worldviews of a socio-cultural system. The SKQ, and approximately one hundred other Native nations have lived with a governance system imposed by the federal government since the adoption of the IRA constitutional governance structure in 1934. The disjoint between traditional SKQ cultural values and the governance system adopted has grown wider, not lessened. This further effort to assimilate and acculturate the SKQ to a Western model has remained unsuccessful, which means there is still hope and an opportunity to explore ways to realign the SKQ governance system with a more traditional worldview. Additional research could explore how this might occur.

4) Without considering the governance aspects of the SKQ social system, the SKQ People, and other IRA governance tribes have settled too long for change that falls quite short of what is needed. More than a multi-disciplinary approach is needed, which is how the CSKT, and most IRA tribes organize themselves to address issues as governments.

5) To address issues with the breakdown of a cultural system as their cause, such as those experienced by the SKQ and other Indigenous peoples around the globe, a systems approach is required. Systems problems require an interdisciplinary approach as was undertaken in this study.

6) Unless the elected and appointed leadership for the SKQ--who are legally representative and responsible for flow of funds--is involved in the visioning and the organization of how those disciplines become interdisciplinary in design, delivery and monitoring for effectiveness, interdisciplinarity will only be new vocabulary tossed around without meaning.
Future Research Needs and Opportunities

This work provides the basis for a continuing study to apply community, participatory action research (PAR) methods to an implementation phase, should it take place. As the community moves forward, a young SKQ scholar in the fields of applied anthropology, community psychology, political science, or Native American studies could design studies at the master’s or doctoral level to advance this work. Some enterprising interdisciplinary master’s or doctoral level student could develop another insider action research study and attempt to build or track a self-organizing team to bring it to fruition.

There has not yet been adequate time to determine the extent to which the cultural model for health and wellbeing presented here is valid in the eyes of the SKQ. It is also yet to be determined the extent to which, if this model is considered valid, whether the SKQ will choose to incorporate it to the degree it is proposed in the revision to the Constitution. A study could document the community process, including how and what specific revisions to the CSKT Constitution the SKQ ultimately choose.

Further research could be conducted to assess whether the proposed initiative policy statements would gain community support, and if so, a facilitated community participatory action research process could be provided for gaining input on the details for such initiatives. The policy initiatives could then be put forth for a vote at the same time as a revision to the Constitution.

Prior to final approval of policy initiatives, it may be worthwhile to encourage further research into the usefulness and applicability of the tools of general systems,
intersubjective, and other variations of systems thinking in aiding the analysis of how specific leverage applied to certain subsystems might affect other aspects of the whole.

It would be valuable to identify within the Selish and Ksanka languages the words, concepts and phrases that are the nearest equivalent to the values, beliefs, principles and practices identified and applied in this study. As translations were identified as irrelevant to the culture or not easily accomplished within Selish or Ksanka, it might also point out areas where this study has missed the cultural mark and further modifications could be made. This would help advance the teaching and learning of our Indigenous languages and thereby culture so that eventually these concepts would be fully discussed, understood and practiced within all aspects of our society.

Undertaking in depth research of the history of how the Indian Reorganization Act was implemented, beginning with the CSKT, as the ‘model’ first adopters would be interesting. This may also help in furthering community motivation and perception for understanding constitutional revision as a valuable avenue to improving health and wellbeing. It would be of special interest to the SKQ as they review our current system, and wonder as I have, how it is we actually arrived at this point in time, with still no significant revisions, even though there is evidence that both traditionalists and those perhaps more acculturated were dissatisfied within two years of its adoption. Questions as to how the vote actually took place still remain. How would the electorate have been notified of the election in 1935? Was there a voting block advantage for those who had more actively adopted a Euro-American lifestyle?
Finally, a study to unpack the practical insights presented in Sousan Abadian’s dissertation may be useful as strategies are considered for addressing the specifics within both multi and interdisciplinary approaches.

Chapter Seven serves as an autoethnographic account of this research and as a summary of the overall process.
Autoethnography

(I (We; at least some of us) are Mohawk)
(Which is not to be interpreted as We are not SKQ)

Note: There is intentionally some redundancy in this chapter as my goal from the beginning has been to try and make this research accessible to all audiences. If one is not interested academically, one can essentially get much of the story within this chapter (and more) as I relay the issues, study approach, results and conclusions interspersed with numerous personal anecdotes, which in my worldview, is always the more interesting and convincing narrative (story) one could relay.

Introduction

This chapter serves several purposes and addresses several audiences. First it is an address to myself, an attempt to further process and put into perspective my ancestral history and contemporary experience as a member of the Confederated Salish and Kootenai Tribes. Secondly, it is an attempt at further healing of what has haunted me most of my adult life on a conscious level and most certainly during my childhood on a semi and sub-conscious level. For me, it serves as a place to write freely as a learning experience for primarily, if not only, my benefit. During the writing of this dissertation, when I reached writer’s block and was having trouble finding the words, writing this chapter released the block and allowed this work to continue to completion.

This chapter in particular is addressed as a love letter to my Selish, Ksanka and Qlispe (SKQ) community as an attempt to further and open up the very needed conversations about what is important to the SKQ People. This is a sincere, honest and friendly attempt to describe what is forbidden in a way that we can learn from it in a positive way to take action for the greater good. Further, this chapter addresses an academic audience as an example of insider, autoethnographic research and demonstrates some of the difficulties with which it takes place in an academic setting.
For my SKQ community, it will also serve as a synopsis of the work in lay language, presented in a conversational style for maximizing the potential for understanding. One goal I have had in any advanced education is to keep it practical, simply stated and accessible to multiple audiences. The pressures of academia and the models we are provided within an academic setting don’t demonstrate this very well, at least in business, economics, and public health, my primary areas of academic study. This work also provides an example of how an insider attempts to present the research to multiple audiences, all while remaining within a dissertation format. And, finally, it provides validation of a certain type of the evidence-base, which can only be provided from an insider’s inter-subjective, observational, real-life, experiential perspective. As such, it merits and deserves separate, intact treatment as autoethnographic research and reflection.

**Personal Background and Motivation for this Study**

I grew up as a mixed heritage enrolled member of the Confederated Salish and Kootenai Tribes (CSKT) in Western Montana with early life (ages 1 – 8) spent in southern California due to a sister’s terminal illness that required a hot, dry climate and hot mineral soaks as part of her treatment. Unlike many mixed blood members of our Nation who ‘show’ their Indian-ness visibly, I can ‘pass’ for white. Regardless, I have never been able to ‘escape’ my Indian-ness as some members of my family have chosen, perhaps relatively successfully, to do. This, it seems to me, requires minimally moving off-reservation at least as far away as a nearby border town inhabited primarily by non-Natives.
I understood prejudice as early as first grade when I intervened on White kids picking on Black girls on the playground at school in Southern California. This shocked the Black girls that I would intervene on their behalf, which in turn shocked me, having already heard about prejudice and the need for fairness for all people from my father, James Dupuis, to whom I dedicate this work. When I later learned how prejudiced Natives (especially observed in those who had lived only on a reservation) could be toward Blacks, I was extremely puzzled. My father taught me to be proud of my Native heritage and to stand up for injustice against all ethnic minorities.

I knew there was a different level of cultural understanding between my parents, even though both were enrolled members of the CSKT. My father was closer to his Native ancestry, felt it more, knew it more, and somehow I ‘got it,’ from him. When he would be frustrated at my mom’s ignorance of tribal issues, I ‘got it,’ and never understood why my mother didn’t, at least not until I was an adult; it seemed so clear and logical. My mother seemed to gain most of her lack of understanding from her white mother; I know this oversimplifies it, but on the surface it is how it feels. I guess that was the cultural difference between the two, and I have come to believe that I somehow ‘got’ more of the Native ancestral, historical, and cellular memory from my father’s side. I can’t think of any other viable explanation for why I have felt the level of commitment to the SKQ as I have, and my need and desire to finish what may be my last contribution to the SKQ community, this research project, at the age of 65, long past the age where one would do this for advancing a career.

My father was an alcoholic, one that would have been considered a ‘functioning alcoholic,’ during all of his working life. In fact, one day I was challenged by a distant
cousin who used to work with my Dad when he said derisively, “Your Dad wasn’t an alcoholic!” I said, “Oh? He went to treatment, does that qualify him?” He apologized and said, “Oh, I didn’t’ know.” I responded with, “Of course you didn’t, no one did: these things are kept a secret,” at least they are among those who aren’t court ordered, which he wasn’t. This autoethnography is my final breaking of a secret that I hope will provide insights and hope to others still struggling with alcoholism and substance abuse in their families.

When my father finally went to treatment, which was two years after my very clumsily delivered intervention, and after I had given up hope of anything ever changing, he had the privilege of going to a cutting edge nutrition-based treatment program in Kirkland, Washington developed by Dr. James Milam, at the time called Alcenas. My father was sixty-three at the time. Milam based his program on the biogenic theory that people who became alcoholic became such because of their capacity to metabolize large amounts of alcohol without significant impairments until later in the disease process when tolerance drops to almost zero and we find that those who ‘used to be able to drink everyone else under the table,’ become sloppy drunk on two drinks. After taking Drugs, Alcohol and Tobacco as a required class during my undergraduate studies at Montana State University, the light dawned for me and I personally diagnosed my father’s alcoholism, down to the stage he was in at the time based on the bell shaped curve demonstrated in class. My father was nearing the end of stage three, where tolerance then drops to nothing. I watched my father fall off this edge before he finally went to treatment.
Reading Milam’s *Emergent Comprehensive Concept of Alcoholism* was what convinced my father that his excessive consumption and then alcohol dependence was not “all his fault.” He discovered that there was likely a difference based in his biochemical individuality that increased his susceptibility to the disease, given the social and cultural influences of the times, which encouraged high levels of consumption. When our Native ancestors were introduced to alcohol, there was no prior experience with such substances, and for those with a high tolerance initially, they had no idea how much might be a reasonable amount to consume in any one, time period, with it requiring considerable quantities to register any effect, especially on physical functioning. Combine this with the mood altering effects and stress reduction benefits and one might consider it a ‘setup’ for addiction.

My father also attended boarding school from age eight (1923) through high school, first at the Ursulines in St. Ignatius and then transferring to Chemawa Indian School in Oregon by the time he was eleven. As he described it, he followed his older sister out to Chemawa on the train. Why so young, I don’t know, but am guessing it may have been due to crowding at the Ursulines with younger students.

When my brothers were acting out and my father wanted to bring them back into line, he would threaten to send them to boarding school, that it would “straighten them out once and for all.” It was all quite scary. I felt lucky he never had to threaten me, but that says a lot, actually, about how I learned to keep my mouth shut and not talk back: he ruled the roost in our home. He would speak about riding the rails with the “hobos,” back in the day, between Oregon and Montana for summers to work on the family ranch/farm.

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426 Milam, *The Emergent Comprehensive Concept of Alcoholism*. 
I never knew if his first trip out to Chemawa was on a passenger train or along with the “hobos,” but am guessing the first trip may have been funded by the government, and later it was with the hobos as a way to get to come home more frequently.

As I read the literature on historical trauma and complex PTSD, I thought of my Dad’s experience and realized that his trauma had been passed on to all of his children one way or another, and by association to his grandchildren as well. I have been witness first hand, and continue to witness second and third hand through peoples’ stories, the heritability of historical trauma and the observation that second and third generation boarding school offspring actually cope less well, and feel the effects more severely than those who actually lived the original boarding school experience. I would imagine this is likely more true for those who maintain reservation residency. I’m sure my mother (who did not attend boarding school) had her own forms of trauma: after all she married my father, but hers were less visible, she kept them hidden better from herself and from everyone else. They only slipped out on the rare occasions when she let down her guard. She was a strong woman in her own way. She seemed to use denial in a protective way, in a survival kind of way. She relied on it to enable her to take care of my very ill sister who passed when I was five and she was nearing age seven. She relied on it to take care


of my two brothers and myself along with my very handicapped sister all at the same time.

So I grew up with this ancestry in an alcoholic family of multiple generations; my father’s father and mother both were alcoholic. My father’s mother was sent to Warm Springs (the psychiatric hospital) in Montana at least twice, but of course, I’ve had to piece together the why’s of it all. At one point the youngest of my aunts (and of the nine siblings) on my father’s side said she felt that “all of her siblings were alcoholic,” and that she “probably was too, or would have been” (had she kept drinking). This aunt had considerable background knowledge of alcoholism, as her son had at one time told me he had been to treatment thirty-six times. This was before his last two or three times, before he finally achieved long term sobriety and freedom from institutions. Within a year or so of his last release from institutional confinement but still wearing an ankle bracelet, he was killed as a pedestrian crossing the highway at the end of a day of engaging in one of his favorite pastimes; selling his infamous homemade pies across from Super One Grocery in Polson. All of these ancestors have passed and perhaps this is why it has taken me into my mid-sixties before I felt it okay to write these things. There is no need to ignore the elephant in the living room any longer at least not for this generation, and my sincere hope is that current and future generations may only benefit by what is written here.

As a young adult ‘armed’ with her first college degree, I could think of nothing of greater service than to work for the CSKT in some capacity. My (now understood as at

\[428\] Personal conversations with close family members, asking the right kinds of questions and listening to what isn’t said as well as what is, in an attempt to understand my father’s illness.
least somewhat codependent) sense of drive to ‘serve’ the Nation showed itself first through economic development and then through public health promotion research, and now through a second set of attempts at constitutional reform that may be considered my last hurrah. I grew up with a very strong sense of responsibility, too much really for anyone’s good, especially my own. But, at the same time, it motivated me to try and work to improve on the health, social and economic issues for the SKQ. It has caused me a lot of heartache since I am not very good at focusing on process and not expecting phenomenal results, real transformational change toward bringing things back into balance and harmony.

I suppose most would agree that these motivations are honorable, but I have learned that responsibility for affecting other’s lives can only go so far. I can only share what I know and hope for the best. There are things I have learned and things I know that are worth sharing for others’ reflection and consideration. I have been privileged. I have what I call mixed-blood privilege; the privilege that comes with being able to walk in two worlds, albeit, not all that successfully or accepted at times in or by either. It is a lonely sort of privilege most of the time. Clearly, I have a strong desire to share what I’ve experienced, what I have learned from those experiences, and now seems to be the time and the venue through which to do so.

**Realization and Acknowledgment of Ancestral Contributions to My Research Motivations**

A final observation as to motivations for this study came front and center about two thirds of the way into this research. I have known of my Iroquois ancestry most of my life, from the Mohawk of the Five Nations Iroquois Confederacy. What I didn’t know until this ‘research’ was anything about how this ancestral history may have influenced
my life, or how the wisdom from these peoples might be able to affect the lives of the SKQ today.

My family’s attention to politics may have influenced me to be open to focusing and re-focusing on these issues throughout my adult life, first in the early nineties, the last time the CSKT government focused any attention directly on constitutional reform, and again now. However, I also attribute my Mohawk ancestry to serving as a prompt if not a haunt for me to revisit these issues, and to finally bring the governance wisdom of the Iroquois system to my attention loudly enough, that it would have a chance to be considered for integration into a revision of the SKQ governance system. I would be inclined to leave this attribution to Mohawk ancestry at the level of ‘haunt,’ which would likely be understood by most Indigenous readers. However, in consideration of this being viewed as a claim for purely genetics, or ‘genetic memory,’ I offer the following.

Heritability does not mean that something is genetically determined. Heritability of traits is determined by the interaction of genetics and environment as measured within a specific population. According to Dressler, cultural factors mediate gene-environment interactions, which are in turn moderated by social class. Turkheimer, Petterson and Horn review the literature adding to the evidence for heritability of personality. They report that twin studies and “DNA-based statistical methods that do not require twins or any assumptions about them have reached conclusions very similar to those from the classical twin studies.” They go on to say, “Every review of the genetics


of personality, from the early reports from Cattell (1981) and Eysenck (1990) to modern summaries by Plomin & Caspi (1990), Bourchard & Loehlin (2001), and Krueger & Johnson (2008), has concluded that identical twins are more similar for personality traits than are fraternal twins and that the personalities of adopted children are more similar to the personalities of their biological parents than to those of their adoptive parents.\footnote{431}\

This poses some interesting questions about the genetic contributions to personality. In some respects Native children sent to boarding schools, and essentially raised by them as their ‘adoptive parents,’ would potentially be similar to children who were actually adopted, but who demonstrated more similar personalities to their biological parents than to their adoptive parents. If this is true, perhaps these biologically influenced personality factors have contributed to the continued difficulty Native children have in adapting to the Western culture of public schools and perhaps adds strength to the heritability of personality.

We might think of this holding and transfer power of personality as occurring through heritability. These personality characteristics are not necessarily genetic or specific, but more a characteristic one might have of being able to respond to certain stimulus, such as the over-responsiveness in things like anxiety and C-PTSD in generations following traumas, which took place in previous generations. Rachel Yehuda’s research on the trauma response from holocaust victims and the response also observed in the second and third generation descendants of those who directly

experienced the holocaust is an example.\textsuperscript{432} It has also been observed in second and third generation descendants of those who attended boarding schools in the United States and Canada, as my father and grandparents did.\textsuperscript{433} There is evidence accruing that the impacts on second and third generation trauma victims is even greater than those of the generation directly involved in the traumatic event(s).\textsuperscript{434} This is key for Native communities to be mindful of as they ponder why these subsequent generations may appear to be in even greater distress than those forced into rapid acculturation one, two or even three generations prior.

If the trauma response is being demonstrated as heritable, as is the fear response to the smell of cherry blossoms in the offspring of mice, perhaps having a proclivity to search out solutions to injustice, and governance systems with the potential to bring balance to a community traumatized over multiple generations, is also heritable.\textsuperscript{435} Since the twin studies conducted beginning in 1979, there is increasing support for the heritability of personality, and essentially all human traits, but that it can only be determined within and apply to a specific population.\textsuperscript{436} As it is understood today, 

\begin{itemize}
\item \textsuperscript{432} Yehuda, et al., "Influences Of Maternal and Paternal PTSD."
\item \textsuperscript{433} N. Rosalyn Ing. "Dealing With Shame and Unresolved Trauma."
\end{itemize}
heritability is not generalizable across all populations. This case is definitely referring to a specific population, and as we are all too often reminded, our Native heritage is drawn from a fairly narrow gene pool. I am one who is quite appreciative and acknowledging of the other tribal bloodlines in our SKQ heritage.

Block and Block produce evidence of identifiable personality traits in toddlers being highly predictive of political conservative or liberal tendencies twenty years later. Their study further supports the heritability of personality conclusions of the twin studies conducted by Bouchard, Lykken, McGue, etc. al., while acknowledging that there is still the question of the interaction of genes and experience.

I propose, that while there is no conventional scientific body of knowledge yet developed, which can confirm my claim of the ‘haunt’ of my Mohawk ancestry to push for constitutional reform as the path to health and wellbeing for the SKQ People, there is also no evidence that can demonstrate without a doubt that it has no merit of consideration. In my current understanding of Indigenous knowledge systems to date, it would be ‘logical’ to conclude that at least the distinct possibility exists that this motivation, drive and tendency could be influenced through heritage. This doesn’t mean that it is a literal or specific ‘genetic’ memory, but more of a general tendency to be

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436 Turkheimer, "A phenotypic null hypothesis for the genetics of personality.”


receptive and ready to respond when the need arises. As I understand an Indigenous perspective, my interpretation of this personal realization of synchronicity or story-making would also be perceived as expanding our understanding of and appreciation for the community of involvement to include multiple generations of ancestors in our endeavor. By many, this would likely be categorized as a belief in the divinely inspired. So be it.

As Tyson Yunkaporta defines ancestors,

These are considered not to be part of the past or of mythology, but the eternally present ones who have gone before, who constantly guide us through signs and messages. They are revered and respected entities whose exploits often appear in Dreaming stories.439

Whatever the source, my Mohawk influence or the collectively voiced need within the SKQ community for constitutional reform occurring twice within my lifetime, some combination of these forces is likely to have been adequate to focus my attention in these realms. I do know that based on my own interests and age at this time, I would not have consciously chosen to tread these waters a second time in my life, unless the serious community need were obviously apparent. It is to me, and to ‘some’ number of the SKQ, yet to be determined in terms of political will and courage it will take for action.

Evolution of the Questions

In my lifetime of query, questions have centered around what does it mean to be an American Indian, an SKQ, a responsible human being? I had parents who chose to pass on their understandings of the historical treatment of Native people and the sense of injustice in that treatment they still felt, and wanted for their children some sense of

understanding and appreciation. So, when I first read the literature on the connections between historical trauma and substance abuse, it all made sense to me. It also made sense that there would be a heritable link, a registration at the cellular level, and a link potentially having a much greater contribution to the health of American Indians.

The notion that of all Americans, those of American Indian ancestry would have a different if not unique biochemical makeup from those of European ancestry made and still makes total sense to me, though with the intermarriages that have occurred since contact the difference would over time become less obvious. The differences in how American Indians might process alcohol led to the exploration of how differences in diets would have affected that, and how dietary differences might affect wellbeing in general. My mother and I enjoyed the care of a naturopathic physician for almost 30 years and learned of the Blood Type, and Genotype theories of food sensitivities based in ancestry or some combination of ancestry and environment, which I have followed more or less carefully over this same time period. The further I stray from those foods recommended for my ‘type,’ the more health problems I experience. And, my mother noticed it even more dramatically than I did. She lived to the age of 94 ½ and never developed any chronic diseases requiring long term treatment from prescription drugs or surgeries.

The importance of culture to health and wellbeing is highly stressed in American Indian communities and my work ultimately landed there as well. Upon finishing the


master’s in public health degree, and with the help of my research mentors Cheryl Ritenbaugh and Mikel Aickin from the University of Arizona, I pilot tested the diet and lifestyle intervention among the SKQ for prevention of cardiovascular disease referred to as the Traditional Living Challenge (TLC). These mentors who are serving on my dissertation committee believed in helping me get National Institutes of Health (NIH) funding to test this intervention strategy.

It proved to be a rigorous challenge greatly appreciated by those who attempted to follow the nutritional principles of a traditional diet and lifestyle during several 3 – 9 day interventions. The difficulty we had was in getting blood measures immediately before and after the interventions and at a three-month follow-up. Because of this it became clear that we would not have been able to get continued NIH funding for this intervention for further testing. Since that initial intervention, however, numerous initiatives have surfaced placing emphasis on the traditional nutritional principles that kept our Native ancestors healthy for thousands of years. Another hope was to identify the critical mass within the community during a short two-year pilot study who had the belief, conviction and commitment to work together through social networks to disseminate the value of this information.

Two years was not enough time. However, programs are continuing at SKC, and other initiatives are surfacing throughout the reservation, which are pursuing food sovereignty and many of the same principles introduced in the TLC.\textsuperscript{441} We were funded by the Montana State University INBRE program to roll out another version of the

\textsuperscript{441} Dupuis, “Sources and Solutions.”

Dupuis and Ritenbaugh, “Preventing Cardiovascular Disease.”
Traditional Living Challenge, a “provisioning study,” whereby families were provided healthy foods based in traditional nutritional principles for a six-month period of time. 

During project planning, MSU presented me with the opportunity to return to graduate school and complete my doctoral degree under a research fellowship.

With the workforce political issues, and a husband with stage IV colon cancer, in some ways I took the easy way out and switched gears toward more education, prematurely ending the five-year provisioning study. However, at that time there was already an indication of growing interest in families having this form of support for transitioning back to healthier, traditionally based diets. It was clear that just doing pilot studies was not going to shift the culture back to honoring these principles. It was also clear that it was worthwhile to revisit in partnership with the community what a cultural model needed to include for promoting health and wellbeing for the SKQ. The next section describes the research leading to this dissertation and the research conducted for it.

**What the Research Uncovered**

The specific details and analysis of the data collected is included in the ‘Results’ section of the dissertation in Chapter Four. A summary of the process and what was discovered is included here.

**From the Literature Review**

First, in reviewing the literature published by, about and/or on the SKQ, hundreds of separate cultural values, beliefs, principles and practices were identified. Second, I looked at literature written by, about and for other tribal cultural groups, and in particular, the Haudenosaunee (Iroquois), since there are stories and personal experience and
knowledge of early influences from these cultural groups. Third, I reviewed literature written by Western writers speaking to issues identified as relevant to health and wellbeing in Indigenous communities selected from my lifetime of study, and from the initial review of texts by and/or about the SKQ. Hundreds more values, beliefs, principles and practices surfaced that resonated with my memory and knowledge of the SKQ, so I included them in a collection of potentials for inclusion in a cultural model for promoting health and wellbeing among our people.

Ten cultural domains or categories were identified as having something important to say on the topic of promoting the overall health and wellbeing of the people. The ten domains were, in no particular order:

- General Societal Principles of the SKQ
- Spirituality, Religion, and Worldview
- Traditional Ecological Knowledge & Indigenous Land Relations
- Justice
- Politics
- Health
- Youth Education
- Leadership
- Cash & Subsistence Economy
- Historical Trauma, Substance Abuse and Codependency

As I finished what I thought was my final category (Cash & Subsistence Economy), almost literally in terror, I realized I had left out Historical Trauma, Substance Abuse, and Codependency the key health issue identified by the SKQ in my master’s in
thesis in 2004! It was shocking to me that I could have ‘forgotten’ about this massive
category, but at the same time, I understood the power of denial and avoidance of dealing
with difficult subjects. This is what I had done. I had left the Achille’s heal out of the
equation. All other nine categories are either neutral or indicate a positive existence, other
than perhaps Justice and Politics, which interestingly were the two categories with the
fewest concepts; subsequently during the data gathering process, politics and justice have
become front and center in emphasis.

From the Engagement of A Few Brave Souls in the SKQ Community: A
Level of Validation of the Cultural Constructs Identified in the Literature
Review

In attempting to garner community involvement in evaluating, sorting and
prioritizing these values, beliefs, principles, and practices, we ran into the reality that life
is distracting, people are busy living it, and there are many other factors pushing other
priorities to the front. And, perhaps the exercise was too overwhelming and time
consuming, or not a good cultural fit for some. But, I did manage to go over the 445
separate cultural values, beliefs, principles, and practices (which were each on a separate
index card) one by one with one elder in two sessions totaling about 5 hours. She kept all
but approximately twenty in the pile as those she felt would be included in a description
of the model. The twenty excluded were not surprising as they included fairly extreme
(today) practices such as “taking your wife’s sister as a second wife should she lose her
husband,” and “children should be seen and not heard.” Others with potential for
exclusion might be those that under today’s circumstances of blending three separate
tribal groups and attempting to operate under a Western culture-designed constitutional
government might no longer be feasible.
I did receive a certain level of validation of the cultural constructs identified in the literature review from my co-research participants and community in general as members have made their views known publicly. An example is the concept of having the chief serve as judge as well as the one who disciplines the People. We no longer operate under a chief system, though there is still interest among some of the members for doing so, and the lack of our chief system is often named as the source of many of our governance issues. Having an elder remove only a few cards from the original stack was quite reinforcing to me. It appeared that what I had included were values, beliefs, principles and practices that would, for the most part even today, resonate with the SKQ. In total, including myself as a participant, four individuals completed card sorts and prioritizations and these are reported below.

**A Level of Validation of the Cultural Constructs Identified in the Literature Review**

To summarize, four brave souls prioritized and sorted values, beliefs, principles and practices from either the list of 445 or 251, depending on when they entered the study. At one point, because co-research participants were having difficulty completing the prioritizations, I reduced the major cultural domains to four: 1) Spirituality, Religion and Worldview; 2) Historical Trauma, Substance Abuse, and Codependency; 3) Traditional Ecological Knowledge and Indigenous Land Relations; and 4) Leadership. Making a difference in our lives seemed to bring these obviously to the surface as needing the most attention. Cultural constructs prioritized as most important were those related to the importance of spiritual and cultural values in all aspects of life. Table 7.1 follows, which shows the actual concepts and the level of agreement among those who did the complete exercise. This was also reported as Table 4.3 in Chapter Four.
Table 7.1. Top Priority Cultural Constructs. This is a summary of the 4 co-research participants who did the entire exercise as of November 15, 2016 without having seen other’s rankings.

<table>
<thead>
<tr>
<th>Cultural Construct</th>
<th>Top Priority</th>
</tr>
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<tbody>
<tr>
<td>1. Spirituality, Religion and Worldview: There should be no separation of spiritual and other aspects of life.</td>
<td>4 - Unanimous</td>
</tr>
<tr>
<td>2. Leadership: There must be a commitment to the Whole beyond a Vision of Self-interest.</td>
<td>3 of 4</td>
</tr>
<tr>
<td>3. Leadership: Consensus decision-making is possible when we commit and take the time to create a shared understanding of how the world works and how we wish it to work.</td>
<td>3 of 4</td>
</tr>
<tr>
<td>4. There is a need to work to heal unresolved individual and collective traumas.</td>
<td>3 of 4</td>
</tr>
<tr>
<td>5. Healing of historical trauma must come from within the culture and be determined by the community.</td>
<td>3 of 4</td>
</tr>
<tr>
<td>6. Choosing leaders based on merit, versus self-selection and elections.</td>
<td>3 of 4</td>
</tr>
<tr>
<td>7. All of Nature is embodied with Spirit.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>8. Prayer is important before all action.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>9. There needs to be a spiritual and material dimension to healing work and spiritual mentoring for recovery by Elders.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>10. Selflessness on the part of leadership; here to serve the People.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>11. It is important to recognize our place in the order of Creation; dependence on the plants and animals, water, fire, earth, wind, fish, birds, etc.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>12. A belief in the concept of collective consciousness; even our thoughts are interdependent and interconnected.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>13. Communal knowledge base and practices of Native (and contemporary) food sources must be learned/restored for true sovereignty to exist.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>14. Indigeneity is equivalent with a sustainable land-based existence.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>15. Being a wholly and whole-heartedly contributing member of the Tribes requires having a clear personal vision, focusing energies, developing patience and seeing reality objectively.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>16. There is a serious need to engage entire community in exploring difficult issues so that everyone learns.</td>
<td>2 of 4</td>
</tr>
<tr>
<td>17. Capacity of the People to influence Leadership (begins with how they are selected; nomination process)</td>
<td>2 of 4</td>
</tr>
<tr>
<td>18. CSKT Mission for Climate Change: To preserve, protect and enhance natural resources &amp; ecosystems. It is the responsibility of the People to steward our resources and the membership (citizenry) plays a role in that stewardship along with Tribal Government. Tribal Government stewarding lands in partnership with members where a balance of conservation and use of resources is reached. A shift from expert-based to participatory approach to conservation and management of tribal natural resources.</td>
<td>2 of 4</td>
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</tr>
<tr>
<td>19.</td>
<td>The universe is energized by a pervading power.</td>
</tr>
<tr>
<td>20.</td>
<td>Indigenous Worldview demands a commitment to the commons, versus a commitment to private property.</td>
</tr>
<tr>
<td>22.</td>
<td>The religious or spiritual requirement of all life forms is harmony (and balance) with all living and non-living things.</td>
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<tr>
<td>23.</td>
<td>Learning is a lifelong process.</td>
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<td>24.</td>
<td>Ability to persevere in the face of adversity.</td>
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<tr>
<td>25.</td>
<td>Purification is part of restoring balance.</td>
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<tr>
<td>26.</td>
<td>Worship (spirituality) is a commitment to the sources of life.</td>
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<tr>
<td>27.</td>
<td>Importance of being able to recover, bounce back from life challenges.</td>
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<tr>
<td>28.</td>
<td>The act of seeking help for any ailment must be framed as an act of courage instead of weakness.</td>
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<tr>
<td>29.</td>
<td>Treatment programs hold in common the creation of safety, facing and telling one’s story.</td>
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<tr>
<td>30.</td>
<td>Curfews established for minors and enforced.</td>
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<tr>
<td>31.</td>
<td>Cultural renewal must serve as the basis of addressing historical trauma and substance abuse-related issues.</td>
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<tr>
<td>32.</td>
<td>Alcohol, drug awareness &amp; mental health education &amp; counseling meetings regularly offered, broadly advertised and required in some cases, optional in others.</td>
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<tr>
<td>33.</td>
<td>The Blue Bay Healing Program, while it was operating, provided a sense of hope for the future, lots of people to talk to, and lots of support throughout the community. It was a strategy we should repeat and build on.</td>
</tr>
<tr>
<td>34.</td>
<td>Economic development strategies must incorporate opportunities for healing substance abuse and addiction.</td>
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<tr>
<td>35.</td>
<td>An intervention committee could be helpful and would work with peacekeeping circles.</td>
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<tr>
<td>36.</td>
<td>The SKQ, a careful, observant people who seek and implement solutions to resource crises before they fully materialize.</td>
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<tr>
<td>37.</td>
<td>We must prepare so that global collapse won’t necessarily mean Reservation collapse.</td>
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<tr>
<td>38.</td>
<td>There is a need to understand the whole ecosystem including the involvement of humans &amp; their interaction with other aspects of the system.</td>
</tr>
<tr>
<td>39.</td>
<td>Humanity has the capacity to re-learn how to live sustainably.</td>
</tr>
<tr>
<td>40.</td>
<td>Fire should be used, as it was in the past, to aid production and access to subsistence resources; roots, berries, game, etc.</td>
</tr>
<tr>
<td>41.</td>
<td>Plant gathering, hunting and agriculture could exist together and be interwoven, as opposed to being considered to be in opposition; similar to the gardening tribes and their mixed practices.</td>
</tr>
<tr>
<td>42.</td>
<td>The ideal is for people to be living in communal rural landscapes.</td>
</tr>
</tbody>
</table>
Community Dissatisfaction with the SKQ Leadership Selection and Monitoring Processes

What surfaced in the data gathering process, if not in the actual ‘data’ collected, was confirmation of a sense of community dissatisfaction with the leadership selection and decision-making and monitoring process for the SKQ as outlined in our Indian Reorganization Act Constitution. It has been amended seven times since its adoption by the voters in 1935, and from my review, the amendments approved, while allowing eighteen year-olds to vote, have not had the effect of increasing community involvement in decision-making and have had the effect of lessening access especially to the land resources, through the elimination of the land assignment clause.

Leadership selection and monitoring of the leadership’s decisions and actions are two areas that have not been amended, but that continue to be raised during each election process, every two years. Recent attempts for a modification to the process for recall of a Council representative failed in part due to lack of voter turn out. It is difficult to know for sure why people didn’t turn out to vote, but in attending the meetings discussing the
change it was made pretty clear that if the amendment were to pass, it would have resulted in contradictory clauses being included within our Constitution, which would have weakened it further. This is interesting since the Solicitor of the Bureau of Indian Affairs Portland Area Office reviewed the proposed language and didn’t object to the election going forward. This appears to be a breach of the federal government’s trust responsibility to the SKQ, though if the law is silent on referendums to amend constitutions not going forward if the result renders a constitution unenforceable, perhaps they felt they had no choice but to let it go forward. It seems that minimally, the Solicitors should have seen that the amendment would have created a conflict within the Constitution and at least advised the promoters of the need to remove the clause that only allows the Council to remove one of their own.

Fortunately it did not pass. But, unfortunately, due to the high numbers of voters required to request a referendum (33.3% of the eligible voters which is around 1500 people in 2017 due to signatures being disqualified for various reasons), and due to it requiring a minimum of thirty percent (30%) voter turn out for an initiative to then pass by a simple majority, it is difficult to get the membership motivated to stay with the process. In researching other governments I found that most cities only require 10% of the eligible voters to sign a petition for referendum, and the city of San Diego requires only 5%. Granted, these are drawing from larger populations in the first place, but nonetheless, 33.3% seems excessive, especially in our large-acreage reservation, which requires so much travel and leg-work to get the signatures, especially when in the end, an initiative can pass by only 1/6th plus one person voting approval, or a simple majority of those voting.
This is approximately 16% of the membership, which means that one in six eligible voters, plus one additional person can approve a change as long as it makes it to the ballot. I had to do the math several times when I first read it because it seemed outrageous that tribal communities that had traditionally engaged in extensive consensus decision-making would end up with a decision making process that if folks were organized, could be engineered and accomplished by such a small percentage of the membership. In fact, this is what has taken place, consciously or not. In effect, the electorate (voting members) appears to feel that we have an even smaller and more elite group making decisions for the whole, when it only takes a simple majority of a quorum of the Tribal Council to spend any amount of money on building a casino (i.e. Graywolf Peak) that the Elders voiced extreme opposition to. The numbers boil down to this: a quorum for conducting business by the Tribal Council is six, and this means that if all in attendance choose to vote (and don’t abstain) a vote of four approving and two opposing can pass a very controversial decision when only six are present, which is not even a simple majority of the entire Council. It almost seems that this was by design to ensure very little would ever change from the original Constitution, and this supports the power remaining in the hands of a few.

**The Colonizer Impacts of the Indian Reorganization Act**

Two key individuals instrumental in passing the Indian Reorganization Act (IRA), John Collier, Commissioner of Indian Affairs, and Burton Wheeler, Senator from Montana, had somewhat opposing views on its real intent. The original bill included language that promoted cultural preservation, while also affording American Indians under an IRA government to function much like a city council with hopes that it would
allow them to become active participants in the United States political economy. It is plausible that the latter purpose was actually the main intention of supporters of the IRA; to make tribal governments easily influenced if not manipulated by outside (or inside) economic interests, thereby making assets within Indian control available and vulnerable to further, relatively easy exploitation.

When it didn’t have the effect of reducing federal interference and actually increased federal oversight by the Bureau of Indian Affairs, Wheeler, and members of the SKQ, jointly felt it should be repealed. A letter sent by Louis Clairmont, member of the CSKT, to Burton Wheeler by 1937, two years after implementation of the act, indicated that he was “100% confident that he could get support from the People to repeal it.” By then, the Bureau of Indian Affairs was evidently too vested and entrenched in implementation to launch a successful repeal effort.

**Historical and Contemporary Importance to the SKQ People Today**

This historical perspective is critical. The SKQ People today need to pay close attention to the realities of today. Clairmont’s letter provides evidence that the SKQ as a whole were not happy with the IRA form of government at least within two years of its adoption. I found a copy of the original IRA constitution filed at the University of Montana Law Library. There is no vote count reported in the certification of the Constitution, however it says that “over thirty percent” voted in the election and a majority voted to approve it. In the same file I found a letter addressed to the Office of Indian Affairs reporting the election results. The letter reported a 56% voter turnout, with 550 for and 122 against the IRA. The signature is blurry, but it appears it was signed by

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the Superintendent (a Mr. Shotwell). Also in this file is a twelve-page report of the
minutes of a meeting of the “Officers and Delegates of the Tribal Council of the Flathead
Confederated Tribe,” held on October 6, 1934, and chaired by Mr. Shotwell, the
Superintendent of Flathead Agency at the time. He ended up chairing the meeting as a
“general meeting” because “several of the members of Council,” were absent. He
presented the provisions of the IRA as passed by Congress in June of 1934, and
entertained questions from the undisclosed number of attendees. Exactly when the date of
the vote to approve is difficult to determine. The sources cited are reporting differing
dates, and vote counts.\textsuperscript{443}

Even if there had been an election conducted, how realistic is it to assume that all
eligible voters received timely notification of the election, or if they were aware of its
importance. There is some evidence among those who debate this controversy in the
literature, that in fact, it is possible that people were told that not showing up to vote,
meant they were indicating their opposition, which would be more culturally aligned with

\textsuperscript{443} CSKT IRA Constitution, as Amended, 1935. Copy at the University of Montana Law
Library.

Flathead Agency Superintendent (Shotwell? Blurred and difficult to read), to
Commissioner of Indian Affairs, U. S. Department of Interior reporting election results of
the IRA Constitution of the Flathead Tribal Council. October 5, 1935. Attachment:
“Meeting of the Officers and Delegates of the Tribal Council of the Flathead
Confederated Tribes.” October 6, 1934. (Find letter and attached report of minutes along
with the Constitution at the UM Law Library)
a consensus decision-making people. However, ultimately a federal Solicitor determined that a no show was counted as a yes vote. Regardless of the realities of how well People understood what they were voting on, Clairmont’s letter indicates broad disappointment within two years of its adoption.

In the Graywolf Peak Casino issue, questions arose as to how our Tribal Council moves forward investing large sums of monies in business enterprises, when our own Constitution indicates that without approval by the Secretary of the Interior, the Council is limited to “spending of Tribal funds to $25,000,” without secretarial approval. Upon investigating this question further, the Portland Area Director, Stan Speaks, told a concerned Council representative that the requirement for secretarial approval was removed by the federal government in the 1980s. I was unable to find documentation of this. It seems that in order for the federal government to approve the waiver of a clause within a tribal Nation’s constitution, the Nation’s electorate would at least also have to have voted to amend our Constitution as is provided for in the current Constitution. However, this was never presented to or voted on by the SKQ electorate.444

The spending limits were certainly in need of adjustment, as the limit of $25,000 is pretty limiting in the year 2017. In the interest of sovereign nation status, the SKQ would most likely vote to remove the requirement of Secretarial Approval, but currently appealing to the Secretary of Interior for checks and balances on the Tribal Council is the only option, and it has not proven to be a viable one anyway, so it really doesn’t function as such. One way to ensure checks and balances on Council actions would have been to transfer approval by the Secretary above a certain amount to the electorate of the SKQ,

444 Participant observation.
which would have required an amendment. Our CSKT councils have been and continue to be in remiss for not putting something in front of the electorate on this matter. It, by default, demonstrates that our Councils have valued federal approvals over their own constituency, the very people they are supposed to represent and be accountable to. This is harsh and isn’t meant to be. It is meant as a wakeup call to all of us. Not gaining electorate concurrence on this change further promotes us as a dependent sovereign, which is not in our best interest.

Whether Council representatives should ever have been chosen based on an electoral process with self-nomination as the avenue into power within a unicameral (one body) government is another issue, delved into in more detail in Chapter Five. It certainly was a dramatic shift from a chieftain system mostly empowered by merit and through family lines.

In 2015 Parts 81 and 82 of the Code of Federal Regulations governing Secretarial Elections for Native nations, was revised and consolidated into Part 81. This will be an important resource for the electorate if they choose to proceed with constitutional reform. The final rule for Secretarial Elections may be found on the Bureau of Indian Affairs Website at: https://www.bia.gov/cs/groups/public/documents/text/idc1-031963.pdf, and also in Appendix F. It indicates that unless specified within a Native nation’s constitution, 50% of the eligible voters must sign a petition for the conduct of an election conducted by the Secretary of Interior.

Our Tribes, as an IRA government, currently require secretarial elections for amendments and for decisions through referendum to overturn a Council decision. We have always followed our own provisions, which requires that 33.3% of eligible voters
sign a petition to call for referendums for reversing Council actions or intervening proposed actions or amendments to the Constitution. I still view this as excessive and evidence of colonizer interference on Native peoples’ rights, and responsibilities, to self-govern. The final rules regarding secretarial approval, under the Obama administration, provide for and encourage tribes to “remove the requirement for Secretarial approval of future amendments.” This has not yet been brought to the electorate for action.

Adoption of a revised constitution including this change could accomplish this.

From Examination of Cultural Values, Beliefs, Principles and Practices and How They May Inform Constitutional Reform; The Inclusion of All Constructs with a Focus on the Four

During this research a dissertation committee member kept trying to get me to boil things down to that which might be perceived as core to health and wellbeing. One day this member asked if I couldn’t reduce the original eleven categories to fewer. They were all sitting in front of me at the time and in a very rapid, intuitive but logical process, I chose four cultural domain categories, by combining two into one. The four categories, which surfaced as key were; 1) Spirituality, Religion & Worldview; 2) Historical Trauma, Substance Abuse, and Codependency; 3) Traditional Ecological Knowledge & Indigenous Land Relations; and 4) Leadership.

This reduced the total from 445 to 251 separate cultural concepts relevant to promoting health and wellbeing, still a large number to work with but it seemed that the other domains could be addressed through these top four being seriously incorporated

into the model. Among the SKQ, historical trauma, substance abuse and codependency would likely be considered the most destructive to traditional culture, values, beliefs, principles and practices being honored and followed within our community and within our government. Our IRA governance structure determines our self-nomination process for identifying candidates for election to Council, which has functions largely as a unicameral city council type of government and has since 1935. Over the past twenty years, in my observation, these self-nominated Council representatives, once elected have not acted on the will of the people on this singular priority voiced continuously by the electorate.

**The Strength of Informal Leadership and the Need for it Now**

Our community informal leaders have been able to exert considerable influence on the elected leaders to allocate resources and address the issues of culture and language loss, however many still feel it is too little too late, especially where *Ksanka* (Kootenai) is concerned, which only recently gained significant funding appropriations for language restoration and perpetuation through Tribal Government. The *Selish* language effort had been underway at significant CSKT government appropriations for at least 15 years when a young group of members pushed to establish Nqwusm as a pre-school – elementary language immersion school. A similar initiative was pushed by community members for *Ksanka* language and received initial funding in 2015.

Both of these indicate it to be only a priority amongst elected leadership when made a priority through community-initiated efforts. In general, for many years (since the Beyond Blue Bay funding, which was all grant-funded), there has been very little direct treatment services provided by the CSKT for unresolved historical trauma, substance
abuse and codependency. This community initiation of priority issues and priority approaches can be enhanced by amending our Constitution to include an ‘Initiative’ process for bringing about change. Our current Constitution includes no electorate initiative process other than to fully amend our Constitution. The proposed revision in Appendix E essentially does this and makes Historical Trauma, Substance Abuse, and Codependency a policy priority and creates an electorate initiative process.

We have all been colonized victims of the Indian Reorganization Act who have tried our best to make this form of government work for us. In many ways it has probably been adequate in terms of dealing with the outside world. It was intended to give our government corporate powers, which it has. It has afforded the CSKT the opportunity to amass large sums of resources, and enter large contracts and buy-sell agreements at the corporate level.

The Useful Life of the IRA Constitutional Governance Structure for the SKQ

It seems the question, which still begs a careful analysis and answer is; how well has it served the SKQ, internally? How has it advanced our cultural preservation and perpetuation efforts? How may it have hindered them or even completely eliminated many of our traditional cultural norms and practices? Just recently in the quarterly meeting of January, 2017, at an elder’s prompting, the Tribal Council chose to hear from the elders first during the meeting. The elder explained that this is how it should have been done all along, indicating a cultural practice of deference to listening to what the elders have to say first. I was glad to hear that it was at an elder’s prompting, as otherwise, it would have fed my growing cynicism in having of late observed an
increasing and irreverent lack of deference being shown to elders of the SKQ people, with the Graywolf Peak development being the most glaring example of recent times.

Community interest in seriously discussing constitutional reform is continuing to be expressed. Two first term council representatives from Arlee, hosted a meeting in August of 2016, which was attended by about a dozen people. Some of the co-research participants have been asking Council representatives to host meetings throughout the Reservation. So far this is the only meeting hosted by Council representatives specifically on constitutional reform, even though through the moccasin telegraph we hear that it was listed as a Council priority recently in a planning retreat, and representatives were each going to begin discussions in their districts. This is not a criticism of individuals. Again, it is the system that discourages real change and stifles efforts of those who venture too far out in front of the ten-representative, decision-making body.

Summary of Process for Revising the Proposed Draft Constitution for Consideration by the SKQ

After reviewing a number of IRA tribes’ constitutions, and others patterned much after them, I searched for ‘other than’ IRA governance structures. I have assumed that the SKQ really didn’t have a choice at the time of the IRA, and perhaps we didn’t, considering three distinct tribes were being forced to form one government. However, other tribes did reject the adoption of the IRA constitutional form of government, especially those where only one tribe would be occupying a common land base. It also happened where tribes operated from a religion-based oral system, such as many of the Pueblo tribes, but also among those with a level of ‘written,’ or symbolically described system, such as the Iroquois with their wampum belts. Some who initially rejected the IRA today appear to be operating under a similar system, with interesting distinctions,
which appear to be hold-overs from more traditional times. For example, in examining the Saint Regis Mohawk’s constitution today, it only takes approximately 15% of voting citizens to sign for a recall vote of a chief, which then requires a 30% voter turnout.\footnote{St. Regis Mohawk Tribe Constitution. http://thorpe.ou.edu/constitution/stregisconst.html. (accessed October 27, 2017).}

Initially, the most remarkably distinctive constitutional form of government I discovered was the Yurok of Northern California. The Yurok only gained federal recognition in 1993 and had spent time during the prior couple of years in deliberations to choose their form of government. Without the bias inherent in the boiler-plate IRA constitution, they had the luxury of history and the freedom to start from scratch so to speak. It was obvious that considerable care and time had been taken to prepare the wording so that it would be reflective of the Yurok people, culture, values and homeland, and considerable attempts were made to ensure citizen input as well as capacity to monitor and take action when necessary to correct the leadership and bring things more in alignment with the peoples’ perspectives.

The first revision I attempted of the CSKT Constitution drew from the Yurok Nation’s, with wording changed to be more descriptive of our people, culture, values and homeland. The second re-write was done after getting initial responses from co-research participants, and after taking a closer look at how other tribes incorporated the citizenry into decision-making and especially how they attempted to maintain oversight and control ultimately in the hands of the People. In addition to the Yurok’s, the Great Law of

Peace of the Iroquois Confederacy provided considerable insight on these issues.

Ultimately, it seems there is a call for some form of ‘supreme court authority,’ in the form of an Elders or Ethics Council to be incorporated into final decisions, or to overturn the Executive Branch or Legislative Council if things veer too far off course.

Through reviewing and synthesizing the best of these other constitutions and governance systems, and after some discussion with interested participants, I drafted a proposed revision. A copy of my best draft to date based on these inputs is included as Appendix E. Proposed Annotated Revised Constitution for the Selish, Ksanka and Qlispe Nation.

**Summary of Potential Changes to the SKQ Governance Structure**

First, I had to remind myself that often the ideas I propose are viewed by many as way too far afield of mainstream thinking to be considered seriously. In the early 1990s when I was gathering input from the communities on desired constitutional reform, when I reported back to the Tribal Council, I was told by the Chair at the time; as usual, I had gone “above and beyond” what I’d been asked to do. When asked what that meant I was further informed that the Tribal Council was seeking only ideas that would affect changes to the Constitution. I politely but assertively said that if the electorate felt strongly enough, they could make anything a constitutional issue. This, of course, was ignored and evidently not considered to be true or relevant.

Today, the SKQ as a whole, have been highly influenced from living under our IRA governance structure since 1935, just eighteen years shy of a century. Prior to that, conditioning from the boarding school educations and the Indian Agents supplied by the Bureau of Indian Affairs had already greatly influenced the SKQ. In total, since the treaty
of 1855 this is 162 years of conditioning to a Western worldview, and of course, influences were beginning before that as well through interactions with the dominant culture, and with Natives such as the Iroquois who had been in contact much longer. It is pretty amazing that we haven’t already been fully assimilated.

Due to this conditioning, and the practicalities of what it takes to bring about change, it made sense to stay with a constitutional form of government, but to incorporate traditional law, cultural values and customs into it to the greatest extent possible informed by my personal understanding and that of my co-research participants. According to Mark Tilden in his *Tribal Constitution Handbook; A Practical Guide to Writing or Revising a Tribal Constitution*, a constitution should serve as an operating plan for carrying out the purposes for which the government is established. He cites three things a constitution should do in order to be considered effective and working for the people for whom it is established:

- Establish a government that responds to and reflects the will of the tribal peoples;
- Establish the structure by which the powers granted to the government can be best exercised for the welfare of the tribal peoples; and
- Establish protections for the tribal peoples against misuse of power by the government.

The following is an explanation by section of options for consideration by the electorate and what the proposed changes may provide to the SKQ in ways to improve the SKQ Peoples’ governance structure.

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448 Ibid.
Preamble

A preamble lays out the purpose for which an organization (government) exists. Following the lead of the Yurok Nation’s Constitution, I attempted to incorporate cultural beliefs, values, principles and practices into the preamble. This is in sharp contrast to the current wording of the CSKT constitution; “in order to establish a more responsible organization, promote our general welfare, conserve and develop our lands and resources and to secure to ourselves and our posterity the power to exercise certain rights of self-government not inconsistent with Federal, State, and local laws….\textsuperscript{449} This wording leaves much up to interpretation by elected leaders.

The current governance structure ensures and reflects the interests of Tribal Council and Tribal Government staff, especially department heads, with input from the constituency limited to 1) choice in Tribal Council elections from among only those willing to self-nominate, which doesn’t follow traditional ways; 2) voicing concerns in district meetings or appealing to the full Council; or 3) resorting to referendums, which require 33.3% petition signatures and 30% showing up in Secretary of Interior-held elections and may only be used to overturn a “proposed or enacted” action of the Tribal Council, or to propose amendments to the Constitution. The Area Director (representing the Secretary of Interior) has indicated a willingness to hold elections without quality legal review, or informing the constituency of the legal or operational consequences of referendums on the governing body, and because the CKST attorneys are obligated to demonstrate a loyalty to serve the Tribal Council, their employer, their assistance is not available either.

\textsuperscript{449} CSKT Constitution.
The current structure also creates a reliance on Tribal Government and staff to self-govern against misuse of power, with the only option being petitioning to amend the Constitution, or voicing concerns as above. The Court officials are selected by and serve at the pleasure of the Council, therefore it is not an independent authority to look to for resolve. While not all these issues are generally addressed in the preamble, it may be desirable to list them as purposes to uphold within the governance structure described in further sections of the Constitution.

**Territory**

The current CSKT Constitution is limited to including those lands within the reservation boundaries with potential for other lands being added under United States Law. There is no mention of aboriginal territories (ancestral lands), nor is there any mention of jurisdiction of the SKQ over the lands, people, plants, animals, etc. Proposed changes include adding reference to ancestral lands, and some assertion of jurisdiction over peoples, lands, riverbeds, animals, plants, etc., as well as limits to the authorities granted to government, versus those reserved by the People, “all those not hereby delegated.”

The SKQ may want to consider adding a clause to the revised Constitution specifically delineating the rights of nature, or the land and its elements. In 2008 Ecuador revised its constitution to include such a clause and Bolivia passed the Law of Mother Earth on Earth Day in 2011. These are included as Appendix H for consideration. There

**Membership**

This has been left as currently stated in the CSKT Constitution primarily because in past efforts at revising the Constitution, membership often becomes the sole focus. This effort attempts to highlight issues of perhaps even more importance than who is entitled to be enrolled, though I know this weighs heavy on the hearts of many of the People, and it is encouraging to see the conversations developing that recognize some of the larger issues of citizenship, and to see the expanding discussion beyond recognition of only SKQ blood so that benefits are accessible. One modification that has gained considerable support in the past is to recognize tribal bloods of all American Indian nations (other than Selish, Ksanka and Olispe) as was done in the past for enrollment.

The prior attempt at changing enrollment criteria proposed only proof of lineal descendancy and was defeated in a record voter turnout of 78% of the eligible voters, with a 71.6 to 28.4 margin opposing adoption of this practice.\footnote{Ron Seldon, “Flathead Reservation Keeps Blood Quantum.” *Indian Country Today*, January 24, 2003. https://indiancountrymedianetwork.com/news/flathead-reservation-keeps-blood-quantum. (accessed December 27, 2017).} Had recognition of other Native nations’ blood been on the ballot at the same time, my assessment is, that it would have been approved. Many enrolled today are only enrolled due to recognition of other tribes’ blood (including that early Mohawk blood as well as the Chippewa blood from the Finleys who came from the Great Lakes region) and but for this allowance would not be enrolled. It is no wonder there is so much bitterness on the issue of enrollment. In view of
what might be a potential change in perspective within the SKQ community, the recognition of other tribes’ bloodlines may provide a positive motivation for getting other proposed changes approved.

**Separation of Powers**

The current CSKT government structure, contrary to what some academics have claimed, does not provide for or demonstrate a clear separation of powers. The Tribal Council, ultimately, holds the power. The CSKT Tribal Council creates all legislation and sets all policies for the Government. It appoints its executive branch including the hiring of all department heads, chooses all boards of directors of CSKT business and not-for-profit corporations, approves, or disapproves all hires of other than enrolled members, appoints all members of the judiciary, and funds or approves submission of grant applications and approves all contracts entered into by the CSKT.

Proposed revisions suggest separating the powers into essentially five branches of government; a General Council (the Electorate); a Legislative branch; an Executive branch; Judiciary; and Supreme Court or Elder/Ethics Council. Nine districts (or self-organized political clans) would nominate their candidates (up to 3?) for Legislative Council. The definition of districts is yet to be defined and potentially could come about through a self-organizing political clan or kinship system similar to the system called for in the Iroquois Great Law of Peace. We should remember that geographic boundaries

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For specific details on chief nomination, selection, recall, etc., see Wagner, *Sisters in Spirit*. For even more details on the details of the Great Law of Peace, also see:
are a Western construct, and the fact that we have changed where we are living due to housing availability, familial, and economic (job location) issues, need not also define our political alliances. In fact this forcing of voter representation by geography and artificially organized districts, which came with adoption of the IRA form of government, may be much more of a contributor to our dysfunction than we may realize. Some Council representatives would not likely be selected but for reservation-wide voting, in fact this has been the case in some elections historically, which is why some SKQ do not support reservation-wide voting. This is at least worth serious consideration as we look at constitutional reform. Today, with districts becoming more and more unbalanced in terms of population and representation, considering the cultural differences arising from this shifting, they may make even less sense than when first drawn furthering an imbalance of power.

All Legislative Council candidates receiving and accepting their nominations for the primary election ballot might be required to have signature approval of a minimum of some number of the eligible voters, within their district to appear on the ballot. The issue of how many needs deliberation at the community level. The primary election could be within-district (or clan)-only voting, with reservation-wide voting in the general election or selection at both levels could remain at the district or clan level. This would ensure that those represented at least approve and support those advancing to the general election. Alternatively, if clans truly became more unified they may just choose their

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Elizabeth Jane Dickson-Gilmore, "Resurrecting the Peace: Separate Justice and the Invention of Legal Tradition in the Kahnawake Mohawk Nation." PhD. Diss., London School of Economics and Political Science (United Kingdom), 1996.
representatives through consensus. This would be ideal, however perhaps too foreign of a concept for some of us at this point in our history.

The Executive Branch would consist of a President and Vice President, though the duties would be different for each position as will be seen below. Appointments of Department Heads would be determined by the Executive Branch for administrative purposes rather than the full Tribal Council, as is the current practice. The electorate would nominate Presidential candidates during the same process as Legislative Council members. Presidential candidates may be nominated from among those meeting the eligibility requirements for the Legislative Council reservation-wide. To be named as a candidate in the primary election, candidates must have signature approval of a minimum of some percentage of eligible voters within the district (or clan) making the nomination. This percentage needs community deliberations for it to be determined. Names of Presidential candidates shall be sent to the Election Board, which will verify their eligibility to hold office and will have established a system whereby all nominations will be validated. The President serves as Chief Executive Officer of the SKQ Nation, and presides over the executive branch, however he/she would not vote in the Legislative Council. The Vice President serves as appointed or necessary in the absence of the President.

From among the two or three candidates receiving the highest vote count in the general election, the Legislative Council would choose the Vice President. It is worth considering the requirement of a two-thirds majority of the Legislative Council for choosing the Vice President as well as for other major decisions of the Council, and to allow the Vice President acting as chair to cast a vote in determining these issues. The
Vice President would attend and chair all Legislative Council meetings and vote in its deliberations only in the case of a tie. Under circumstances where the Vice President is serving as the Acting President, the Vice President would abstain from voting on Legislative Council issues. The role of chairing the meetings could be rotated periodically among the members of the Legislative Council ensuring capacity development among the elected leadership as well as maintaining the balance of power.

The Judiciary would remain as currently configured, whereby the Legislative (Tribal) Council would appoint the judges. Alternatively if the People prefer, judges could be appointed through a nomination and election process similar to the President and Legislative Council. However, a fourth branch would be established to serve as oversight and monitoring of the entire system and to be named the Supreme Court of the SKQ, or the Elders/Ethics Council, whichever title seems more culturally appropriate. It would serve as a court of appeals and to hear and mediate grievances, which cannot be settled within the legislative or executive branches or the lesser Court of the Nation. It will also have the authority to intervene in decisions/actions in process or enacted by the Legislative or Executive branches, when public outcry indicates its necessity. This is the place where it will be necessary to carefully consider the level of veto power (if any) granted to either the Executive Branch or the Elders/Ethics Council.

Had the Selish and Qlispe elders been functioning as an Ethics Board with veto authority, the Graywolf Peak Casino expansion would likely have been much reduced, or banned altogether. Careful consideration and specific definitions will be needed as well to define who is eligible to serve on an Elders/Ethics Board/Supreme Court/Appeals Board of the People. ‘Supreme Court’ may not quite describe what is needed. By the time
a concern reaches the Supreme Court, it could easily be too late to change the course of events of any decision, unless measures are taken to vastly improve overall communication among the General Council (Electorate). An Elders/Ethics Council with intervention and veto authority in certain circumstances, and supreme court authority in others, may be more applicable and workable in this setting.

The Mohegan Nation has a clause in its Constitution outlining specific duties for their Elders’ Council, which they officially call their “Council of Elders.” Tilden includes their entire constitution in his book, which includes this clause on page 407, or 15 of the Mohegan Constitution under Article X.\(^{454}\) Referendum elections to amend the constitution may be called for by the Council of Elders for the Mohegans, and requests from this Council must be honored by the Mohegan Tribal Council. It is not full veto power, but the right to afford the opportunity for the entire voting citizens to weigh in on decisions of government.

**Legislative Council Representation**

Under this scenario the nine Legislative Council representatives could be solely selected at the district or clan level. Alternatively they could be elected at-large from the up-to-two nominees from each political body (district or clan). Re-districting is the key issue here, which at the time of this writing, appears to be surfacing as a constitutional issue that current Council representatives are willing to take to the People. Population shifts have occurred since 1935 and people, through intermarriage, the change in location of the central offices from Dixon to Pablo, and the existence of work opportunities being more centralized in the center of the reservation has reduced the population of both

Mission and Arlee, which still have two representatives each. Some view redrawing the geographic boundaries for redistricting as the logical solution. However, I would make the argument that political views aren’t necessarily distributed according to residency, and consideration of communally, self-organized, political alliances, rather than where one deserves serious consideration.

The availability of housing has been another key factor in the relocation of where people might otherwise choose to live. One co-research participant suggests that equal representation of the Selish, Ksanka and Qlispe people is needed in the Legislative Council, with some equitable distribution of resources to follow. A nine-member Legislative Council, with three representatives from each nation would move in this direction and draws on the Iroquois heritage in many of us. Social media postings have demonstrated some support for this scenario, but some do not want to have to exclusively identify as only Selish, Ksanka, or Qlispe. An inter-national, political clan system might address this issue and serve to build a sense of community reservation-wide, as well. This would also create a positive, politically-driven, purpose for people to gather outside of their normal familial and close-friends networks and purposes: that of gathering to bring about socio-political change. Nine clans, represented across nations and family/kinship alliances, might do more to create harmony, and to restore a sense of power in decision making to the entire community.

I don’t begin to claim an understanding of how this might actually work in practice, but I’ve become intrigued with the potential value of these political (not familial) clans, which were utilized as a key strategy for the maintenance of the Iroquois as a confederacy of ultimately six nations. A primary reason the Iroquois Confederacy
has maintained its existence for all these years seems to be the fact that their political clans exist across all six nations. What we, the SKQ have for the most part are more like familial clans, and due to unresolved historical trauma and substance abusing and codependency behaviors, not fully functioning for many if not most of us. It seems important to have both, and in the case of improving our political workings, it seems making districts, clan-based, rather than residence-based, has real merit.

Political clans would be reorganized through a process allowing a timeframe for the clans to establish themselves. Each eligible voter would be required to align with one of the clans if they wish to have a voice in determining the clan’s Legislative Representative. This could encourage community building, and it could result in some people becoming isolated further depending on how open and welcoming the clan leadership might be to those not clearly already a part of some communal aspect of the populace. If done well, it could establish a sense of inclusion, with clear requirements and expectations of communal behaviors, something that sadly is now left almost exclusively in the hands of the Western court systems for those seriously in violation.

Some culturally specific clan names might be: Elk, Deer, Bear, Bison, Red Tailed Hawk, Eagle, Raven, Bitterroot and Camas. I believe it would be wise to have one male and one female (not closely related) head up the organizing and formation of each clan. The decision of heritability (how one becomes part of a clan in the future) and perpetuation of the clan could be made by the People after the initial formation: i.e. whether it is patrilineal or matrilineal (through the father’s line or the mother’s). It could even be determined arbitrarily at the outset by those descendants who don’t actively become affiliated with a clan during its formation, to be assigned a clan based on their
closest relative who does become affiliated at the outset. Considering some of the
dysfunctional splits in families, this may not be the wisest strategy, and it may be better
to allow those who do affiliate become the deciding factor in the power structure. People
could always be added to clans through adoption, as affiliation becomes a choice and
acceptance on both sides of the adoptive action. Petitioning (through application or
recruitment) for clan members might be a reasonable mechanism for establishing clans.

Among the Iroquois, clans were matrilineal in organization, and if a clan died out,
with the last clan mother passing and no one to replace her, or if one clan became too
small, they would split up a larger clan and have some members go and become part of
the smaller clan keeping clan populations relatively equal. Clans were established and
maintained to have perpetual existence in the interest of maintaining a balance of power.
It is not clear at this point how decisions were made as to who went with which clan. It
was more important that this practice maintained the balance of power across the clans.
And, with members of one family belonging to different clans across nations, it helped
prevent war because brothers and cousins would have to fight each other should war
break out. In our SKQ more familial clan system it can pit families against families, and
the families who are more successful in accessing the resources, whether it be from
outside or from within the SKQ Nation, end up understandably being resented by those
more disenfranchised. In some cases, it encourages further abuse of power by those with
the resources, especially those amassed from within resources of the SKQ. Even though I
have acknowledged and own my own mixed blood privilege, when I have tried to talk
about these changes with some of our less enfranchised members, I’ve even been told it
would be impossible, and; “you’re part of that clan,” meaning I can’t be trusted enough for the ideas to even be heard. I hope not all will feel as this individual did.

Whether the SKQ maintain districts based in residency or move to a clan system, some form of redistribution of the power seems to be long past due, and under the current system Tribal Councils never place a comprehensive evaluation of constitutional reform as a priority long enough for real change to occur. With four members of the council, the two from Mission and the two from Arlee potentially fearing the loss of representation, it makes it a hard issue to bring forth. It is less likely to come from those districts unless a balance of power is the motivation and built into the process. If it comes from others, it is likely to be looked at as a power play or at a minimum, it places yet another bone of contention in the center of the group, which currently makes (or tries to make) decisions together on a twice a week, if not more often basis.

**Annual Meeting of the Electorate (Those Eligible to Vote)**

The current CSKT Constitution has no provision for an annual meeting of the electorate. Adding an annual meeting clause similar to that of the Yurok Nation would provide an opportunity for the eligible voters to formally bring forth initiatives annually for new projects or to set new directions in or revisions to policy. It would also provide a mechanism for referendums to take place on actions previously taken by the Legislative Council, and to overturn proposed actions of the Legislative Council, and for proposing further amendments to the Constitution. As is provided in the Yurok Constitution, if 20% of the electorate (General Council) were present at the annual meeting, initiatives, referendums or amendments could be presented, and if passed by some agreed upon
majority of the electorate at the annual meeting, a referendum vote on the issue would be required to be conducted.

As described to me by an Oneida (another member of the Iroquois Confederacy), who’s name I cannot remember, during their annual meetings the electorate has the right to vote with their feet on how the annual budget should be appropriated. A budget is prepared by staff preferably with citizen input and presented at the annual meeting. If the electorate agrees to support the funding of a line item in the budget, they stand on one side of the longhouse and if they disagree, they stand on the other side. A majority of unknown percentage determines whether the item stays in the budget or not. This sticks in my mind clearly because the example he gave me was that the Oneida Administration had proposed a donation to the Chiapas in Mexico during the uprising against the Mexico government in the 1990s. The citizens voted “no,” and it had to be removed from the proposed budget.

The Yurok Constitution has provisions for approvals by their General Council (all eligible voters/electorate) for how certain specifically named settlement funds are to be spent. Had our Constitution included a provision such as this, the Salazar funds are likely to have been allocated differently. This is a considerable change from what is required currently for a referendum to move forward and become law. If the Tribal Council doesn’t choose to put things up for a referendum vote of the People, the only option is for the SKQ People to act through petitioning one-third (33.3%) of the eligible voters to mandate an election be held by the Secretary of Interior (an outdated provision), and in these cases, there must be a thirty percent (30%) voter turnout with a simple majority determining the outcome. This is required under our present Constitution for all
“proposed or enacted” actions taken by the Tribal Council, without any clear definition of what constitutes a “proposed action.” The assumption has to be that a “proposed action” would be any motion that received a majority approval vote of a quorum of the Tribal Council, or any approved resolution (indicating a proposed action) of the CSKT. The same process applies to amendments to the Constitution. If all signatures are certified as valid the “Secretary of Interior” is required to conduct an election. The issue then is settled by the vote of a simple majority in that election, and according to our current Constitution, only if the Secretary of Interior then approves the voted decision of the People. Here is another example of our Constitution being out of date with federal Indian policy, where Secretarial approval is no longer required.

Recall Powers of the Electorate

The power to recall seated Council Representatives currently resides only in the hands of the Tribal Council. The proposed redraft in Appendix E includes a clause drawn from the Yurok Nation’s Constitution, which would empower the electorate to take action for recalling a seated, Legislative Council representative. Discussions are needed to determine the conditions under which a recall action is necessary and desirable.

Powers of the Secretary of Interior: Secretarial Elections, Mandated Spending/Investing and Other Limitations

At a minimum the SKQ People need to take hold of our current Constitution and remove the language that continually refers to the need for Secretary of Interior approval on pretty much every action our government takes, unless the SKQ People wish to remain complicit with the dependent sovereign nation status maintained by the federal government, even in relation to our internal affairs. This language is a hold-over from the original IRA constitutions. As mentioned above, American Indian nations have been
advised again by the Obama Administration to remove the need for Secretarial Approval for conducting elections for amending a constitution in recognition of Native nation sovereignty. This recommendation has evidently been in place for many years, and there are differing reports as to how many have actually removed this requirement.

Constitutions revised and developed since the IRA, such as the Yurok Nation’s, have no mention whatsoever of this approval being needed, so it stands to reason that it wouldn’t be needed in our case either, especially since we are so often referred to as one of the most “progressive,” and effective governments in Indian Country. We should ask ourselves why this has never been put forth for approval by our Tribal Councils in any given election. It seems it is as much of a ‘housekeeping detail’ as much as anything and it would strengthen our claims to sovereign nation status if these limitations were no longer within our Constitution.

As part of our ‘plan of operation,’ which is what a constitution is supposed to be, it should be clear between those governed and those governing what the limitations are to be as agreed upon by those governed, not just those mandated or approved by the federal government. The fact that our people have never voted to approve lifting or increasing the upper end limits for spending and investments above the current $25,000 limit weakens our claim to being recognized and interacted with as a self-governing people. During the Graywolf Peak controversy of the Tribal Council approving $27 – 34 Million for expansion, a Council representative inquired of the Portland Area Director of how this could be done without Secretarial approval. The response was that the federal government had made this change in the 1980s and lifted the requirement for Secretarial approval. Without concurrence of those governed, the SKQ People, this becomes a
government of the federal government, by the federal government and for the federal government, not of, by and for the SKQ.

What the spending and investment limit should be is up to the SKQ People, not the federal government, but we have to take action to make it so. Whether it should apply to any dollars spent or invested, only to tribal funds, or to special settlement funds, as mandated within the Yurok’s Constitution, it needs to be decided and clarified within our governing documents. This is further evidence that what the ‘People’ feel is important, can be put into writing within their constitutional plans of operation. To end a serious topic on a more humorous note, we the SKQ People must wake up, smell more than just the coffee, and make our Constitution real in today’s terms based on what we collectively can recall, and/or agree are our most treasured cultural beliefs, values, principles and practices still applicable and important today!

**How the Research has Changed Me: I Realize I Think Like a Mohawk, and it is Familial**

It has been a challenge to take the risk to report things I wish I didn’t have to, to actually commit things to print, a story that has been unfolding before and during my entire life, one that I wish could be told differently, with a more happy, storybook ending. But, to tell it once and for all as I see it, also feels like a burden (hopefully) being lifted. I have felt it alternating somewhere between my chest, neck, shoulders and stomach during especially the early writing of this work. Especially when I had to put words to paper specifically speaking about the SKQ, the people I have the closest connections to, the people I care for the most, fears of offense surfaced in my stomach, heart and throat and still sticks, jabs and burns in each of these places at times.
The day, if not the moment that I finally sat down to write this autoethnographic chapter, I felt a huge shift. It felt like not only the right thing to do, but I felt compelled to do it and most of my anxious inability to take a complete breath dissipated. It may have been the first time I can truly acknowledge that I finally decided there would be considerable value, not only to me, but, potentially to others in finishing this work.

I have known all of my adult life that we had Iroquois ancestry. It was as an adult that I learned the following details. One oral version of the story is that my great, great, great grandmother was “captured” by the Mohawk, Big Knife, and taken back east to become his wife. They had three children, and one of them was Eneas Big Knife, one of the others was known as “Woman who Walks Straight from the Cave,” (my Great, Great Grandmother), and one was “Woman Who Works Alone.” As the story goes, Eneas and Woman Who Walks Straight from the Cave bore my Great Grandmother, so she was a child of incest. I learned this by venturing to Alaska to visit a cousin who was much older than myself and she is the one who said one of our uncles, who had done the most genealogical research in the family at the time, had discovered it in his research. I asked many of my older cousins whether they had ever heard this, and none of them had. I have not been able to confirm this information, though this uncle was on Council at one time and had personal access to much more history than I. The purpose for my trip to Alaska was to see if my oldest living aunt on my father’s side could share any details about my grandmother (Dad’s mother) being sent to the Warm Springs Mental Institution. In a flash, the idea occurred to me during a meditation one day and within a month, as an unemployed person at the time, the wherewithal produced itself for me to go.
My aunt was too elderly to be put through those questions, but her daughter, my cousin shared some things, including the proclaimed incest. She and her brother had been sent down to Montana after the bombing of Pearl Harbor due to the fear that Ketchikan might be next, which is where they lived. She was about 10 years old at the time, and she described an August day that a car drove up to the house and our Grandmother freaked out, about what, she wasn’t sure. But, they were sitting down to a snack from the garden of fresh corn on the cob. My cousin’s impression was that she might have been fearful of being accused of not being a good parent, in that it wasn’t a full meal with plates and silverware. She also knew that Grandma had been sent to Warm Springs twice, once after her youngest son was born, and she wasn’t sure about the other occasion. Her youngest son, my uncle, committed suicide when I was 20.

This uncle was the scapegoat of the family in that he sold off the family ranch a cow at a time, a piece of equipment at a time, and eventually was penniless and still living in the family home. He never married, and at family gatherings he used to ‘cry in his beer,’ about how his Mom never approved of any of his women, and then he would say inappropriate things to me about, how if I was older, he’d marry me. I was between the ages of twelve and fourteen. I knew an uncle couldn’t marry his niece, but I always felt sorry for him, as such a sad sack. When he committed suicide, my response was anger at the rest of the family for ‘not helping him enough,’ clearly showing my upbringing as a codependent!

I was not able to come home from college to attend the funeral. It was too painful. In asking my mother what she thought about why Grandma was sent to Warm Springs, she hesitantly disclosed that Grandma “may” have been sent for alcohol treatment. She
also shared that Grandpa always had a bottle stashed in one of the barns on the farm and at least once, he invited her to share in it. The details will remain a mystery as to how an intervention may have occurred, but my hunch is that there was some sort of BIA social service intervention. I’ve often wondered if any records would ever be discoverable, which could shed light on it, but have never brazened myself to go looking. I still may some day. Details seem to matter to me. Details seem to help me understand, process and move on.

Through this research I confirmed a hunch I have had about the universality of core, humane principles and the responsiveness of humanity to them when they are presented clearly and acknowledged as important. When the Great Law of Peace was understood, five, and ultimately six nations chose it over continued war and bloodshed amongst the nations. The Great Law of Peace reflected practical wisdom of the need for equity and a balance of roles and responsibilities. The people of the Iroquois Confederacy saw this and stepped up to act on it.

**Insights on How the Research has Changed (or potentially will change) the Community**

This is impossible to measure today. One ‘change,’ or value articulated by a couple of my participants was that it was helpful to see put into words things they believed about our culture, but that hadn’t been seen in such a summarized, organized and categorized format. My co-research participants were each provided a set of the cultural concepts identified in a content analysis of written sources relevant to health and wellbeing detailed in Chapter Four. The concepts were recorded on index cards (one per card), as well as in a set of ‘narratives,’ developed from the concepts. Most participants did not provide a sort or prioritization of these concepts, and I had to drop my efforts to
get this type of feedback and just attempt to get feedback on the proposed revision of the Constitution. I then attempted to draft constitutional language that incorporated the values, beliefs, principles and practices indicated in the abbreviated ‘list’ of cultural concepts within the top four priority cultural categories. They were also provided at least an initial draft of the proposed revision to the Constitution in Appendix E.

It is my hope that a grass roots interest will take hold within the SKQ People to utilize the work here to move forward with a serious effort at constitutional reform toward the ultimate goal of improving the health and wellbeing of the People. My biggest dreams would be answered if the current Tribal Council would actually decide to aid, rather than block, this process. It is quite possible that less Council involvement would actually result in more, better and balanced results. The Blackfeet recently voted down a proposed revision to their constitution, which had been initiated by their Council. Some of the reason for the rejection has been speculated to be broad mistrust in the current Council, and confusion amongst the members, especially those coming from off-reservation as to what was even being voted upon. We don’t currently have the off-reservation vote to be concerned with, but as already pointed out, there is considerable mistrust in our governance system.

**Summary Conclusions for the Selish, Ksanka and Qlispe Community**

The conclusions that follow may have some overlap with those in Chapter Six; however these are intended to be more SKQ communally-specific in nature.

One concept within the category of Spirituality, Religion and Worldview was indicated as important to include in a cultural model for health and wellbeing by all of the participants who completed the cultural construct sorting and prioritization process. It
was, “There should be no separation of spiritual and other aspects of life.” This concept is applied in the discussion and conclusions as a core principle, which must undergird all approaches to generating a high degree of health and wellbeing for the SKQ. Adopting the IRA form of government was, if not the beginning, a definitive move to separate the spiritual from all other aspects of life for the SKQ People. While it may not have been consciously intended, this has been the effect.

A cultural model for health and wellbeing for the SKQ People begins with the reliance on spirit in all of life. In articulating this model, first will come a discussion of how the spiritual is essential to the healing of historical trauma and substance abuse. The second point is recognition of the need for spiritual reconnection to the land, and to restoring traditional ecological knowledge and the Indigenous-land relations from which it arises. Third is an examination of Spirit and its place in youth education and the interconnections, which occur when traditional ecological knowledge, Indigenous land relations, and subsistence and cash economies are viewed as important to the education of our youth. An Indigenous systems view with spirituality underpinning and informing all of it is essential to its effectiveness. The final section will provide commentary on the restoration of the integration of ‘Church’ and ‘State,’ or spirituality and leadership for the SKQ. All ten of the cultural construct categories are addressed either directly or indirectly through integration of all aspects of a healthy SKQ National socio-ecological system.

Healing historical trauma in Indigenous communities requires a collective process as all trauma is collective trauma. Individuals generally don’t traumatize themselves: initially it comes from without for most. All trauma registers from the cultural attitudes and behaviors of the collective, its beginnings, its histories, and its present. Societal
norms and expectations have a high degree of influence on whether or not an action triggers a trauma response in the recipient of the action, but when personal boundaries are crossed by enough individuals within a society, or by one society against another, trauma and a trauma response similar to complex PTSD is the result. Much of the trauma experienced by the SKQ came at the hands of the Catholic Church and its boarding school system of acculturation. Initially receptive to adding to their own spiritual practices and powers, the fact that the children were ultimately abused emotionally, physically and sexually by those of the Catholic Church who had been invited to SKQ aboriginal territories adds an extra layer of trauma to the mix. The Euro-American land grab, and the US government with its military might to ensure its success, contributed further to the historical trauma matrix now in need of unravel. Much more than an apology is needed, though that has not been forthcoming either.

Healing is needed at the individual, communal, organizational and nation levels for the healing to be complete. If the innocence and actual reality of a belief in the interconnectedness of all life could be restored, reconciliation is possible; true healing is possible; justice is possible. While reconciliation and healing is needed between the SKQ Nations and the United States, this study has been limited to attempting to address healing at the SKQ Nation, individual, communal and organizational levels.

According to Ingerman and Wesselman, in traditional Indigenous healing systems, individual healing begins with three practices; 1) the practice of gratitude; 2) learning how to see clearly (the truth in everything) and to develop compassion through this seeing; and 3) the practice of sending blessings and forgiveness which comes from
learning to see clearly. Personal healing is also encouraged through communal acknowledgement of the special gifts and talents each is born with along with the encouragement for developing a personal vision of how to bring these gifts and talents into service of the whole.

One of Vine Deloria, Jr.’s last writings before he passed returns us to the importance of the sacred in all forms of healing. In *The World We Used to Live In: Remembering the Power of the Medicine Men*, Deloria presents a collection of stories emphasizing the reliance on the spiritual in all aspects of life for Native peoples. He hopes to leave a message for future generations:

> It then occurred to me that a collection of these stories, placed in a philosophical framework, might demonstrate to the present and coming generations the sense of humility, the reliance of the spirits, and the immense powers that characterized our people in the old days. It might also inspire people to treat their ceremonies with more respect and to seek out the great powers that are always available to people who look first to the spirits and then to their own resources.

Reading Deloria’s collection of stories, emphasizing the spiritual powers and the philosophical worldview it required to be included in them, is indeed humbling. He goes on to ask of American Indians today to take the powers of the ancestors seriously in efforts at solving today’s problems. His book discloses a lot, which some people feel is not appropriate to share in print. However, as I was with Betty Bastien’s *Blackfoot Ways of Knowing*, I am among those who appreciated seeing it there. Seeing these sorts of wisdoms presented in this form in this day and age, when we clearly don’t have this same

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456 Deloria, Jr., *The World We Used to Live*, xx.
level of spiritual connection at force in our collective lives, is validating of the possibilities of its potential to be so.

Deloria sums up the potential for the ‘spiritual aspects’ operating through humans, in helping to heal our world:

Eventually, a biosphere operating at its maximum positive potential should produce a fruitful and fulfilled planet if every creature does its best to fulfill all its possibilities. We are then, in a real sense, co-creators with the ultimate powers of the universe because in striving to fulfill our destiny, we make the changes that help spiritual ideas become incarnate in the flesh. In the spirit world, there might be a wonderland of possibilities, but until an idea takes on flesh and demonstrates its significance, the universe does not appear at all.\textsuperscript{457}

Communal healing lies in sharing our stories and facing the realities of all of them, including the continuing colonizing effect of operating under an IRA Constitution. A knowledge of our histories, of what our ancestors endured, and continue to endure as they witness our internalized oppression being played out on ourselves and each other, and the teachings embedded in the traditional stories still apply today and are important for improving our health and wellbeing. Listening to Spirit, thinking it through at the level of heart and soul, and figuring out how to live in community again is critical for trust to be built, for social mores to become clear again, and for enforcing adherence to them so that they once again become the \textit{responsibility} of the ‘collective.’

We cannot act to correct (or teach to our children in the first place) that which we don’t see, have never known, or have no commitment to as a people. Perhaps in the learning of these societal norms, in order to attain citizenship and the responsibilities (and rights) to retain them, societal pledges or recitations should be required as youth reach voting age. Perhaps this could become a part of reinstating initiation rites of passage to

\textsuperscript{457} Ibid., xxx.
adulthood. And perhaps correcting violations could be handled long before any Euro-American designed court system would be allowed or required by federal law to intervene. The traditionalist Mohawk of Kahnawake in Quebec attempted such interventions in 1988 through their War Chiefs and Clan Mothers effectively evicting them from their reserve. I do not know if this practice has been continued or legitimized in their Indian Act court system.458

Organizational healing should flow from the bottom up out of a combination of individual and communal healing. It also could come about through a general re-balancing of power between those elected, appointed and those they serve. Key leadership could be nominated by the citizenry, not themselves, following a more traditional form of leadership selection. If elected leaders established policy, which reflected the Peoples’ conscience and priorities and ensured its implementation re-Indigenization of our political system would be accomplished.

The SKQ governance system is long overdue for a realignment of roles and responsibilities. The legislative or lawmaking responsibility for a group the size of the SKQ Nation should not require the day-to-day involvement of a legislative body. Implementation is for the executive officers and their staff. With such a shift, the financial incentive to serve on the legislative council of the SKQ Nation could be lowered to draw into service those identified and nominated by the People. And, if the general citizenry is empowered through initiatives and referendums, these powers could provide the necessary checks and balances for monitor and control of the Executive, Legislative, and Judicial governance branches. Combined with reducing financial incentive for

members of the Legislative Council to make a career out of serving the SKQ Nation, would be reducing the attractiveness for appointed and hired staff to become career government employees. Limits to length of government service could be imposed, alongside earlier mandated ages for retirement. Incentives for members to become more independently employed as business owners could aid these transitions and make it desirable for one to not spend their entire career in government service.

The wealth needs to be spread more broadly throughout the citizenry, as does the capacity that working both inside and outside of the government and its enterprises builds. The CSKT has always been proud of hiring the brightest and the best, but there are far too many economic opportunities throughout the Reservation that could be utilizing these human resources. Many of our people could be employed in several capacities before they reach retirement age. One of the key issues currently is the need for succession planning for governance employment and I would add a socio-entrepreneurial exist strategy for the existing labor force, whereby incentives are provided for generating jobs within the local economy.

The timing is now for change, or we may not outlive the useful life of the IRA form of governance. The SKQ community continually promotes the finding of our way back to inclusion of the cultural values, beliefs, principles and practices within our daily lives, our government and health, education, and service institutions. The values, beliefs, principles and practices identified in the cultural model for health and wellbeing could be used to set the direction and provide the guidelines for all commercial developments by and for the SKQ peoples to ensure protection of the natural world and our capacity to
interrelate in a healthy way for its and our long term self-sustainability, and harmonious existence.

There are a number of ways the SKQ might accomplish this, with a primary one being that the citizenry clearly establish through constitutional reform, the basis upon which future developments, policies and actions are taken, leaving less and less up to chance that the legislative body knows or can necessarily interpret what is best for its constituency. The community members are showing decreasing levels of trust in the individual capacities of self-nominated leadership, who when elected tend to assume they have received a vote of confidence in their leadership. It is clear in observing the community discourse that this is far from the case. The CSKT electorate, like those of the US electorate, is not voting today with clear confidence in those being elected. Perhaps they never have, or perhaps it is due to the self-nomination process being the norm.

Why should we continue to try to make something work that never was a fit in the first place? Why is change, or at least considering the facilitation of change so avoided by those who get elected to the Council? Perhaps because metes and bounds, which today are required to define boundaries, were foreign at the time the reservation was formed, they were foreign at the time of the Indian Reorganization Act, and they are still foreign to an Indigenous way of thinking today.

Others drew the conclusion long before me that the IRA governance structure was designed in such a way that it is never in the personal self-interests of those in elected leadership to provide leadership to make significant changes to the Constitution. This would assume that everyone’s sense of personal self-interest would be viewed narrowly without consideration of the interrelationships of personal self-interest and communal
interest. From an Indigenous worldview, personal self-interests are defined and delimited by communal interests, or the good of the ‘whole.’ In point of fact, when changes have been made, the changes have either been so benign or obvious as to hardly be noticeable, or appear to have served a certain ‘special’ interest such as in preventing the practice of land assignments to continue.

If land assignments had been allowed to continue, it would potentially have provided for a more equitable sharing of the land base under CSKT control. When I first learned that the CKST Constitution had been amended to remove the land assignments, I was surprised, and wondered how the majority of SKQ would have ever chosen to vote in favor of such a change. The price of land has continued to increase over time making it less and less affordable for anyone to own. Many are too young now to be able to inherit lands originally allotted to their ancestors. This is a harsh example of the haves and the have-nots and the class system that has been produced continuing to model our Constitution and our amendments after the Western way of doing things.

Those who were already privately established in farming and ranching stood to lose access to the ever-important grazing lands if the land assignment clause would have ever been exercised by individuals or cooperatives as it was originally intended. Private, for-profit interests had somehow overtaken the more communal, sharing cultural values of times past and 2/3 of the originally allotted lands had gone out of CSKT ownership or control as well as from the homesteading and allotment processes, reducing the SKQ control and access to these lands. This evidences the distance we have come from our strongest traditional values of communal land use and control to emphasizing economic development, which utilizes tribal assets to the benefit of private individual ownership.
and control; no more dividing the meat equally. The CSKT has since repurchased much of this land at market rates and lands held in trust for the benefit and exclusive use of the CKST represents over 60% of the land base (including waterways) of the reservation; however much of the economic productive value of these lands is still allocated through leases, which benefit the same farming and ranching families since lands were allotted on the reservation, as well as non-Native operators.459

It is yet to be revealed whether or not the draft revision to the Constitution in Appendix E will speak clearly and inspiring enough to the SKQ to activate the effort it will take to circulate it, gain community understanding of it, revise it as the community sees fit and to bring some form a revised constitution to a vote of the electorate. The whole idea of constitutional reform looks, feels, seems, and is boring and overwhelming in terms of just looking at how to ‘fix’ the current IRA Constitution. It looks, feels, seems and is boring and overwhelming absent the traditional cultural values, beliefs, principles and practices, for which this study attempts to account for and incorporate into reform. The practice of willful blindness to ensure one’s job security or access to other membership benefits and rights further prevents real change. The citizenry perceives the threat, whether it is real or not, reinforcing the “damned if you do and damned if you don’t” principle pointed out by Remi Clignet in describing what can happen when attempting to free the minds of those who have been effectively colonized. Even when opportunity for change is real, it is not recognized as such or taken advantage of by those still in a colonized mindset. Thus, the importance of decolonizing our minds.

459 CSKT “Strategic Economic Development Plan.”
I hereby offer whatever support I can to a committed group of community members who choose to explore the extent to which the community would endorse the cultural model embedded in the proposed revision and advocate for its adoption, as revised through a comprehensive, community review process, toward an ultimate referendum vote of the People.

There is perhaps some potential for the community to gain the approval of the Tribal Council to put a revised Constitution to a referendum vote of the electorate, after offering a series of facilitated community discussion sessions to assess its viability for passage, and to allow for alternative provisions to be considered. If the Tribal Council shows disinterest, it will require one third of the electorate to decide to activate to gather the estimated 1500 signatures (2017) needed to put the proposed revision of the Constitution to a vote of the electorate through an election conducted by the Secretary of Interior.

In whatever way the ideas in this revision are advanced in the community, I truly hope the advocates will take the advice from the story of Coyote taking a strong sweat bath before going in to “save the people,” so that when the monster ate him, he wouldn’t spit him out. Change has not been easy for the SKQ, especially in the direction of restoring cultural values, beliefs, principles and practices. Monsters will come out of the woodwork quickly when any change is proposed, even healthy change.

My personal and final words to my people, the SKQ are these: remember, this is intended as a love letter, and sometimes, real love and truth are tough to take, and are too often not expressed in completely honest terms. I learned this when I finally decided to

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Peter Campbell, Member of the Colville Tribes, and extended family member through the Finleys. Personal Communication and Participant Observation.
intervene on my father’s drinking, and the same principles apply to intervening on our dysfunctional governance system. I could have measured my words so carefully that people would not even have gotten a clue as to what I was so politely trying to say. How many times have we all hinted that our loved ones ‘might’ be drinking too much, or doing too many drugs? There are likely to be things included here, for which I could be called a traitor, but I’m willing to be the scapegoat, to be hung out to dry if necessary, for things needing to be said. Too many of our Sqelixw/Aqlsmakni’ik agree with me for me to remain quiet any longer on these topics. Fortunately, I have enough independence from the need to rely on Tribal Government resources that I have the near complete freedom to speak my mind. I say ‘near complete,’ because I wish no harm or backlash to the SKQ People as a whole, or to our government, only improvement for the sake of ŋapinaːha and qe esyaʔ (all of us).

In spite of the challenges we face, I do believe that with a strong belief and reliance in the spiritual in all aspects of life, including governance; by following the advice of Coyote to take a strong sweat bath before going into the belly of the beast; by removing whatever blinders we may still wear; by facing the realities of colonization, historical trauma, and cultural loss created by this experience; and by developing the resolve to decolonize our thinking and to re-align our governance system with our cultural values, beliefs, principles and practices, we have a chance to restore health and wellbeing to the People. We have a chance to become sovereign, healthy and culturally strong again in our minds, hearts, spirits and bodies. Blessings on us all: now let’s get to work, take this seriously, and get it done for all of the generations to come whose faces are still beneath the soil.

Taxas and Shay Hoy (for now, anyway)
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Appendix I. Human Subjects Consent Form
Appendix A.

List Of All Cultural Constructs Relevant To Health And Wellbeing
Identified In The Content Analysis (By Source)
## Appendix A. Cultural Constructs from Content Analysis

*PO - Gained from Lifetime of Participant Observation & Reflection on the Texts*

*Indented lines indicate continuation from line above.*

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<tr>
<td>Wealth and comfort</td>
<td>PO</td>
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<tr>
<td>Preserving traditional tribal values</td>
<td>37-42</td>
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<tr>
<td>Honesty</td>
<td>PO</td>
</tr>
<tr>
<td>Integrity</td>
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</tr>
<tr>
<td>Generosity</td>
<td>PO</td>
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<td>Don't be ashamed</td>
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<td>Don't be hesitant</td>
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<tr>
<td>Don't be mad.</td>
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<td>No pointing except in Stick Game</td>
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<td>A kid could get hurt by all the pointing</td>
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<td>Stick Game had Battle Energy</td>
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<tr>
<td>Defer to others who have more expertise??</td>
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<tr>
<td>Courage</td>
<td>PO</td>
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<tr>
<td>Be wary of ego/boldness/cockiness/Karma?</td>
<td>PO</td>
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<td>Hospitality</td>
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<td>What you give away, comes back to you</td>
<td>32-33</td>
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<td>Grandmothers as Instructors for Tipi Set Up</td>
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**Nenemay, K.A., Dissertation, 2005**

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Recognize Other Indian Bloods 131
"You're either born one, raised one, and died one, or you've never been one." 140
Negative Survival Skills - result of boarding school kids

Barrett, S.W., Indians and Fire Dissertation, 1980

- Fire to Aid Subsistence - 210-220 years ago
- Not much higher elevation burns in Kootenai Territory
- West Fisher Creek, Thompson River, Hog Heaven,
- Tobacco Plains, Historical Ten Mile, Wolf Creek
- Enhance browse for big game
- Enhance growth of food plants -- berries
- To aid food gathering and travel
- Protection of a'yut from hot destructive fires
- Camas patches cleared and burned, (Storm & Shebitz, 2006)

Salish Kootenai College, Challenge to Survive 1800 - 1840 Unit II, 2008

- Strong leadership
- Consensus Decision Making
- Horse stealing as rite of passage for young men
- Strong, wise and courageous leadership
- Deep religious beliefs -- spiritual powers -sumesh (medicine power)
- Advised by chief to observe duties and responsibilities to tribe and family
- Bravery - To Have a big Heart - personal bravery
- Moral Leadership
- To believe
- Test of spiritual system-effect on social conduct
- Honesty, bravery, quiet and amenable to chiefs
- Fond of cleanliness
- Enemies to falsehoods of every description
- Importance of controlling anger w/each other and with strangers
- Children didn't fight in gaming sports compared to whites
- Capacity to change as circumstances required it
- Social mobility -- permitting movement to higher social class

Salish Kootenai College, Challenge to Survive: Pre-1800 Unit 1, 2008

- Preface: human imperfections; greed, jealousy, hunger, envy, anger…
- Coyote as Hero or Fool --- Lessons for Human Behavior
- Living by the Seasons
- Hard work and Generosity = Survival
- Spiritual directions directed communal activities; Bitterroot
- Communal living ---equitable society
- Honesty, integrity, industry, courage
- Kinship - cousins as brothers and sisters----
- Sense of belonging/meaning
- Clear expectations of children
- By age 9 all knowledge for survival was attained
- Vision Quests to get spirit helpers….(all animal?)
- Courtship --- no open flirting
Modesty expected of women
Leaders expected to be intelligent
Leaders more as servants to the people
Ilimixum - one who speaks first (literal translation in Selish Language)
Chief as judge - no jails, no prisons
Chief --punishment retribution,
Wrong-doer- acceptance of punishment as appropriate
Patience and humility taught young warriors
By having them carry water, blessings through service
Good Deed Sticks to earn chiefdom ship
Women as Warriors as their choice
Education - physical, emotional, spiritual, intellectual
Women encouraged to be good gatherers
Puberty training for girls - 4 days w/Elder
The arrival of songs (not composed) via spirits
Sense of responsibility to the gifts we are given
Recognition of our place in the order of Creation/
Dependence on plants and animals
Humans as younger brothers & sisters of Mother Earth's Creations
Human-human inter-relationships as spiritual
Inter-environmental/species relationships as spiritual
Individual and communal Vision Quests- B & G
Faith and Trust in the Animals -Bears return son
No separation of spiritual & other aspects of life
Pride ---- in following the ways of the ancestors
Carry on the responsibilities of the animals who
Prepared the earth for us
Sincerity in Seeking the Gifts of the elements/plant,
Animal, water, rock -- they will come
Sqelixw--Flesh of the Land
Mother Earth (Nature) awaits the young people when
they seek out its strength and power

**Lang, SV., **Children of the Flathead (53 yrs ago), 1965

Worldview or collective conscious
Acculturation - modification: knowledge, attitudes/behavior
Effects of Acculturation - permanent eradication
Levirate and Sororate both practiced
Some Polygyny
Turney-High - only very poor, lazy or unskillful, or unfortunate
men were monogamous
Punishment by Chief--a most important function
Social Ridicule
Guardian spirit -- theriomorphic form (animal)
Medicine Dreams
Your *own* song from a guardian spirit
Great Mysterious Power in All Things
Supplication to and reliance on Great Mystery Required
Or failure and sickness befalls
Success with Animals -- hunting
Immanent Justice
Animism on a cultural level
Ceremonies for: First Roots, First Bison, Camas,
Bison Calling Ceremony, Blue Jay Dance, Others
Younger Generation-won't even learn language
Essentially peaceful acculturation--Flathead
% of acceptance of white man ways
Native & White students - belief in immanent Justice and Animism
Immanent Justice - Punishments attributed to God
Stolen Apples Story----
Bad Actions/Thoughts Bad Medicine - Good Medicine
Nature of Universe & Man's relation to it

Spier, L., Prophet Dance, 1935
If people live in love and peace; = resurrection of dead

Earth worn out; flood, dead return, aged become young and live forever.
Indians will find refuge from floods/earthquakes on the Mountain Tops (Also said by Kootenai Elder)
Coming of white man & downfall of Indian Culture
Confession Dance - not borrowed from Christianity
Prophesy of the End of the World; Doomsday
If don't know how to pray---on doomsday they would turn into non-human things
Righteous life would protect against ^
All would go up in flames
Dead People Live Somewhere
Fear of being turned to stone
Near Death Experience - sent back who's time has not come
End times; Earth Woman revert to natural shape
Dead Return --- No spirit land
Devotion to righteous life--- hasten the end
Non-believers punished -- turned into non-human
Sickness from Soul-loss
If capacity to go to land of dead was/is real culture/language will never be totally lost
Annihilation of whites at Doomsday/Whites go away
Immanent Destruction of the World
Immanent Justice
Necromancy - communication with dead
Invent word for deity - man of heaven
No vicious living
Should be no parceling of the land and….
Above all, no tilling of the soil
Earth mother opposed to agriculture
On Doomsday ---a return to pristine conditions including destruction of the white man
Vision of Spirit World Through Trance
Wrongs: lying, stealing, trouble making, killing without cause
Belief in Afterworld
Any cultivation of earth or improvements are crimes
Earth as part of themselves
Pray for health and wellness, safety from harm
Prophesy of white man coming
Raining of Cinders and fire
Kootenai - souls of deceased go East and return w/the sun
Keep own religion or won't reach Indian's heaven
Deer dance to predict where deer will be
1816 - 1830s Contact with Iroquois
Bad Medicine for ditch digging---disrupting nature

**Dupuis' Master's Thesis, 2004**

Importance of Language
Importance of Spirituality
Sense of Community/ Fear of Closeness
Sense of Identity – Indian-ness
Appreciation for Diversity
Success
Focus on the Positive
Morality - Sense of Right and Wrong
Consonance of Heart and Mind
Fairness in Governance
Sense of Belonging - Fitting In (Identity?)
Inclusivity
Sense of Security
Sense of Fairness/Equity
Keeping things in Balance
Keeping things as a Circle
What goes around, comes around (Good/Bad Medicine)
Immanent Justice (?)
Time as Seasons - Things happen when its time
Honoring the Seasons with specific activities
Sweat House Trying to Talk to You (to help)
Aunties & Uncles helping with Discipline
Value of the Land for Survival
Importance of communication
Working together as a Unit
Supporting of each other
Completing the Circle
Cultural Enough
Cultural Credibility (Authenticity??)
Optimism/Hope/Sense of Possibilities
Resiliency
Self-Determinism/Commitment to Take Action for
Oneself Individual Self-Determinism
Teach in a Way We don't know We're Learning
(Experiential-based learning???)
Communal Sovereignty (Community-based Action)
Edible Landscapes/Backyards
Communal Rallying for Positive Things/Stop Complaining
Traditional Leadership Structures/Hereditary/Merit
Selflessness - Here to Help the People
Helpfulness (Need to Define)
Responsibility to the People
Seasonality of Work - more time for cultural gatherings
Competition as Collective Fun/Challenge not Ego-beating
Leaders Chosen, not self-identified
Culture Provides Sense of Hope
Pride in Who We are -- Ancestral Pride
Community as the Instigator(Institution)
Capacity to Influence 'Ilimixum

Bigart, Robert, Patterns of Cultural Change, 1971
Psychologically Indian -- Psychologically European?
Aggression (Non-aggressiveness - ideal Indian - Salish?)
Achievement --Motivation dominant or individual
Role Relations with Elders (dominant / hostile)
Role Relations with Elders - Advice/Equal
Being - Oriented is Valued
Doing-Oriented is Valued
Present-Oriented
Future-Oriented
Individually-Oriented
Communally-Oriented
Man (Human) 'with' Nature
Man (Human) 'subjected to' Nature
Man (Human) 'over' Nature
Richer Indians more present-oriented

Second Tier Research
CSKT Strategic Plan for Climate Change, 2013
"Traditions depend on land-based resources"
"Earth is our historian"
"Earth is the source of our independence"
"made of ancestors' bones"
"Do not dominate, but harmonize w/her"
"All nature embodied with spirit"
Tribes declare their commitment to addressing the effects of climate change, "developing appropriate strategies; establishing programmatic regulatory actions to address these effects; and community-relevant entities to coordinate and ID funding sources"
Tribes Mission: "to preserve, perpetuate, protect and…enhance…natural resources and Ecosystems….cultural foundation fo the Tribes to be preserved as a living part of our community
Culture's purpose: to give a sense of orientation to the people
"Cultural programs must be strengthened to ensure future generations"
"measures are necessary to foster conditions --under which modern society, prehistoric, historic and cultural resources can exist in productive harmony"
(we want our cake & to eat it too!)
"applying SKQ world-views to decision-making"
TEK passed from generations to generations through stories, life experiences as way of life
Tribal people have been an active participant in shaping the landscape
"Ancestors have (notice not 'had') a unique perspective in regards to a changing environment"
"Restoration of historic structures & functions of cultural use plants, foods, habitats, animals will remain a priority."
"oral histories convey the voice of ancestors"
"I think the bitterroots are in trouble."
"Toward the end, Coyote was going to come back"
When take a drink….give water to plants give back
Squirrels and chipmunks preparing for winter early
"We have got to do it." Sweat House
"Elders predicted global warming"
"face of the earth may burn up but its not going to destroy you because you are who you are you are Indian & you understand the earth, you're one with the earth, you understand that you're going to survive."
"Learn to be observant all the time."
Creator, Earth, Sweat Fire… 4 main things
"When he cleans house, he uses fire"
Grandmother said Bob Marshall smokey all summer long
Assessing impacts of Climate Δ 9 sectors: Forestry, Land, Fish, Wildlife, Water, Air…. Infrastructure, People & Culture (People/Culture….impacts all the others)
Climate Δ is the result of "worldwide establishment of a way of life that is fundamentally at odds with the traditional ways of tribal people here."
"sense of obligation to care for future generations"
"humanity has the capacity to re-learn how to live sustainably"
Decrease use of wood for heating
Infrastructure - diff materials for housing, elect,
Community gardens, food preservation methods
Culture: Educate re: Climate Change
Cultural preparedness actions are To be defined
"Research TEK & its application to climate Δ adaptation & mitigation planning"
Share cultural universals in the plan, not cultural specifics
(Seems that Elders shared specifics in the interviews)

Beck & Walters, The Sacred, 1977

Humor is necessary part of the sacred
Play is needed to balance serious side of life
Do one thing at a time. focus attention, awareness, mindfulness
Must search in lonely, silent, darkness to gain insight into life's meaning -- it is not given
"daily awareness practice….seeking life"
Religion -- good and evil?
Native worldview: more important to consider
balance and imbalance, harmony & disharmony
Purification - sweat, smudge, emetics, bathing, smoking, emptying
Blessing - ask for power, strength, knowledge, wisdom
for self/others when they are strong so are you…
Sacrifice -- give something of yourself free of charge
Soul of person reaches out to touch mysteries
Dreams and Visions -- born in soul
Soul wonders about things in un-ordinary world
Plant has its own mind that you learn to know
Respect; listening silently to learn from them (plants)
All things interdependent
Personal worship reinforces bond w community and great powers
Worship is personal commit to sources of life
Traditions (& those knowledgeable) responsible for teaching morals and ethics
Medicine people responsible for specialized, perhaps secret knowledge, Help pass on to others
Clowns to show us how we act & Why
Survival Depended (depends) on maintaining
relationships between animals, plants, rivers, feeding grounds
Souls of plants/animals must be pacified lest they revenge for taking their bodies
Life is made easier if you share pain – individual and communal bond
Prayer before all action
Worship -- give thanks & center oneself in the world
Practice of not asking why -- go directly to source of the mysteries
Listening & Waiting --not asking why….wait for answers to come to you
Sit still and Enjoy -- use senses, look when there is nothing apparent to see…. "Its yours then"…true knowledge, not someone else's
Religion & sacred…open us to learn the unordinary
Learning is more than meets the eye…there is the unseen world.
By not asking why….might experience directly
confronting & learning from the great powers of the mysteries
One can "think" too much.
Traditional mysteries: hunger, pain, sickness, death cannot be explained vs today
Man-made technological world - can ask why
Storytelling mixed w/songs …..as important as the medicine people
Knowledge & Responsibility personal awareness is at heart of responsibility

**Bastien & Kremer, Blackfoot Ways of Knowing, 2004**

- Colonization and process of de-colonizing
- Collective consciousness
- Children must be given individual and collective roles
- Personal healing & growth - centered on taking & understanding responsibilities to family, people & life
- With knowledge comes responsibility -- to teach, share, be of service
- Sincerity & commitment - necessary to build a teacher-student relationship
- Traditional forms of pedagogy - requires process of building & connecting.
- Inherent in knowledge is living the knowledge
- Ways of knowing are not lost….we are lost
- "easier to manipulate an isolated, individualistic and dissociated self,….than a self connected with fellow humans and then natural world through ceremonial alliances." (Bastien)
- Process of coming to know. Through alliances & responsibilities
- Knowing - results from being aware, observant, reflective
- Self Connected w/fellow humans & natural world through ceremonial alliances
- Aligning the world to man's will
- Schismogenesis -- the stilling & killing of those aspects of being human which are needed to be whole or in balance
- Dissociative schismogenesis is the increasing unconsciousness of our participation in the phenomenon
- Native Science: "reasons behind the trees existence"
- Living a story (experience) gives one the right to tell them
- Learning must be relational.
- Knowledge comes from Spirit
- "When one lives one's knowledge, one begins to understand

**Deloria, Jr., Metaphysics of Modern Existence, 1979, 2012**

- Spiritual and material -- no clear distinction
- Western concept that subjective -- psychic and objective is natural
- Jung: Primitive man's belief in an arbitrary power does not arise out of thin air -- as was always supposed, but is grounded in experience
- Universe is energized by a pervading power
- Everything that exists 'acts' otherwise it would not be
- They felt power, but did not measure it….as a scientist would
- Today we measure it, but don't feel it.
- Nature is Life -- all life, including human
- Religious requirement of all life forms is harmony
- Original Sin: to believe we are separate from Nature and that we can predict, even control it.
Nature as Object
Worship of Nature unites People of different communities
  because it is not self-centered
Nature Bond remains mysterious/contains element of mystery

**Jackson, Consulting the Genius of the Place, 2010**
Stan Rowe: "the search for meaning at lower & lower
  levels of organization blunts the higher level search for more inclusive realities."
Spaces versus species…
Environmental impact statements --assumption is we negatively impact
Perennialization extends soil productivity
Need a conversation with Nature
People, land and community are one 39
Conservation of wild biodiversity
Restoration = sustainability
Science of agricultural sustainability w/Nature as measure 41
Ecosystem: is not just a container, but whole entity with properties of its own
Evidence from Europe -- also in America -- desertification of the planet
Can nature be whole in 1/2 the world
Community does not include soil, rocks, water, air (Tansley) 45
  Yes it does!
Majority Way of Knowing: to break a problem apart to be reductive, placing priority on
  the part over the whole

**Senge, The Fifth Discipline, 1990**
Reveal the logic behind one's thinking (assumptions) for group learning/understanding
Ability to question our generalizations
Manipulate situations to avoid dealing w/ how we actually think & feel & thereby
  prevent a counterproductive situation from improving
Willingness to be wrong to expose the limitations of own thinking
Team Learning - requires dialogue, ability to suspend assumptions & genuinely
  think together
Ability to see that our own actions create the problems we experience
Ability to see interrelationships, patterns & processes of change
Every influence is both cause & effect
Everyone shares responsibility for problems generated by a System
Systems view is a long-term view
Internal Boards - to help expose mental models -- broaden & improve on mental models
Dialogue: "the heart of the discipline of team learning." (David Bohm)
  skilled incompetence - highly skillful a protecting self from pain & threat posed by
    learning situation (Argyris)
Engagement in difficult issues so everyone learns
Localness - extending maximum degree of authority & power as far from the "top" as possible
Visioning is dependent upon recognition of how existing policies & actions are creating the current reality.

Espoused theories --- what we preach
Theories in Use --- what we practice
(Espoused value of culture…Practice of culture)

Being truthful about the gap between espoused and practiced theories, allows learning to occur.

Integration of reason and intuition (head/heart)
Seeing our connectedness to the world
Commitment to the Whole (vision beyond self-interest)
Discovery takes place in the intuitive mind -- Einstein
Testing takes place in the rational mind
Integration of the two - greatest contribution of Systems Thinking

Links between our actions and external forces
Compassion and Empathy -- where Compassion & Empathy come from

Systems Thinking: Contemplation of the Whole, not parts
Personal Mastery: clarifying personal vision. Focusing energies, developing patience, seeing reality objectively
Mental Models: deeply ingrained assumptions/generalizations, pictures or images that influence how we understand the world, how we take action
Building Shared Vision: unearthing pictures of the future that fosters genuine commitment & enrollment rather than compliance

Skills to unearth and learn from Mental Models:
Recognizing leaps of abstraction, jumps from observation to generalization without testing
Exposing the left hand column -- what we think but don't say
Balancing inquiry & advocacy
Facing up to distinctions between espoused & theories in use

Core values of learning orgs:
1) openness -- antidotes game playing
2) Merit - best interests rather than telling boss what wants to hear
3) Value of recognizing worldviews, Mental Models
4) Skills in reflection, surfacing and examination of Mental Models
5) World view as a set of assumptions

Purpose of Systems Thinking -- to improve our Mental Models
Communal (organizational) visions comes from personal visions
Team Learning -- Shared Visions are extensions of personal visions through dialogue & discussion

Source of Problems - is it our own thinking or external?
David Bohm: Quantum Theorist theory of dialogue: "when a group becomes open to the flow of a larger intelligence."

"The Universe is an indivisible whole" Bohm
Thought (thinking) is a collective phenomenon
Through dialogue, people become observers of their own thinking
The Whole organizes the parts, rather than trying to pull the parts into a Whole
Hierarchy is antithetical to dialogue & difficult to escape hierarchy in organizations
Everyone involved must truly want the benefits of dialogue more than to hold onto privileges of rank.
Invention & connection to spiritual power
To develop personal mastery, develop more of a systemic worldview
Reflect on tacit assumptions
Express one's vision and listen to others
Join inquiry into other's views of current reality
Consensus decision making: "underpinnings of real consensus is an understanding of shared mental models."

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### Senge, et al., Presence, 2004

- Learning from Nature- Nature as the guide
- Seeing with the heart -
- Seeing from the Whole
- Knowing something in one's heart

### Scharmer, Theory U, 2009

- Single, double loop learning
- 4th level learning - from the future as it emerges
- Presencing - being aware and experiencing the present moment
- Conscious evolution of human systems
- Two sources of learning; Past and emerging future  56
- Carrier of a Sacred Project - the journey of becoming oneself
- All humankind is connected through a tacit, invisible bond or field
- Awareness & Consciousness determine qualities of our actions and results
- The blind spot - separation of world & self
- Separation from others -- I -- thou
- Trust in our own senses, experiences & insights without a clue
  where that journey will lead next
- Action Science philosophy would engage in a different kind of knowing --- knowing of the heart
- Source of attention, intention and collective action…must
- Learn to face oneself
- Primary knowing -- wisdom awareness, compassionate, spontaneous based on seeing 'wholes'
- Conventional knowing -- analytic knowledge based in collection of parts

### Waziyatawin & Yellow Bird, For Indigenous Minds Only, 2012

- Reduced to "word warriors or protectors of the land
- Renew relationships with our territories
- Colonization: the calculated deprivation of experience
- Need to make gender balance an act of decolonization over just recovering traditional roles
- Jeff Corntassel: return to ethic of responsibility rather than rights-based entitlement
- Colonizers denying our experiences
- Sense of place
- Only as strong as our collective memories-- importance of stories
- "Live in a longer now"

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"Spirituality is the highest form of politics“  Oren Lyons 86
Leadership by example 88
As Educators it is our job to make settlers uncomfortable on Indigenous Lands they are occupying 89
Why do not the Indians till the ground? 96
Community is about accountability 27
Build in sprit of camaraderie 86
Whatever issues of concerns arise in collective living have to be addressed in a unitary way; no one is left alone to climb out of a life endeavor” 86
Indigeneity - living in a way that makes sense for a particular place 86
Critical examination of "traditions" (critical as in bringing about change) 43
Return to living on the land 43
Importance of leaving a legacy 53
Have we left the physical world in a better state because we have lived? 27
Need to be reminded of what are our fundamental obligations to our Homeland 28
Live the meaning of Indigeneity 43
Neuro-decolonization - mindfulness practices to overcome colonized mind 6
Self Determination cannot be granted by outside entity 57
Sovereign Responsibilities VS Sovereign Rights 13-14
Commitment to Indigeneity 54
Cultural immersion as decolonization 8
Land-based existence 151-152
Land-based Educational Model 5
Creating a Culture of Resistance as Decolonization & Survival 151-152

**Barnhardt, 2005**
Consider the Whole first and then the parts; parts understood in relation to the Whole 11
Competency - Western --paper test-based 11
Indigenous: tested in real world context 11
Elders are seen as authority 11
Time is Flexible 13
A tradition of informality in everyday affairs 13
TEK & Western Science Overlapping Circles; Not just binary opposites 13
Blending of old and new to fit contemporary conditions 16
Contextual Learning -- Learning within a setting where it is actually applied 17
Ethno-mathematics 18
Place-based Education 18
Cross-generational learning and role of Elders 19

**Kwagley & Barnhardt, 1998**
Education is Indigenous to place 3, 4
Need for Generalists, Not Specialists Whole to parts 2
Understanding the Whole Ecosystem, including Human involvement and interaction 14
Commitment to the Commons

**Metoui, Returning to the Circle, 2007**

Traditional dispute resolution
Crime unsolvable at the individual level 517
Peacemaking Circles - Horizontal system of justice 517
Restorative Justice 520
Mediation and Reparative Justice 524
Who has been hurt? What are their needs? Who has these obligations? 524
Versus Western Justice 524
What laws have been broken? Who did it? What do they deserve?
Promote healing in the parties affected vs punish, isolate and perhaps rehab 524
1. Victim - Offender Mediation 524
2. Family or Group Conferencing 525
3. Peacemaking Circle, with community included as well 526
as families of both victim and offender
Breach is between V and O, and the Community 527
Banishment; with return of the culprit when dangers of social disruption are over.
Banishment seen as rehabilitation back in the day 538
7 Ojibwa Sacred Teachings: Honesty, Strength, Respect, 538
Caring, Sharing, Wisdom and Humility 532
Peacemaking Circles used for sentencing 532

**Agrawal, Common Property Institutions, 2001**

Initial list of guidelines for common property land management 1654,
Guidelines for setting up Common Property Shared 1659
User Groups…Enabling Conditions for it to work 1663-

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Appendix B.

Technology Of Participation Methods Of Group Facilitation
Technology of Participation (ToP)® Training

ToP VALUE

Bring Groups Together

ToP facilitation methods help groups to think, talk and work together. Learn to facilitate a conversation that leads from ideas to understanding, resulting in action.

Who Should Take ToP Training

ToP provides facilitators with structured methods to guide groups, recognize and honor individual contributions, sort through mounds of data and find consensus – while minimizing conflict.

ToP training is for anyone who leads groups, particularly those who want to bring disparate opinions to consensus quickly and respectfully.

What are ToP Methods

ToP methods, developed by the Institute of Cultural Affairs (ICA), have been used effectively with thousands of groups for the past 50 years. They were advanced as part of a social change mission that is sustained in over 40 countries. Today, leaders receive training through an international network of trainers to increase participatory decision-making and effective action.

Where to Use ToP Methods

ToP facilitation methods work equally well in stately boardrooms with executives and under a backyard tree with students.

ToP methods are valuable…
…because great meetings don’t happen by themselves.

Lynda Lieberman Baker
Mentor ToP Trainer
Certified ToP Facilitator
Austin, Texas

I would recommend this training to anyone who has to facilitate or organize public or internal staff meetings.

Traci Steger, Village of Woodridge Police Department
Session: Chicago, Illinois

As a novice facilitator, I found this course to be the right mix of learning, practical techniques and practicing those techniques.

Bill Hanawalt, Executive Director,
Peace Community Center
Session: Seattle, Washington
Appendix C.

Cultural Constructs For Consideration In
Proposed Constitutional Reform For The SKQ
Appendix C. Cultural Constructs for Consideration in Proposed Constitutional Reform for the SKQ

SKQ General Societal Principles

Societal Concerns/Rules:
Consensus Decision Making in all affairs, when at all possible and practicable. We should be tolerant of the diversity within our membership and with the world, in general. Community organizing and rallying for positive change to replace complaining to Tribal Government. We have a sense of obligation to care for future generations.

A protocol (or set of rules) for appropriate Tribal behavior exists, and is taught widely throughout the generations so that if some children miss out, they get it as they grow up and even when they have grown up.

Cultural Foundations:
Cultural foundation of the Tribes to be preserved as a living part of our community. Restoring Salish and Kootenai languages as a spoken, written language used in all aspects of Tribal life. Enrollment should be tied to cultural knowledge and participation in the betterment of our communities. It is important to leave a legacy to the harmonious continuance of future generations. Must not dominate the earth, but must harmonize with her. It is important to leave the physical world in a better state because we have lived. Spirituality is the highest form of politics. Patience and humility taught to young ‘warriors;’ by modeling and advocating that blessings come through being of service to your community.

Found in: Preamble/Purpose

Spirituality, Religion and Worldview

Expectations of Individuals:
It is important to stand up for oneself, and to do so with humility. Be wary of ego, being too bold and of cockiness. One needs to be well practiced and confident in one’s capabilities before attempting to perform a public role. Perfectionism is important for survival.

It’s important to recognize our place in the order of Creation; dependence on the plants and animals. All of Nature is embodied with Spirit. It is our responsibility to carry on the responsibilities of the animals ‘who’ prepared the Earth for us. The future is tied to our past.

Humans recognized as younger brothers and sisters of Mother Earth’s Creations. There should be no separation of spiritual and other aspects of life. Listen and wait for the answers to come to you.

Indigenous Worldview demands a commitment to the commons, versus a commitment to personal private property. Property ownership and possessing many material goods is of little importance. Each is implanted with a seed or small special talent, which we are expected to bring forth for the benefit of the whole.
**Spirituality, Religion and Worldview, continued.**

In a Native worldview, it is more important to consider balance and imbalance, harmony and disharmony. The religious requirement, or spiritual requirement of all life forms is harmony.

A belief in the concept of collective conscious; even our thoughts are interdependent and interconnected. The self becomes and remains connected with fellow humans and the natural world through ceremonial alliances. The traditional ways of knowing are not lost, we are lost.

People are ‘sent’ to particular sites for a reason. If one works to have a good heart and steady mind, they will want to take care of the places they are ‘sent’ to. Places serve as ways of getting guidance and direction. (Vision Quest sites, modern versions of a similar experience?) Places hold the voices of the Ancestors and speak to us in the present. Songs coming to individuals is often tied to being in a specific place. Place is considered to be important to the receiving of songs. Worship is a personal commitment to the sources of life. Learning and knowing is more than meets the eye. In Stickgame winners are those most able to see/read people.

**Miscellaneous Beliefs:**

In the face of, or at least on the wake of conflict, Songs of Peace should be sung to restore harmony.

Found in: Judiciary

**Leadership**

**Knowing, Vision and Commitment:**

There are two ways of knowing: knowing something from the heart (information gained from the unseen world) and knowing something from the head (information gained from the seen world).

The problems generated within a System are the responsibility of everyone.

There must be a commitment to the Whole, with a Vision beyond self-interest. Being truthful about the gap between our ‘espoused’ theories (what we say is important) and our ‘theories in use,’ (what we actually practice allows learning and change to occur. We need the ability to recognize the gap between our ‘espoused’ theories (what we say is important) and our ‘theories in use,’ (what we actually practice. To create a Vision that will guide our decisions, it is necessary to recognize how existing policies and actions are creating our current reality. Consensus decision-making is possible when we commit and take the time to create a shared understanding or shared mental model of how the world works and how we wish it to work. Exposing the rationale and logic (including intuition) behind our thinking (encouraging dialogue instead of just discussion) should help Groups arrive at self-concluding decisions.

Found in: Elections, Candidacy, Govt. Powers, Procedures, Ethics, Preamble: Clarification of What is Expected from the Leadership & Shaping Future Leaders to BE What is Expected (Qualifications for Candidacy)
Capacity of the People to Influence the Leadership:
Traditional leadership structures followed certain principles:

- Selflessness on part of leadership; here to serve the People.
- Leaders must be facilitators of the Group.
- Leaders should be chosen based on the situation (what is called for in a particular situation), rather than by position and title.
- Strong morals demonstrated within the elected and organizational leadership

Found in: Elections, Initiatives, Referendum, Annual Meetings, Recall Authority, Elders

Learning Organizations: (Contemporary Organizational Theory & Management):
We adopt and ensure the core values of learning organizations:
1) Openness,
2) Merit; best interests, rather than telling the Boss what they want to hear,
3) Value in reflection and surfacing the examination of our Worldviews (set of assumptions).

Honest communication requires all participants to be willing to reveal or allow the logic (assumptions) behind their thinking to be discovered in conversation. (Often assumptions are not openly discussed, nor are people totally aware of what they are.) It is important to weigh opinions differing from one’s own to clarify one’s own ideas, and to enrich general understanding. It is important to review factors needing consideration in coming to a decision, rather than asking for or giving advice. Instead of discussion and debate, it is culturally appropriate to have each person tell their story and their perspective. The best decision just surfaces and often isn’t even voiced, just acted upon. It is culturally appropriate to use simple, plain and explicit language and not beat around the bush.

We must have the capacity to question our generalizations and the assumptions those generalizations are based on. Clear communications allows for and encourages both advocacy and inquiry, or questioning of each other’s logic, or other method of knowledge acquisition, for drawing conclusions. It is important to have the willingness to be wrong in order to expose the limitations of our own thinking.

It is important to understand when dialogue and discussion are the appropriate forms of communication to be taking place. Dialogue (storytelling and just listening to each other in turn as one talks about the issue), and Discussion (more of a debate with advocating for one’s viewpoint.) (In dialogue people become observers of their own thinking) Team learning (improving the capacity of Groups to make good decisions) requires dialogue (the storytelling or multiple monologue) style of communication with no cross talk and the ability to suspend assumptions and genuinely think together. We need the capacity to recognize our ‘leaps of abstraction,’ or jumping to conclusions without testing our assumptions. We must have the courage and ability to expose what we think but don’t say to unearth and examine the complete reality of any situation.

Learning Organizations, continued.
Purpose of thinking in Wholes (Systems Thinking) is to improve our mental models…..to expand the depth and height of our awareness and thinking. (David Bohm: theory of dialogue; “when a group becomes open to the flow of a larger intelligence.”)

Being a wholly (and whole-heartedly) contributing member of the Tribes requires having a clear personal vision, focusing energies, developing patience, and seeing reality objectively.

Building a shared Vision for the Tribes requires the “unearthling of pictures of a future that fosters genuine commitment” & willing efforts toward accomplishing the Vision rather than compliance.

Found in: Executive, Legislative Powers, Procedures Leading to Decision
Meaning for Our Nations:

It takes exceptional leadership to engage in dialogue; everyone must truly want its benefits more than the privileges of rank. Tribal leaders must truly want the benefits of dialogue,…..

Some basic policy and rule changes are in order for our Tribes. As was done at Alkali Lake, where at one point their community reached 95% sobriety, we should implement the following:

1. A voucher system would be instituted for those who show signs of substance abuse and neglect, especially of children. Make cash less available at their disposal until positive change takes place. (Sanctions and consequences)
2. An ‘Intervention Committee’ could be helpful in our community. This committee would dole out negative sanctions for not getting sober and provide positive incentives; employment, housing, sense of belonging to life-enhancing community.

Found in: Judiciary, Procedures, Individual Rights & Responsibilities, Empowering Community & Culture-based Health and Wellness Programs With Resources in the Hands of the Communities.

3. CSKT Mission for Climate Change: To preserve, perpetuate, protect and enhance natural resources and ecosystems. It is the responsibility of the People to steward our resources and the membership plays a role in that stewardship along with Tribal Government. Tribal government stewarding lands in partnership with the members where a balance of conservation and use of resources is reached. A shift from expert-based to participatory approach to conservation and management of tribal natural resources.

Found in: Removing the Land Assignment clause, which provided for cooperative structures, further promoted private ownership & individuality over the collective.

Politics

Spirituality is the highest form of politics.

Found in: No separation of Church and State. Preamble; Returning the Sacred to Government

Present day enrollment policies are in conflict with our cultural values.
It is a priority to reclaim our food sovereignty and independence.

Found in: Preamble, Govt. Powers, Procedures, Individual Rights/Responsibilities, Land
Justice

We must have individual accountability and consequences for inappropriate behavior.

Before the Courts, gossip was a Native way of keeping order in the community. (Does it still have a place today?)

Found in: Individual Rights/Responsibilities/Judiciary/Communal Control Restored

Peacemaking Circles should be used for sentencing instead of sentencing by a Judge. Conduct Victim – Offender mediations through family and group conferences/peacemaking circles with community included as well as families of both victim and offender.

In traditional dispute resolution, crimes are unsolvable at the individual level. A criminal breach is considered to be between the Victim, the Offender, and the Community; it is not just an issue between individuals. The sense of right and wrong is so clear that wrongdoers are able to accept their punishment as appropriate, and willingly admit his or her guilt.

Peacemaking circles create a horizontal system of restorative justice. Wrongdoing is more a problem of misbehavior that requires proper teaching or as an illness requiring healing, rather than the result of ill will. A wise way to address dispute resolution is to present the ‘case’ as fictional for consideration by all. In criminal justice the goal is to promote healing in the parties affected, rather than punish and isolate. Solving crimes requires mediation and reparative justice. Who has been hurt? What are their needs? Who has these obligations to address those needs?

Banishment was seen as rehabilitation back in the day. Banishment of offenders; with return of culprit when dangers of social disruption are over.

Shaming is a good way to maintain social order; use of a constitutionally viable version of the ‘whipping post.’ Banishment?

Found in: Judiciary, Systems Approach: Health, Healing, Economics, Land, Education
Traditional Ecological Knowledge & Indigenous Land Relations

Climate change is the result of a worldwide establishment of a way of life that is fundamentally at odds with the traditional ways of tribal people here. Re: Climate Change; restoration of the historic structures and functions of cultural use of plants, foods, habitats, animals remains a priority. We must prepare so that Global Collapse won’t necessarily mean Reservation collapse. Earth is the source of our independence. Self-determination cannot be granted from outside. We have a responsibility-based relationship with our Homelands.

Our traditions rely on land-based resources. Indigeneity is equivalent with a sustainable land-based existence. We must commit to and live the true meaning of Indigeneity…or being Indigenous to the land. In whatever way we can we must ‘re-story’ the landscapes under our stewardship and influence to again become Indigenous. We must re-assert our Responsibilities, not our Rights.

The ideal is for our people to be living in rural landscapes rather than in towns. Practical, Indigenous environmentalism would create linkages among humans and other constituents (plants, animals) of the ecosystem or environment.

We need to research the traditional ecological knowledge-ways of the SKQ and other Indigenous peoples to re-learn how to buffer climate change, adapt to climate change and regenerate sustainable life-ways. There needs to be a harmonization of modern resource management with traditional values and uses. There needs to be a blending of old and new to fit the contemporary situations.

Community-based managing (or stewarding) of the commons (Tribal Trust lands) by multiple-use user groups (fish and game, berry patches, forest resources, and other uses by the members as a whole) could improve sustainability of our natural resources. Tribal government stewarding lands in partnership with the members where a balance of conservation and use of resources is reached.

It is the responsibility of the People to steward our resources and the membership plays a role in that stewardship along with Tribal Government. Plant gathering, hunting and agriculture could exist together and be interwoven, as opposed to being considered to be in opposition; similar to the gardening tribes and their mixed practices. Caretaking and stewarding the plants and animals is more descriptive of Native existence on the land than agriculture or farming in the conventional sense.

However long it takes a communal knowledge base of Native (and contemporary) Food Sources, and the practices based on such knowledge, must be restored (and developed) for true food sovereignty to exist.

Found in: Preamble, Ethics/Worldview, Procedures, Systems Approach to Health & Wellbeing
Youth Education

There are two ways of knowing: knowing something from the heart (information gained from the unseen world) and knowing something from the head (information gained from the seen world). It is possible (and desirable) to learn from the future as it is emerging. It is done by being conscious, open, observant and reflective. The quality of our actions & results is determined by our awareness and consciousness.

Humanity has the capacity to re-learn how to live sustainably. We should institute an ecologically sustainable land-based educational model for our youth. Learning based in experience is important. Education of our children must cover the physical, emotional, spiritual and mental aspects of life.

Elders are seen as the authority.

Combining and integrating Discovery and Testing creates the greatest contribution to Systems Thinking (or thinking about the Whole and the interrelationship of all the parts). Testing takes place in the rational mind. One can ‘think’ too much. Too much comparing, strategizing, analyzing and interpreting. Good thinking requires an integration of reason and intuition (a blending of head and heart knowledge).

For learning and stewardship to have an Indigenous focus it needs generalists, not specialists because thinking is from the Whole to the parts. Education needs to be Indigenous to place.

It is the job of the educators to make settlers uncomfortable on Indigenous lands they are occupying. (To teach the harsh realities of the real American History to all peoples.)

Found in: Preamble, Ethics/Worldview, Procedures, Systems Approach to Health and Wellbeing

Subsistence & Cash Economy

Adaptation: European tools applied to Indigenous Worldview, or Using European tools within, and while preserving and maintaining an Indigenous Worldview.

Community gardens for health and to stop importing food in fossil fuel powered semi trucks would help buffer climate change.

Found in: Preamble, Ethics/Worldview, Procedures, Systems Approach to Health and Wellbeing
Health

Housing areas and individual homes should have edible landscapes of both traditional and contemporary foods.

Agriculture and Rangelands, which is based on the way Nature works would be culturally aligned. (Natural Systems Agriculture)

Individual, communal, social and ecosystem health are interwoven. In a traditional model of healing, the patient must be active in bringing about his or her own recovery.

Indigenous foods keep us healthy by consuming, gathering, preparing and interacting with the environments to enhance and perpetuate productivity. Promote, support and use traditional and contemporary local food systems to enhance the community’s health. Establishment of more family, school and community gardens to include contemporary and traditional foods.

Found in: Preamble, Ethics/ Worldview, Procedures, Systems Approach to Health and Wellbeing

Historical Trauma

A common condition in most societies is “schismogenesis,” which refers to the stilling and killing of those aspects of being human, which are needed to be whole or in balance. Dissociative schismogenesis is the increasing unconsciousness of our participation in the phenomenon. (In other words, contributing to the condition without being aware. Need to raise (regain) a higher level of awareness toward wholeness and maintaining balance.)

First and foremost it should be understood that recovery from any form of trauma never comes from strictly one thing. Secondly, the healing of historical trauma must come from within the culture and from within the community. Community-determined tactics for addressing substance abuse and historical trauma are those that will ultimately work. The heart of our problems lies in the community and the solutions must come from the same.

Recovery from Collective Trauma:
It is important for us to work to heal unresolved individual and collective communal traumas. Traditions and cultural institutions, and the individuals who lead them, which once aided healing need to be restored to their pre-historical trauma-state. No one is exempt from the effects of Historical Trauma, regardless of how well functioning we may appear.

The act of seeking help for any ailment (physical, mental or spiritual) must be framed as an act of courage instead of weakness. Naming the problem can help with healing. Becoming too identified as ‘being’ the problem, and only the problem, can be a barrier to healing. (I struggle with alcohol abuser, versus I am an alcoholic.)

- A voucher system for goods acquisition would be instituted for those who show signs of substance abuse and neglect, especially of children. Make cash less available at their disposal until positive change takes place. (Sanctions and consequences)

- An ‘Intervention Committee’ could be helpful in our community. This committee would dole out negative sanctions for not getting sober and provide positive incentives; employment, housing, sense of belonging to life-enhancing community.
➢ Economics as treatment for addressing historical trauma and substance abuse-related issues.

➢ Culture as treatment for addressing historical trauma and substance abuse-related issues.

Appendix D.

Co-Research Participant Results
Appendix D. Co-Research
Participant Results

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<thead>
<tr>
<th>Construct</th>
<th>SRW - 1st</th>
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<tr>
<td>1. Practice of individual &amp; communal vision quests &amp; sweats for boys, girls, ym and w. By not asking why you might experience knowing directly by confronting and learning from the eh great power of the mysteries. A belief in the concept of collective conscious; even our thoughts are interdependent an interconnected. The self becomes and remains connected with fellow humans and the natural world through ceremonial alliances. The traditional ways of knowing are not lost, we are lost. Storytelling mixed with songs is as important as the Medicine Peoples' powers.</td>
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<td>2. Indigenous Worldview demands a commitment to the commons, versus a commitment to personal private property. Important for all People to know the meaning of Sqlixw; 'flesh of the land.' Property ownership and possessing many material goods is of little importance. Each is implanted with a seed or small special talent, which we are expected to bring forth for the benefit of the whole. Songs 'come' (came) to the People via Spirits;</td>
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<tr>
<td>1. The universe is energized by a pervading power.</td>
<td>1. It is important to recognize our place in the order of creation; dependence on plants &amp; animals.</td>
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<td>2. All of nature is embodied with spirit.</td>
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they were not 'made-up.'
This should be encouraged today.

3. There should be no separation of spiritual and other aspects of life. The spirit world is accessed through trance states. Thought has power to affect things. There is no clear distinction between the material and spiritual world. There is an innate goodness of human nature. If we have sincerity our seeking the gifts of the elements (plant, animal, water, rock) they will come. Prayer is important before all action. Medicine people are responsible for specialized, perhaps secret knowledge, and their role is to pass on knowledge of the sacred practices. Mother Earth (Nature awaits those who seek out her (its) strength and power.)

3. There should be no separation of spiritual and other aspects of life.

3. All of Nature is embodied with Spirit.

3. Go directly to the Source of all mystery for the answers.
4. Collective consciousness; the practice of humans and animals (plants?) sharing behaviors and ideas with each other telepathically. In the Yupik language God means "eye of awareness." Does this make sense from an SKQ perspective? A daily awareness practice to seek life's purpose. Sit still and enjoy, use your senses, look when there is nothing apparent to see, the knowledge that comes is yours then; not someone else's. Maintain a practice of not asking why. Go directly to the source of all mystery for the answers. In Salish, God as "that which creates oneself." Dreams and visions are born in the soul, and the soul of us reaches out to touch the mysteries. The soul is what wonders about the unordinary world.

4. Prayer is important before all action
4. There should be no separation of spiritual and other aspects of life.
4. It is possible to gain awareness of things or to come to know things by 'feeling it,' 'sensing it.'

5. It is important to honor 'Indian Time;' Follow the natural flow of things; things happen when it is time for them to happen, begin when it is time, and end when things are finished. Time (and how we spend it) should be determined by the changing Seasons, an honoring of the Seasons, with specific seasonal activities.

5. Blessing & prayer; ask for power, strength, knowledge, wisdom for self & others
5. Learning is a lifelong process.

5. People are 'sent' to particular sites for a reason. If one works to have a good heart and steady mind, they will want to take care of the places they are 'sent' to. Places serve as ways of getting guidance and direction.
1. An ideal healing setting for dealing with Historical Trauma: One developed with communities. Culture-based, spiritual based, ceremony based, includes nutrition, historical mindful practice, (by community). As Chief, Chair, or Council Person…better not to drink or do drugs. 1.a. A common condition in most societies is "schismogenesis," which refers to the stilling and killing of those aspects of being human, which are needed to be whole or in balance. Dissociative schismogenesis is the increasing unconsciousness of our participation in the phenomenon. (In other words, contributing to the condition without being aware. Need to raise (regain) a higher level of awareness toward wholeness and maintaining balance.)

6. Ability to continue and persevere in the face of adversity

6. Ceremonies for first roots, berries, game, first steps, rites of passage, first thunder. SRW

6. There is an innate goodness of human nature, as opposed to the original sin (innate badness) we are born with.
2. Trauma is the result of loss. Grief is the result of loss. Grief recovery work is important regardless of the cause of grief. First and foremost it should be understood that recovery from any form of trauma never comes from strictly one thing. Secondly, the healing of historical trauma must come from within the culture and from within the community. Community-determined tactics for addressing substance abuse and historical trauma are those that will ultimately work. The heart of our problems lies in the community and the solutions must come from the same. Cultural renewal must serve as the basis of addressing historical trauma and substance abuse-related issues and restoring individual and communal identity. There needs to be a spiritual and material dimension to healing work and spiritual mentoring for recovery by Elders. Recovery from trauma requires constructive integration of trauma; dissociated (forgotten or blocked) memories brought to awareness, where deadened emotions can be felt and released.

The act of seeking help for any ailment must be framed as an act of courage instead of weakness. (HT starts here…these weren't ranked so are not numbered)

HT. "Schismogenesis"…the stilling and killing. 1. Cultural renewal must serve as the basis of addressing historical trauma & substance abuse-related issues & restoring individual and communal identity.
3. It is important for us to work to heal unresolved individual and collective communal traumas. Traditions and cultural institutions, and the individuals who lead them, which once aided healing need to be restored to their pre-historical trauma-state. No one is exempt from the effects of Historical Trauma, regardless of how well functioning they may appear. We must find ways to reverse the beliefs and practices of: Don’t trust Don’t talk Don’t feel

First order of healing collective trauma is the institutionalization of what happens in ‘healing settings’ into other social contexts. Breaking through denial is the first step to assisting people in becoming ready to take in certain realities and to become ready to deal with them. The act of seeking help for any ailment (physical, mental or spiritual) must be framed as an act of courage instead of weakness. Naming the problem can help with healing. Becoming too identified as ‘being’ the problem, and only the problem, can be a barrier to healing. (I struggle with alcohol abuse or addiction, versus; I am an alcoholic.)

HT. 1. There needs to be a spiritual and material dimension to healing work & spiritual mentoring for recovery by elders

Trt programs hold in common creation of safety, facing and telling one's story

2. Culture as treatment for addressing historical trauma and substance abuse-related issues…to the 'nth' degree including traditional nutritional principles.
4. Services to Community for Addressing Historical Trauma & Substance Abuse:
   > Alternative Social/Recreational Activities. Community wellbeing Newsletter to create dialogue re: community wellbeing, information, events. Alcohol, drug awareness and mental health education and counseling meetings regularly offered, broadly advertised and required in some cases, optional in others. Culture-based Economics to decolonize our economic system as treatment for addressing historical trauma and substance abuse-related issues. Nechi Training Institute (Edmonton – Lifespring…became New Directions training at Alkali Lake. GONA (Gathering of Native Americans – Type training) Supportive social networks are important to healing from all forms of trauma. Taking on controlled (or handle-able) challenges to bolster self-efficacy, such as self-defense classes, Wilderness challenge experiences; this teaches that not all danger is overwhelming, not all fear is terror. Culture as treatment for addressing historical trauma and substance abuse-related issues.

2. It is important for us to work to heal unresolved individual & collective communal traumas. Curfews established for minors & enforced.

3. All of Treatment Programs hold in common: Safety, storytelling, facing all of life, self-reconstruction, reconnecting w/Community, making amends, rational myth explaining one's symptoms w prescribed ritual or procedure for resolution, making sense of trauma and violence, learning new (old) ways of thinking, confidential relationships/w helping person/group.
<table>
<thead>
<tr>
<th>1. Key Actions to Sustain Long Term Sustainability and Productivity of Natural/Cultural Resources: all on page 16 to Actions to re-seed</th>
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<tbody>
<tr>
<td>2. Secondly, the healing of historical trauma must come from within the culture &amp; community. It was a strategy we should repeat and build on.</td>
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<tr>
<td>3. Cultural renewal must serve as the basis of addressing historical trauma and substance abuse-related issues.</td>
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<tr>
<td>4. All of Actions Elected Leaders Should Take. Ability to discuss difficult issues, mirror the spirit of openness, voucher system, intervention committee, regular visits by alcohol counselors pressuring change, curfews for minors, Chief, Chair, Council Persons best not to drink or do drugs.</td>
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<tr>
<td>5. Denial might actually be a healthy adaptation when a community is not ready to take in certain realities. Keep speaking truth.</td>
</tr>
<tr>
<td>6. Grief recovery work is important regardless of the cause of the Grief.</td>
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<tr>
<td>Alcohol, drug awareness &amp; mental health education &amp; counseling meetings regularly offered, broadly advertised and required in some cases, optional in others. The Blue Bay Healing program, while it was operating, provided a sense of hope for the future, lots of people to talk to, and lots of support throughout the community.</td>
</tr>
</tbody>
</table>
2. Key Actions to Sustain Long Term Sustainability and Productivity of Natural/Cultural Resources: all on page 17

3. Earth is the source of our independence. Self-determination cannot be granted from outside. We have a responsibility-based relationship with our Homelands. Our traditions rely on land-based resources. Indigeneity is equivalent with a sustainable land-based existence. We must commit to and live the true meaning of Indigeneity…or being Indigenous to the land. In whatever way we can we must ‘re-story’ the landscapes under our stewardship and influence to again become Indigenous. We must re-assert our Responsibilities, not our Rights. And, interestingly, we do have the right to do it, at least on Reservation lands. We have sovereign responsibilities, not just rights.

TEK 1. Our traditions rely on land based resources

Indigeneity is equivalent with a sustainable land-based existence.

6. The act of seeking help for any ailment (physical, mental or spiritual) must be framed as an act of courage instead of weakness.

TEK - An observant and careful people who seek and implement solutions to resource crises before they fully materialize.

An observant & careful people who seek and implement solutions to resource crises before they fully materialize.

TEK. Were not ranked so no numbers)
4. It is the responsibility of the People to steward our resources and the membership plays a role in that stewardship along with Tribal Government. Nature (and People) are more resilient when there is a high level of diversity. <Forest>
Management is not a traditional concept. (What about Forest Stewardship?) Are the management (or stewardship) parameters for the Mission Mountain Wilderness different than federal wilderness parameters? Should they be? If so, how? Any cultivation or actions to bring improvements to the land are criminal. Above all, there should be no tilling of the soil, gardening, row cropping, etc. Plant gathering, hunting and agriculture could exist together and be interwoven, as opposed to being considered to be in opposition; similar to the gardening tribes and their mixed practices. Caretaking and stewarding the plants and animals is more descriptive of Native existence on the land than agriculture or farming in the conventional sense.

2. Indigeneity is equivalent with a sustainable, land-based existence. We must commit to live the true meaning of Indigeneity…or being Indigenous to the land. In whatever way we can we must 're-story' the landscapes under our stewardship & influence to again become Indigenous. We must re-assert our Responsibilities, not our Rights. And, interestingly, we do have the right to do it, at least on Reservation lands. We have sovereign responsibilities, not just rights.

3. There is a need to understand the whole ecosystem including the involvement of humans & their interaction with other aspects of the system. Stabilizing stream banks when erosion occurs.
5. However long it takes a communal knowledge base of Native (and contemporary) Food Sources, and the practices based on such knowledge, must be restored (and developed) for true food sovereignty to exist. All things are interdependent; nothing stands/functions on its own. (perhaps other than “that which creates oneself” <God/Creator>)

Leadership: 1. There must be a commitment to the whole, with a vision beyond self-interest

4. Humanity has the capacity to re-learn how to live sustainably

3. Climate change is the result of a worldwide establishment of a way of life that is fundamentally at odds with the traditional ways of tribal people here.

Fire should be used, as it was in the past, to aid production and access to subsistence resources; roots, berries, game, etc.

4. It is the responsibility of the People to steward our resources and the membership plays a role in that stewardship along with Tribal Government. Commons-management done well.
1. Traditional leadership structures follow certain principles: 1. Choosing leaders based on merit versus self-selection and elections. 2. Selflessness on part of leadership; here to serve the People. 3. Fairness in governance is essential. 4. Leaders perceived more as servants to the People. 5. Leaders must be facilitators of the Group. 6. Traditional leadership is based in Persuasion, Not Position. 7. Leaders should be chosen based on the situation (what is called for in a particular situation), rather than by position and title. 8. Strong morals demonstrated within the elected and organizational leadership. No more jr high popularity contest. Leadership is life and death.

2. Building a shared vision for the Tribes requires the unearthing of pictures of a future that fosters genuine commitment & willing efforts toward accomplishing vision rather than compliance Fencing to protect sensitive areas.

5. However long it takes a communal knowledge base of Native (and contemporary) Food Sources, and the practices based on such knowledge, must be restored (and developed) for true food sovereignty to exist. Tribal Sovereignty is Food Sovereignty, above all.

2. Hierarchical organizations are antithetical (opposed) to dialogue and it is difficult to escape hierarchy in organizations. So, it takes exceptional leadership to engage in dialogue; everyone must truly want its benefits more than the privileges of rank. Tribal leaders must truly want the benefits of dialogue, as we are today structured as any other hierarchical organization. Tribal leaders must view themselves as Servant Leaders. Tribal leaders must protect those strong enough to speak out. Change

3. It is important to be able to see the interrelationships of everything and what the patterns & processes of change are. Leadership: Not ranked so no numbers. It is important to be able to see that often our own actions create the problems we experience.

6. Plant gathering, hunting and agriculture could exist together and be interwoven, as opposed to being considered to be in opposition; similar to the gardening tribes and their nixed practices.
3. Honest communication requires all participants to be willing to reveal or allow the logic (assumptions) behind their thinking to be discovered in conversation. (Often assumptions are not openly discussed, nor are people totally aware of what they are.) It is important to weigh opinions differing from one’s own to clarify one’s own ideas, and to enrich general understanding. It is important to review factors needing consideration in coming to a decision, rather than asking for or giving advice. Instead of discussion and debate, it is culturally appropriate to have each person tell their story and their perspective. The best decision just surfaces and often isn’t even voiced, just acted upon. It is culturally appropriate to use simple, plain and explicit language and not beat around the bush.

We must have the capacity to question our

4. Consensus decision making is possible when we commit and take the time to create a shared understanding of how the world works and how we wish it to work. Leaders perceived more as servants to the People. Leadership. 1. There must be a commitment to the Whole with a Vision beyond self-interest.
generalizations and the assumptions those generalizations are based on. Clear communications allows for and encourages both advocacy and inquiry, or questioning of each other’s logic, or other method of knowledge acquisition, for drawing conclusions. It is important to have the willingness to be wrong in order to expose the limitations of our own thinking.
4. There must be a commitment to the Whole, with a Vision beyond self-interest. Good thinking requires an integration of reason and intuition (a blending of head and heart knowledge.) Being truthful about the gap between our ‘espoused’ theories (what we say is important) and our ‘theories in use,’ (what we actually practice allows learning and change to occur. Our communal or Tribal Vision comes from our personal Visions. Without personal Visions, any efforts toward a Tribal Vision will fail. We need the ability to recognize the gap between our ‘espoused’ theories (what we say is important) and our ‘theories in use,’ (what we actually practice. To create a Vision that will guide our decisions, it is necessary to recognize how existing policies and actions are creating our current reality. Consensus decision-making is possible when we commit and take the time to create a shared understanding or shared mental model of how the world works and how we wish it to work. Exposing the rationale and logic (including intuition) behind our thinking (encouraging dialogue instead of just discussion) should help Groups arrive at self-concluding decisions. There must be consideration of the

5. There is a serious need to engage the entire community in exploring difficult issues so that everyone learns Leaders must be facilitators of the Group.
common interest and good of the Tribes, as a whole in all decisions. Capacity of the People to influence the Leadership. Community taking responsibility for leadership that is in place.

5. Some basic policy and rule changes are in order for our Tribes. As was done at Alkali Lake, where at one point their community reached 95% sobriety, we should implement the following:

3. Being truthful about the gap between our 'espoused' theories (what we say is important) and our 'theories in use,' (what we actually practice) allows learning and change to occur.

Strong morals demonstrated within the elected and organizational leadership.

An intervention committee could be helpful to our community. This committee would dole out negative sanctions for not getting sober & provide positive incentives; employment, housing, sense of belonging to life-enhancing community.
2. Those in authority mirror or reflect the spirit of openness (or closedness) in their communities. (We elect and hire those who mirror ourselves.) Increase the flow of honest, open communication about all sensitive subjects.

3. A voucher system would be instituted for those who show signs of substance abuse and neglect, especially of children. Make cash less available at their disposal until positive change takes place. (Sanctions and consequences)

4. An ‘Intervention Committee’ could be helpful in our community. This committee would dole out negative sanctions for not getting sober and provide positive incentives; employment, housing, sense of belonging to life-enhancing community.

5. There is a serious need in Indian Country to engage the entire community in exploring difficult issues so that everyone learns.

6. In order for the management of our organizations to improve and truly serve the People it would be helpful to have ‘internal’ Boards, or bosses to help us look at and improve on our thinking and decision-making.

6. Being wholly (and whole-heartedly) contributing member of the Tribes requires having a clear personal vision, focusing energies, developing patience, and seeing reality objectively.
7. CSKT Mission for Climate Change: To preserve, perpetuate, protect and enhance natural resources and ecosystems. It is the responsibility of the People to steward our resources and the membership plays a role in that stewardship along with Tribal Government. Tribal government stewarding lands in partnership with the members where a balance of conservation and use of resources is reached. A shift from expert-based to participatory approach to conservation and management of tribal natural resources.

8. Need cultural treatment, includes spiritual component & treats addiction as mental illness not a crime. Also includes economic assistance, housing, not punitive punishment, shame-based system in place now.

9. No punishment for speaking out.
Appendix E.

Proposed ‘Annotated’ Revised Constitution for the Selish, Ksanka and Qlispe Nation
Appendix E. Proposed ‘Annotated’ Revised Constitution
For The Selish, Ksanka And Qlispe (SKQ) Nation

DRAFT DRAFT DRAFT DRAFT: For Discussion Purposes Only.
(By design, this document is written to stretch the collective thinking
to make sure we consider a broad range of options.)

Note: This first redraft of the SKQ Constitution is informed by two main information
sources; the Yurok Nation’s Constitution\(^{461}\), which was drafted in 1991 and approved in
1993, and the numerous writings about the Great <oral> Law of Peace of the Iroquois
Confederacy, some of which estimate the origination date to be somewhere between 1100
and 1450 AD\(^{462}\). The Yurok Constitution has many clauses similar to the current CSKT
Constitution, yet more clearly worded. It also includes clauses placing more power and
responsibility in the hands and on the shoulders of the community, and doing it in such a
way that invites participation, rather than discouraging it. Where existing CKST
Constitution language is used, it is identified as such.\(^{463}\)

The Yurok’s Preamble includes a comprehensive description of the Yurok People, their
values and set of clearly defined expectations are of their elected and appointed
leadership. Using the Yurok’s as a model, what follows incorporates much of the
language from their constitution. The Yurok Constitution is more contemporarily
worded, and it represents more of a balance of power among the legislative, executive
and judiciary than that of the current CSKT. Suggested language for consideration has
been informed by the Iroquois’ Great Law of Peace, such as a self-organizing political
Clan System instead of geographic districts and a nomination process for elected leaders.

This draft also incorporates many clauses for consideration in codes of ethics both for the
human and non-human world. It also includes draft policy statements, which could be
adopted as stated within this Constitution, or be elaborated upon in separate Initiative
referendums brought forth by the Voting Citizens of the SKQ Nation. Most of the legal
jargon has been replaced with simple layperson language in an effort to make this

\(^{461}\) Yurok Nation Constitution.
http://www.yuroktribe.org/government/councilsupport/documents/Constitution.pdf,

\(^{462}\) http://www.haudenosauneeconfederacy.com/leagueofnations.html
(Retrieved 12/08/2016)

Bruce E. Johansen, Paul C. Rosier, Series Ed, *The History & Culture of Native

\(^{463}\) CSKT Constitution and Bylaws, as amended, 2017.
http://csktribes.org/component/rsfiles/download?path=Tribal+Council%2FCSKT+Constit
document a true representation ‘of’ the SKQ People, by the Sqelixu/Aqlsmakni’ik, and easily understood by the People. A document such as this has the potential for being recognized and claimed as representing a governance system, which can serve to ‘produce’ as well as ‘represent’ the People it serves.

Most of the cultural, historical, descriptive language has come from both the Yurok Constitution as a model and from documents prepared by the CSKT. Language, especially in the Preamble is likely in need of modification by our historians and Culture Committees before final drafts are prepared.

The following outlines key modifications, and points to consider as the changes are made, i.e., what should define majority in important decisions (simple or 2/3 or Consensus?):

- **Removal of Secretary of the Interior’s involvement** (requirement as stated in the current CSKT Constitution) in approval of actions taken by the SKQ governance system, with the exception of the Secretary of Interior being involved in setting up for the election needed to approve this revised Constitution, as is currently required under the operative CSKT Constitution.

- **General Council:** All eligible voters shall be members of the General Council of the SKQ Nation and will be referred to either as the Electorate or the General Council.

- **Legislative Council (Clan Chiefs) Representation:** Instead of maintaining the Western system of geographically defined districts the SKQ will adopt a clan structure to be determined through a self-organizing process yet to be detailed. With three Nations, the Selish, Ksanka and Qlispe, it might be appropriate to adopt a nine (9) clan system with international representation within each clan to include those who identify as primarily Selish, Ksanka or Qlispe.

- **Leadership Selection:** Legislative Council (Clan Chiefs) to be nominated by self-organizing clans. These nominations might be accomplished through a consensus process and only one individual would move forward to represent each clan. Or, each clan could nominate up to 3 (2?) candidates for confirmation through majority vote of all the clans. Majority could be determined as to simple, or 2/3 or whatever percentage feels appropriate.

- **Consensus Decision-Making Structure:** Clan Chiefs will speak for the Clan in Legislative Council. Clan Chiefs will maintain their allegiance with their Clan and will engage regularly in consensus decision deliberations so as to ensure accurate and honorable representation of the Clan’s consensus. This will encourage the motivations for Clans to gather in community to develop as communities and to work, pray and play together as communities. In this way much of the consensus will be derived informally, rather than have to always make it a laborious and formal chore, though some decisions will at times
require intense deliberations if conflict across the Nations and between the clans exists. Maintaining organizing strategies from a communal as opposed to at the individual level will help insure a communal focus in decision-making. Removing the motivations for individuals to gain undue political or financial leverage at the expense of others will help minimize a tendency to competitiveness. The Clans will be permanent and when one clan begins to die out or for whatever reason not be well represented, other larger clans will reduce their numbers and make up the balance by having some of their members join the declining clan to strengthen its viability and continuance.

- **Chief Executives:** The Chairperson will be elected through Reservation-wide voting by the Electorate, also to be referred to as the General Council/Eligible Voters. Nominations for candidate for Chairperson will come forward through the Legislative Council (Clan Chiefs) after consensus decisions have been made within the clan. Each clan is responsible for determining its consensus process; however, resources will be made available on consensus decision-making models from which they might design their own. The Vice Chairperson will be selected by a two-thirds majority vote of the Legislative Council (6 of 9). In the case of a tie or lack of the 2/3 majority, (in the event a member of the Legislative Council is not able to be present for an extended length of time) the Chairperson will vote to break the tie.

- **Judiciary System:** The SKQ Court System will undergo two main changes. First, the eligible voters will nominate the judges and confirm them in a process similar to the process for choosing the Chair. Secondly an Elders/Ethics Council will be instituted, which will have oversight, monitoring and repeal authority over the Legislative Council and the lower judges elected at large. Representation and selection process will follow lines similar to those for training, selection and choice of Legislative Council. (Due to the legalities involved, it will be wise to involve outside legal advice to work with the Electorate to come up with a fair, just and compassionate justice system.)

- **Referendum Process:** The eligible voters will be entitled to propose a repeal of actions proposed or adopted by the Legislative Council. The percentage of eligible voters signing petitions required to put it to a vote of the electorate will be 20%. In such elections, 30% of the people must vote and it must pass by ______ majority. The same percentages will apply for the recall by the electorate of any elected (or appointed) positions. (This will likely also need considerable thought and discussion. Currently government employees are essentially allowed to become life-long career civil servants. The SKQ Electorate will likely examine and debate whether this strategy is best suited to the good of the whole.)

- **Initiative Process:** This provision will be new to the SKQ governance system. Several Initiatives will be proposed as policy statements in concurrence with
the passage of a revised constitution so that those newly elected, appointed
(and/or confirmed as currently in office) leaders will have a general idea of
what the General Council (Electorate) wishes to see as the system moves
forward. Should the Electorate choose to get involved in defining the details
of each policy proposed, community meetings to begin drafting fully
developed Initiatives might be drafted for potential adoption at the same time
as this revision goes to ballot. Periodically (annually, if not more frequently in
the first few years after adoption) at meetings of the Electorate, new Initiatives
may be proposed for submittal to the eligible voters in a separate or upcoming
election.

(intentional page break here)
Constitution and Bylaws of the Selish, Ksanka and Qlispe Nation
(Proposed Revision for Discussion Purposes Only)

Approved Month, Day, Year

We, the members of the Selish, Ksanka and Qlispe Nation (hereafter, ‘Nation),
historically known as the Confederated Salish and Kootenai Tribes of the Flathead Indian
Reservation, Montana, hereby adopt this constitution and re-establish our Nation’s
government for the Sqlixw/Aqlsmaknik looking forward to the health and wellbeing of
the future generations to come. The adoption of this Constitution marks the shift in how
our SKQ People will be recognized; hereafter to be referred to as the Selish, Ksanka and
Qlispe (SKQ) Nation.

Preamble (Who we Are, What We Stand For, and How We Stand Together)

The Selish, Ksanka and Qlispe (SKQ) Nation, previously known as the
Confederated Salish and Kootenai Tribes, consists of three unique American Indian
ancestral groups—the Selish, the Ksanka and the Qlispe. (Also known as the Bitterroot
Salish, Lower Kootenai, and Pend d’Oreille) Our peoples lived sustainably, since time
immemorial, in a vast region that is now known as the northwestern United States and
part of southwest Canada. These were our original and remain today as our homelands.
However, as a result of non-Indian land ownership, non-Indians now outnumber Indians
four to one within the Selish, Ksanka & Qlispe Reservation boundaries (previously
known as the Flathead Reservation). Non-SKQ Nation land ownership, compounded by
fractionated ownership of Indian allotments and rising land and building prices, has
created a situation where many individuals cannot afford to own property on the
Reservation. Over 1200 SKQ families now lease land from the Nation for home site
purposes, and over 100 more have recently applied for home sites.\footnote{CSKT, “Flathead Reservation Comprehensive Resources Plan,” (no date).
(accessed February 2, 2017).}

The Hellgate Treaty of 1855 was negotiated between the sovereign nations of the
United States of America, the Bitterroot Salish (Selish), the Pend d’Oreille (Qlispe) and
the Kootenai (Ksanka). Our Ancestors ceded millions of acres of aboriginal territory and
retained parts of the Bitterroot and Flathead/Mission Valleys for the Nation’s exclusive
use and benefit, along with the right to hunt, fish, graze and harvest berries and plants
within the boundaries of the Nation’s aboriginal lands. In exchange, the federal
government promised peace, and agreed to provide health care, education, tools and
resources that would assist SKQ leaders in providing for the people.
Over the next 65 years, the federal government took even more land away from the
Nation for:
Government agents and the Catholic Church
Settlers in the Bitterroot and upper Flathead Valleys
The railroad
Individual Indian allotments
The National Bison Range (over 18,000 acres)
Reservoir or power development sites (nearly 46,000 acres)
State school purposes (over 61,000 acres)
Homesteaders (over 400,000 acres)
Towns, roads and irrigation canals

Our people have always lived on these sacred and wondrous lands, since the Spirits and Animal People, made things ready for us and the Creator placed us here. From the beginning, we have followed all the laws of the Creator, which are the foundation of our sovereignty. In times past and now, we the Sqlixw/Aqlsmaknik (People), bless, respect and appreciate our clean waters, abundant forests, the rocks, the mountains, prairies and the river bottoms. We pray for the health of all the animals, and wisely harvest and manage the fish, fowl, and herds of deer, moose, bison and elk. We pledge to minimize waste and practice making use of all parts of the, deer, elk, moose and bison. We also have practiced our stewardship of the land in the prairies and forests through controlled burns that improve wildlife habitat and enhance the health and growth of the berries, grasses and bushes, all of which are used and provide materials for baskets, fabrics, browse for game and utensils. (This section needs special attention and review by Elders and Culture Committees.)

For millennia our spirituality, religious practices, and worldviews have defined our sovereignty and governance system and ensured the survival of our society. Until recently there was little crime, because traditional law is clear and firm and requires full and peaceful reconciliation between the individuals and families whenever there is an injury or insult. If the parties in dispute could not reach agreement as to the settlement, a mediator would resolve the dispute. Our traditional medicine people have cared for our people and treated them when they became ill and in times of difficulty gather together to resolve problems affecting the Nation.

The SKQ people have always carried on trade and social relations throughout our territory and beyond. This whole land, this Selish, Ksanka and Qlispe country, stayed in balance, maintained by good stewardship, hard work, wise laws, and constant interaction with and dependence on our Creator. Our sustainable lifestyles and societal systems were disrupted through the arrival of the Europeans and their colonizer approach in coming to this continent. Similar to other Indigenous peoples across the globe the SKQ lost hundreds, if not thousands of our people at the hands of American immigrants, many of whom were terrifying in many respects. Many more died of unfamiliar diseases unintentionally introduced, if not planted as bioterrorism against our people. The introduction of alcohol, pharmaceutical and other drugs has had devastating effects on

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465 Ibid.
our physical, emotional, mental, and spiritual health and created addiction and other diseases unheard of prior to the arrival of Europeans. Forcefully removing our children to government boarding schools, where many were beaten, sexually abused and punished for speaking their language has set into motion a forced assimilation process, which will take many generations to reverse. It is hoped this revision to our governance structure will accelerate our efforts at re-enculturation.

Throughout the first ______ years of our Peoples’ dealings with the United States, we never adopted a written form of government. We had not needed a formal structure and were reluctant to change. The United States had decimated our populations, land base, and natural resources and our people were deeply distrustful of the federal government.

The Selish, Ksanka and Qlispe is a strong confederacy even though it was not through our intention or design. While much land has been lost, the spirit of the Creator and our inherent sovereignty still thrives in the hearts and minds of our people as well as in the strong currents, deep canyons, thick forests, and high mountains of our ancestral lands.

While the Indian Reorganization Act Constitution and Bylaws adopted by our people in 1935 has served us well in many ways, it has never fully reflected who we are as the Selish, Ksanka and Qlispe People. It was proposed by John Collier and sponsored by Senator Howard Wheeler of Montana to aid in our self-determination, after the allotment process had forced almost 2/3 of our Reservation lands out of our control. It was a gallant attempt, however, as power structures in American government would have it, within two years, Wheeler, with help from some of our people were attempting to repeal it.466 And, the CKST was the first tribes to have ‘adopted’ it in 1935. Clearly it was not well thought out then, and has in many ways only compounded our problems, and driven even greater wedges between those elected and those who must choose between self-nominated candidates, as is done in the culture of America.

The IRA Constitution was drafted by federal agents (with only minor modifications on our part) in attempts to assist our people in becoming more sophisticated in doing things according to dominant culture laws. As such, it has encouraged a level of acculturation and assimilation to the dominant culture, which has made us look and in many ways ‘be’ successful as defined by dominant culture values. It has not, however, served our desires to remain a culturally strong confederacy of nations progressing under our terms in alignment with our ancestral, Indigenous worldview,

cultural values, beliefs, principles and practices. In this way, remaining organized and managing our affairs under this inadequate governance structure continues the assimilation process and to wound the hearts of our people.

Therefore, in order to exercise the inherent sovereignty of the Selish, Ksanka and Qlispe People, to restore the Creator’s laws under which we choose to live, endure and thrive, and to ensure that we are accountable to our inherent responsibilities, we adopt this Constitution in order to:

1) Preserve forever the thriving of our SKQ Nation and protect it from forces which may threaten its existence;

2) Uphold and protect our tribal sovereignty which has existed from time immemorial and which remains undiminished;

3) Continue to reclaim the land base within the Reservation boundaries and enlarge the Reservation boundaries to the maximum extent possible within the ancestral homelands of our Nation and/or within any compensatory land area;

4) Clarify our code of ethics as encoded in our Indigenous languages, cultural values, beliefs, practices and principles; Key ethics principles include:

- No separation of spiritual and other aspects of life.
- Recognize our place in order of Creation; dependence on plants, animals & minerals (H2O); recognized as younger brothers & sisters of Mother Earth’s Creations
- Spirit is in all of Nature.
- Our responsibility to carry out the responsibilities of the animals (Spirit People) ‘who’ prepared the Earth for us.
- A commitment to the commons, versus commitment to private property/profits.
- It is expected that the SKQ citizenry draw upon spiritual resources in all decisions affecting the sources of life to include, first and foremost, all of nature; plants, animals, water, soils, and air.
- The traditional ways of knowing of our Ancestors are taught, practiced, mastered by the citizenry and weighted and relied upon for all decisions equally to all other ways of knowing. (Western Science, business, economics….Western ways of knowing)
- In honor of our Ancestral heart-way of knowing, and in recognition that it is still critical in decision-making, all citizens will be expected to identify all knowledge sources in deliberations.
- As all problems generated within any system are the responsibility of all participants in the system, it is expected that every citizen has a contribution to make in problem solving and shall be included in deliberations.
- Improving the health and wellbeing of the SKQ People requires both individual and group, self-reflective accountability. Citizens and their
leaders must be willing to recognize through their own self-reflection, or when pointed out by others, the difference between what they ‘say’ and what they in fact ‘do.’ We all have blind sides and situations where another’s perspective can inform us of our own contradictions. The purpose of this is to enhance group learning and decision-making and to expand our collective conscience and wisdom, not to ridicule or place blame.

- Individual special talents and personal visions shall reflect a commitment to in some way be of service to the Whole.
- Humility taught by modeling/advocating that blessings come through being of service.
- To be well experienced and confident in one’s capabilities before performing a public role.
- Listen for the answers to ‘come’ to you.
- Stand up for oneself with humility. Beware of ego, being too bold/cocky.

5) Ensure the planning, resources, and scheduling required for incorporating the Selish and Ksanka languages into everyday spoken and written interactions, and for its citizens to gain competency in one or both languages. As citizens of the Nation, a collective of speaker/teachers will administer fluency tests to all citizens and their offspring to ensure progress toward fluency on an individual and collective basis.

6) Ensure the planning, resources and scheduling for all citizens to gain a shared understanding of the history and cultures of the SKQ People. As citizens of the Nation, all will be tested annually to ensure progress on an individual and collective basis is being made. (The objective is for all citizens to gain the capacity to clearly explain orally, in writing, or in some other agreed upon communication form, the cultural values, beliefs, principles, and practices within the SKQ Cultural Model for Health and Wellbeing hereby articulated in the Constitution and Bylaws of the SKQ Nation.)

7) Common ground is found among the diversity of spiritual beliefs and practices among the SKQ today in our collective desire to leave a positive legacy for future generations, and in the SKQ cultural foundations embedded within this Constitution. Elected and organizational leaders, regardless of their religious affiliations will recognize the common spiritual ground on which this Constitution is based and will be held accountable to honor the sacred in all political affairs.

8) Provide for the health, education, economy, and social wellbeing of our members and future members in ways that restore the historic structures and functions of cultural use of plants, foods, habitats, animals as priority and in ways that restore, enhance, and teach the generations to serve as stewards of the fishery, water resources, forests, and all other natural resources for their existence and thriving in perpetuity;

9) The SKQ people hereby adopt an aggressive policy of moving towards living
again in alignment with the true meaning of Indigeneity; a sustainable, land-based existence, with lesser emphasis on cash as the primary requirement for existence, survival and thriving as a People and more reliance on barter/trade and subsistence-based economies for food, shelter, clothing, etc. Agricultural & Range lands will be managed based on the way ‘Nature’ works; Natural Systems Agriculture; poly-cropping preferred over mono-cropping, emulation of bison grazing patterns, etc. An aggressive effort will be made to move away from fossil fuel dependence/existence to the emphasis of organizational enterprises and personal use patterns, which support the transition to renewable, sustainable energy sources. By enacting these policies, we the SKQ People hereby, re-assert and re-emphasize our belief and commitment to our responsibilities to the ‘landscape’ relatives, over a dependence on Western-culture defined emphasis on individual rights and economies, which maximize profits at the expense of future generations’ survival and sustainability.

10) The Western culture way of independence and personal property rights has discouraged our People away from our more traditional rural communal landscape-based way of life to living in towns. We hereby adopt a policy whereby land stewardship policies and economic development of both cash-based and subsistence-based strategies will utilize a Whole systems approach of re-gathering our Peoples back into living, healing, working and relating in a communal landscape-based way of life.

11) Instituting this Whole systems approach will require a specifically Indigenous form of research (experientially, observationally-based) into the SKQ traditional ecological-knowledge ways, as well as the knowledge ways of other Indigenous peoples around the globe to relearn how to buffer and adapt to climate change and to regenerate sustainable ways of living. A means to accelerating this movement will be to identify our young SKQ people who will obtain this training through creative, innovative, training centers, universities and colleges, which emphasize experiential-based learning, compatible with Indigenous worldviews.

12) The SKQ People hereby adopt a policy for encouraging community-based stewarding of the commons by multiple user groups (fishery, game, berry patches, forest resources) in partnership with the CSKT Government for improved sustainability of natural resources.

13) The SKQ People hereby adopt a policy for developing a strategy for food sovereignty, which will create a communally held knowledge base of Native (and) contemporary food sources and practices. The CSKT government will link the multiple food sovereignty efforts across the communities with the commodity food surplus program so that these cash resources are recycled back into the SKQ community through employment in food sovereignty and learning initiatives.

14) The SKQ People hereby adopt a policy for developing a strategy to create an ecologically sustainable, land and experientially-based educational model for SKQ youth. Education must be Indigenous to place for true sustainability and
Indigeneity to be reached/maintained. This strategy will encourage interdisciplinary educations – generalists over specialists because thinking considers the Whole and then the parts.

15) The SKQ People hereby adopt a policy for recognition of the importance of Elder/Senior knowledge in our society. We hereby, re-adopt a traditional definition of Elder to mean ‘the one(s) who has (have) the most knowledge/wisdom/experience and expertise in a particular area of life. A nomination and vetting process will be developed and take place within the first year of adoption of this revised constitution to identify the areas of expertise and individuals for consideration to serve. (Details to be developed)

Ultimately, the goal is to, through careful consideration, choice of qualification criteria (i.e. cash, not the primary (or only) incentive), vetting, and nomination, identify potentially a rotating (biannually) group meeting the Elder criteria to have VETO power over CSKT governmental actions. A key question is whether or not the SKQ wish to have the power to override an Elder Veto, and if so, in what cases and by what majority? It seems more than a simple majority would be required.

16) In traditional models of health, the patient is required to be an active participant in bringing about recovery through diet, physical activity, spiritual practice and personal mind control and training. Our current health care system is not traditionally aligned adequately to maximize these benefits. The SKQ People therefore, hereby adopt a policy for all SKQ to have direct care access to Naturopathic physicians, as well as other natural, non-invasive and less harmful treatment modalities for physical, mental and emotional distress or disabilities. (Exactly what this would include needs to be determined.) Medical marijuana, laser light therapies, myofascial release, yoga classes, meditation/mindfulness, traditional (Indigenous from whatever culture) medicine practitioners, etc. etc. Many of our people used to go to a Chinese lady in Columbia Falls who used a bleeding technique that many swore by, probably a form of detoxification. If you have the occasion to see inside many Member’s medicine cabinets, and kitchens, you will find all sorts of ‘natural’ remedies, sadly right next to Big Pharma, which usually wins out due to our lack of full knowledge and practice. A key goal would be to recover this knowledge and practice.

17) The SKQ People hereby adopt a policy for the development of CSKT sanctioned and utilized, community-based treatment modalities for substance abuse and historical trauma. Mental health dollars currently allocated will be subcontracted to these community-based initiatives, which will be supported, sanctioned and monitored by an Elders’ Committee made up of a set of criteria which needs community conversations and deliberations before deciding what they would be.

18) The SKQ People hereby adopt a policy for the development of a voucher system, which will be utilized with court system and mental health clients who
show signs of substance abuse and neglect, especially of children. The
distribution of cash assistance, or the lack thereof, will be utilized as motivation
for healing of substance abuse and historical trauma.

19) The SKQ People hereby adopt a policy for the development of a strategy for
the use of intervention committees, which may include anonymous identification
of individuals showing signs of the need for intervention. For intervention
committees to be considered credible, they must demonstrate intimate familiarity
with the family/individual in question. This needs careful deliberations until our
society is functioning more by many of the principles outlined above. This
committee would work with Peace Keeping Circles and with the food sovereignty
and subsistence economic development initiatives to impose negative
sanctions for not getting sober and provide positive incentives such as employment,
housing, and opportunities to engagement toward building a sense of belonging to
communities which support life-enhancing values.

20) Insure peace, harmony, and protection of individual human rights among our
members and among others who may come within the jurisdiction of our
government.

**Article I – Territory and Authorities**

**SECTION 1 - Ancestral Lands**

The Ancestral Lands of the *Selish, Ksanka and Qlispe People*

Our Ancestral Lands include all submerged lands, and the beds, banks and waters
of all the tributaries within the territory just described. Also included within the Ancestral
Lands is a shared interest with other tribes in ceremonial sites and trails as known by the
SKQ, as well as the Nation’s usual and customary hunting, fishing and gathering sites.
The Ancestral Lands are identified on the "Map of Selish, Ksanka and Qlispe Ancestral
Lands," on file in the SKQ Nation Governance Offices.

**SECTION 2 - Territory**

The territory of the Nation consists of all Ancestral Lands, and specifically
including, but not limited to, the *Selish, Ksanka and Qlispe Nation* Reservation and any
lands that may from time to time be acquired by the Nation, within or outside the
boundaries of the Ancestral Lands identified on the "Map of Selish, Ksanka and Qlispe
Ancestral Lands," on file in the SKQ Nation Governance Offices.

**SECTION 3 - Jurisdiction**

The jurisdiction of the SKQ Nation extends to all of its members wherever
located, to all persons throughout its territory, and within its territory, over all lands,
waters, riverbeds, submerged lands, properties, air space, minerals, fish, forests, wildlife,
and other resources, and any interest in these resources now or in the future.
SECTION 4 - Authority of the SKQ Government

This Constitution delegates specific authorities from the Selish, Ksanka and Qlispe People to our governing bodies and this Constitution hereby reserves to the people all authority not delegated to our designated governing bodies. **Members of the governing bodies shall have no authority to act inconsistent with the objectives outlined and described in the Preamble to this Constitution.** (This is why there is so much in the Preamble; it gives the citizenry reason to act if the governing bodies are not managing in alignment with the Preamble’s proclamations of and by the SKQ People)

SECTION 5 - Administrative Offices

It shall be the goal of the Nation to establish and maintain its primary administrative offices within our Reservation boundaries.

**Article II – Citizenship (Membership/Enrollment, etc.)**

(This entire article is being left alone for now so it is presented below as it currently appears in the (May, 2017) CSKT Constitution, as Amended).

Enrollment always ends up to be the primary if not only focus of any efforts at constitutional reform. Therefore, it is to be addressed after or separately from the adoption and implementation of this revision.

**Amendment II** (approved January 20, 1960)

Article II of the Constitution entitled “Membership” is hereby amended in its entirety to read as follows:

Section 1. **Confirmation of Rolls** - The membership of the Confederated Tribes of the Flathead Reservation is confirmed in accordance with the per capita rolls as from time to time prepared.

Section 2. **Present Membership** - Membership in the Tribes on or after the date of the adoption of this amendment shall consist of all living persons whose names appear on the per capita roll of the Confederated Salish and Kootenai Tribes of the Flathead Reservation, Montana, as prepared for the per capita roll paid in February 1959 together with all children of such members, born too late to be included on such per capita roll and prior to the effective date of this section who possess one fourth (1/4) or more Salish or Kootenai blood or both and are born to a member of the Confederated Tribes of the Flathead Indian Reservation. Subject to review by the Secretary of the Interior, the Tribal Council shall make any necessary corrections in this 1959
membership roll so that no one eligible for membership under prior constitutional provisions shall be excluded therefrom.

Section 3. Future membership - Future membership may be regulated from time to time by ordinance of the Confederated Tribes subject to review by the Secretary of the Interior. Until and unless an ordinance is adopted any person shall be enrolled as a member who shall (a) apply, or have application made on his behalf, establishing eligibility under this provision; (b) show that he is a natural child of a member of the Confederated Tribes; (c) that he possesses one-quarter (1/4) degree or more blood of the Salish or Kootenai Tribes or both, of the Flathead Indian Reservation, Montana; (d) is not enrolled on some other reservation.

Section 4. Adoption - The Tribal Council shall have the power to enact and promulgate ordinances, subject to review by the Secretary of the Interior, governing the adoption of persons as members of the Confederated Salish and Kootenai Tribes.

Section 5. Loss of Membership - Membership in the Confederated Tribes may be lost (1) by resignation in writing to the Tribal Council; (2) by enrollment of the member with another Indian tribe; (3) by establishing a legal residence in a foreign country; (4) upon proof of lack of eligibility for enrollment, or fraud in obtaining enrollment, with due notice and opportunity to be heard and to defend before the Tribal Council, subject to appeal to the Secretary of the Interior, whose decision shall be confined to the record made in such proceeding which, if supported by substantial evidence, shall be binding.

Section 6. Definitions - Wherever the term “Indian Blood” shall have been used herein or in tribal ordinances, unless the context shall require a different meaning, it shall be determined to mean the blood of either or both the Kootenai or the Salish Tribes of the Flathead Reservation.

Section 7. Current Membership Roll - The membership roll of the Confederated Salish and Kootenai Tribes of the Flathead Reservation shall be kept current by striking therefrom the names of persons who have died or have lost membership pursuant to this Constitution and adding thereto the names of persons who shall have established eligibility or been adopted. The roll so prepared shall be the basis for determining the right of persons whose names appear thereon to share in annual per capita distribution of funds or in any tribal property, subject to Secretarial approval.

Section 8. Rules of Procedure - The Tribal Council shall have the authority to prescribe rules to be followed in compiling a membership roll in accordance with the provisions of this article, the completed roll to be approved by the Tribal Council of the Confederated Salish and Kootenai Tribes. In case of
distribution of tribal assets. The roll shall be submitted to the Secretary of the Interior for final approval as may be provided by law.\textsuperscript{467}

**Article III – The Legislative Council (Replacing the current Tribal Council)**

**SECTION 1 - Election**

The Legislative Council of Chiefs of the SKQ Governance System shall consist of: Ten (10) Chiefs: a Tribal President a Vice President and eight (8) additional Council Representatives (Chiefs) to, along with the Vice President, represent the 9 clans to be determined on the basis of equitable population and tribal representativeness, with adjustments made as necessary to keep the clans intact and fully functioning. Should clans begin to decline due to death, off-reservation migration, etc., the remaining clans will be reduced in size and their excess populations reassigned to the declining clans in an effort to maintain population size, community health within the clans and fair and balanced representation across the Nations and Clans. The President shall be elected at large by the eligible voters of the Nation and candidates shall be nominated (up to 2 nominations per clan) with open, Reservation-wide candidacy requirements. It may be wise to require those nominated as candidates for President to receive a minimum number of nominations at the Primary level to advance to Reservation-wide voting in the General election. The nine (9) clans shall elect the other nine Chiefs, with the eligible voters in each of the nine (9) clans electing one Chief to represent the Clan.

This revision has assumed staggered terms for Legislative Council of four years, with President term being the same. (This may need discussion.)

This proposal is drawn from some of the practices of the Iroquois, where the Clan Mother of each clan nominated the chiefs from among their ‘sons.’\textsuperscript{468} Sons in this case might be defined as any male above the age of 25 who is a member of that (politically-organized, not just familially-organized) clan. A decision will need to be made by the SKQ as to whether the collective will is to have this level of separation of power, whereby only Clan Mothers have the responsibility (and right) to nominate candidates for chief. Traditionally they would simply choose the ‘son’ to serve. However, in today’s social structure it may be wiser to have Clan Mothers nominate up to two, and have the clan’s adult members (after consulting their children) cast their vote for their choice as Chief to represent them on the Legislative Council. Another option would be for there to be selections of the Clan Chief to be jointly agreed upon by a Clan Mother and a Clan Father. This, however, may be mixing the powers too much as to generate conflict. A third option would be to allow both males and females to serve on the Legislative Council as Chiefs, as well as to allow both males and females to serve as Chair and Vice Chair, as is currently the policy.

\textsuperscript{467} “CSKT Constitution & Bylaws, as Amended,” 1935.

SECTION 2 - Legislative Council Representation

Representation from the clans hereby designated shall be as follows: One representative each from (as examples) Elk, Bear, Hawk, Camas, Bison, Deer, Bitterroot, Pine, and Fir); one council representative (Chief) each. Clans will form through self-organization by the current eligible voters of the Nation. Each clan will strive for equitable representation of Selish, Ksanka and Qlispe, to be defined through self-identification of each eligible voter and for representation from multiple geographic locations throughout the Reservation. Clans are intended to exist in perpetuity for maintenance of balance of power across the clans and across the three Nations.

SECTION 3 - Eligibility for Candidacy

a) No person shall be a candidate for election to public office unless he shall be an enrolled member of the SKQ Nation, and shall have resided within the Reservation boundaries for a period of one year preceding the election in which they are nominated as a candidate by their Clan.

b) No person who is a candidate for or elected to any SKQ National office, or is to be or has been appointed by the Executive Branch to any position of trust shall, at the time of candidacy, election or appointment have been convicted of any violent felony or crime of morality within ten (10) years of the date of election or appointment, and every candidate for election or appointment to any Tribal office or position who ever has been convicted of any felony or crime of morality shall, upon announcement of his/her candidacy or application for appointment, fully disclose to the Election Committee the fact and date of each such conviction, the court in which the conviction was entered, the offense for which convicted, the sentence imposed and the place and manner in which the sentence was served or otherwise discharged.

c) Any person who, upon or subsequent to announcing his/her candidacy for election to any SKQ National office or applying for any appointed position of trust, is formally charged with, but not yet convicted of, any crime of violence or immorality (conduct considered to be contrary to the SKQ community standards of justice, honesty and good morals as defined by the Ethics Committee), shall notify both the Ethics Committee and the Election Committee of these charges.

d) Any person required to make disclosure of a criminal conviction or prosecution hereunder who fails to do so within thirty (30) days may be barred or removed from the office or appointed position for which the person was a candidate when the required disclosure was not made.

e) Any elected SKQ Nation officer or appointed National official who is formally charged with a violent felony or crime of immorality while in office shall be immediately suspended from office, effective with the date of initiation of such prosecution. If said officer or official is acquitted or the prosecution is terminated without a conviction, and provided that upon such termination of prosecution the term
of office to which the officer or official was elected or appointed has not yet expired, the officer or official shall be reinstated to serve the remainder of his/her term of office or appointment. (A clause describing how those who have committed violent felonies and crimes of morality may be restored to full citizenship status within the SKQ Nation is needed.)

SECTION 4 - Qualifications for President and Vice President

The President and Vice President must be enrolled citizens of the Nation of at least thirty (30) years of age upon election, and must actually reside and maintain their principle residence within the Reservation boundaries for at least one (1) year prior to election and remain in residence throughout the term of office. Each Clan has the responsibility to consider candidates (Reservation-wide) whom they would like to see serve as President of the Nation. Each Clan may nominate, in a manner similar to that of Legislative Council representatives, individuals to serve as President limiting their nominations to two candidates by each Clan. For a name to move forward to a Reservation-wide vote for President, the candidate must receive a minimum of 2/3 support from the Clan making the nomination.

This clause is trying to honor other than ‘self-selection’ nomination processes, whereby people just have to pay their fee and their name gets on the ballot. The Vice President shall be selected by a 2/3 majority of the Legislative Council from among the 9 Clan representatives. If the Legislative Council is unable to reach this level of consensus, a special run-off election shall be conducted of the eligible voters to determine who among the Legislative Council will serve as Vice President. (The cost of running a special election, hopefully, will encourage the Legislative Council to reach consensus.)

SECTION 5 - Qualifications for Legislative Council Chiefs Representing a Clan

A Council Representative Chief must be an enrolled citizen of the Nation of at least twenty-five (25) years of age upon election, must be registered with and actually reside and maintain their principle residence within the Reservation boundaries when elected, and must remain an actual resident of the Reservation throughout the term of office. (Living within Districts no longer applies, if we adopt a cross-Nation and cross clan system.)

SECTION 6 - Primary Election

A primary election shall be conducted in October of each year, for each office that the term is to expire. Clans may determine their own process for affirming their (up to 2, or 3?) nominees for their Legislative Council Chief representative. Voting at the Reservation-wide level shall be by secret ballot. Absentee ballots shall be available upon written request by eligible voters and mailed in a timely manner to such voters. Those running for office that receives more than 60% percent of the ballots cast for the office shall be elected. (What this percentage should be is debatable. It currently is at greater than 50%, a simple majority, which doesn’t reflect consensus decision-making. Some accounts report that among the Iroquois Confederacy, when decisions were reached by
two of the three houses of government through a consensus process, a consensus was considered to have been reached, and the third house was responsible for carrying out the action.)

SECTION 7 - Run-off Elections

When positions remain unfilled after the primary election, then a run-off election shall be conducted in November following the primary election. Voting shall be by secret ballot. Absentee ballots shall be available upon written request by eligible voters and mailed in a timely manner to such voters. The run-off shall be between the two candidates receiving the most votes in the primary election. The candidate receiving the most votes in the run-off election for each position shall be elected.

Should a Clan Legislative Council Representative not receive the required ____% from Reservation-wide voting…another provision needs to be developed.

SECTION 8 - Filling of Vacant Positions

If, subsequent to his/her election, the President, Vice President, or any member of the Legislative Council resigns, dies, or becomes permanently or indefinitely incapacitated, as determined by the SKQ Legislative Council, the Legislative Council shall declare the office vacant. If the vacancy occurs during the first year of the term to which the elected official was elected, the SKQ Legislative Council shall fill the vacancy for the unexpired portion of said term by appointing the person who received the next highest number of votes in said election, providing the candidate received at least thirty (30) percent of the total votes cast. If the elected official to be replaced was unopposed in said election, or if the candidate receiving the next highest number of votes did not receive at least thirty (30) percent of the total votes cast for that office, or if the vacancy occurs more than one (1) year prior to the expiration of the term, the vacancy shall be filled by a special election called and conducted pursuant to Section 8 of this Article.

SECTION 9 - Voter Registration

Each member of the SKQ Nation, who has attained the age of eighteen (18) upon the date of election shall be eligible to vote, provided that person has registered to vote. Each eligible Voter shall register to vote.

ARTICLE IV -DUTIES AND POWERS OF THE SKQ LEGISLATIVE COUNCIL

SECTION 1 - President

The President shall be the chief executive officer of the Nation, and in that capacity shall have the following authority and duties:

(a) To preside over all meetings of the SKQ Legislative Council and the Voting Membership, and to vote only in case of a tie;

a.1. For Consideration: Some tribes have a Speaker of the Legislative Council
who chairs those meetings, lessening the power of the President to affect legislation and limiting the President’s activities to executive functions. (This could be the role of the Vice President.)

(b) To call special meetings of the SKQ Legislative Council or the Voting Membership as necessary with the request of Council representatives or the Electorate (Eligible Voters) as provided in this Constitution;

(c) To faithfully implement and enforce the legislative enactments and policies of the SKQ Nation;

(d) To execute such contracts, agreements, and other documents on behalf of the SKQ Nation as have been duly authorized by the SKQ Legislative Council in the exercise of authority delegated by this Constitution, or by the General Council.

(e) To act as the principal spokesperson and representative for the SKQ Nation in its dealings with all other governmental and non-governmental entities, or to delegate such duties to other National officers or officials as may be authorized by the SKQ Legislative Council;

(f) To appoint persons to serve in unelected positions within the executive or judicial branches of the government and to advisory committees that have been created by the SKQ Legislative Council, with the advice and consent of the SKQ Legislative Council, and otherwise to implement such personnel policies and procedures as may be established by the SKQ Legislative Council. Efforts will be made to balance representation of the Advisory Committees by residential, cultural and social affiliations.) To take such actions, including removal and/or barring of persons from SKQ Nation lands, as may be necessary to safeguard the health and/or safety of the SKQ Nation or its natural resources from imminent danger pending action by the SKQ Legislative Council, provided, however, that the President first shall have attempted to convene a special meeting of the SKQ Legislative Council on the issue. If such emergency action was not preceded by a meeting of the SKQ Legislative Council authorizing such action, the SKQ President shall, within forty-eight (48) hours after taking such action, convene a special meeting of the SKQ Legislative Council at which the only item of business shall be responding to the emergency. If the SKQ Legislative Council declines to ratify the President's emergency action, or if no meeting is held within the time allowed therefore, said action shall cease to have any force or effect upon the earlier of the SKQ Legislative Council’s vote not to ratify such action or the expiration of forty-eight (48) hours after the action.

(g) To prepare and present to the SKQ Legislative Council for approval, no later than one hundred and twenty (120) days prior to the beginning of each fiscal year, a proposed annual SKQ National financial plan that sets forth in detail the then current assets of the Nation, the sources and amounts of all anticipated revenues for the year, and a budget for said year.
Questions for consideration regarding business investments and spending:
Should there be separate Business and Governance Councils? Some tribal nations are providing the electorate the opportunity to weigh-in on priorities for spending/investing of certain funds, such as the SKQ discretionary monies received from the Salazar court settlement. Could the Section 17 Corporation have separately elected Business Council for managing the financial and business affairs of the SKQ Nation? Is there a place for the electorate to be shareholders, or will it always, only be the Legislative Council that gets the privilege of acting as the single shareholder for the benefit of the members? If this is going to continue, are there any fiduciary responsibilities that the Legislative (Business) Council could be held accountable for in making, especially, investment decisions? Should the electorate have the same rights as any other publicly held corporation in the US and be able to have the right to propose a shareholder’s resolution forcing action? Revising this Constitution to include an Initiative clause would, perhaps serve this purpose.

SECTION 2 - Vice President

The Vice Chairperson shall have the following authority and duties:

a) To preside over (and rotate the role periodically to other Legislative Council Representatives) meetings of the SKQ Legislative Council or General Council;

b) To act in place of the President as the spokesperson or representative of the Nation upon written delegation by the President or the SKQ Legislative Council;

c) To assume the office and duties of the President upon the President's death, resignation, or removal, or a determination by a two thirds (2/3) majority vote of a quorum of the SKQ Legislative Council that the President has become permanently or indefinitely incapacitated to an extent that prevents the President from fulfilling the obligations of the office. (This would be considered temporary if less than half the term is expired, and a special election by the General Council would be held to replace the President.)

SECTION 3 - Other National Officers

The SKQ Nation Secretary shall be elected by the SKQ Legislative Council from among its duly elected members at the first regular Legislative Council meeting following each annual election, and shall have the following duties and authorities:

a) To faithfully prepare and maintain the official records of the proceedings of all meetings of the Voting Citizens and the SKQ Legislative Council;

b) To certify and maintain custody of all resolutions, legislative enactments, and other official actions of the SKQ Legislative Council and the Voting Citizens;

c) To send and receive and maintain custody of all official correspondence and documents of the Nation;
d) To act as the custodian and keeper of the seal of the Nation.

The current Constitution provides for a separate Treasurer selected from within the Tribal Council. These functions might be able to be combined with the Secretary position. Or, if preferred, Mark Tilden’s “Tribal Constitution Handbook: A Practical Guide to Writing or Revising a Tribal Constitution” has suggested language.469

SECTION 4 - Miscellaneous Other Officers

At its first regular meeting following each annual election, and from time to time thereafter as it may deem appropriate, the SKQ Legislative Council may elect from its members such other officers as it may deem necessary to effectively fulfill its obligations and exercise its authority.

SECTION 5 - SKQ Legislative Council

a) Except as otherwise reserved to the General Council by this Constitution, the legislative power of the Nation hereby is delegated to the SKQ Legislative Council, and in the exercise thereof the SKQ Legislative Council shall have the authority to enact legislation, rules and regulations not inconsistent with this Constitution to further the objectives of the SKQ Nation as reflected in the Preamble to this Constitution; administer and regulate affairs, persons and transactions within SKQ Nation Territory; enact civil and criminal laws; promulgate policies regarding elected Nation officials' and Nation employees' use, possession or sale of illegal drugs, and the unlawful use or abuse of legal drugs and controlled substances; manage SKQ Nation lands and assets and appropriate and authorize the expenditure of funds owned by or available to the SKQ Nation; charter and regulate corporations and entities of all kinds; provide for the exclusion of persons and/or entities from SKQ National affairs and/or SKQ Nation Territory under appropriate circumstances; and obtain and generate revenue for National purposes through taxation and fees upon income, property, transactions and sales within SKQ National Territory; provided however, that laws that affect the fundamental rights of SKQ members, such as taxation of SKQ members, and the Waiver of claims issue shall not until approved in a referendum among the Voting Citizens pursuant to Article XI of this Constitution. Settlement Account Trust Funds, including earned interests, from (Any upcoming Settlement Acts), shall not be used until the SKQ Legislative Council in collaboration with the Clans has prepared a proposal for its intended use and received a majority vote of approval from the General Council.

b) The SKQ Legislative Council shall fix and prescribe salaries and allowances for all appointed officials and the employees of the SKQ Nation.

c) The SKQ Legislative Council shall prescribe salaries and allowances, if any, for all elected officials of the SKQ Nation. No setting or adjustment of salaries and allowances shall be done without at least thirty (30) days notice that it will be on the Legislative Council agenda. No increase in compensation shall be effective

until one (1) year from the date of approval has passed.

d) The SKQ Legislative Council shall by ordinance provide a system for assuring the reasonable and appropriate access by SKQ citizens to SKQ Nation records and meetings.

e) The SKQ Legislative Council shall by ordinance prescribe election procedures for National elections. The SKQ Legislative Council shall by ordinance establish an Election Board whose members shall be appointed by the President with the advice and consent of the SKQ Legislative Council. They will serve as Election Judges and their authority shall be final, unless appealed to the appropriate Court of Law.

f) The SKQ Legislative Council shall act upon all appointments requiring its confirmation within thirty (30) days.

g) The SKQ Legislative Council shall have the authority to act on behalf of the Nation to acquire, lease, assign, and manage all Nation property, but shall not sell any lands, nor lease lands for a period of 20 years or more, unless approved by a referendum submitted to the Voting Citizens pursuant to Article XI.

h) The SKQ Legislative Council shall by ordinances- prescribe a Drug Testing policy for Legislative Council Representatives, a Conflict of Interest policy, and a Mandated Meeting policy for operation of Legislative Council business. These ordinances shall be adopted within one (1) year of adoption and ratification by the General Council of this Constitution.

i) No legislation, ordinance, or other major action shall be enacted unless approved by at least 6 of 9 members of the SKQ Legislative Council, which may include a vote by the SKQ Nation President if needed.

j) The SKQ Legislative Council Clan representatives shall conduct quarterly (minimally) meetings within their Clans.

ARTICLE V - SKQ LEGISLATIVE COUNCIL MEETINGS

SECTION 1 - Frequency

The SKQ Legislative Council shall meet at least once a month. Each meeting will begin and end with a traditional prayer.

SECTION 2 - Quorum

Six members of the SKQ Legislative Council, or 2/3 of the members if there are vacancies, must be present to constitute a quorum. The Chairperson shall be counted for purposes of constituting a quorum.

SECTION 3 - Special Meetings
The Chairperson and four SKQ Legislative Council members, may call a special meeting of the SKQ Legislative Council at any time they deem necessary by notifying each Council Representative in any expedient way at least twenty-four (24) hours in advance of the meeting. Inability to notify all members after reasonable efforts shall not prevent such special meeting from occurring provided a quorum is present.

SECTION 4 - Public Meetings

All regular and special meetings of the SKQ Legislative Council shall be open to the citizens of the SKQ Nation. The SKQ Legislative Council shall provide an opportunity for public comment by citizens at each SKQ Legislative Council meeting. The SKQ Legislative Council may meet in executive session upon determination by the Chairperson or an affirmative vote of a majority of the Council Representatives present that protection of the SKQ Nation’s legal rights, commercial interests and/or privileges against compelled disclosure or the privacy of specific persons requires that specific matters be discussed in confidence. All votes, including votes on matters discussed in executive session and the subject of which must remain confidential, shall be by roll call in open session, and all votes shall be a matter of public record.

SECTION 5 - Roll Call Voting

Roll call votes showing how each member of the SKQ Legislative Council voted on all motions shall be recorded in the minutes of the Legislative Council. Motions that die of a lack of a second will also be recorded. Resolutions or Ordinances proposed but not passed shall be recorded along with the voting record.

SECTION 6 - Consensus

In accordance with SKQ Nation tradition, the SKQ Legislative Council shall attempt to conduct business by consensus whenever possible and when issues become contentious within the Legislative Council, issues may be put to a referendum vote of the Electorate by a minority vote of the Legislative Council Chiefs opting to propose this alternative as the avenue of resolution. (It may be wise to also require a minimum of 15% of the eligible voters to sign a petition supporting this action.)

ARTICLE VI- ANNUAL ELECTORATE MEETING

SECTION 1-Annual Membership Meeting

An annual meeting of the General Council and their descendants shall be held on a Saturday in July or August designated by the SKQ Legislative Council, unless the SKQ Legislative Council directs the President to give notice of a different date at least sixty (60) days in advance of the alternative meeting date. In addition, the President or Vice President with the consent of the SKQ Legislative Council may call special meetings of the General Council with ten (10) days notice when there is a matter of great urgency that requires a meeting of the General Council.
SECTION 2 - Powers

The SKQ Legislative Council shall preside over the Annual Electorate Meeting and all special meetings. There shall be no binding SKQ Nation laws adopted by the General Council at the meeting, but the General Council, if 20% of the eligible voters are present, may, by majority vote, adopt resolutions setting out goals expressing the sense of the General Council. In addition, if 20% of the eligible voters are present, the members may by majority vote propose specific Policy Initiatives that shall be voted upon by the General Council under the voting provisions of Article XI.

ARTICLE VII - TRIBAL JUSTICE SYSTEM

For Consideration: We currently have no ‘real’ separation of powers between the Tribal Council and the CSKT Judiciary. Judges are hired and maintained at the discretion of the Tribal Council. This issue will require considerable deliberation by the Electorate along with consultations with writings and individuals with background and familiarity with how judiciary branches might best serve their constituency. There could be various levels of the Judiciary, including a 4th Branch, or Supreme Court, separate from the Legislative Council, and the Executive Branch, and chosen by and answerable to the Electorate. It seems a Code of Ethics needs to be developed, which might draw from and expand on clauses currently proposed in the Preamble to this proposed constitution. The Judiciary Branch would be responsible for upholding the principles outlined in the constitution and in any ordinances adopted by the Legislative Council. Some Native Nations have Elders/Ethics Councils, which serve essentially as a Supreme Court and render decisions that don’t violate this Constitution or other applicable laws. Suggested sources for proposing strategies to consider in revising the CSKT judiciary or other sections of the Constitution include Mark Tilden’s collaborative efforts with the Native American Rights Fund, Eric Lemont’s “American Indian Constitutional Reform,” and Miriam Jorgensen’s “Rebuilding Native Nations: Strategies for Governance and Development.”

ARTICLE VIII - OATH OF OFFICE

470 “CSKT Constitution of 1935 as Amended.”


All elected and appointed officials shall take the following oath:

"I, ____________, do solemnly swear (or affirm) that I will uphold and defend the Constitution, sovereignty and traditions of the SKQ Nation, and I will perform the duties of my office with honesty and fidelity.

I further swear (or affirm) that I will devote my best efforts to help the SKQ Nation achieve its objectives as stated in the Preamble of its Constitution."

ARTICLE IX – BILL OF RIGHTS

In the exercise of its powers of self government, consistent with its culture and tradition, the Nation shall not deprive any person within its jurisdiction of the rights reflected in the Indian Civil Rights Act, 25 USC SECTION 1301 et seq. (This clause demonstrates the legal authorities of the US Federal Government over what might be considered Traditional Tribal Law. It might be wise to consider re-instituting traditional laws of banishment from the Reservation, and instituting consequences and sanctions for any other ‘rights,’ which don’t conflict with this code for behaviors considered in violation of traditional SKQ law. It might also be worth examining the constitutionality of this act and how it has perhaps clashed with SKQ traditional law.

In addition, the Nation shall not take any action that would abridge any SKQ religious or traditional practices.

ARTICLE X - RECALL OF OFFICIALS

SECTION 1 - Grounds for Recall

Any elected official of the SKQ Nation shall be subject to recall for willful neglect of duty, corruption in office, habitual drunkenness or use of illegal drugs, incompetency, incapability of performing his/her duties or committing any offense involving moral turpitude, or conduct seriously detrimental to the sovereignty or traditions of the SKQ Nation while in office.

SECTION 2 - Recall Election

Upon written petition of at least thirty (30) percent of the eligible voters of the SKQ Nation, presented to and verified by the Election Board (or SKQ Legislative Council until an Election Board is established), a special General Council election shall be called to consider the recall of the elected official named in the petition. In the case of a SKQ Legislative Council representative serving from a clan, the petition requirement shall be at least thirty (30) percent of the eligible voters from the district represented by a SKQ Legislative Council representative. A special clan election shall be called by the Nation to consider the recall of the elected official named in the petition. Voting shall be by secret ballot. Absentee ballots shall be available upon written request by eligible voters and mailed in a timely manner to such voters. The election shall be held within sixty (60) days from the date the petition is verified; provided, that any petition submitted within four (4) months of the next annual election shall be placed on the ballot of the
annual election. The position occupied by the official shall be declared vacant if at least two-thirds (2/3) of those voting (all SKQ Nation voters in the case of the President or Vice President, or all district (or clan) voters in the case of Legislative Council representatives) support the recall. Vacant positions shall be filled in accordance with ARTICLE III, Section 10.

(The electorate may want to consider whether the need to recall a Council Rep should be viewed as any more serious than getting initiatives put to referendum by the voting citizens. It may be somewhat more serious, but this 30% is almost what is required right now to put forth a referendum and due to the immobilization of our membership, there is little recourse perceived. And, with such a high percentage of employment being provided through the Government, People's silence and compliance is being purchased in exchange for their employment. This might make sense if it is strictly by District, as is currently the case. The other elected officials referred to here are an at-large President and/or Vice President. This needs to be carefully examined. Currently we have Reservation-wide voting for all positions (not by district), with Officers chosen from within the Council.)

SECTION 3 - Limits on Recall

No more than one (1) recall election shall be held in any one calendar year with respect to any specific tribal official.

ARTICLE XI-INITIATIVE AND REFERENDUM

SECTION 1-Initiative or Referendum Via the General Council

The SKQ Nation Electorate shall have the right to propose any legislative measure by a petition signed by at least twenty (20) percent of the eligible voters. Each such petition shall be filed with the Election Board (or SKQ Legislative Council until an Election Board is established) at least sixty (60) days prior to the next annual election at which time it shall be placed on the ballot. Voting shall be by secret ballot. Absentee ballots shall be available upon written request by eligible voters and mailed in a timely manner to such voters. If approved by a _____% majority of those participating in the election, the petitioned legislative measure shall be in full force and effect immediately. A minimum of 30% of the electorate must vote on Initiative and Referendum issues. (The percentage required for approval needs to be considered by the electorate. For Amendments to the Constitution (below) a 2/3 (66.67%) majority of those voting in the election is required. Should it be the same percentage?)

SECTION 2 - Referendum

The SKQ Legislative Council by approval of at least six (6) members may refer any legislative measure to the Electorate by directing at least thirty (30) days in advance that said measure be placed on the ballot at the next annual election or by calling for a special election. Voting shall be by secret ballot. Absentee ballots shall be available upon
written request by eligible voters and mailed in a timely manner to such voters. If approved by a majority of those participating in the election, the referendum shall be in full force and effect immediately. A minimum of 30% of the electorate must vote in Referendum elections and will require a _______ majority to pass.

ARTICLE XII - AMENDMENT

SECTION 1 - Amendment Proposed

Amendments to this Constitution may be proposed by the SKQ Legislative Council and shall require at least six (6) affirmative votes, or by a petition containing the entire text of the amendment and signed by not less than twenty (20) percent of the General Council (electorate).

SECTION 2 - Adoption

Adoption by not less than two thirds (2/3?) of those voting shall be required to amend this Constitution. At least _____% of the eligible voters must vote in referendums to amend this Constitution. Amendments shall be effective upon certification of the election results by the Election Board (or SKQ Legislative Council until an Election Board is established). 30% of the eligible voters must vote on Amendments to this Constitution. (2/3 is a significant majority, which might keep frivolous amendments from being proposed.)

The following example from the Yurok’s Constitution is provided as a model for how an Electorate may decide to place special requirements on the elected leaders via amendments to their constitutions. The example applied specifically to how a specific settlement fund was to be approved for expenditure.

****C E R T I F I C A T I O N ****

This is to certify that the Constitutional Amendment CA001 was amended to the Yurok Constitution to Article IV, Section 5 – Duties and Powers of the Yurok Governance Council. Shall there be an addition of the sentence at the end of the paragraph, “Settlement Account Trust Funds, including earned interest, from the Hoopa Yurok Settlement Act of 1988, shall not be used until the Tribal Council has prepared a proposal for its intended use and received a majority vote of approval from the Voting Membership.” This amendment was placed on the ballot by an affirmative vote of the Tribal Council and was adopted by a 2/3 vote of the majority in a General Election held on October 11, 2000. The Tribal Member vote was 751 Yes, 111 No, which is 87.12% of the 862 voting Tribal Members.472

ARTICLE XIII - SEVERABILITY CLAUSE

In the event that any Article, section or provision of this Constitution is held invalid, it is the intent of the SKQ Nation that the remaining Articles, sections and provisions of this Constitution shall continue in full force and effect.

ARTICLE IX – EFFECTIVE DATE AND INITIAL ELECTION FOR ADOPTION OF REVISED CONSTITUTION AND GOVERNANCE STRUCTURE FOR THE SKQ NATION

This Constitution shall become effective when approved by an election of the eligible voters of the SKQ Nation as defined in the Constitution in effect at the time of the election. This election shall be jointly conducted by the Secretary of Interior and a temporary Election Board representative of the eligible voters to be appointed via lottery selection of interested parties by the CSKT Tribal Council seated at the time of the election, with final appointments made in consultation with the Culture Committees, Elders Advisory Committees and representatives from the Districts in place under the current CKST Constitution.

The initial election under this revised Constitution for President and Political Clan Legislative Representatives shall provide for the independent Election Board to oversee the primary and run-off elections (as necessary), and shall contract with an independent certified public accounting firm shall to conduct and certify this election with funds approved and set aside by the currently authorized CSKT officials in office at the time of this election. The election shall be conducted in accordance with Article III, Sections _____ - ______, of this Constitution.

ARTICLE X – RATIFICATION OF CONSTITUTION AND BYLAWS

This Constitution and the attached Bylaws, when adopted by a _____ majority vote of the voters of the SKQ Nation voting at a special election called jointly by the Secretary of Interior and temporary Election Board as designated in ARTICLE IX, in which at least _____% of those entitled to vote shall vote, shall be in full force and effect from the date of such approval, at which time official notice shall be made by the Election Board to the Secretary of Interior.

****CERTIFICATION****

This is to certify that this Constitution has been adopted by a _____ vote majority, with _____ voting for and _____ voting against, this date of ______________, 01, XXXX.

__________________________, Chairperson CSKT Tribal Council
ATTEST: ________________________, CSKT Secretary
ATTEST: ________________________, Chair, Election Board
ATTEST: ________________________, Ryan Zinke, Secretary of Interior, (or Stanley Speaks for), Commissioner of Indian Affairs

(No review or comment is necessary at this time on the Bylaws. They are presented as they currently exist and will need to reflect the decisions made in the community review process required to ultimately decide what moves forward to a vote of the Electorate. It is important to consider the ways in which Roberts Rules of Order do not encourage dialogue to take place, an important SKQ traditional value.)
Article I - The Tribal Council

Section 1. The Chairman of the Council shall preside over all meetings of the Council, perform all duties of chairman, and exercise any authority detailed to him, and he shall be entitled to vote on all questions.

Section 2. The vice chairman shall assist the chairman when called on so to do, in the absence of the chairman shall preside, and when so presiding shall have all the privileges, duties, and responsibilities of the chairman.

Section 3. The Council secretary shall forward a copy of the minutes of all meetings to the Superintendent of the Reservation and to the Commissioner of Indian Affairs.

Section 4. The duties of all appointed boards or officers of the organization shall be clearly defined by resolutions of the Council at the time of their creation or appointment. Such boards and officers shall report from time to time as required to the Council and their activities and decisions shall be subject to review by the Council upon petition of any person aggrieved.

Section 5. Newly elected members who have been duly certified shall be installed at the first regular meeting of the Tribal Council.

Section 6. Each member of the Tribal Council and each officer or subordinate officer, elected or appointed hereunder, shall take an oath of office prior to assuming the duties thereof, by which oath, he shall pledge himself to support and defend the constitution of the United States and this Constitution and Bylaws. The following form of oath of office shall be given: "I, ________________________________, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, to carry out faithfully and impartially, the duties of my office to the best of my ability; to cooperate, promote, and protect the best interests of my Tribe, in accordance with this Constitution and Bylaws."

Section 7. Regular meetings of the Tribal Council shall be held on the first Friday of January, April, July, and October, at 9:00 a.m., at the Flathead Agency.

Section 8. Special meetings may be called by a written notice signed by the chairman or a majority of the Tribal Council and when so called the Tribal council shall have power to transact business as in regular meetings.

Section 9. No business shall be transacted unless a quorum is present which shall consist of two-thirds (2/3) of the entire membership.

Section 10. Order of business:
(a) Call to order by chairman.
(b) Roll call.
(c) Reading of minutes of last meeting.
(d) Unfinished business.
(e) Reports.
(f) New business.
(g) Adjournment.
Section 11. It shall be the duty of each member of the Tribal Council to make reports to the district from which he is elected, concerning the proceedings of the Tribal Council.

Section 12. The Tribal council may prescribe such salaries for officers or members of the council as it deems advisable, from such funds as may be available.

Article II - Ordinances and Resolutions

Section 1. All final decisions of the Council on matters of general and permanent interest to the members of the Confederated Tribes shall be embodied in ordinances. Such ordinances shall be published from time to time for the information and education of the members of the Confederated Tribes.

Section 2. All final decisions of the Council on matters of temporary interest (such as action on the reservation budget for a single year, or petitions to Congress or the Secretary of the Interior) or relating especially to particular individuals or officials (such as adoption of members, instructions for tribal employees or rules of order for the Council) shall be embodied in resolutions. Such resolutions shall be recorded in a special book which shall be open to inspection by members of the Confederated Tribes.

Section 3. All questions of procedure (such as acceptance of Committee reports or invitations to outsiders to speak) shall be decided by action of the Council or by ruling of the Chairman, if no objection is heard. In all ordinances, resolutions or motions the Council may act by majority vote, but all matters of importance shall be fully discussed and a reasonable attempt shall be made to secure unanimous agreement.

Section 4. Legislative forms. Every ordinance shall begin with the words: "Be it enacted by the Council of the Confederated Salish and Kootenai Tribes—.

Section 5. Every resolution shall begin with the words: "Be it resolved by the Council of the Confederated Salish and Kootenai Tribes—.

Section 6. Every ordinance or resolution shall contain a recital of the laws of the United States and the provisions of this Constitution under which authority for the said ordinance or resolution is found.

Article III - Ratification of Constitution and Bylaws

This Constitution and the attached Bylaws, when adopted by a majority vote of the voters of the Confederated Tribes voting at a special election called by the Secretary of the Interior, in which at least thirty (30) percent of those entitled to vote shall vote, shall be submitted to the Secretary of the Interior for his approval, and shall be in force from the date of such approval.
Appendix F.

25 CFR 81 Secretarial Elections, Highlights of the Final Rule
Appendix F. 25 CFR 81 Secretarial Elections, Highlights of the Final Rule

The Bureau of Indian Affairs (BIA) has published a final rule that finalizes updates to procedures for Secretarial elections and petitions for Secretarial elections. See 80 FR 63094 (October 19, 2015). The rule combines the former 25 CFR Part 81 (Secretarial Elections) and the former 25 CFR Part 82 (Petitioning Procedures) into one new 25 CFR Part 81.

What is a Secretarial election?
A Secretarial election is a Federal election conducted by the Secretary of the Interior (delegated to the BIA).

Does the final Secretarial elections rule apply to me?
The final Secretarial Elections Rule applies to Tribes who are required to hold a Secretarial election because:
- A Federal law requires a Secretarial election to take an action;
- The Tribe’s governing document requires a Secretarial election to take an action;
- A Federal corporate charter requires Secretarial approval; or
- The Tribe is adopting or amending a Federal charter of incorporation, and certain circumstances apply (see rule for details).

Tribes that are covered by this rule may choose to remove the requirement for Secretarial election for future amendments to a governing document adopted under Federal statute. The final rule clarifies how to do this, and the Department encourages Tribes to do so in furtherance of tribal sovereignty and self-determination.

What does the rule do?
The rule sets out the procedures for BIA to call and hold a Secretarial election and sets out the requirements and procedures for Tribal members to petition for a Secretarial election. Specifically, the rule:
- Lists what a Tribal request for Secretarial election must include;
- Lists what Tribal members’ petition for Secretarial election must include;
- Establishes that BIA will give deference to the Tribe’s interpretation of its own documents;
- Clarifies that any tribal member who is 18 years of age or older and otherwise qualified is eligible to vote, may vote in a Secretarial election (because a Secretarial election is a Federal election);
- Clarifies that BIA pays for the costs of holding a Secretarial election (directly or through contract/compact funding); and
- Explicitly sets out the steps for a Secretarial election, such as:
  - Getting technical assistance from BIA;
  - Establishing the Secretarial Election Board;
  - Providing the Secretarial Election Notice;
  - Registering for a Secretarial election;
  - Compiling the Registered Voters List;
  - Challenging the Registered Voters List;
  - Counting ballots and certifying election results; and
  - Challenging the results of the election.
What are the major changes this rule makes to Secretarial Elections?

The rule makes several changes to how Secretarial elections are conducted, including:

- Requiring that voting in Secretarial elections be conducted by mail, unless the Tribe’s governing document requires polling places;

- Clarifying the difference between Secretarial elections conducted under Indian Reorganization Act (IRA) and Oklahoma Indian Welfare Act (OIWA) (in OIWA elections, the Secretary approves the document and then Tribal voters ratify);

- Incorporating the statutory timeframes in which BIA must call and hold a Secretarial election; and

-Clarifying that Tribes are encouraged to seek informal review from BIA prior to submitting an official request for election.

What are the benefits of seeking an informal BIA review of a request for Secretarial election?

- The Department strongly recommends that Tribes seek an informal review as a best practice prior to submitting an official request for Secretarial election that would trigger the tight timeframes for BIA action.

- The informal review will:

  - Ensure that all the necessary documents are internally consistent and as compliant as possible with applicable laws;

  - Avoid complications resulting from conflicting or noncompliant documents;

  - Avoid inadvertent disenfranchisement of voters;

  - Ensure the election proceeds as smoothly as possible; and

  - Help protect the integrity of the election and ultimate election results.

What major changes does the rule make to petitioning procedures?

The rule now requires that, in petitioning to adopt a governing document under Federal statute for the first time, at least 50% of tribal members sign the petition for Secretarial election. (Formerly, 60% was required).

Does the rule reflect the input of Tribes?

Yes, the rule has been in development for several years, during which the Department
held numerous consultation sessions with Tribes. Most recently, in 2014, the Department published a proposed rule at 79 FR 61021 (October 9, 2014) and held several consultation sessions with Tribes specifically on the provisions of that proposed rule. The final rule reflects comments and suggestions received from Tribes on that proposed rule.

**Where can I find additional information on the rule?**

For additional information on the Secretarial election rule, visit the following website: http://www.bia.gov/WhoWeAre/AS-IA/ORM/25CFR81/index.htm

**Who may I contact if I have questions about the rule?**

If you have questions about the rule, you may contact Laurel Iron Cloud, Division of Tribal Government Services, Central Office, BIA at (202) 513-7641. If you are anticipating the need for a Secretarial election and would like initial guidance or an informal review, you may contact your local BIA regional or agency office.

BIA regional and agency contact information is available at: http://www.bia.gov/WhoWeAre/RegionalOffices/index.htm

Appendix G.

Indian Civil Rights Act
Appendix G. Indian Civil Rights Act

Text of Indian Civil Rights Act

The Indian Civil Rights Act of 1968 (ICRA) (see Federal Laws), 25 U.S.C. §§ 1301-1304 (ICRA), provides as follows:

§ 1301. Definitions: For purposes of this subchapter, the term
1. ‘Indian Tribe’ means any tribe, band, or other group of Indians subject to the jurisdiction of the United States and recognized as possessing powers of self-government.
2. ‘Powers of self-government’ means and includes all governmental powers possessed by an Indian tribe, executive, legislative, and judicial, and all offenses, civil, criminal, and otherwise committed by and through which they are executed, including courts of Indian offenses; and may mean the inherent power of Indian tribes, hereby recognized and affirmed, to exercise criminal jurisdiction over all Indians;
3. ‘Indian’ means any person who would be subject to the jurisdiction of the United States as an Indian under § 1303, title 19, United States Code, if that person were to commit an offense listed in that section in Indian country to which that section applies.

§ 1302. Constitutional Rights: No Indian tribe in exercising powers of self-government shall—
(a) in general:
No Indian tribe in exercising powers of self-government shall—
1. make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition for a redress of grievances;
2. violate the right of the people to be secure in their persons, houses, papers, and effects against unreasonable search and seizure;
3. deprive any person of life, liberty, or property, without due process of law; or
4. abridge the right of any person to be secure in his own home, or in the home and dwelling of another, or in the privacy of his own person, or in the privacy of his family, or in the privacy of his paper or other things kept under his control.

(b) Offenses subject to greater than 1-year imprisonment or a fine greater than $5,000
A tribal court may subject a defendant to a term of imprisonment greater than 1 year but not to exceed 3 years for any 1 offense, or a fine greater than $5,000 but not to exceed $10,000, or both; if the defendant is a person accused of a criminal offense who—
1. has been previously convicted of the same or a comparable offense by any jurisdiction in the United States; or
2. has been previously convicted for any offense comparable to an offense that would be punishable by more than 1 year of imprisonment if prosecuted by the United States or any of the States.

(c) Rights of defendants
In a criminal proceeding in which an Indian tribe, in exercising powers of self-government, imposes a term of imprisonment of more than 1 year on a defendant, the Indian tribe shall—
1. provide to the defendant the right to effective assistance of counsel at least equal to that guaranteed by the United States Constitution; and
2. at the expense of the tribal government, provide an indigent defendant the assistance of a defense attorney licensed to practice law by any jurisdiction in the United States that applies appropriate professional licensing standards and effectively ensures the competence and professional responsibility of its licensed attorneys;
3. require that the judge presiding over the criminal proceeding—
(a) has sufficient legal training to preside over criminal proceedings; and
(b) is licensed to practice law by any jurisdiction in the United States;
4. prior to charging the defendant, make publicly available the criminal law (including regulations and interpretative documents), rules of evidence, and rules of criminal procedure (including rules governing the receipt of judge in appropriate circumstances) of the tribal government; and
5. maintain a record of the criminal proceeding, including an audio or other recording of the trial proceeding.

(d) Sentences
In the case of a defendant sentenced in accordance with subsections (b) and (c), a tribal court may require the defendant—
1. to serve the sentence—
(a) in a tribal correctional center that has been approved by the Bureau of Indian Affairs for long-term incarceration, in accordance with guidelines to be developed by the Bureau of Indian Affairs (in consultation with Indian tribes) not later than 180 days after July 29, 2010;
(b) in the nearest appropriate federal facility, at the expense of the United States pursuant to the Bureau of Prisons tribal prisoner pilot program described in section 544(c)(1) of the Tribal Law and Order Act of 2010;
(c) in any other correctional institution in the State and or local government; or
(d) in an alternative rehabilitation center of an Indian tribe;
2. to serve another alternative form of punishment, as determined by the tribal court judge pursuant to tribal law.

(e) Definition of offense
Appendix H.


CHAPTER SEVEN
Rights of nature
Article 71. Nature, or Pacha Mama, where life is reproduced and occurs, has the right to integral respect for its existence and for the maintenance and regeneration of its life cycles, structure, functions and evolutionary processes. All persons, communities, peoples and nations can call upon public authorities to enforce the rights of nature. To enforce and interpret these rights, the principles set forth in the Constitution shall be observed, as appropriate. The State shall give incentives to natural persons and legal entities and to communities to protect nature and to promote respect for all the elements comprising an ecosystem.

Article 72. Nature has the right to be restored. This restoration shall be apart from the obligation of the State and natural persons or legal entities to compensate individuals and communities that depend on affected natural systems. In those cases of severe or permanent environmental impact, including those caused by the exploitation of nonrenewable natural resources, the State shall establish the most effective mechanisms to achieve the restoration and shall adopt adequate measures to eliminate or mitigate harmful environmental consequences.

Article 73. The State shall apply preventive and restrictive measures on activities that might lead to the extinction of species, the destruction of ecosystems and the permanent alteration of natural cycles. The introduction of organisms and organic and inorganic material that might definitively alter the nation’s genetic assets is forbidden.

Article 74. Persons, communities, peoples, and nations shall have the right to benefit from the environment and the natural wealth enabling them to enjoy the good way of living. Environmental services shall not be subject to appropriation; their production, delivery, use and development shall be regulated by the State.

LAW OF THE RIGHTS OF MOTHER EARTH

CHAPTER I
OBJECT AND PRINCIPLES

Article 1. (SCOPE). This Act is intended to recognize the rights of Mother Earth, and the obligations and duties of the Multinational State and society to ensure respect for these rights.

Article 2. (PRINCIPLES). The binding principles that govern this law are:

1. **Harmony.** Human activities, within the framework of plurality and diversity, should achieve a dynamic balance with the cycles and processes inherent in Mother Earth.
2. **Collective good.** The interests of society, within the framework of the rights of Mother Earth, prevail in all human activities and any acquired right.
3. **Guarantee of the regeneration of Mother Earth.** The state, at its various levels, and society, in harmony with the common interest, must ensure the necessary conditions in order that the diverse living systems of Mother Earth may absorb damage, adapt to shocks, and regenerate without significantly altering their structural and functional characteristics, recognizing that living systems are limited in their ability to regenerate, and that humans are limited in their ability to undo their actions.
4. **Respect and defend the rights of Mother Earth.** The State and any individual or collective person must respect, protect and guarantee the rights of Mother Earth for the well-being of current and future generations.
5. **No commercialism.** Neither living systems nor processes that sustain them may be commercialized, nor serve anyone's private property.
6. **Multiculturalism.** The exercise of the rights of Mother Earth requires the recognition, recovery, respect, protection, and dialogue of the diversity of feelings, values, knowledge, skills, practices, skills, transcendance, transformation, science, technology and standards, of all the cultures of the world who seek to live in harmony with nature.

CHAPTER II
MOTHER EARTH, DEFINITION AND CHARACTER

Article 3. (Mother Earth). Mother Earth is a dynamic living system comprising an indivisible community of all living systems and living organisms, interrelated, interdependent and complementary, which share a common destiny. Mother Earth is considered sacred, from the worldviews of nations and peasant indigenous peoples.

Article 4. (LIVING SYSTEMS). Living systems are complex and dynamic communities of plants, animals, microorganisms and other beings and their environment, where human communities and the rest of nature interact as a functional unit under the influence of climatic, physiographic, and geological factors, as well as production practices, Bolivian cultural diversity, and the worldviews of nations, original indigenous peoples, and intercultural and Afro-Bolivian communities.

Article 5. (LEGAL STATUS OF MOTHER EARTH). For the purpose of protecting and enforcing its rights, Mother Earth takes on the character of collective public interest. Mother Earth and all its components, including human communities, are entitled to all the inherent rights recognized in this Law. The exercise of the rights of Mother Earth will take into account the specificities and particularities of its various components. The rights under this Act shall not limit the existence of other rights of Mother Earth.
Article 6. (EXERCISE OF THE RIGHTS OF THE MOTHER EARTH). All Bolivians, to join the community of beings comprising Mother Earth, exercise rights under this Act, in a way that is consistent with their individual and collective rights. The exercise of individual rights is limited by the exercise of collective rights in the living systems of Mother Earth. Any conflict of rights must be resolved in ways that do not irreversibly affect the functionality of living systems.

CHAPTER III
RIGHTS OF MOTHER EARTH

Article 7. (RIGHTS OF MOTHER EARTH)

I. Mother Earth has the following rights:
1. **To life**: The right to maintain the integrity of living systems and natural processes that sustain them, and capacities and conditions for regeneration.
2. **To the diversity of life**: It is the right to preservation of differentiation and variety of beings that make up Mother Earth, without being genetically altered or structurally modified in an artificial way, so that their existence, functioning or future potential would be threatened.
3. **To water**: The right to preserve the functionality of the water cycle, its existence in the quantity and quality needed to sustain living systems, and its protection from pollution for the reproduction of the life of Mother Earth and all its components.
4. **To clean air**: The right to preserve the quality and composition of air for sustaining living systems and its protection from pollution, for the reproduction of the life of Mother Earth and all its components.
5. **To equilibrium**: The right to maintenance or restoration of the interrelationship, interdependence, complementarity and functionality of the components of Mother Earth in a balanced way for the continuation of their cycles and reproduction of their vital processes.
6. **To restoration**: The right to timely and effective restoration of living systems affected by human activities directly or indirectly.
7. **To pollution-free living**: The right to the preservation of any of Mother Earth's components from contamination, as well as toxic and radioactive waste generated by human activities.

CHAPTER IV
STATE OBLIGATIONS AND SOCIETAL DUTIES

Article 8. (OBLIGATIONS OF THE PLURINATIONAL STATE).

The Plurinational State, at all levels and geographical areas and across all authorities and institutions, has the following duties:
1. Develop public policies and systematic actions of prevention, early warning, protection, and precaution in order to prevent human activities causing the extinction of living populations, the alteration of the cycles and processes that ensure life, or the destruction of livelihoods, including cultural systems that are part of Mother Earth.
2. Develop balanced forms of production and patterns of consumption to satisfy the needs of the Bolivian people to live well, while safeguarding the regenerative capacity and integrity of the cycles, processes and vital balance of Mother Earth.
3. Develop policies to protect Mother Earth from the multinational and international scope of the exploitation of its components, from the commodification of living systems or the processes that support them, and from the structural causes and effects of global climate change.
4. Develop policies to ensure long-term energy sovereignty, increased efficiency and the gradual incorporation of clean and renewable alternative sources into the energy matrix.
5. Demand international recognition of environmental debt through the financing and transfer of clean technologies that are effective and compatible with the rights of Mother Earth, among other mechanisms.
6. Promote peace and the elimination of all nuclear, chemical, and biological arms and weapons of mass destruction.
7. Promote the growth and recognition of rights of Mother Earth in multilateral, regional and bilateral international relations.

Article 9. (DUTIES OF THE PEOPLE)

The duties of natural persons and public or private legal entities:
1. Uphold and respect the rights of Mother Earth.
2. Promote harmony with Mother Earth in all areas of its relationship with other human communities and the rest of nature in living systems.
3. Participate actively, individually or collectively, in generating proposals designed to respect and defend the rights of Mother Earth.
4. Assume production practices and consumer behavior in harmony with the rights of Mother Earth.
5. Ensure the sustainable use of Mother Earth's components.
6. Report any act that violates the rights of Mother Earth, living systems, and/or their components.
7. Attend the convention of competent authorities or organized civil society to implement measures aimed at preserving and/or protecting Mother Earth.

Article 10. (DEFENSE OF MOTHER EARTH).

Establishing the Office of Mother Earth, whose mission is to ensure the validity, promotion, distribution and compliance of the rights of Mother Earth established in this Act. A special law will establish its structure, function, and attributes. Refer to the Executive Branch for constitutional ends.
It is given in the Assembly Hall of the Plurinational Legislative Assembly, on the seventh day of the month of December two thousand and ten.

Sen. René Oscar Martínez Callahuanca
PRESIDENT
CHAMBER OF SENATORS
Appendix I.

Human Subjects Consent Form
SUBJECT (Study Participant) INFORMATION AND INFORMED CONSENT

Study Title: Articulating Cultural Consonance for Health and Wellbeing of the Selish, Ksanka and Qlispe (SKQ) People

Investigator(s):
Anita Dupuis: 57578 Kopp Road, Hot Springs, MT 59845 406-250-7220
Professor Neyooxet Greymorning: University of Montana, Native American Center 203F, Missoula, MT 59812-2664.
Professor Cheryl Ritenbaugh: P. O. Box 729, Pacific City, OR 97135

Special Instructions:

I am asking you to participate in a research study. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. Please read the form carefully. You may ask questions about the purpose of the research, what I would ask you to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. When I have answered all your questions, you can decide if you want to be in the study or not. This process is called ‘informed consent.’ I will give you a copy of this form for your records. This consent form may contain words that are new to you. If you read any words that are not clear to you, please ask the person who gave you this form to explain them to you.

Purpose:

You are being asked to take part in a research study to identify and describe health promoting aspects of traditional culture and the potential of these attitudes, values, beliefs and practices for promoting the health and wellbeing of our people now and for future generations to come. The purpose of the study is for our community to examine traditional tribal attitudes, values, beliefs and practices and to explore how they can be applied today to improve the health and wellbeing of individuals, our communities and our formal organizations such as Tribal Government.

You have been invited to participate in this study because of your knowledge, experience and expertise in these issues, especially from the perspective of how traditional culture can be honored and applied in creative ways to enhance our health and wellbeing.

The results will be provided to the community, the Cultural Advisory Committees and the Tribal Council. The results will be summarized and be made available in a form that will be useful for developing school curriculums, establishing procedures and practices within families and community groups and for setting policies at the tribal government and organizational levels.

You must be 18 or older to participate in this research.

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Procedures:
If you agree to take part in this research study, you will be asked to participate in either or all of the following interview procedures: (Please place your initials next to each procedure in which you are participating.)

________ Procedure 1. This procedure will ask you to review information I’ve compiled to date on attitudes, values, beliefs, and practices identified in various printed materials by authors writing about the Selish, Ksanka or Qlispe people or other Indigenous peoples from other parts of America and the world. You will be asked if these cultural attitudes, values, beliefs and practices are still relevant today for improving our health and wellbeing. For those attitudes, values, beliefs and practices considered still relevant, but not visible or evident in our community, you will be asked for ideas for actions that could be taken to bring them back into our day to day lives.

________ Procedure 2. This procedure will ask you review a set of concepts potentially relevant to health and wellbeing. You may be asked to sort a stack of cards, each with a separate attitude, value, belief or practice written on one side, or to highlight and rank the most relevant concepts presented in a narrative summary document. First you will be asked to eliminate those you don’t consider to belong in a list describing the appropriate Selish, Ksanka or Qlispe cultural ‘way’ of promoting health and wellbeing of our people. Second, you will be asked to sort and prioritize the most relevant among those you choose to include, with number 1 being considered most important.

________ Procedure 3. This procedure will ask you to review with me the results gathered from those participating in procedures 1 and 2. You will have the option of reviewing the results with me individually, in a formal focus group setting, or in a public meeting held for this purpose. You will be asked if these cultural attitudes, values, beliefs and practices are still relevant today for improving our health and wellbeing. For those attitudes, values, beliefs and practices considered still relevant, but not visible or evident in our community, you will be asked for ideas for actions that could be taken to bring them back into our day to day lives. This last procedure is intended to confirm or suggest modifications to the results obtained in the first two levels of the research.

The study will take place at a convenient and comfortable location agreed upon or identified by you. Each session will last for from 45 minutes to two hours depending on your level of interest and with which procedures you choose to participate.

Your initials __________ indicate your permission to audio record the interview process. (Your interview does not have to be audio recorded for you to participate in the study.)
* Audio recordings will be destroyed following transcription, and no identifying information will be included in the transcription.
Risks/Discomforts:

There is no anticipated discomfort for those contributing to this study, so risk to participants is minimal. Answering the questions or engaging in discussions about this subject may cause you to think about feelings that make you sad or upset. As we will be discussing issues of great importance to the community, stressful emotional states may arise during your participation in the study, during the interview or afterwards. You may feel free to end the interview at any time. Should you feel any unmanageable stress or discomfort or just feel you would like to get some help in dealing with any difficult emotions you may feel free to call, Anita Dupuis, the principal investigator, or the following for assistance: If you are a tribal employee: 406-675-2700 and ask for the Tribal Employee Assistance Program, which provides counseling for employees of the Confederated Salish and Kootenai Tribes. If you are an SKC employee: 406-675-4800 and ask for the SKC Employee Assistance Program, which provides counseling for employees of SKC. From on the Reservation you may call: 406-745-3525 and ask for the Tribal Mental Health Department for counseling assistance. If you agree to an audio recording of your interview, you may review the recording or transcript and delete anything you wish.

Benefits:

Participants will not benefit directly from the study other than to have an opportunity to talk in detail with someone who is very much interested in the health of our community. This information will assist our community in deciding what actions we should take to improve the health of our people. Your participation in this study may help our community become more clear on what we collectively agree are the attitudes, values, beliefs and practices at the individual, community and organizational levels, which will improve our health and wellbeing to the greatest extent possible. You may be inspired, as I am hoping to be, with the collective ideas we come up with to support our health and wellbeing.

Confidentiality:

[Confidentiality means the researcher will maintain records with personal identifiers but will not release information to unauthorized personnel. Anonymity means that records will not include any personal identifiers or code numbers that may link a participant to specific information.]

Your records will be kept confidential and will not be released without your consent except as required by law. Your identity will be kept private. If the results of this study are written in a scientific journal or presented at a scientific meeting, your name will not be used. The data will be stored in a locked file cabinet. Your signed consent form will be stored in a cabinet separate from the data. The audiotape will be transcribed without any information that could identify you. The tape will then be erased [or destroyed].
Your initials __________ indicate your permission to be identified by name in any publications or presentations. (This is not necessary or required. It is your choice entirely.)

If you do not want to be acknowledged by name in any publications or presentations, please initial here ________.

**Voluntary Participation/Withdrawal:**

Your decision to take part in this research study is entirely voluntary. You may refuse to take part in or you may withdraw from the study at any time. You may leave the study for any reason.

**Questions:**

If you have any questions about the research now or during the study contact: Anita Dupuis: 406-XXX-XXXX or AnitaDupuisRoberson@gmail.com.

If you have any questions regarding your rights as a research subject, you may contact the UM Institutional Review Board (IRB) at (406) 243-6672.

**Statement of Your Consent:**

I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that any future questions I may have will also be answered by a member of the research team. I voluntarily agree to take part in this study. I understand I will receive a copy of this consent form.

________________________

Printed Name of Subject

________________________

Subject's Signature Date
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