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NAADAC

rites-of-passage:  
culture of recovery/recovery of culture  
present of: Charley-Chewy-Baca

September 25, 2019

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[The broadcast is now starting. All attendees is on "listen-only" mode]

>> SAMSON TEKLEMARIAM: Hello, everyone, and welcome to today's webinar on Rights of Passage Culture of Recovery/Recovery of Culture presented by Charley-Chewy-Baca. It's great that you can join us today. My name is Samson Teklemariam and I'm the Director of Training and Professional Development of NAADAC the association for professionals. I'll be the organizer of today's events. This online training is produced by NAADAC and closed-captioning is provided by CaptionAccess. Please check your most recent confirmation email or our Q&A and chat box for the link to use closed-captioning.

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This webinar is approved for one continuing education hour. And our website contains a full list of accepting boards and organizations. As you know, it's free to watch this webinar. If you want to receive a CE Certificate, however, it will emailed to you if you take the following steps of of course, watch and listen to this entire webinar. Number two, pass the online quiz, which will be posted at the website you see on this slide later this evening or within an hour or so right after the webinar. If applicable,

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submit payment for the CE Certificate or join NAADAC. The fee is \$15 for one CE for non-NAADAC members. Then a link to download the certificate will be emailed to you within 21 days of submitting the completed successful quiz.

Today, we're using GoToWebinar for this live event and here's some important instructions. You've entered into what's called "listen-only" mode. That means your mic is automatically mute to do prevent any disruptive background noise. If you have trouble hearing the presenter for any reason, I recommend switching to a telephone line as some Internet connections are not strong enough to handle webinars. If you have any questions for the presenter, just type them into the questions box that you see on the GoToWebinar panel on the screen. If time permits, we will pose the questions for the presenter in a live Q&A and all your questions will be answered by the presenter within a week or so and will get presented on our website. Of course this only applies to live presentations. You are watching the recorded version, there's no means of opposing questions. But there's access to questions and answers in the live presentation posted on our website. Let me tell you about today's very skilled presenter. Charley-Chewy-Baca is a licensed alcohol and drug counselor of Navajo Comanche and Hispanic working in the 12 Feathers Counseling: Southwestern Indian Polytechnic Institute in Albuquerque New Mexico. He provides training to federal and DUI programs, drug court, tribal agencies in New Mexico, and he a rural expert program. He also ran the first Native American cultural-specific therapeutic community in the New Mexico corrections department. Charley's focus is primarily on providing cultural-specific substance use disorder treatment. The Native American population and providing cultural-specific training to behavioral health treatment programs in New Mexico.

NAADAC is delighted to provide this webinar presented by this experienced presenter. So Charley-Chewy-Baca, if you're ready, I'll hand this over to you.

>> CHARLEY-CHEWY-BACA: Thank you. Good day, everybody. I hope you're having a decent substance abuse awareness/recovery month. Let's go ahead and jump right into this. We have a lot of stuff to cover. All right. So here's our learning objectives. One, we'll explore how cultural anthropology rites-of-passage model

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explains the transformation process from non-drug ETOH using individuals to severe substance dependent, just basically describing through looking at rituals how a person, exactly how a person can have substance abuse problems. 2 we'll explore various recovery cultures and exactly how rites-of-passage and rituals can create healthy change.

Three, we'll take a brief look at, I don't want to mention too much, but Mark led home, he's a 12-step, started out as a 12-step comedian and now a motivational speaker now. And we'll look at his model of addiction and chemical lanes of addiction and non-chemical lanes of addiction. And we have a lot of stuff to cover. So let's move on here.

All right. Three questions every human being needs to answer. If they want to be successful, and oftentimes, you know, a huge being is going to ask this question many times through the life. Why am I? Who am I? And where am I going? I've been starting out my sessions in groups for the last 8 or 9 years. And it's really good, because why am I? Why am I what? Why am I depressed? Why am I lonely? Who am I when I'm lonely? Why am I always angry? Who am I when I'm angry. Even down to the questions of why am I here in treatment? Who am I here in treatment? Or for a lot of my students I work with coming from rural place and various reservations, why am I here in the Res? Where am I going here on the Res? And for where I'm at now, I'll ask them why am I here in college and am I the same from the past or trying to do here that as a student, which probably won't work. So it's a great way of opening p the doors to getting people to explore recovery concepts and change in general.

All right. Let me hand it back to Samson for polling questions.

>> SAMSON TEKLEMARIAM: Thank you, Charley. Yes, you'll see this polling question pop up on the screen. It's your first opportunity of many to interact with the presenter. How many are familiar with the rites-of-passage and rituals? You'll see 3 answer options. A, not very familiar. B, somewhat familiar, and C very familiar. We'll give you about 20 seconds to answer this interactive poll. You should see it pop up on

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your screen now. All right, everyone, we'll give you 5 more seconds and then we'll close this poll and share the results. Thank you for all your answers. Now we're going to share the polling results and Charley. Any questions for the presenter, please feel free to send them in the questions box and we'll pose those to the presenter towards the end of webinar or they will get posted online through the Q&A document. Charley.

>> CHARLEY-CHEWY-BACA: Thank you. Yeah, that's pretty much what I expected to see in my experience in presenting this topic to a lot of clinicians. It's very common for us to not know exactly what a rites-of-passage. There's are many things how would you say culturally Universal? But a rites-of-passage is one of those things. Where did I go? Okay. Let's see here. Rite-of-passage was coined by early anthropologist Arnold van Gennep and it's where human beings change. Everybody has a title in most cultures, a place within that culture and place within their community and there's this process of change. And as I've mentioned, there's not many things that are culturally Universal. One of them might be say, 7 deadly sins. Most cultures throughout the world have their version of 7 deadly sins. Might be a little bit more than 7 or might be a little bit less. But most people know killing without any justification is bad.

Or that gluttony is, you know, being stingy and greedy. Those are culturally Universal behaviors that are not, you know, put on a pedestal and looked upon. They're not very good things. But rites-of-passage is one of those things that is pretty much culturally Universal. Everybody has been through one in some form of another. So we're going to look at that. This is a basic tribal look at tribal life in a different stage of change through a very, you know, say a tribe, there's birth. Puberty ceremony. Sexual initiation. Separation from the family alliance. And separation from feminine, you can think of tween or teenager. A lot of times there's that child considered a mama's boy and very prideful of that. And then to become a teenager, 15, 16, family in general is not important anymore and they're kind of making this alliance with friends. It's very common. For a teen that, you know, peers become more important than family. And puberty ceremony, that's interesting because, basically, all of us have had, everybody in this webinar, believe it or not has had a puberty ceremony. This is just looking at

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different phase of changes within American culture with education. Each one of these, there's a little rich and rites-of-passage to get to the next stage. I remember my son when he was graduating kindergarten, sort of speak, they actually had every student walk across this little bridge. He went to a Montessori school. So there was this little bridge. And everybody walked across and they got their certificate. I mean, that's ritual right there. Right? This is just me being goofy.

So there's three stages in rites-of-passage. Always. There's stripping of old identity. And that's where we unlearn aspects of, well, who we are. One of those questions. If you strip away someone's identity, what do you have? That's what liminality means. There's a lot of training that happens there. And a lot of repetition. Think of it old Zen Buddhist saying, stage one stripping identity, you can't feel a cup that's already full. So you have to empty that cup. And liminality is where you empty that cup. And I spent a lot of time in federal law enforcement, and decided it wasn't for me. So this slide would actually be a fail. Because I went right back to who I am.

[Laughter]

All right. So let's look at couple of examples. Oh, also, this is really important for us as clinicians. In the rites-of-passage, there's always, always, always some kind of medicine man. Medicine women. Drill instructor. Some kind of guide, teacher, Sensei, a role model or coach. Not all role models are positive. It could be a gang leader or even a witch. You know, but there's always some kind of Yoda or Mr. Miyagi That trainings us. Right there, Dennis Bank was a huge influencer on me. He was one of the influencers in the movement. And he was a drug and alcohol license counselor. So I could that. So that really helped me a lot. And a lot of children this age, myself growing up in a really abusive alcoholic divorced home, I have a hear traditional American medicine man. And you can see it right up there in the right-hand corner and that was the T.V. Because that's where I got all my education about what manhood was, it was the media. So it's the same thing now. With Internet and everything weaved in as well too.

So real quick. Let's look at a puberty ceremony. It's a tribal one. Stripping of old identity. This would be around tween age. For various, I'll just stick to Native

American tribes, because I can exemplify this best with. No contact with home. Whether the person is in a hogan, teepee, just out there with nature and vision quest. No contact with certain family and friends. Opposite sex. Only traditional clothing. Only traditional hairstyle. And like I all give this example is I have my hair in a little Navajo bun are a little wrap. I don't have a traditional yarn wrap. But it's a white wrap. Most people in Arizona or Mexico could look at that and say he must be Navajo. So we identify ourselves culturally by what we wear. And a lot of people look at that and say he thinks he's Navajo.

So traditional hairstyles. Also think of the Hopi girls. They have those hair in those beautiful little, like, what do they call it? Butterfly buns or wraps? It looks really cool. And then only traditional foods if you're not fasting. No recreational hobby or activities. Only traditional activities from peers and elders. Traditional language only if possible. No English. No expressing inappropriate feelings or emotions. You can't huffing at the medicine person. And you can't be in the kivia taking selfies. Only traditional spirituality is taught. And, so, typically four days of that. So what is the training? For most, puberty rituals, at least for boys, how to appropriately display manhood or womanhood. But the big thing is how to master testosterone and hormones. Because testosterone is that thing that makes males really, really super aggressive. You know, without training, it's real easy to become a training or something like that.

So, a lot of traditional cultures that was one of the main points in puberty ritual was to train the person how to treat others with dignity, which means you have to have a cap on your testosterone. How to listen. When and where to speak up and all this stuff. And then you're at your new status. You don't become what you fantasize about. You become what you trained. In this instance it's positive adult tribal member if you've had all the training. This is just a loose generalization to exemplify.

Another good example. Oh, polling question No. 2. So let me hand it back to Samson real quick.

>> SAMSON TEKLEMARIAM: Thanks, Charley. And, yes, everyone go ahead and launch this second poll. The question is have any of you had a puberty ritual?

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You'll see 3 answer options, yes, maybe, and no, not at all. We'll give you 20 seconds to answer this. Just as a reminder, if you have questions for our presenter, you can go ahead and send that into the questions box. You can find that in your GoToWebinar panel. And any questions you send in there will be answered by our presenter either in a live Q&A during the webinar or online on our website in about a week. Again, we'll give you 10 more seconds and then we'll share the results. Thanks, everyone. We're going close the poll now and share the results. I'll turn this back over to our presenter.

>> CHARLEY-CHEWY-BACA: All righty. Actually, everybody has had a puberty ceremony. All right. Let me get back to that. Think, for example, where I live in Albuquerque New Mexico, whether they're Anglo, Hispanic, Native American, African-American, every one of them has had a puberty ritual. In fact, for some of them, that might be one. But it's we're kind of nose blind to a lot of things in American culture. You know what nose blind is? Say you go to a friend's trailer and it smells of cat urine feces. And you're like, bro, I can't the hang out in here. It stinks too much and they're like, yeah. And for those who have been in the service, this will definitely seem familiar. For those who haven't, think of that flick of full metal jacket. I've been looking at the interview with the actors, and it was basically about men going through rites-of-passage word-for-word, the actor said it.

So same thing with bootcamp. No contact with home, family, opposite sex, traditional clothing and you get a new uniform. And it means one form of uniform. No more traditional hairstyles. It's all locked off. It doesn't matter if you have nice long beautiful braids or long locks, all that is shaved you have and you're just as ugly as everybody else. No more traditional food or recreational hobbies. Basically the same thing. A tribal puberty ceremony. No spirituality, everything is stripped away. And then there happens the training. Take ordered without question. Various ways to kill the enemy. So you're taught all this stuff, maintaining equipment, repetition, repetition, repetition. You finish that, and then well, you're now at your new status. And it's usually signified at a graduation ceremony.

So all these things with basic training whether they be Army, Navy, Marines, police, Albuquerque police or whatever, that's your new status and this new parted that

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says conflict, that's actually the next stage. Because everything you learn is going to be tested in some kind of conflict. Kind of like marriage, same thing. [Laughter] Marriage is definitely rites-of-passage too.

Good example for native people I focus on historical trauma is looking at boarding school history. Same thing. Started right there. Stripping of old identity from children. Typically 5 years of age. No contact with home. No contact with family. All these things were stripped away. Same thing. Just like military bootcamp. In fact, it was created by a former military captain named Henry Richard Pratt, and the way Congress was with the slogan, kill the Indian and save the man. That was the slogan that was painted in a lot of boarding schools and had that up on the wall. So everybody was taught not to feel. The purpose was to teach more vocational skills. Working with farm tools, working with steel, sewing and cleaning. And all this stuff learned was in the middle. All the whole training on this stuff.

So I'm not going to get into it too deep. But one I will point out through repetition, a lot of students were taught shame. Right? Guilt and shame were one and the same thing. That toxic shame we all know about the where difference of guilt and shame, guilt is state of doing. I made a mistake. And shame is state of being. I am a mistake. And that was 24/7. I mean, some people who have been in the military for a year or left or four years, they're military person for their whole life from that experience. This was 12 years, 24/7, no let up. So it was real brutal in the beginning. I don't want to put it out there how it is now. But it was real brutal in the beginning. And this is how intergenerational trauma was passed on. And being a negative warrior. And all these toxic shame and all these things being very out there. And you know, for our purposes right now, we're one the biggest skills, learning to queue substances to cope with stress. We don't know how to experience negative feelings and emotions, so the person will drink with any stressor.

American culturally puts out there that if you're feeling bad, there's something wrong with you. You know, here, let me write you a script. Here, bro, spark this up. Here, sister, drink this. You don't have to feel bad. As a native anthropologist and

looking at American culture, there's something wrong with you if you feel bad and it's really out there on social media a lot. And a lot of pressure for young people.

All right, here's another rites-of-passage. Prison. All the same thing. But just pretty much decorated a little bit different. Halfway houses. Oh, man, people coming out of prison. Totally the same thing. No contact with home family, friends, except now they're learning how to cope with negative feelings and emotions. They're identifying their triggers. They're learning more social skills and how to walk among us. Residential treatment. Bam! Right there. There you go. For those who work in rehab, you are the, you're the medicine person. All right? Because the same thing. When a person is in rehab, that stripping of old identity and there's all the rules they have to abide by.

And then there's all the training on how to living sober. And just living sober, but getting sober. So the longer the treatment, the better as statistics have pointed out that we're probably familiar with. So that is a huge thing.

And then they graduate treatment. And now they're sober Newbie. And, hopefully, continue that path into a 12-step program or some kind of other place that has outside community support for substance abuse issues.

Now here's the problem. Outpatient treatment. And as a native anthropologist, this is one of the reasons why the success rate for outpatient is, you know, fairly low. A few years ago, I looked at it and it was 10%. Because this first stage of stripping away old identity is not really present. Because our clientele, they live at home. They go back home. And it could be a very unhealthy environment. Maybe for that hour or two, they can do some of this, but, you know, that's a really tough thing to deal with. Trying to have a ritual rites-of-passage without that first stage being complete. All right.

Yep. That's what I was talking about right there. 12-Step programs. In a way, it's more symbolic. Actually maybe more deeper than that. When a person goes through a 12-step meeting, who you are, it doesn't matter. You're kind of stripped of that identity. All right. With your religion, politics, sexual identity, whatever. All that stuff is left at the door. And to focus the training is, again, on how to live sober. So

there's a lot of instances where you could see a ritual surrounding rites-of-passage present. For alcohol and addiction, here's a lot of tweens. When a child is, what is a child's world consists of? Playing. Playing with what? Typically toys. What happens at age 11, 12? Well, they kind of stop playing with toys. For me, I was really big with comic books. And by age 12, I just sold them all and had some really cool Marvel comics and sold them all and got a cassette player boombox because I wanted to be cool.

So if you're a parent of a tween and your child stopped playing with Lego or toys. Guess what? They started their own puberty ceremony and it might be a good idea to get onboard with that. So for alcoholism, it was, well, you know what? Family was, I was less interested in family activities. If a person grows up in an alcoholic family, there's no parental supervision. Home is a lot of times unsafe. So kind of old enough to go out on your own and stripping of childhood clothing. These are just a few points. No more elementary school childhood physicality gone, starting puberty. So childhood is stripped away. And the training, if you want it to be cool, you know, well, you had to learn how to drink and use drugs. Peer is more important than family.

I feel safer with peers than I do at home. Training on new adult behaviors. All right. All these things. It's a pathway to addiction. We still have a lot of things to go through. All right. Let me hand it to Samson with the third polling question.

>> SAMSON TEKLEMARIAM: Thanks, Charley. Third polling question will pop up. Do you believe your agency falls within the definition of a healing rites-of-passage? No, not at all. Somewhat. And absolutely. We'll give you 20 seconds to answer that poll. And just as a final reminder, if you have any questions for Charley, our presenter today, click on the orange icon and you can send questions to the presenter throughout the webinar and we'll make sure they're answered during the webinar or they will get answered on our website. About 5 more seconds to answer this polling question you see. Excellent. Thanks so much, everyone. We're going to go ahead and close that poll and share the results. So we can all see it on our screen and I'll turn this back to your presenter so he can speak to those results.

>> CHARLEY-CHEWY-BACA: Okay. That looks fair. I mean, a lot of us don't work in in patient or outpatient, so it all depends on where we're work at and what the standards are for the locale. There we go.

You have your own private practice, yeah, it might not be so much. But maybe you could get your clients to engage in some kind of outside community support that would be a rites-of-passage. All right.

Now we're going to look at culture of dependence and addiction a little bit. And now, for this, kind of take off your clinical hats for a little bit. And imagine you're from a different country. All right. And you come to -- or even a different planet, and you're an alien anthropologist from a different planet. And you're exploring these weird substances human beings put in their body. And where did they get them and what does it do to them? Briefly, like exemplifying with alcohol use in this culture, there's this own slang and language. It really is a whole language related to alcohol use. I need some fuel, man. Uh-oh, we better get him into pre-hab before rehab. That's in patient treatment. Hair of the dog that bit me. If you're in recovery, you said that a lot. Booze, fire water, hootch, saws, spirit, juice, poison, giggle juice. All these different slang terms we have for alcohol.

And it affects the family big time. And culture is really totally, that's the family. So we're all familiar with this. The substance abuse family and all the different roles people fulfill and how they've gotten there. This is really picture-heavy. I like using a lot of pictures in PowerPoints. I had a section with alcohol, but I just shortened it down. We'll look at cannabis culture. All right.

Now there's all the terms. It has its own language for the Cannabis culture. There is a lot. I mean, and it changes generation-to-generation. Even the things I used to use. Like uncool to say now and everything. And I mention, you know, weed to clients and they look at me funny sometimes. Because I work with young adults. Attire. Again, that's our human being's uniform. We wear what we believe all the time. My uniform is typically a guitar shirt or iron maiden shirt.

I collect iron maiden shirt. And that's my uniform. Typically, a music or guitar shirt like that. But if someone has this, this is what they believe in. You know? That's who you are. We wear who we are a lot of the time.

I mean, anything from these days ties, I don't know if I would hire that person if they came with that. Hats. Typically a person that goes into rehab, all this has to be stripped away. It's like, sorry, you can't wear that in treatment. That's not what we're about. That's not what you want you to be anymore. That one hat right there is a hemp hat. There's this tons of stuff there. And also with alcohol culture, you can find the same thing within alcohol culture.

Clothes, shoes, hats, everything. It's like advertising big time. Hairdos. Oh, man. There's a lot of cultural appropriations as well too. Like right there. All right. And typically, it's associated with sadly. Cultural appropriation big time right there. With the shirt, what would a person think if they're advertising who they are? And that's typically what we do. I don't want to say it's an absolute and that's one thing to make clear. There's no absolutes. All right? I think a lot of American culture is really stuck in that absolutist frame of mind. It's all left or it's all right, and there's nothing in the middle.

So that's what we don't want to get away from. In fact, that's what we want to get away from. In our native cultures, a lot of our ways and belief system seems like a contradiction. And because it is. That's what a contradiction is. It's balance.

So these are various forms that people will decorate themselves with their culture. Consumers and structure.

This is really important. If you went to a place, a different planet, and they were selling some kind of, or manufacturing some kind of spice. We would be all like, look at that. That's where they make it? So it's the same thing now. There's consumers and structures building and dedicated for the sole purpose of particular substance. And/or way of life. Tools. Big part of culture is the tool. A lot of archeology, branch of anthropology is finding tools and making educated guesses about the culture. So with Cannabis culture, there's sneak toque. There's a crazy looking pipe there. And all very

meaningful to a person. I mean, these tools can be a real significance. There's little maintenance tool. Little pipe cleaning whole shebang kind of thing. But a lot of these pipes and a lot of these things can be tokens and for human beings, tokens are a really huge part of our transformation process.

So they signify big parts of our lives. Real meaningful parts of our lives. There's holidays too. And it's the same thing with alcohol culture. There's a lot of holidays that are very much associated with drinking. People get their animals high. I'm sure if you work with substance abuse, you've heard it. All right, this one is interesting. Do it yourself. And if there's a magazine dedicate to do a way of life, believe me, it is a culture. All right?

So with this, you have all kinds of ways you can grow it. The best Cannabis you can find. How to increase TH C-level. It's [Chuckles] We have -- it has its heroes, right? There's old-school one. It's sexualized, of course. And which brings me to this slide. This is actually high times. I don't know for what year. But I guess they had a high times pageant. I'm scared to think what New Mexico's contestants look like. Probably voted by that guy right there. [Chuckles] So, definitely way of life. And they bomb. If you're familiar with, I forget his name. A great trainer and presenter who's been in recovery for a long time. But he talks about Maslow hierarchy of needs. And it bombs. Whether it's weeds, booze, hard liquor, malt liquor. Heroin. Meth And hallucinogen.

Each have their own language. Meth Culture is very much different from Cannabis culture. Even food culture of they have their own lane of addiction. Mark Louchheim talks about this being a freeway. Everybody has their own lane of everybody for gets which way they're going. Heroin lane. Cocaine lane. Meth lane. And all these different lanes and non-chemical lane of addiction. Shopping. Money. Shopping addiction. I'm a guitaraholic so, I probably have way too many guitars. But food is kind of in the middle and that's a really tough one, because we need food to live. But it's a substance. So some of these are difficult. But when I show this to clients, I don't show the video anymore because it's extremely offensive in today's political

climate. But I talk about it a lot. In addition, there's lanes, it's culture, I'm sorry, I'm getting tongue-tied here.

As addiction being these different lanes in a freeway, and they all bomb. They affect the brain. They all make us and they do their job very, very well. Maybe too well sometimes. We're able to not experience negative feelings and emotions. And we become somebody else. Changing who we are. One of those three questions.

And also change why we are. All right. And definitely the home. These substance using cultures will definitely transform the home. That one right there on the top corner, right corner, that's from the beginning of the trimester to the tribal college I work at to midterm. Booze I collected at the -- I call it the sugar shack. But this batch of trees by the water tower, the college I work at. And my superiors wanted proof. They wanted data this way. Collected it up and took some pictures. There's your proof and data. Students are drinking way more than you think. And, again, it's almost like a shirt. Our home signifies who we are. And, in fact, in Navajo culture, I remember my grandpa telling me he wanted me to clean up my room. He said your room, your home is like your mind. It's a symbol of your mind. If it's all full of clutter, trash, unclean, nothing is put away, then that's how your mind is. So getting a person, when they get in recovery to really address their home is a task but a good one if they have support.

All right. Just more tools. Of various addictions. Syringes, money, needles, guns. People who use substance abuse, meth users are, really, that's a really scary combination and people suffering from meth dependence and they have firearms. And everything becomes almost like a weapon it seems like. Dogs, that are trained to be really vicious. Not to mention people and children trained to be vicious.

With prescription, there's a checkbook. That's a big tool right there. People who have opiate dependence. Their checkbook, boy, they cannibal out their checkbook like, you know, and scale is a really goods tool to have. They're selling all, I mean. Smartphone. Boy, that makes it really successful being able to connect with other people. Communication is huge in any culture. And big part of the communication is, well, like creation stories. And Native American way, Navajo way, creation stories are what basically guides behavior it creates behavior. And lets us know our boundaries.

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It's that healthy version of shame. Which is, you know, I have to know my limits and boundaries.

So creation stories are huge. And in Navajo way, movies, video games, they're like little creation stories. And a lot of these films and everything they follow similar path of a rites-of-passage. The person is stripped of who they are. Thinking like, say Breaking Bad due to health issues, he's stripped of any future he had, the main protagonist, any future he wanted. So he transforms into something else. But little creation stories are huge. Scarface. Man. God, when was that? That was over 30 years ago and that is still such a powerful image. I see a lot of clients I work with over the years, they will be wearing their Scarface T-shirt. If you go to a flea market, you see a giant Scarface tapestry. And it's a huge influence of success. Something to become.

I know for me, I just wanted to be cool. In my day, when I was getting into substance use, I didn't want to be the badass. Most of my friends wanted to be Scarface and they ended up in prison. For me, I just wanted to be cool. Cheech and Chong. The freak brothers. If any of you are familiar with the freak brothers. I still have those comics too. Break them out and show a client, yeah, this is how strong it is within the culture. And a lot of these films and movies, I have a lot of clients that say a watch that all the time. Almost ritualistically watch it. Because that's the goal to become like the other person. And spirituality.

All right. With substance use dependence, is there a spiritual life? A lot of people may say they're spiritually bankrupt. Right there with jaws with cannabis culture. And different drugs, there's different belief systems spiritually. And that one may be for hallucinogens. There's old Timothy there right there. I think.

So substances are a big part of spirituality. And for a lot of different cultures throughout the world that moment of atonement when you're connected to your higher power.

Whether it's alcohol, and, of course, not all spiritual belief systems are a positive thing. You know? So sometimes I've had plenty of clients that have gotten into Satanism and devil worshipping.

And to them, that's their spiritual freedom. And one of those culturally Universal things, I like with the 7 deadly sin is envy. A good definition of envy is if I can't have what you have, then I'm going to destroy what you have. That's one the main motivating factors for witching somebody with witchcraft.

And, of course, it affects all the relationships. Culture starts at home. And with substance abuse issues, dependence issues, it really, really infects it. And even relationships nationally. I like this picture here with the little devil. When I worked in the prison doing a treatment in prison, because for me, that really represented everything my own personal addiction had. All right? Everything. That says it right there. One more time. You know? You don't need to get sober. No one will know. I've been sober for 32 years now. And that guy gives me my coffee every morning. I get out of the shower, and here's your coffee. He's still with me. I can't exorcise him. I still need this guy. I still need his demon, his passion, I need his wit, and problem-solving. And through the rites-of-passage, is transforming this guy from liability to asset in a way that I've done that is he's hungry. So I feed him. And that's the power of recovery. I get to choose what I feed him. So I feed him guitars, musical stuff, gear stuff. It's a very popular image among clients I have. Yay, now recovery culture.

All right. Now that's the point of a person going into rehab, in patient treatment are getting sober is you have to replace the culture. Because a person is not going to stay sober or clean, and have a life of abstinence in the same toxic cultural environment. So there's the knowledge of stories and culture. Alcoholic's Anonymous. They have all the stories in the back. It has all the directions on what to do, what you have to do in that middle stage of liminality. They say it's a text. If you're not familiar with the second book. Road to sobriety. Just like Alcoholic's Anonymous. Because a lot of native people are really not too pleased with, I think it was the third version of the Alcoholic's Anonymous book in there called join the tribe with the Native American person getting sober. But he was all, you know, doing Tonto speak. Me like White man. Give me speak. And we made our own book. There's narcotics anonymous there too. Same format. For cocaine anonymous. Sex addiction anonymous. These have all the stories and what you have to do to change your life. All right. Think about

recovery attire. The shirts. All the clothes. Little secret symbols. Like I do a 12-step meeting on the campus I work at at the tribal college, and I don't have a big old sign that says, AA meeting this way. I just have the triangle with the arrow.

I have the AA symbol with the triangle in the circle. And most people don't know what that is. So we have our own little code talk, sort of speak. Excuse the language there. But this is stuff you can buy. And most people won't know what that means at all. But if someone is in recovery, they're like, oh, hey. You know where the meeting is at? I'll go with you. People don't know who Bill is. And oops, that one is backwards. That must have been in a witchcraft before. But now they're in recovery. All the different 12-step programs have their own clothing. I love this shirt. I wish I can find that one. That is cool. And that says who we are now. If a person went to in patient rehab for 9 months, they came out, you know, they're going to be proud. And that's a good way of reflecting that. Self-talk. Man, if you want to know where a person is at in their recovery, explore their self-talk. I don't care if they've got 3 months, 12 years. Self-talk is going to reflect where they're at. That's where this whole 12-step culture and ritual is to change. We have repetition of all these sayings. These affirmation. It's to change self-talk. And instead of saying the shame-based self-talk. I can't do anything right. Nothing ever goes my way. We have to change it to something more positive.

All right. Let me try to get recovery hair. Well, I don't know about recovery hair. But that's probably close. Recovery structures/building. Oh, yeah, you've got it. We have rehab centers. Fancy places and maybe some up town places. Maybe not so up town places. Places where they have meetings. Those are all very culturally significant places where people go to heal, where people go to change and then there's the healers in the 12-step program. Who's the guy? Who's the Yoda? Sponsors. There's also us, a lot of sponsors are not that way anymore. But us, we're definitely healers and we have our own culture. If you look at the clinical culture, oh, my God, think of all the rites-of-passage and rituals we had to go through for licensure. Most of us are laid back in recovery, so we're an odd breed out there. There's Dennis Banks, again, he was my personal role model for recovery. All right.

For finances, got to bring up money to make a living. 12-Step programs. The culture is all about being self-supporting. That's a huge thing as well too. Tokens. Again, tokens signifies a persons stage and where they are in life in 12-step programs. There's all the different, literally tokens you get for the changes you've had. The changes you've gone through. Those are very, very culturally significant. I still have almost all of mine, but I have my first one and that one, the Native American recovery one. I give a bunch of those out but I still have my very first one.

I think I might actually epoxy it to one of my favorite guitars. Because it's very significant to me. A lot of people still have their very, very first "Welcome to A1." Behavioral expectations, again, there's the traditions. Boy, that's like big time. If you look at the 12 traditions, that's totally rich in culture and expected behaviors.

The steps right there. There's your ritual. You need to do it with another human being. You need to do it with your guide and sponsor. All right. We're getting close to the end here. So recovery spirituality is completely free. You can believe in anything you want, as long as it's something that sustains abstinence. And that's what you believe know of. That's who you are if done successfully. And it can change. A Navajo person can get into Shintoism. That's fine. That's the thing about spiritual freedom is things that might be a sin in a particular religion are seen as spiritual growth. There's always a process for this change.

And to wrap it up with this: Recovery is community.

And that's from a video I recently saw, recovery is not treatment. Recovery is not rehab. Recovery is community. And that's what a culture is. In fact, one of the sayings in the 12-step program is a way of life of just like drinking and using was a way of life. That's culture right there. So maybe there's couple of follow-up slides relating this to Maslow's hierarchy of needs and this community. That's probably at the top of that pyramid and Maslow's hierarchy of needs. So I will hand it back to Samson now. Oops.

>> SAMSON TEKLEMARIAM: Thanks, Charley. Thanks, everyone. You guys sent in some excellent questions. And we have questions about how to apply some of

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this to depression in adolescence. Practical recovery tips for after the webinar. Someone knew how to apply this to themselves. All of the questions that you guys presented for Charley, we're going to compile them into one Q&A document. We'll send it to Charley after the webinar. And in about a week, we'll post those answers on our website, the same website you saw earlier. Charley, thank you so much for your valuable insight on this topic. I just want to remind everyone that everything you need to know about the particular presentation is on our NAADAC website. You can watch the recording after the live event, download the PowerPoint slides, take the CE quiz and make a payment if you're not a NAADAC member. The web address is for this webinar, [www.NAADAC.org/culture-of-recovery-webinar](http://www.NAADAC.org/culture-of-recovery-webinar).

And just in case you forgot, these are instructions to get your CE Certificate. Of course watch and listen to the entire webinar, and pass the online quiz. It will be posted in about an hour. And, of course, pay for the course if you're not a NAADAC member, or you can join the NAADAC and a lot of benefits being a member and including access to over 145 free CE webinars. And if you have any questions about your CEs or about how to get your CEs, please feel free to email@CE NAADAC.org. Just like today, we've got some gifted presenters training on pertinent topic advancing the professional addiction. And also, the 2019 NAADAC conference is starting very soon. Join me in Florida, Orlando Florida and earn up to 43 CEs.

You can still register now by visiting our website. We'll send it to you in the chat box and Q & A Box. It's [www.NAADAC.org/annual-conference](http://www.NAADAC.org/annual-conference). We currently already have over 1,000 participants registered in Orlando. Because of this large number, it makes it an excellent opportunity to exhibit your business or private practice or published work. You could be actual that will exact referral that another treatment provider is looking for. It's a great opportunity to connect. So please email Irene Vayner that we have open. [ivayner@NAADAC.org](mailto:ivayner@NAADAC.org). And you can email her to see what the information is and booking one of the last three exhibit booths. The Friday after NAADAC annual conference, we actually launch the clinical supervision in addiction profession specialty online series. Beginning with the author of the newest textbook from NAADAC.

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Dr. Thomas Durham and stay tune for part of our specialty treatment in addiction treatment in military and Veteran culture continues on Saturday October 19, 2019, from 12 noon to 1:30 p.m.. Facilitated by Dwayne France of the family care service and combat Veteran. Join the series to be better equipped at meeting the unique needs of our service members, Veterans, and their families. You can also become eligible to earn a certificate of achievement on addiction treatment. This will be a great resource to add to your career or portfolio or resume and validate your growing expertise on this critical population. If you have not done so already, bookmark our website. [Www.NAADAC.org/webinars](http://Www.NAADAC.org/webinars).

And for those who are not aware, there's a lot of wonderful benefits to becoming a member. You can reach us any time or email us at [NAADAC.org](mailto:NAADAC.org). And we try to make it simple for you. Everyone, thank you so much for participating in this webinar. And Charley, thank you for your valuable expertise. I encourage you to take some time to browse our website and learn more about how NAADAC helps others. Stay connected with us on LinkedIn, Facebook, and Twitter. Have a great day everyone, and I hope to meet you in person in Orlando in our annual conference in October. Have a great day, everyone.