

CAS WEBINARS

NAADAC

CULTURAL HUMILITY SERIES PART VII FOUR DIRECTIONS OF DIVERSITY:

HONORING DIFFERENCES

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(Live CART captioner entered event at 1:50 PM Central.)

(Captioner is standing by, waiting for audio to begin.)

>> Anyway, this is what it was. All teachings and what they told us was these teachings are written inside of you. The inside of you. So all of a sudden they changed our whole perspective. So what we learned was the printable laws and values are written inside of us. Inside of every human being you have an innate knowledge of your own well-being. And if it knows what it's supposed to do. Swim down the river, go to the ocean, come back. You don't have to go to salmon school. They just learn to do that.

And a salmon doesn't say, I wish I could be a moose. That doesn't want to be a moose because it is living according to its creator's blueprint. So every animal, every creature knows how it's supposed to be, including as human beings. We have a blueprint that is inside of ourselves and their principal laws and downs that I'm telling you about.

We actually know that because what we thought once was principal laws and values were in heaven. They were somewhere else.

Then something happened to us. The thing that happened to us was actually funded by the United States government and took us from this kind of a community here and in a very short time, this is what it ended up being. So if -- many tribes, the issues were alcohol, suicide, mental health, fetal alcohol syndrome, missing and murdered women, sexual abuse, this is all of us working together. We are not the only ones having this problem, but we are starting to find out if we work together, and this is one of the reasons that NAADAC has helped so many of us, you have to have an understanding of these issues.

So for us this is how it started. As the native people. This was something called manifest destiny. This was the beginning of something.

What that is, they believed in the inherent superiority of white Americans, when they came to this country. They believed they were destined by God to conquer the territories of North America, and they absolutely owned everything by divine

right. They had elected do whatever they want to do to remove the people. And so this was funded by the United States government. And what you're starting to see is this. They said these native people, they had these ceremonies. They have this spirituality, they seem to be very, very powerful. It's very hard to deal with them.

So what can we do to take over and control the land? Because they are in harmony with the possible laws and values of the earth. And they can't escape the ceremonies, but we can figure a way to get them to be out of harmony with the earth, we might be able to control them.

What they figured out is out we have to do is take away their spirituality. And if we can make the spirituality go away, we are going to have the power. So I would like you to watch a very short video to show you one of the things that happened in the strategy that eventually communities did.

>> There was one dark day in the lives of Indian children. The day when the children were taken away from those who love and care for them and learn to speak their native language. They are dragged, some screaming and weeping. Others in silent terror, to boarding school where they are to be remade into white kids.

>> By the late 19th century, the Indian wars were over. The United States seized on a ruthless strategy to assimilate native children to a subordinate place in white dominated society. Government run boarding schools.

>> I was 5 years old. My mother was crying, and they were taking us off and my sister, Audrey, who was like a second mother to me, and a very close friend is a sister, and my brother Mark, were very sad. Two hours or so after the buses filled up, this was the furthest I had ever been from my home in my life. And then, of course, it turns into evening and we arrived at this place.

>> I had never been in a place where nothing made any sense at all. And out it wasn't home, and I didn't know anything about school. Nobody ever told me about school. I didn't know what education was.

>> I remember that I wanted to go home, period. I didn't want to be there. Just wanted to go home.

>> We all had to strip down naked, and they put DDT on us. And they lined us up, and they are cutting our hair. If you have long hair, braids, that gets cut off. And I would say it wasn't a matter of an hour and a half, were standing there, all looking alike.

>> Between the 1870s and the 1960s, over 100,000 Indian children were sent to one of the nearly 500 boarding schools scattered across the United States.

>> The agencies of the government, they are being rapidly brought from their state of savagery and barbarianism, to one of civilization.

(Singing.)

>> You couldn't sing any native songs or tribal songs. They just started using -- you could not use any language except English. Not even whisper. It's like I had to be two people. I had to be -- and I had to be Dennis Banks. Dennis Banks had to be very protective so I learned who the presidents were and I learned the math. I learned social studies and I learned English. But my original name was still there.

>> This is education that was promised us, guaranteed us, in the treaties. But it wasn't. It was torture and brainwashing. They called us many different names. You got beat for looking like an Indian, smelling like an Indian. And speaking Indian. Everything I did -- the de-Indianization program, it failed. But the toll was devastating. It destroyed our family. It destroyed the relationship we had with our mother. I could never regain that friendship relationship that I had with my mother. It wasn't there anymore. And that is what to this day I keep thinking, damn this government. What it did to me and what he did to thousands of other children across this country.

>> Just to remind you, go ahead and unmute yourself.

>> So these children were taken away and put into boarding schools. If you have a teacher that takes you away, many of our teenagers are going through something right now is our elders are being re-traumatized by what is happening on our border. Separating the children and the families. Because they know what happened to them. The boarding school issue went on from 1879 into the 1960s. This is when it was still going on in our communities.

What happened was in these communities was they took the children away and put them in these boarding schools. And what happened was, when they got in these boarding schools, they were teaching them new ways. So what would happen in the boarding schools is these children -- if these children were to do it all the way, the way Dylan from their parents, but what happened is a punishment system was implemented. And so what you started to see was we would be teaching them what we learned, and what would happen is it wouldn't be taught anymore. So they would not be taught anything about healing, but spirituality, about ceremonies. So children, as they grew up, they started not to have this part of their culture.

Then when they came back, but there would be another door, the beatings, take away the language, no teachings, et cetera. Sexual abuse went on, so in the mouth, et cetera. So when these kids grow up and came back on, this is the first instance when we started to see issues around alcoholism. These were the first issues where we started to see issues that were around the abuses, like violence. This is the first time we started seeing adults hurting children. It didn't work that way before, but we learned this in the boarding schools, so when they grew up and decided to come back on, they didn't have the old ways, so what was done to them they started to do that to their own family.

So this is the legacy of the boarding school or they call the mission schools or residential schools. Today we would call this early childhood trauma. It happened a long time ago. And what we are saying there is this. Is that when you get this way, then the later generations, what you start to see is you start to see adults hurting children. Child abuse. We start seeing domestic violence. We start hurting one another right inside our own communities. And that is passed on today. Sometimes today we call it lateral violence.

That's why it's so important for the elders to say you've got to know where you came from. And I believe that many of our children, we have native children, teenagers under 18 that are in prison. We have children by large number is needing treatment and children by large numbers are into the court system. Not only that, we have a large number going to heaven.

You should not have to go to heaven until you are in all guy like me. Then you should have your life plan or whatever. But we have too many of our children doing suicide. So what we want to do is just show you as we switch here to another video about children seeing and how do they learn. So it has to do with learning racism. Let's just watch this very short video.

(Music)

>> It looks like rain again today dark clouds gather and fill the sky don't know how to talk to him. Just know how to say goodbye.

(Shouting.)

>> The world in which our children live is not created by them, but created by us adults. And we can't blame someone else for what is going on. It is intergenerational in a way.

So what we are saying here is this. This is sometimes referred to as historical trauma or intergenerational trauma. And what happened in the Indian communities, is -- committees of color. So what does historical trauma mean? It means a combination of immense losses and traumatic events that are perpetrated upon an entire culture. For communities of color, it means removing the culture. It means don't speak your language. Only speak English. What it means is the land, the people period what it means is your way of life that your grand parents taught you, your religious beliefs, the spirituality that you know, and it was the destruction of the family structure to rent it apart. So how do we know about this? What does it have to do with diversity? What does it have to do with honoring differences? With the issues that are going on? Studies have been done from the Holocaust survivors, from the Japanese at internment camps, from African-Americans from slavery, and refugee issues from Central America and the boarding schools.

As some examples, one time we didn't know what we didn't know. And now because we have some information, we are seeing a big difference pierce up what are the consequences of this historical trauma?

One is not believing you have a future. Struggling in relationships. Distrust of the outside world. This is passed down through direct parent-child relationships. And harm to the extended family.

For example, 250 million indigenous people died after contact with Europeans. By 1920, not that long ago, 99% of the native population had been killed off. Can you imagine that the native populations across the United States, only 1% are still living. A lot of people don't understand that this is going on. But that's why we have to go back to the past and we need to realize that this is going on for this reason.

We didn't know until about 10 years ago, our own researchers, what we learned is that this is passed down from one generation to the next. We didn't know this before. The descendants of the boarding schools, for example, and other studies, what we learned was this. That it is actually scientifically true that trauma is recorded in the DNA and transferred to the next generation.

We didn't know this. Some of the issues in our communities, we were -- because our grandparents were hurt. It wasn't within their DNA so we were dealing with some things and you can understand why it didn't work. I remember when I got into recovery, I would write in their what my grandpa told me when I tried to move from upstate New York to Wisconsin. People would say, what's the matter with you? Then is then and now is now. Should get over it.

I didn't know in those days what they were talking about this.

So we are handing it down from one generation to the next.

And it isn't just native people. We had the boarding school, the Blacks had slavery. Then as time went on, the division of families, all of the same things that are happening to you, now it's the Hispanics. What's going on now what's happening to them in South America and other countries they are coming from, Asia, they come from Cambodia, some of those places. Look what happens when trauma is passed down from generation to generation.

We strongly believe that having a good understanding of diversity, we need to be able to notice, put a value to it, and to honor the differences and heal that way.

Often what happens is 2-3 generations past, it's not even talked about. It's a secret. No one says anything about it. This is how it is a secret.

So what happens is those generations really secret is, you develop defense mechanism layer. For minority people enduring immense losses, grief and posttraumatic stress become a way of living. You just as soon that things are going to happen to you. And it does. And we're seeing that happen today.

Pretty soon you're just numb, you just withdraw, et cetera, and things like that.

So we are carrying within ourselves the seven generations of there was injustice going on, and we are carrying it around.

In addition to the current trauma that is going on today, it has kept down underneath the ground anyway. And then the day comes when all of a sudden, it surfaces. And when it surfaces, then you start to see issues are going on. So for example, what we know now that we didn't know before that has helped us understanding diversity and understanding our own healing process, it's like the big book of AA. One of the things it says is alcohol is a symptom. There is a line in there, I thought I was misreading. If I just quit drinking, everything would be okay.

But what I found out from people who preceded me in recovery, is that was a symptom. What I needed to do was get down to the causes. A lot of the social issues that we have, we need to not go at the root level. It's very deep within us. This thing that is causing us to have these issues, even, you see, with one another.

So this is what we are saying here. So all of a sudden you see protests. And you go what in the heck is going on? How come people are marching? Why is this going on? Right now it's going on over the whole world. In all major countries around the world, there is a strange thing going on. Soon you'll start to recognize that injustice is going on or you start to recognize that we need to

have this understanding between trauma and the current social issues. We need to understand what that is because it's not talked about.

And someplace is you don't know what you don't know. And now we know we don't know. But suppose you find out, and what if this is true? What if what the elders tell us is inside of us in our DNA, so it makes sense you work on the cause.

So this is what we are saying. We are hurting one another. That seems to be what is happening. There is lateral violence easy going on. So this is kind of, when you look at the larger system overall, this is kind of a surprise period what happens over a period of time is when we take a look at this rich wealthy is taken away, the language taken away, somebody doesn't let us pay attention to the blueprints inside of us, and we look at the root level, but we process versus our reactions of anger guilt shame and fear. That's where the intergenerational trauma is.

It's the same thing when we look at minority men. Speaking of our native communities, we process anger, guilt, shame, and fear. And we react to it. Or we take a look at white women. Anger, guilt, shame, and fear.

This is what happens in diversity, though, it's on the dominant culture processes it, they don't process it like us. Their first reaction is fear then anger, guilt, and shame. So their first reaction is a fear.

So the way the elders stated it to us, is red triggered the anger because of what happened to us and the dominant culture fears, because they are the ones that did it.

So even now in the world, we are just watching as this process goes on. It looks underneath the ground level as we are working together.

So the branches of a tree know they belong to the same root system. They know that they are not separate. Why would we fight among ourselves? We are all part of the same root system.

This is part of what the elders taught us. When we go to them with these issues. They told us, there is a healing time coming. There is a time that is going to shift what is going on in the world. And what they said to us was that

more powerful than the March of mighty armies, more powerful -- armies are powerful, but more powerful than that is an idea whose time has come.

All of a sudden, we have an idea whose time has come, the universe response. It isn't just advocates, something else is going on because the whole universe is responding. And this is how the elders explained it to us. What has happened is we are coming into a time of healing. And I use this picture is kind of a son rising. Taking a look at what is going on right now in terms of diversity in all these issues that we are seeing on here.

It tells us is the fulfillment of prophecy. So this is what the old people told us that we were going to be taking a look at.

What they said is that the universe creates design -- is designed to all always have balance. It is not designed to be in chaos. And when something goes out of balance for only so long, then you can only have racism going for so long. You can only have injustice going for so long period it they said to us is it's a natural law. People look to restore the balance. And so what will happen is a force well come in that we call different things.

But something happens. All of a sudden, as enough relocation in massacres and death and starving and historical trauma, we are going to do something to change it. Not only change it, but it's so powerful it will actually start to select people who are involved in the change to make a comeback in balance.

So some people will recognize it. They will say a great healing will occur. Others will say it's a shift. You'll hear people say an awakening is going on. People start to describe what is going on. Some say they spirit fell asleep. And we got to wake up.

Some well say a revolution. You hear people describing this time that we are in. So what is historical? It's not historical trauma, but what we need to do is take a look at intergenerational healing.

We have to take a look at a whole different way of looking instead of having a drug czar, what we need to have now is that humans czar. We've got to stop declaring war on everything, but declaring healing on things. And intergenerational healing to take place. And what would that be? A combination

of immense healing, comedic training, and a return to the ceremonies, spirituality, and the cultural ways of our people by bringing back the culture, language, land, and people's health. There are also to things going on, fires, the earth is screaming we are out of harmony. And we need to bring back a way of life in the family structure.

So in order to do this, the elders gave us for laws. We first went to them, they said we will give you for laws.

So if change is to occur, they said this is what you're going to need to do.

Number 1 law, change is from within. So in our communities, we need to start to look within ourselves and start to look at this blueprint that was put inside ourselves a long time ago.

The second law is in order for developing to return, it must be preceded by a vision. If there is no vision, there is no development.

So we human beings, we have something the animal kingdom have. This is one of the things that we have as a human being is that we won't become like that we think about if we move towards and become what we think about whether it is good for us are not.

And what we see in the assignment of protests and things going on, people are changing their thinking. There started to think, what is wonderful to me this when you're watching the protests, everyone is watching for red, yellow, black, and white. Everyone is marching.

So we start to see something's going on. And a great learning need to take place and you must create a healing forest. They told us these are the things we needed to do.

This is how they told us what happened. A long time ago, they said to the people, I'm going to divide you into four colors. Red, yellow, black, and white. And inside each of you is something they call original teachings. So in the red direction, we are going to teach you about the land, plants pick so you will be tied to mother Earth. The yellow people got air. Meditation, et cetera. The black people got water up clock water it's like you're going to know about the water. And to the right direction, they said you are going to learn about fire.

And the instruction was that all four directions, we're to travel through time and we were to learn and gain knowledge in these areas that we did know about the original teachings.

They said the date will comment you must turn around red, yellow, black, and white, you must come to a circle. Each of you has knowledge that the other needs in order for the healing to take place. And when you sit in the circle, one of the things you're going to notice is that the creator only made one race. He didn't make four races. He made one race, and that the human race.

And as we sit in the circle, we start to realize, how the others explained this to us, they said when we are in the womb, this is where they give you what is called your earth suit. And when you are born, some are red, some are yellow, some are black, some are white. You're going to come out, sit in a circle insert to realize, wait a minute. When we say Black Lives Matter, all of our lives matter. You'll see the whites marching for black, yellow and red, and also up. They said this is a sign of healing times pick you are going to see the people coming together. We will look at your suit, look past the suit into your heart. You love your children just like I love my children. You want to be happy just like I want to be happy. You want to heal just like I want to heal. All of a sudden, we start to see we are not different.

So we asked them, it doesn't seem like we are in a healing. Seems like we are in turmoil. How do we know that this is a healing time? They said this is how you know. How you will know, they said what the moon. The Eagle will land on the moon. So for many years, the tribe was watching for the Eagle to land on the moon.

During my younger days, I worked as a contractor with NASA. And I was there from Apollo six through Apollo 13. And I know when they made the learner module, they put Eagle feathers on their lunar module. And they left Kennedy and circled the moon. When they landed, these first words ever spoken from them and said, the Eagle has landed. So this is why they said the healing times here.

So this is what we started to realize, the old people were guiding us about seven that was going to go on. So this is what they told us. They said and Eagle will land on the moon and this determines the healing time.

They spoke many prophecies. Each of those 40 others told us what they said it one of the other tribes said during this healing time, they set a spider would come and build a web around the earth. All around the earth it would build its web. And when the web is done, a woman will come forth, and she would speak into that web and all women the car people would hear her voice.

So we figured out what that was, it meant the Internet. This goes all around the whole earth and what they said to us that means -- because we ask them, how come it was a woman? And this is what they call district they said the woman spoke because she is going to bring it back in balance. We got to come back to a different thinking like when our grandmothers ran things.

So they said pay attention to the women are going to come forth. This isn't about diversity, is about how the correction is being made by natural law. This is how it was explained to me. And we need to pay attention, watch what is going on.

And so this is what they told us is this. They said watch nature. Nature will tell you everything that will be guiding you.

There are certain birds that form a flock. There is no leader, but they all fly to the north, to the west. They turn simultaneously. And no one understands how they do this. They said watch nature. They said when the enemy comes, they say a swarming well take place. And when a swarming takes place, they say out of the swarm well come the leadership period so they said watch for this. As we watch, we are starting to see one day after inauguration last time, women, the next day around the world, they swarmed they showed up by thousands around the whole globe.

Wendy school shooting happened in Florida, what happened was a swarming took place. Schools all around the country, responded very quickly.

When they -- so there is a swarming taking place. You take a look at the protests even though the incident happened, and around the whole globe, all

major cities swarmed. What they did say, although swarming, this is where the leadership will come. The swarming will pick the leadership.

And they said that many of your people were going to be involved in this leadership, even though you may not know what I'm talking about. You're going to be helping lead this.

They said this is what happens. They said in the center is I will call it clarity.

That means that a space that you walk around the world in. You talk about relationships. I'm going to go here, going to travel. Do all the things in life.

Surrounding that spot around us is in our culture, our names for God is different than church names. So one of the names for God translated into English it means the great mystery. That's how they explain God.

So around this feeling of clarity is the great mystery. So when you are chosen, this is what they say happens is, you are taken into this place. In the great mystery. And you may not be chosen because you are good. You may be chosen because of your bad. This is about taking saints and taking them into the mystery. And the mystery, no one knows for sure what happens. You could be recovering from domestic violence. You could be coming from drug abuse. Heroin. You could be coming out of prison. You could be coming out of -- but your taken into the mystery. And something happens in there that gives you some of your tools. Some of the things you're supposed to be using to help change the world.

And what happens is, you come back, and what you appear all of a sudden you are not the person you were before. You are different. You're a chosen person.

And so we call this today, we are calling them recovery activists or change agents. And this is what we mean by the coyote clan.

Those little circles, what they represent is all the things people belong to. The red circle represents the core belief of what we think things are.

So right now, if you take a look at Navajos, that tribe, there is the Navajo way.

This is the Lakota way. In Oregon, this is the Oregonian way.

There is always that way. Right now there is a lot of discussion going on about the ways and issues. But what happens is people see something else. What

they see as the future. It's not given to everybody. It's given to just are certain people that you can see the healing, what it will look like to see that it can be done.

You have an energy. You're given certain gifts. You're given gifts to write or talk or speak or motivate. And you will see those -- in some ways, when you start to become a coyote, your looked on as a troublemaker. So this is what it means. You are going to change consciousness. So this is what the coyote clan is like. Managers and bosses, they don't like coyotes. So let's say Sunday early in the morning a manager comes to work early, walking down the hallway and all of a sudden on the other end of the hallway is a coyote. And they make their quotas, they have ideas on things they want to change. So the manager goes, all know, a coyote. So he was very slowly. Turns into the bathroom, turns off the lights, goes into a stall hoping that the coyote doesn't come in. Because that coyote is going to be yapping. That's what coyotes do.

When people are sleeping at night, they keep you awake. They don't let you sleep. So the manager knows that that coyote is going to come in and be yapping.

Everyone knows who the coyotes are. I think that one of those coyotes I saw in Washington, and he his motto was because good trouble. He knew, he saw in the future what could be.

And so people know who the coyotes are in these organizations. In summer say, go talk to the man. We want to make a change. The coyote says I can't go in there. So one more time, the coyote goes in there and confronts the powers that be, we should make these changes. Now, the managers never cut that coyote in half. Because they regenerate. If you cut that in half, you will have two of them and you have a hard time managing or whatever you're supposed to do.

And so what we believe is going to happen, out of the swarming counties coyotes come. And they fight around make racism, diversity, these differences that we have to take on during this time.

So what we call it is raising consciousness. Raising that volume of the forest. It's changing the consciousness. It's got to be raised up so we can go on and do the next thing that we are supposed to do.

So what we are seeing with this coyote, if you are one of these -- not everybody is one. There are certain people -- if you are wondering if you are one, then I want you to get a cup of coffee in the morning and you sit out and think, if you try to get -- going when you are in kindergarten or fourth-grader people are coming to you and you are taking on a teacher that shouldn't have been teaching, that's what I'm talking about. You were born that way. You were born to be this good trouble.

You can't stand injustice. You can't sleep when you see it. You want an intervention. You're trying to get a really come job somewhere, and you are thrown back into it anyway, even though the new place that you are, all of a sudden, you're doing the same old coyote work as you were before.

So this is what we are seeing. As we, as the coyotes start yapping, and we start to go through these changes, there are some tools that we have some well call these healing tools. I think you'll start to see things organized around reconciliation. Bringing people together. They did some of it in Canada. But we got to come and have the four directions sit in a circle and start sharing healing with one another, realizing the red direction has information that the other three directions need. Our red direction, we cannot heal until the information is given to the yellow, black, and white. We need to share this healing information with one another. And part of that is going to be forgiveness.

Part of that is going to be forgiving the forgivable and unforgivable. And part of that is love. So looking at what that force will look like, this is what we are saying is, it's got to be love-based. There are two places -- two systems of thought. One is for your thoughts, one is love thoughts. That is truly who they are.

So it seems we have a lot of right now in the fear. And we got to make a difference.

And I'm talking about love is a whole lot of things. It's a healing, acceptance, about discovery, coming together, and about risk and about sharing and looking at your own situation. Are we able to give to a love-based system, a love-based community system like this?

This is what we are saying needs to happen, is this coyote will have the ability to cause trouble in a good way, to start to change that forest. To start to see differences.

So the people say whatever you do, look at nature. Nature will always tell you how you're supposed to be. And one thing about nature, you see the human beings on top and all other beings are beneath it. And there's another way to look at it. Just the way nature is. Things are in a circle. Things are interconnected with each other. There is not something above or below. We take a look at how things are run.

One of the enemies that we have when we start to examine what is going on in our organization of things, it's what we see is this. We start to see the need to have a servant leader. What does that mean?

Most of us, this is how we look at organizations. There's a president or a king or a CEO on top. And what happens is, another level of little mini kings is created. And the call them department has or whatever.

Below them, you start to get the junior kings. And below them, we have the supervisors. And supervisors are in charge of small groups of people.

Put the king wants is this. He wants his cut. So the king is always after something. The king won't come down and do a town hall. That's what a town hall is when the king condensed to a community and says I'm going to find out how the kingdom needs to be run. Most of the time it doesn't work that way.

But when you take it look at this way of organizing, it's how we'll have an effect on diversity, on racism. It's like this. The higher you go in the organization, the last talk less jobs there are, and the more money it pays.

So what happens is as we start to want to progress, what happens is somebody must choose that you're going to get this job. So happens if red, yellow, black, and white are all applying for the same job? Manor one woman,

whatever. We start to see a selection process that starts to bring problems. Who should get this job and who should get this job, and it creates a -- that causes a lot of issues. And so out of that stems diversity. We see it in -- and in many cases.

So what is a possible solution to that, that we might be able to take a look at? Well, one of them seems to be missing. From the organization. It's the circle. And what that means is, we need to bring the spiritual side to the circle. And what does that mean, the spiritual side to the circle? In the medicine teachings, the universe is designed in a system of circles. That's how it works. It is not a longitudinal system. It's a system of circles. So that means that we look at organizations, we need to think in circles and cycles. The universe is designed with a polarity system. Boy girl, down. It's a polarity system that exists. And then the universe is designed to have harmony. So in the organization one of the goals is to have harmony.

And it needs to have balance. And also, the universe recognizes that there is a world you can see and what you cannot see. Sometimes is called ethics. Or there are value systems and things like this. But we need to have that in our system.

And then we also need to know the universe is guided by a system of conflict. Conflict is not an enemy, conflict is an aunt -- a friend. In other words, conflict precedes clarity. In order for anything to change, it must struggle to do so first. Just as we went through and started to heal our diversity and our racism and those types of things, do you think that there is going to be a conflict? Are we going to have to talk to one another? Is there going to be hurt? Yes. I was watching the conventions, and one of the things I saw, one of the presidents, he said I'm going to make my cabinet diverse and like diversity exists in our world. So it's a start of not just having won direction, but many different directions. I'm just saying what I'm noticing he said.

So there is another type of servant leadership. This was leadership in our native committees. The leader was not at the top, the leader was at the bottom. And so this is where a servant leader with or the president would be.

Then that leader, what they would say to the next person, they would say what is it you need to do your job will? I am here to serve you. I'm going to do this for you. And that department person but then say to the one underneath them, what is it you as a supervisor took and the supervisor would come to the teams. What do you need to do your job well? And on the organization chart, you don't have the people on it. So what we need to do is put the customer, the client, or the people on top. And we are there to serve the community. We are all there to serve. So there are ways and solutions to make it grow.

So it doesn't take the majority to make these changes. Activists are usually what make the change anyway.

And this is what we need to realize. We are medicine to each other. Those words that come out of our mouths if there words to hope, words to heal. And when you see someone is hurting, if you ever notice, people say these words to them acute health them I love you, I understand. I have sympathy for all you're doing.

These others are saying it's medicine just like aspirin. We are medicine to each other. Natives are medicine to the Blacks, the Blacks are medicine to us. What are medicine, we are all medicine to each other. So when we come into this time, this is what we have to understand.

Watch the words and sounds that come out of your mouth. Be very, very careful. Those words are medicine. And they can hurt or they can heal.

So I'm going to close with this poem that I saw on a Xerox machine one time. I didn't know how to get paper out of a jammed up copy machine. And when I got the paper out, this is what was on the paper. It was called building a better world. It could be build a better community, build a better family come all these things. Build a better world, said God, and I answered, how? The world is such a vast place and so come look at it now. And I am small and useless. There is nothing I can do. But God in all his wisdom said, just build a better you.

So we are going to end here, and I want to thank you for allowing me to share a few on honoring diversity. We want to thank you for that. And I believe these last minutes are going to be reserved for some questions and answers if we

have time to do that. So thank you so much. Thank you for being involved in our communities. A long time ago, I always struggled with the culture, taking on the ways. People understanding -- we took our culture and we got no resistance. They helped us to develop and be able to use those. I will never forget how much you accepted our native teachings and we are honored. So I ought to stay to your doctor say to yourself, it was awesome. Thank you very much.

>> Thank you, Don. You are so sweet. I really appreciate that.

Just a reminder, I know you said you wanted to turn on your camera, so if you want to go ahead and do that, feel free to do so.

We have a lot of questions, so if you're ready, I will just dive right into those.

I'm going to give you a chance if you want to activate your camera. So the first question is, Ellen from Nevada asks what is the number 1 misunderstanding that clinicians have about Native Americans seeking treatment services?

>> I would say they do not know about intergenerational trauma. There is hardly a native person alive that I know that isn't directly affected or is a descendent of intergenerational trauma.

For 15 years, when we were working with -- we had a very difficult time. When we started adding teachings on intergenerational trauma, the hurt that comes out that you have been carrying around, it's incredible. This is what happens when you have people working with people with intergenerational.

But I think you're going to have a not about intergenerational trauma, with the black, yellow, white direction. It happened to the Irish in all different kinds of people. You can look at the extent of the trauma. So I would say the number 1 thing, if I could wave a wand and help clinicians, I would give them knowledge of the integer -- intergenerational trauma.

>> Thank you so much. Christina from Alaska asks, please speak more to the red road of recovery.

>> Well, when you take a circle with the four directions and if you were to take a marker on the east side of the circle and you drive to the center, then you go to the South, the yellow marker, and you go to the center, and you go to the

West and march on black and go to the center and the white marker from the north down to the center. The center is the creator, God, higher power, what however you understand him.

So the reason we call it the red road is that is the road that we enter in. That road to find the creator, that direction from the red road, it goes that way.

And what it is, it's defined as a healing part on the red road is four directions. Emotional, mental, physical, spiritual.

A lot of times the science world, they measure emotional, mental, physical, but they don't measure spiritual is having validity. It's science-based, so the red road, the reason it was written named the red road is it is discover going from east, to the four directions of a human being.

The red road, usually consists of teachings. We see the earth has principal laws and values. A common language would be one. But these are the teachings of Pierce so we follow the teachings that are given to us by the elders. So that's the red road.

And we need to remember, I think a lot of times in recovery, people think you walk a redline. I remember the cops, sometimes when I was arrested on DUI, they had to walk that line in the middle of the road, put 1 foot in front of the other, and fall off. So I remember when I was in recovery and I was really struggling. And the elders were helping me, one was named Johnny Red Cloud. He said I want to walk this line one foot behind the other. And so I would do that he would stand beside me and give me a big push and I would fall off. And he said get back on that line, and I did. He did that three or four times. That he looked at where my footprints were when he pushed me off the line. And that he drew a line and he said, this is how wide the red road is. You're trying to walk a red line, and every time you make a mistake, you're beating yourself up. He said the road is very white. And when you make a mistake, that's on the red road. So your whole path is sacred. In other words, mistakes are sacred. So we look at the red road as not a redline period to red road teaching you are designed by the creator to make mistakes.

So we got to learn that the red road has no shame no guilt. We need to know it is a road. You bring your teachings from your elders to it.

>> Wonderful. Thank you. I really appreciate that analogy. Mistakes are sacred. I think we have time for maybe one or two more. Roger from California asks, I love your videos, but are there any plans to update anytime soon?

>> We are. We are working right now what is being worked on is the red road. Now, we are working on it, Red Road Book 2. A second series. And also our video series that comes along with that. We realize it will be a new earth book, and we are working on updating period was made a long time ago it was made in the prison system. It will be updated. It might take us two years to do it. But it seems the Red Road Book will be done by December-ish. Then we make the video series. We know a lot more about the technology, when we made the first one, we didn't know about technology. But now we do, and we will update.

>> That is good news. I am sure they are glad to hear that. I'm going to ask one last question here, squeeze it in. The question is, Susan from Nevad asks through advocacy or community outreach, how can I best serve as an ally to the Native American population where I work? It looks like you are back on mute, Don.

>> Sorry about that. One is overcome this belief. There is a belief out there that only native people can help native people. That is untrue.

Recovering people can help recovering people. And so what I would say is we are doing trainings on becoming recovery activists. Some of you might know what a C car is. I was saying to you to answer question, if you could contact us and find out how do you come a recovery activist, a recovery activists, you've got to be able to cause good trouble. That's what you do.

And I think one is to come into the community with that in mind. The first thing you do when you come into native committees, go talk to the grandmothers.

And the elders. The grandmothers really run everything. When I go into a community I have not been in before, I don't talk to the Tribal Council first, I want to talk to the grandmas.

>> And with that, thank you so much. Go talk to the grandmas, wise advice. I wish we could ask the rest of them, but for those of you who did not get your question right now, we will be sending these to Don and you can see there on the side, ways to contact him and receiving more information about becoming a recovery activists. This was really positive training. We got a lot of positive feedback in the questions. Don, thank you so much for doing this with us. We are wrapping up here. Just a reminder for you guys, upcoming webinars. Here's the schedule. Two in if you can pick there are some interesting topics coming up.

Don't forget, our annual conference is right around the corner. NAADAC, 2020, and it is going virtual. You can learn to succeed together pick we have an excellent slate of speakers and teachers coming up. The early bird special runs through August 31. So take advantage of that.

Be sure to bookmark this page. These are all of our cultural humility webinars in the series, which Don was part of today.

All 8 trainings are open for free registration now and we will be wrapping up the series of the special presentation on Wednesday, September 9, which also includes an open forum virtual town hall event that will include Dr. Pierre Luigi and Diane Olson.

More from NAADAC, additional resource. We have this wonderful page dedicated to COVID-19 resources. There are six excellent free webinars there. Take a look. You can see the address right there on the websites.

If you are not aware of our specialty online training series, I recommend you scope them out to could have two, and you can learn more about those at the website at the bottom of the slide.

Our second one is Addiction Treatment in Military and Veteran Culture. Also learn more about it at the website at the bottom of the slide.

Just a reminder of all the benefits available to you guys by becoming a NAADAC member. Access to over 145 CEs. You get free and duck free access to Addiciton magazine. There are somany things you can learn at naadac.org/join.

Finally, as we wrap up, don't forget to fill out our post seminar survey. Thank you for participating in this webinar. Thank you, Don, for your really valuable expertise and support in the field. Thank you, everybody, and have a really wonderful day.