I WOK AROUND

INDIGENOUS WAYS OF KNOWING
Da’oh’aga
Epistemology

The study of knowledge and justified belief. Epistemology is about issues having to do with the creation and dissemination of knowledge in particular areas of inquiry:

What are the necessary and sufficient conditions of knowledge? What are its sources: What is its structure, and what are its limits? How are we to understand the concept of justification internal or external to one’s own mind?
<table>
<thead>
<tr>
<th>Indigenous Paradigm: Sustainability</th>
<th>Western Paradigm: Gross National Product</th>
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<tbody>
<tr>
<td>The Earth is our Mother and our teacher to be loved and respected.</td>
<td>The Earth is a commodity for man to exploit for his own gain.</td>
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<tr>
<td>The Human mind is a tool in service of the creation of balance and harmony among all beings on the planet.</td>
<td>The Human mind is an innovator that should be developed to its full potential.</td>
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<tr>
<td>The Emotions contain important information about who we are and where to place our energy in order to live in a good and right way in the world.</td>
<td>The emotions can be sources of strength, but should always be held in reserve and controlled should they not fit into the norm of accepted societal behavior.</td>
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<tr>
<td>The Spirit is the source of all life on the planet and cannot be categorized into limited forms of religion-It is who we are; Spirit Beings having a physical experience.</td>
<td>The Spirit is a concept that is expressed individually through ones religious preference which is separate from ones everyday existence.</td>
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<tr>
<td>True knowledge is evident when it IS in service of the creation of balance and harmony in the world and in consideration for future generations. True knowledge comes from connection with spirit, otherwise it is simply information.</td>
<td>True knowledge can be measured and empirically validated by those who have earned the right to do so by “proving” themselves credible.</td>
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<td>Life is a journey of cleansing and transformation.</td>
<td>Life is a journey to achieve success and comfort.</td>
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Four Levels of Healing:
Body
Mind
Soul
Spirit
Three Indicators of Well Being:

✧ Above: our connection to spirit, the cosmos, demi’lo’sung gum tanu’

✧ Below: our connection to Naw’wah’di’ilah’, our Earth Mother

✧ All Around: our awareness of who we are as interconnected beings in the universe, Washew weh’he’gee ge’ tah’ Washo’e wisdom.
West-Water
Spiritual Domain
Water/Cleansing
Purification
Mudah’ –Bear Elder
“Ceremony” By: ??? Silko
“Seat of the Soul” By: Gary Zorkoff

South
Emotional Domain
Fire/Soul/Passion Relationships
Ma’ki’-Snake Adult
“Healing the Soul Wound” By: Eduardo Duran

East
Cognitive Domain
Air/Mind Vision
P’alongia’ Eagle Childhood
“Neurophilosophy & Indigenous Wisdom” By: Gregory Cajete
“Mindsight” By: Daniel Seagal

North
Physical Domain
Earth/Body
Wisdome of Ansestors Memlew-Humming bird Life Stage Begin & End
“Healing With Whole Foods”

“IWOK”
Demi’lo sung gum tanu’
Ngaw’wah di’lah
IWOK
Healing Paradigm
When we engage our journey we heal ourselves; our families; our communities; our lands, and the earth. What is good for us is always good for Ngaw’wah’di’ilah our Mother Earth
Energy

We are light energy! = Vibrat ion

Plants
Mi’lew hute’weh’ dew u’hu’li’;
All of the things we do not talk about.
"The Maker of All Things counted out seeds that were to become the different tribes. They were counted on a big winnowing tray in equal numbers. West Wind, the mischievous wind, watched until the Maker had divided the seeds into equal piles on the basket. Then he blew a gust of wind that scattered the seeds to the East. Most of the seeds that were to have been the Washoe people were blown away. That is why the Washoe are fewer in number than other tribes."

As retold by JoAnn Nevers; Tribal Elder
IWOK Research Agenda
Mandate For Mental Health With Native and Indigenous People:

Before anyone can begin to apply conventional psychological principles and theories to an ethnocultural group, they must first understand its unique life ways and thought ways.

As Native and Indigenous scholars and practitioners we must affirm and activate the holistic paradigm of Indigenous Knowledge, not only in our work with Native and Indigenous people, but as a matter of social and just responsibility to the world, and more importantly in acknowledgement of our responsibility and respect to Ngawa’ dilah’

(Battiste, 2002; Trimble, 2008; Grayshield 2010)
• Address the current socio-political colonial power dimensions toward a more equitable outcome for people groups whose worldview is different then the that of the Western world (Denzin, et al., 2008);

• Advocate for more culturally competent social service techniques and methodologies including the promotion of Native American “traditional healing methods” where applicable, in their work with clients whose world view is determined to be based in Indigenous/Tribal tradition (La Fromboise, Trimble, & Mohatt, 1990);

• Promote self-actualization/empowerment/healing based on constructs of Indigenous philosophy and epistemology. Including……
the operationalization of theory into practice such as in liberation psychology where three critical tasks are engaged in the decolonization of groups of people whose cultural capital is of utmost importance including:

- 1) the recovery of historical memory [understanding the authenticity of ones cultural heritage prior to colonial rule];

- 2) de-ideologizing everyday experience and social reality [Social Justice in Practice]; and

- 3) utilizing the virtues of the people [Tribal/traditional knowledge for healing/helping] (Martín-Baró, 1987);
• Engage in academic scholarship that lays the groundwork for an Indigenous research agenda to address issues of justice and equality in the helping professions.

• Linda Tuhiwai Smith (1999), in her book Decolonizing Methodologies; Research and Indigenous Peoples, acknowledges the conditions that Indigenous communities live through: survival, recovery, acclimation, and self determination.
FROM TRAINING TO PRACTICE: THE EXPERIENCES OF NATIVE AMERICAN PSYCHOLOGISTS WHO HAVE MAINTAINED THEIR INDIGENOUS KNOWLEDGE

BY: Marilyn G. Begay, M.A.
Themes:

1) Ceremonial, Spiritual and Cultural Values as a Way of Life.

2) The Meaning of Being a Healer Which Includes Community Work and Addressing Historical Trauma.

3) Western Research Method as Inadequate in Addressing Native Issues.

4) Ancestral Knowledge, the Importance of Elders’ Teachings, Native Language and Herbs.
Conclusion

Cultural differences between Indigenous psychology and Western psychology are vast. All four participants discussed in detail the differing worldviews in terms of conflict. They all seemed to recognize that a deep chasm separated the two worldviews, and the only appropriate way to address them was through further knowledge of the role of culture, and by providing relevant course work on Native and Indigenous healing and ways of being. All participants expressed difficulties adjusting to the differing worldviews and so held vehemently to their spiritual and cultural identity to remain balanced throughout their Western university training programs.
Indigenous Ways of Knowing is a praxis that naturally promotes peace, justice, and respect for all life on the planet. IWOK are the collective epistemologies and ontology’s of Indigenous people from specific locals that have worked to promote harmony and balance in all directions of their environments: the North, South, East, West, above, below and all around. IWOK is grounded in multi-logical reasoning, therefore, naturally considers all things, in all directions, in order to make decisions about how to live on the planet with one another and in promotion of love, beauty and peace for generations to come. IWOK essentially equates to the raising of consciousness from a level of cognitive behavior to one that encompasses actions upon the world to sustain it. (Grayshield & Mihcobey, 2011)
Gahamushuk ‘angaw k’e’, ke'il
*go forth in a good way*

is a prayer referring to the state of your heart as you journey through life. It refers to the process of living, not product of living—this was understood.
Di’nung leh’ i’
Indigenous Ways of Knowing in Counseling and Psychology: A Return to the Sacred is the Wave of the Future!

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