

Unsettling CPE and Counseling Education:

The Transformative Indigenous Praxis Model

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Introductions

- Invitation into relationship with the land
 - Contemplation
 - Land Acknowledgment



Acolapissa

Acolapissa



Land Acknowledgment

Introductions

- Invitation into relationship with the land
 - Contemplation
 - Land Acknowledgment
- Who are you?
- Where are you from?



Learning Objectives

- 1) **Develop a basic understanding of settler colonialism and its impacts on education**
- 2) **Understand the Transformational Indigenous Praxis Model of Education (TIPM)**
- 3) **Critically examine CPE and counseling education and how to apply the TIPM to our praxis**
- 4) **Explore findings from Healing With Dignity event**



Sid Hill and Oren Lyons, Haudenosaunee, on the Doctrine of Discovery



How has settler colonialism affected education as we know it?

- Separate from the land
- Hierarchical relationships
- Individualized rather than community-oriented
- Nouns > verbs
- Hegemonic perspectives without critical thinking
- Outcome > process



What is colonization?

- "Colonization refers to both the formal and informal methods (behavioral, etiological, institutional, political, and economical) that maintain the subjugation and/or exploitation of Indigenous peoples, lands, and resources.



What is decolonization?

- "Decolonization is the meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands. Decolonization is engaged for the ultimate purpose of overturning the colonial structure and realizing Indigenous liberation."

• *For Indigenous Minds Only: A Decolonization Handbook* by Michael Yellowbird



What is the Transformative Indigenous Praxis Model?

TIPM is a creative Indigenous educational curriculum model

- understand layers of Indigenous ways of knowing and doing
- how critical consciousness can be developed
- commitment and action for social equality

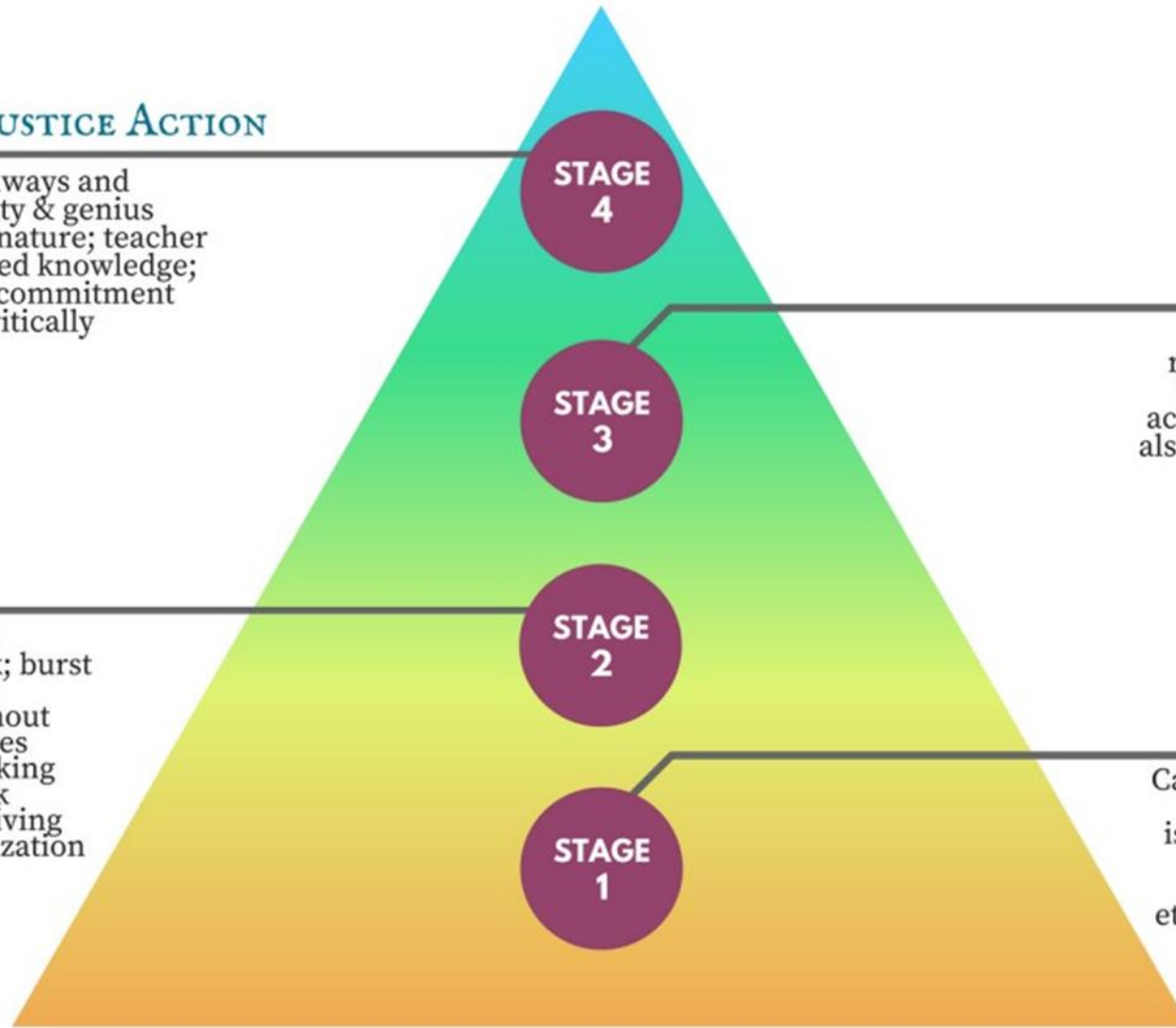


CULTURAL & SOCIAL JUSTICE ACTION

Approach to Indigenous pathways and freedom; intellectual creativity & genius virtues have become second nature; teacher of teachers; protector of sacred knowledge; engages insurgent research; commitment and action (decolonization critically conscious)

ADDITIVE

Approach to deconstruct and change structural framework; burst of critical awareness; tries to decolonize ones' self but without regular practice; still embraces mechanical Eurocentric thinking with fixed structures that lack critical attributes of human living systems; mourning (decolonization engagement process)



STAGE
4

STAGE
3

STAGE
2

STAGE
1

TRANSFORMATION

Approach to liberatory pedagogy; regularly practices of decolonization, mindfulness and advances practices accordingly; begins to mentor learners also desiring to decolonize their minds; dreaming (decolonization practice)

CONTRIBUTIONS

Captive or colonized mind; unaware or unconscious of significant cultural issues in society; unreflective thinker, challenged Eurocentric thinker; assimilationist behavior; actions are ethnic cheerleading; race talk is happy talk; dysconscious racism; commodification of mindfulness; rediscovery and recovery (decolonization novice learner)

Figure 4: These are the four stages of Pewewardy's Transformational Indigenous Praxis Model (2017)

Stage 1: Contributions

- captive or colonized mind
- unaware or unconscious of significant cultural issues in society
- unreflective thinker
- challenged Eurocentric thinker
- assimilationist behavior
- actions are ethnic cheerleading
- race talk is happy talk
- dysconscious racism
- commodification of mindfulness
- rediscovery and recovery (decolonization novice learner)



Stage 2: Additive

- approach to deconstruct and change structural framework
- burst of critical awareness
- tries to decolonize oneself but without regular practice
- still embraces mechanical Eurocentric thinking with fixed structures that lack attributes of human living systems
- mourning decolonization engagement process



Stage 3: Transformation

- approach to liberatory pedagogy
- regularly practices decolonization and mindfulness and advances practices accordingly
- begins to mentor learners also desiring to decolonize their minds
- dreaming decolonization practice



Stage 4: Cultural and Social Justice Action

- approach to Indigenous pathways and freedom
- intellectual creativity and genius virtues have become second nature
- teacher of teachers
- protector of sacred knowledge
- engages insurgent research
- commitment and action (decolonization critically conscious)

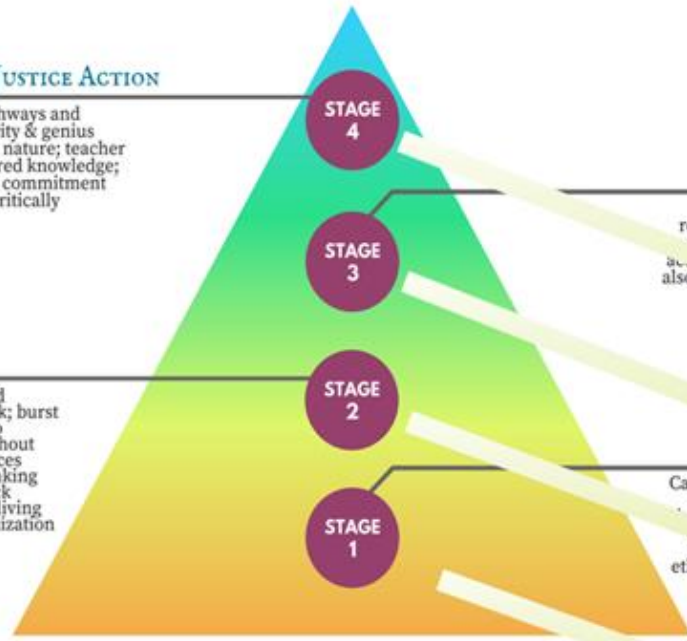


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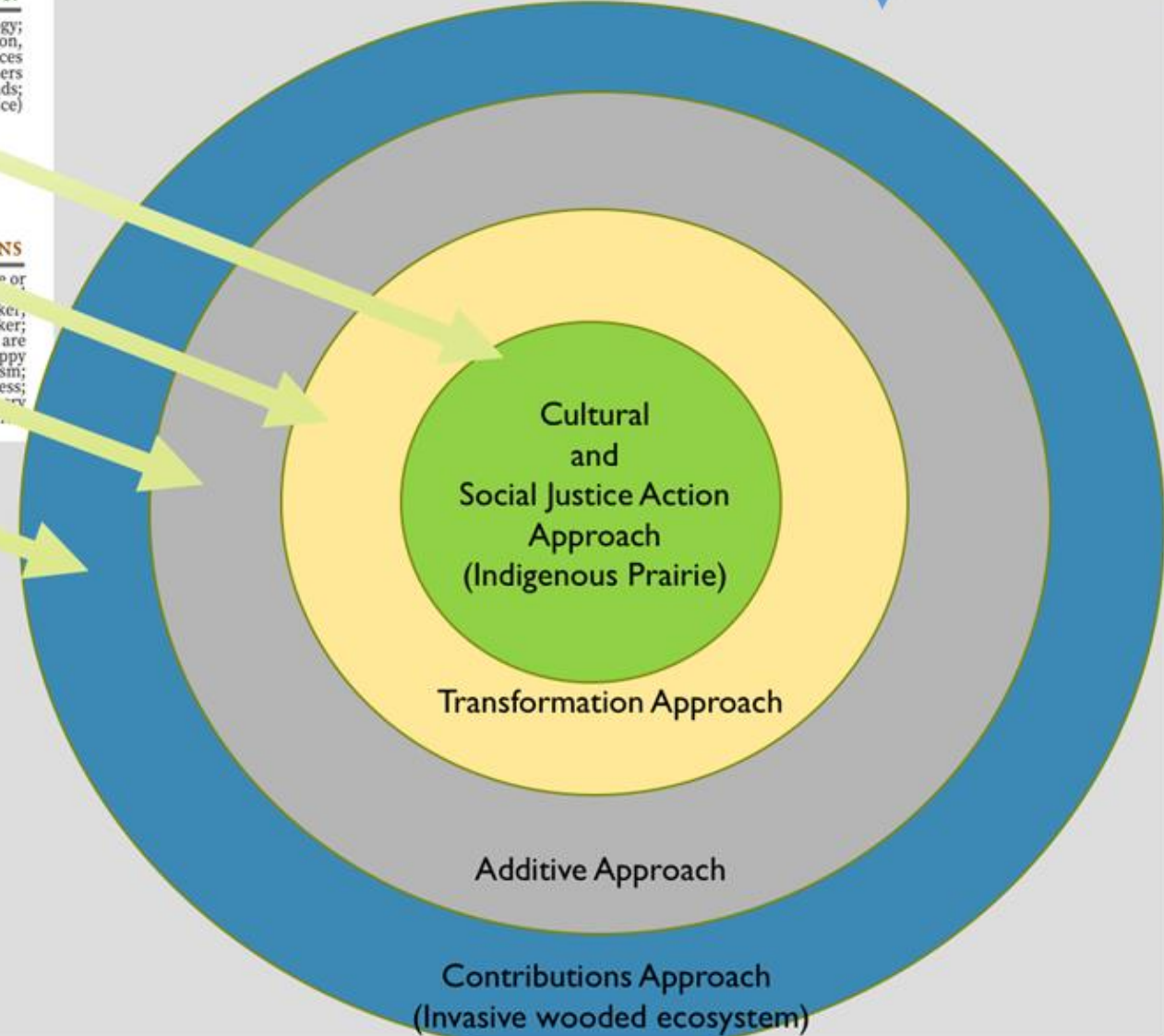
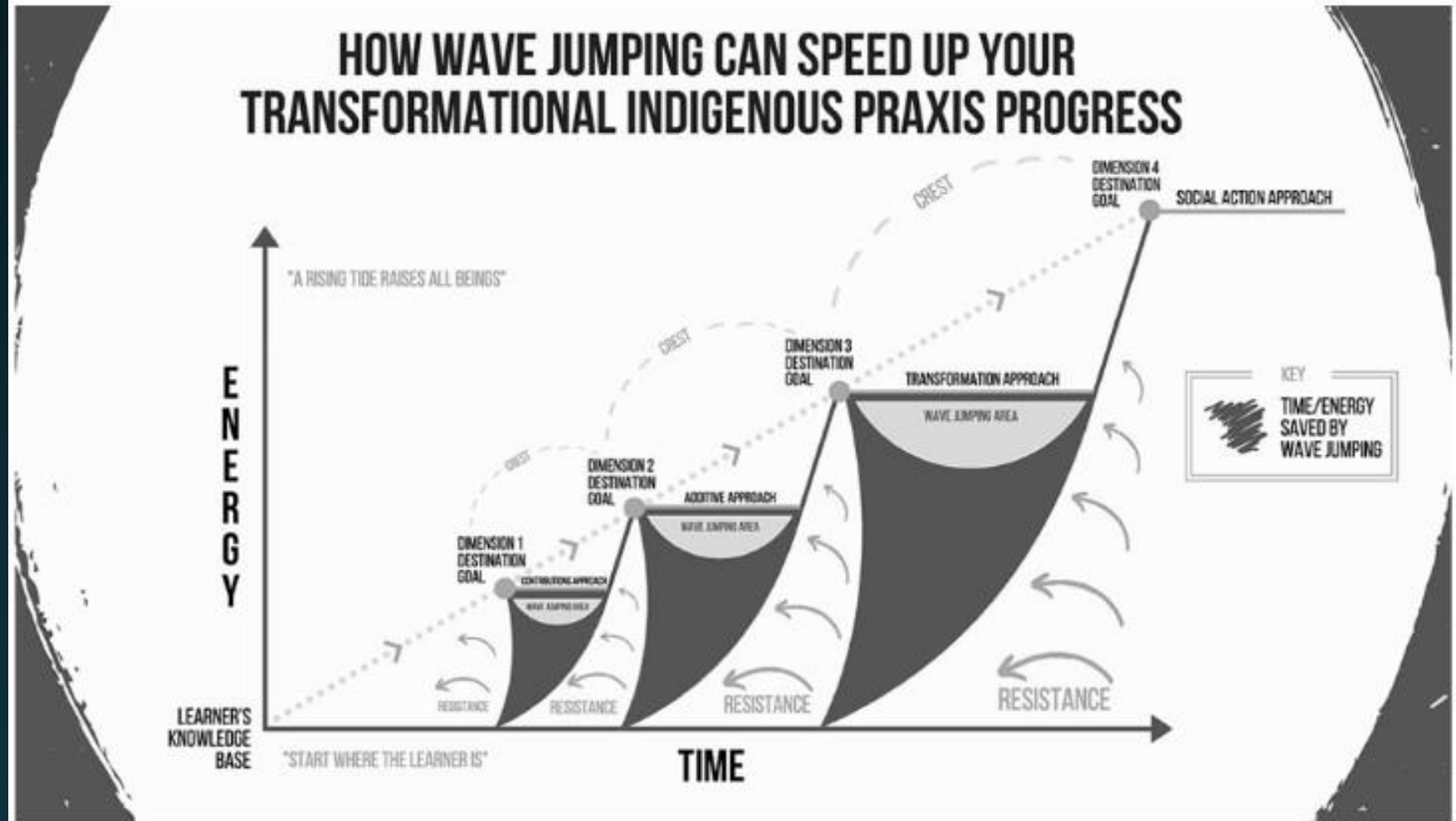


Figure I.1. Transformational Indigenous Praxis Model



Note. Adapted from "Integrating the Curriculum With Ethnic Content: Approaches and Guidelines," by J. A. Banks, in J. A. Banks & C. A. M. Banks (Eds.), *Multicultural Education: Issues and Perspectives* (pp. 189–207), 1989, Allyn and Bacon; and *A Model of the Effects of Colonialism*, by M. Yellow Bird, 1998, Office for the Study of Indigenous Social and Cultural Justice.



Wave Jumping

- forward momentum
- efforts toward decolonization; not a linear model of upward progression
- cyclical and fluid



Wave Jumping

- scaffolding process
- promotes critical thinking and
- working through power hierarchies brought about through colonized practices



Wave Jumping

- **personal change and collective commitment based on an ethical and political vision**
- **conscious rejection of the colonial postures of weak submission, victimhood, and raging violence**



Wave Jumping

- occurring over time, *long-term commitment*
- individual and collective efforts to make change in ways of knowing and being in concrete practice





Healing With Dignity

**Minnesota Summit
September 2022**

Pilot Project Minneapolis Sept 2022

- 15 Native American Pastors Gathered for a two-day symposium
- Professional Videography of Group Process and several Individual Interviews



Pilot Project Minneapolis Sept 2022

- Primary Questions:
What would it look like to
Decolonize
Spiritual/Pastoral Care?
- What would you include
in a Native American
Theology of Spiritual
Care?
- This gathering was funded
by the Association of
Clinical Pastoral
Educators



Leadership Team

- The two project leaders: Carol & Michelle
- Two videographers: Jaime (Pima) and Lana (white)
- Two secretaries: taking extensive notes during the talking sessions



Gathered Native American Pastors & Chaplains

Those who participated included leadership team plus these 14 persons:

- 1 Dnai (Navajo) male clergy local pastor from New Mexico, boarding school survivor
- 1 Dnai (Navajo) female lay person from New Mexico, boarding school survivor
- 1 Yupik (Eskimo) male clergy local pastor from Alaska, boarding school survivor; designing pastoral care across outreach across Alaska.
- 1 Delaware male clergy elder ACPE supervisor retired; experienced in leading and coaching native ministries
- 1 Tsalagi (Cherokee) female lay person from Illinois; writer and teacher
- 1 Anishinabe male clergy local pastor from Minnesota
- 1 Anishinabe female clergy local pastor from Minnesota –



Gathered Native American Pastors & Chaplains

Those who participated included leadership team plus these 14 persons:

- 1 Tsalagi (Cherokee) female lay person from Delaware – storyteller and language restorationist, youth worker
- 1 Potawatomi male clergy local pastor from Michigan – pipe carrier and singer, Missiologist and Author.
- 1 male clergy from Sault Ste. Marie Tribe of Chippewa, Michigan
- 2 white female clergy local pastor from Michigan who serves all-native congregations
- 1 white male clergy from Michigan; adopted into native families
- 1 Yaqui/Akimel O’Otham Mexican female pastor from Arizona serving native church in Illinois





What we heard

When people introduced themselves, we heard:

- Language My name means.....
- Land where our land is.....
- Ancestors what I know and what I don't know...the loss
- Grandparents sense of place in the generations
- Community the circle is so important
- Trauma personal and communal
- Invisible I feel I am.....
- Secrets, We have kept so many.....



What we heard about ongoing trauma in the context of “church”

- a lack of spiritual care
- Invisible; unseen
- Pain and Grief
- I feel Self-Hate
- When one hurts, there is collective, community hurt
- The Church scared me when they talked about hell
- I experienced Rejection by church leaders and pastors
- New Pastor took away our Indian Church traditions
- Lack of enough resources
- Set up to fail (see, The Indians can't do it)



Story Work Research

- The symposium was all about hearing people tell stories.
- We recorded group and individual stories.
- Spiritual Care, Therapy, and CPE at its best is all about telling and hearing stories.



EXAMPLE OF OUR VIDEO INTERVIEWS

FRED SHAW

RECORDING



Pilot Project Learnings

- The personal story is linked to the tribe/ community story.
- Provide a safe space with options to do self care and to take “leave”
- Provide Ceremony.
- Provide Time for LAUGHTER and FUN .
- Have a clear indigenous ethical stance for the project.



Resources

