

A soft-focus background image of a group of Native American people in a circle, some holding drums, in a traditional setting.

Infusing Cultural Humility Into Your Supervision Session; Promoting Brave Spaces

Manasseh Begay, LCSW, LADAC

Supervising in Harmony with Native American Teachings



Defining Leadership

A good leader is someone who...

- Joseph M. Marshal III-

Rosebud Lakota Sioux

- “When choosing a leader, we always kept in mind that humility provides clarity where arrogance makes a cloud. The last thing we wanted was to be led by someone whose judgment and actions were clouded by arrogance.”

Key Qualities of Native Leaders

With themes inspired by the writings of Willie Wolf & Faith Spotted Eagle

1. **They Share Power.** They are very quick to raise others up who demonstrate their ability to take on leadership roles. They empower everyone around them.
2. **They view time and space in a nonlinear context.**
3. **They have a high emotional intelligence.** They are very self-aware and have sincere compassion for others.
4. **They lead to serve others.** These leaders are always putting others first.
5. **They are visionaries.** They see the big picture and they help create the vision for the entire community. As Leaders with vision, they do not speak for themselves, but for those they serve and the world around them.

Diné Epistemology

Sa'ah Naaghai Bik'eh Hozhoo
(Way of Learning)

Siihasin
(Reflection or
Assuring)

Nitsáhákees
(Thinking)

Hózhó
(Harmony)

Nahat'á
(Planning)

liná
(Living, Imple
mentation)

Supervising with Sincere Connection

• "Our way of being in the world is very relational. So, it's about our relationships with people. Is the priority [referring to relationships], not watching a clock. So, say, prior to European contact and the clocks and all that, I believe that we lived our lives in accordance to the rhythms of nature. I've often heard people say to me, "well, you know, it's disrespectful for you to come in five minutes late, you know, you're showing disrespect". And my answer to that would always be, "no, I'm not, because I respect you as a person. And I respected the person that I was with as well. I was showing respect to them by staying with them. This person, you know, I was in another activity with somebody else before I came here, or I needed to deal with something else before I came here". So, I base my movements and how I move in the world on relationships."

• -Lisa Dutcher, Neqotkuk/Tobique First Nation

Fostering Authentic Supervisory Relationships

Analogies

Barriers

Importance

Relationship Types

Supervisor is to
Supervisee as
is to

What prevents
supervisors from
connecting
authentically with
supervisees?

Why connect at all

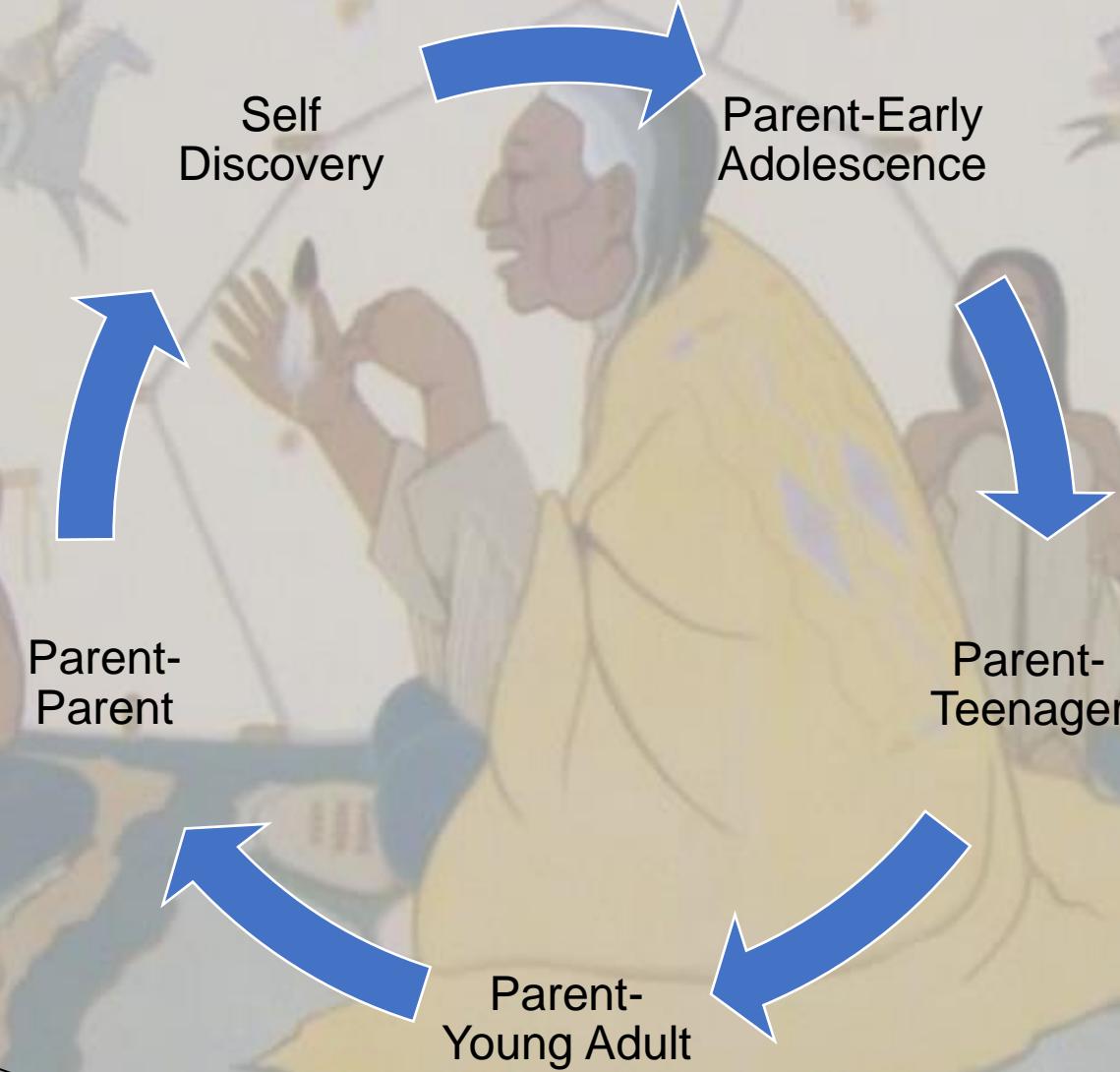
Risks & Rewards of
connecting with
supervisees.

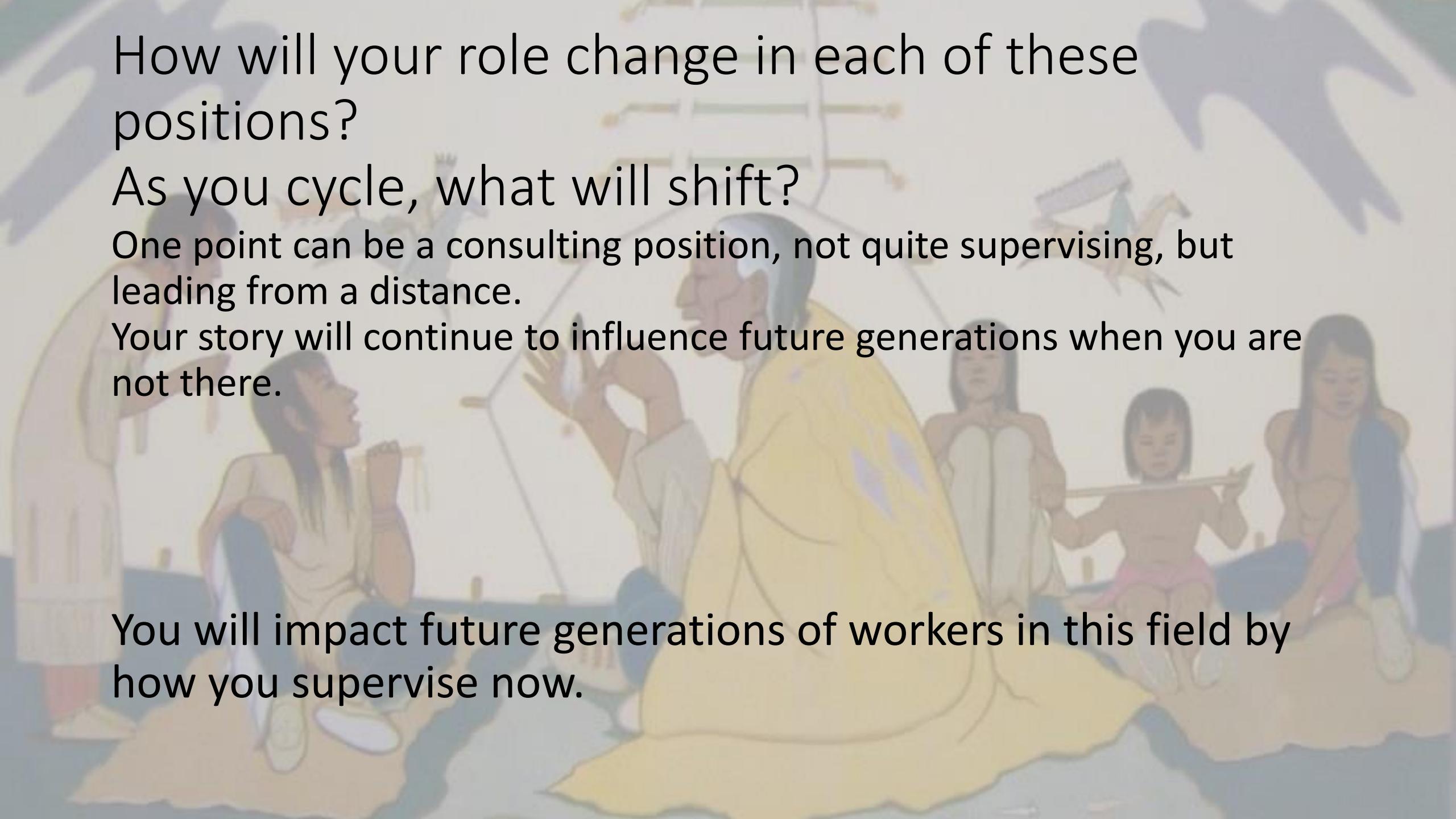
-Black Elk-

Oglala Lakota Sioux

- “Grown men can learn from very little children, for the hearts of the little children are pure. Therefore, the Great Spirit may show them things which older people miss.”

Family Supervisory Concept



A soft-focus background image of a workshop or classroom setting. Several people of different ages and ethnicities are visible. Some are sitting and working on acoustic guitars, while others are standing or sitting nearby, possibly observing or assisting. The environment appears to be a creative or educational space.

How will your role change in each of these positions?

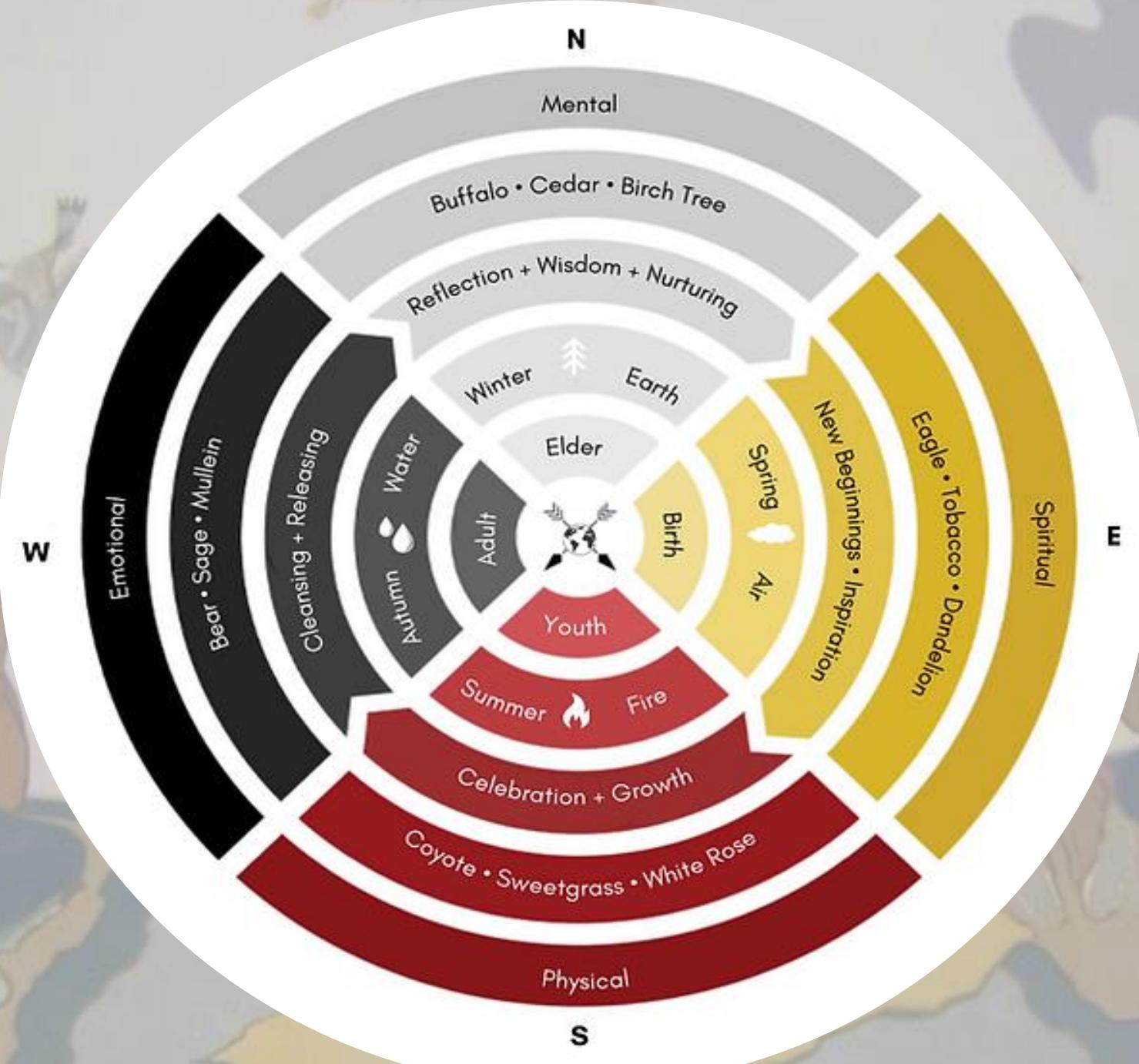
As you cycle, what will shift?

One point can be a consulting position, not quite supervising, but leading from a distance.

Your story will continue to influence future generations when you are not there.

You will impact future generations of workers in this field by how you supervise now.

The Medicine Wheel



Hózhó “Balance and Beauty”

- It has been said that Hózhó may be the most important word in the Navajo language. Often translated as ‘balance and beauty’ the concept of Hózhó carries with it an important emphasis on states of harmony. Hózhó also emphasizes the many connections that link the ephemeral and changing parts of the world together into a larger, more persistent and significant whole.

Relating with the Land...

- “I was warmed by the sun, rocked by the winds and sheltered by the trees as other Indian babes. I was living peaceably when people began to speak bad of me. Now I can eat well, sleep well and be glad. I can go everywhere with a good feeling.”
- -Geronimo 1829-1909
Bedonkohe band of the Chiricahua Apache

Native Science

- Integrates spiritual orientation
- Dynamic multidimensional harmony
- All knowledge is in relation to the creation of the world and the emergence of humans
- Humanity has an important role in the perpetuation of natural process of the world
- Everything is animate and has spirit

- There is significance to natural place because it reflects the whole order of nature.
- Technology should be appropriate and reflect balanced relationship to the natural world
- Elders are keepers of knowledge
- Acting in the world is sanctioned with ceremony
- Artifacts contain energy and thoughts of materials
- Dreams are considered gateways to creative possibilities if used wisely and practically.

• Cajete, 2000

Cultural Humility/Cultural Safety

- Incorporates helping conventional to self-evaluation and self-critique. To reaching the power imbalances in the power dynamic. Entails lifelong learning. Ongoing with respectful inquisitive approach. Where practitioners seek knowledge from their client/supervisees, regarding their cultural and structural influences.
- Curtis E. Jones. R., Tipene-Leach. D. Et al. (2019)

Cultural Safety

- An outcome based on respectful engagement that recognizes and strives to address power imbalances inherent in healthcare systems.
- It occurs when an environment is physically emotionally, and spiritually safe.
- There is recognition of , and respect that , the cultural identities of others, without challenge or denial of an individuals identity, who they are, or what they need.

(Nanez, J, 2023)

Decolonizing Principles for Supervision & Creating a Plan for Sessions

- Treat this space as valuable.
- As clinicians and people, we don't always consider the importance of the therapeutic space for an individual. That includes ourselves.
- Counseling is ceremony, and the supervisory space is also ceremony.
- We are participants in each others lives.
 - How do you want your legacy to be carried on by another individual?
 - We are participants in our own lives including this space where we are the elders.
- There are many cycles which need to be broken and this can be one of the first places to begin this process.
- You need to have a level of stability within yourself to teach harmony and peace to others.

Decolonizing Principles for Supervision & Creating a Plan for Sessions

- Remember the supervisory space is not for you, it is for your supervisee and their learning, give them an opportunity to identify areas of growth they desire, for themselves and their practice.
- Give space for meditation, time outside, reflection, or correction.
- Ensure termination is also discussed and prepare for what this will look like.
- Allow space for work on the entire person, biopsychosocial spiritual. While this is not therapy, w/o having this safe space, it makes it difficult for full trust.
- This will move greater to a state of walking in Beauty.

References

- Begay, M. (2021). How Can the Utilization of Dine Teachings be Used to Combat Missing and Murdered Indigenous Women? *Tribal College and University research Journal* Vol. V, Winter 2021
- Black Elk Quotes. (n.d.). BrainyQuote.com. Retrieved October 15, 2023, from BrainyQuote.com Web site: https://www.brainyquote.com/quotes/black_elk_394874
- Cajete, G. (2000). *Native Science: Natural Laws of Interdependence*. Clear Light Publishers, Santa Fe, NM.
- Chisholm Hatfield, S., Marino, E., Powys Whyte, K., Dello, K. D., & Mote, P. W. (2018). Indian time: Time, seasonality, and culture in Traditional Ecological Knowledge of climate change. *Ecological Process*, 7(25). <https://doi.org/10.1186/s13717-018-0136-6>
- History.com Editors. (2023). Geronimo. *History*. <https://www.history.com/topics/native-american-history/geronimo>
- Horn, K. (Host). (2021, June 20). *Indian Time* [Audio podcast]. Retrieved from <https://www.cbc.ca/listen/cbc-podcasts/906-telling-our-twisted-histories>

References

- HRSA (2023) Incorporating Reflective Supervision into Behavioral Health Training Programs
- Kahn-John, M & Koithan, M. (2015). Living in health, harmony, and beauty: The Diné (Navajo) Hózhó wellness philosophy. *Global Advances in Health and Medicine*, 4(3), 24–30. <https://doi.org/10.7453/gahmj.2015.044>
- Marshall, J. M. III. (2002). The Lakota Way. Penguin Books
- Nanez, J. (2023). Understanding Historical Trauma and Intergenerational Trauma to Create Culturally Safe Care for American Indian and Alaska Natives. Speech, Kathryn M. Buder Center.
- Nez, V. (2018). Diné epistemology: Sa'ah Naaghái Bik'eh Hózhóón Teachings. *University of New Mexico Digital Repository*. https://digitalrepository.unm.edu/educ_llss_etds/92/
- Randall, M. (2022). The Native American leadership model. *Journal of American Indian Higher Education*, 33(3). <https://tribalcollegejournal.org/the-native-american-leadership-model/>
- Wolf, W. & Spotted Eagle, F. (2015). Five qualities of Native American leaders. *Willie Wolf Linked-in Profile*. <https://www.linkedin.com/pulse/five-qualities-native-american-leaders-willie-wolf-m-p-a/>