



# TO WELCOME HEALING

How to welcome Indigenous patients, students, providers, and worldview in clinical and academic spaces



From left: Myrian Pantaleo, Jessica Johnson, Shyleen Hall and Ciciley Littlewolf from the latest cohort of the INMED program at UND earn the title "medical doctor." Their achievement was marked with a Native American blanket ceremony, an honor ritual, during a wear in April. Photo courtesy of UND SMIAS.

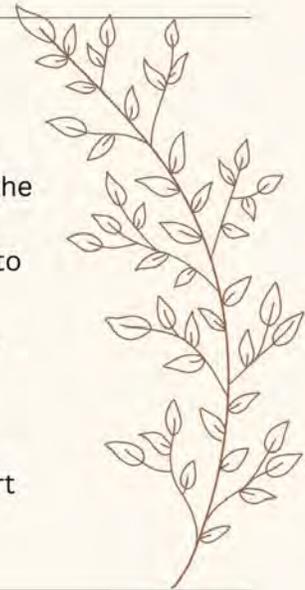


Above: UND INMED Graduates Spring 2019  
Below: UND RAIN Graduates Spring 2022

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## INTRODUCTION

- Approximately .3% of physicians and less than 2% of nurses identify as Indigenous in the U.S., this is not proportional to the 3% of the national population and 6% of the ND population
- North Dakota is home to programs such as INMED and RAIN to address the shortage of Indigenous providers
- As recruitment and workforce of Indigenous providers grow, working environments must keep up with best practices to support Indigenous providers and patients
- The goal of this panel is to hear both clinical and academic experiences of health professional students to better support their careers here in ND



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# LAND ACKNOWLEDGEMENT

## UNIVERSITY OF NORTH DAKOTA

Today, the University of North Dakota rests on the ancestral lands of the Pembina and Red Lake Bands of Ojibwe and the Dakota Oyate - presently existing as composite parts of the Red Lake, Turtle Mountain, White Earth Bands, and the Dakota Tribes of Minnesota and North Dakota.

We acknowledge the people who resided here for generations and recognize that the spirit of the Ojibwe and Oyate people permeates this land. As a university community, we will continue to build upon our relations with the First Nations of the State of North Dakota - the Mandan, Hidatsa, and Arikara Nation, Sisseton-Wahpeton Oyate Nation, Spirit Lake Nation, Standing Rock Sioux Tribe, and Turtle Mountain Band of Chippewa Indians.

## NORTH DAKOTA STATE UNIVERSITY

We collectively acknowledge that we gather at NDSU, a land grant institution, on the traditional lands of the Oceti Sakowin (Dakota, Lakota, Nakoda) and Anishinaabe Peoples in addition to many diverse Indigenous Peoples still connected to these lands. We honor with gratitude Mother Earth and the Indigenous Peoples who have walked with her throughout generations. We will continue to learn how to live in unity with Mother Earth and build strong, mutually beneficial, trusting relationships with Indigenous Peoples of our region.

What would the land acknowledgement for your organization or department say?

What would your personal land acknowledgement say?

How can you live out your land acknowledgement?

How can you act on these acknowledgements daily?



[https://www.ndsu.edu/inclusioncouncil/native\\_american\\_initiatives/](https://www.ndsu.edu/inclusioncouncil/native_american_initiatives/)  
<https://und.edu/student-life/diversity/multicultural/land-acknowledgement.html>  
<https://native-land.ca/>

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# PANEL

Judge Muskrat, MS4

Megan Corn, MS4

Waylon DeCoteau, MS4

Tarlynn Tone-Pah-Hote, MS4

Moderator: Claire Erickson

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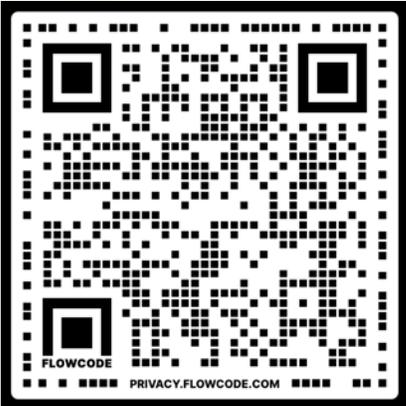
# NOTES SLIDE

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# THANK YOU

## Claire's Contact

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[https://und.qualtrics.com/jfe/form/SV\\_d7tAMbO01mZkuJU](https://und.qualtrics.com/jfe/form/SV_d7tAMbO01mZkuJU)

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# TAKE AWAYS

Please use the following slide deck for trainings or education at your organization, or for your own reference.

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## CORE CONCEPTS:

- Cultural Competency**  
 Understanding and respecting a culture that is not your own. However, this term is not as accurate as culturally safety, responsiveness, or cultural awareness because one cannot be truly competent in a culture that is not their own
- Cultural Humility**  
 It's not possible to be truly competent in a culture that is not your own, cultural humility means understanding your background and biases while respecting the culture of others.
- Sovereignty**  
 Per the 1831 Cherokee v. Georgia decision, tribal nations are independent governments that have the right to rule themselves.
- Pan-Indigenous**  
 While Indigenous unity grew in the 1970's, it is important to note that there are 574 federally recognized tribes and each are different and unique.
- Settlers**  
 Not original inhabitants of the land. This includes refugees, immigrants, colonizers, and those forcibly settled such as African slaves in the U.S.

## COLONIZATION

The action of establishing foreign systems of control over lands, territories, or people for settlement and/or cultivation. This process in the U.S. was bolstered by the Papal Bull, Doctrine of Discovery, and Manifest Destiny.

## DECOLONIZATION

The action of breaking down, disentangling, deconstructing, and reparing colonial systems to work for ALL people ESPECIALLY for the economic, physical, psychological, and cultural freedom of Indigenous peoples.

Feel free to research any of these terms or definitions!

<https://www.ncai.org>

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## WHAT IS A LAND ACKNOWLEDGMENT?



A Land Acknowledgment is a formal statement that recognizes and respects Indigenous Peoples as traditional stewards of this land and the enduring relationship that exists between Indigenous Peoples and their traditional territories.

-Northwestern University

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What would the land acknowledgement for your organization or department say?

What would your personal land acknowledgement say?

How can you live out your land acknowledgement?

How can you act on these acknowledgements daily?

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## TIPS FOR WRITING YOUR OWN:

- Reflect on why your org wants to write a land acknowledgement.
- Learn about the history and cultures of local Indigenous communities and work with them to create your statement.
- Use appropriate language that accurately describes past history. Stay away from sugarcoating historic events.
- It's ok to feel discomfort- this is where the growth starts!

"When we talk about land, land is part of who we are. It's a mixture of our blood, our past, our current, and our future. We carry our ancestors in us, and they're around us. As you all do."  
 - Mary Lyons (Leech Lake Band of Ojibwe)

## LAND ACKNOWLEDGEMENT RESOURCES



NATIVE GOVERNANCE CENTER



<https://nativegov.org/news/a-guide-to-indigenous-land-acknowledgment/>  
<https://www.northwestern.edu/native-american-and-indigenous-peoples/about/Land%20Acknowledgement.html>

What is your relationship to the Land?

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# LAND ACKNOWLEDGEMENT

I acknowledge that I am a 5th generation immigrant, a settler that directly benefits from the colonization of the land and the original peoples of this continent. That I am a settler wherever I go, with a few exceptions, like the Gudbrandsdalen/Telemark, NO or Bavaria/Rhineland DE . I acknowledge that my ancestors fled Prussia in the 1860's due to political unrest, and Norway in the 1880's due to famine. They settled on the shores of Mille Lacs Lake, a sacred place known as Misi-zaaga'iganiwininiwag to the Ojibwe peoples and Mde Wakan to the Dakota peoples- from whom the land was unjustly ceded from during the Treaty of 1837. I acknowledge that I directly benefit from this treaty, the Homesteading Act of 1862, and the generational wealth my family gained from it. I acknowledge that this land sustained my family, my ancestors, when our homelands could not.

I acknowledge that around the world, people are still fleeing famine, unrest, war, and unsustainable lands just as my ancestors did. I acknowledge that my grandparents were the last generation in my family to know poverty or hunger thanks to the land. I acknowledge that this is not the case for the Indigenous descendants from which that land was taken. That this is not the case for many around the world. I acknowledge that to honor my ancestors, Indigenous ancestors of the land, and their descendants who are here today, that I must work for justice and reconciliation in the systems where I live, work, and benefit from. I acknowledge that I cannot change the past, but I can be a part of the work for a better future.

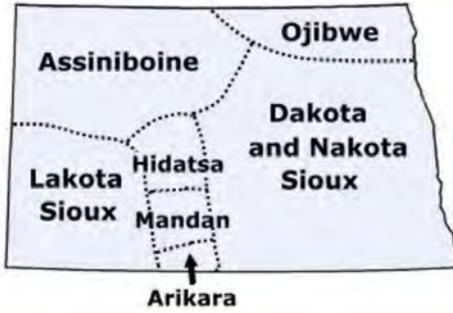
### MY PERSONAL LAND ACKNOWLEDGEMENT

Claire Erickson Vanyo

<https://millelacsband.com/home/treaties>  
<https://www.usdakotawar.org/history/treaties/minnesota-treaties>  
<https://native-land.ca/>

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# NORTH DAKOTA NATIONS



PRIOR TO COLONIZATION



POST FORCED REMOVAL (NOW)

<https://www.native-languages.org/ndakota.htm>

Why are these maps different?  
 What history and policies caused this change? How does your family history play into these maps?

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## TERMS 101

- **American Indian/ Alaska Native**  
 The official "race" category according to the U.S. Census and Office of Management and Budget. Often shortened to AI/AN
- **Native American**  
 Specific to the U.S. you can also just say "Native"
- **First Nation**  
 People living in a place before colonization. This is often used in Canada
- **Indigenous**  
 A good term for all Native peoples, not just in the U.S. Ex: Australia Aboriginal peoples, Scandinavian Saami peoples
- **Indian**  
 This term is **outdated and incorrect**. A holdover from when Christopher Columbus incorrectly thought he had reached India



<https://www.americanindian.si.edu/nk360>

## RESOURCE: NK360

The National Museum of the American Indian has a great educational platform called Native Knowledge 360 that answers questions about correct terms, current issues, historical events, and educational guides.



What questions might you still have about Indigenous people? These resources will help answer them!

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# DATED TERMS 101

- Circle the Wagons
- Hold down the fort
- Stakeholder
- Rain dance
- "Let's have a powwow"
- Off the reservation
- Indian time
- Indian giver
- Savage
- "Hey Chief"
- Warpath/war cry
- Pipeline program
- Bottom of the totem pole
- "Half breed"
- Vision quest
- "Bride Tribe"
- Sit Indian style
- Bury the hatchet
- Smoke the peace pipe
- Spirit animal
- Fighting Sioux
- Sq\*\*w- VERY OFFENSIVE
- Reds\*\*ns- VERY OFFENSIVE
- "Grand Forks Native" (local)
- "Young buck"
- Eskimo (Inuit/Inuk is correct)
- Using Indian rather than Indigenous
- Blood quantum



<https://www.ictinc.ca>

## RESOURCE: ICTINC

Indigenous Corporate Training Inc. is a Native owned organization out of British Columbia that puts on Indigenous, culturally responsive trainings for companies. In addition to trainings at a cost, they have free resources and blog posts that are easy to read.

INDIGENOUS CORPORATE TRAINING INC.



Afraid to accidentally say something offensive? It's OK we all make mistakes! If you are corrected, now you know for next time!

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# MASCOTS

- Both the National Congress of American Indians and the American Psychological Association call for the retiremet of ALL Native American logos and mascots
- According to the University of Michigan, Native American Mascots establish an unwelcome and hostile learning environment for Native students
- According to the APA, these mascots teach non-Native children that culturally abusive behavior and stereotypes are acceptable.
- Research out of UC Berkley found that Native American mascots were correlated with decreased self-esteem, self-worth, and belonging in AI/AN Youth

## The psychosocial effects of Native American mascots: a comprehensive review of empirical research findings

Laurel R. Davis-Delano ✉, Joseph P. Gone & Stephanie A. Fryberg

Pages 613-633 | Received 15 Oct 2019, Accepted 18 May 2020, Published online: 08 Jun 2020



<https://www.ictinc.ca>

"I am not their mascot. Seeing the old UND logo puts more stress on Native patients and students. As a provider or educator why would you want to do that? In a group that already has worse outcomes?"

- Waylon Decoteau, MS4

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## REPRESENTATION

- When creating clinic marketing tools or informational pamphlets, it is important to portray Indigenous peoples in a modern context. Portraying Indigenous people in dated clothing or context adds to the colonial narrative that Indigenous people no longer exist (though the goal of some U.S. policies, this is not true!).
- To the right are two examples from a Seinfeld episode. Top right portrays Indigenous people as a dated relic, while the bottom right portrays the character Winona (Kimberly Norris Guerrero, Colville Nation) as a modern business woman.



### BAD EXAMPLE



### GOOD EXAMPLE



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## WHAT YOUR ORG. CAN DO:

- Include Indigenous people in your pamphlets, lobby photos, and marketing materials
- Staff trainings on culturally responsive care for Indigenous patients
- Discuss name changes or language changes (ex. Custer Health changing to Western Plains Health)
- Work on relationships with local Indigenous peoples (ex: Avera Health in South Dakota)
- Learn about customs of Nations near you
- Establish and display land acknowledgments
- Apologize for roles in colonialism (ex: Mayo Clinic)
- Create a space where Indigenous people can gather or pray
- Create initiatives to hire and support Indigenous providers



### EX: LOBBY ART



Artwork by Lauren Goodday,  
an ND resident and member  
of the MHA Nation

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## WHAT YOU CAN DO:

- Support local Indigenous causes with your time or dollars
- Support Indigenous artists, authors, and story tellers- buy their stuff!
- Look into land repatriation (for landowners)
- Don't dress up as Indigenous peoples for Halloween and don't wear the old UND logo or any AI/AN mascots
- Correct and educate your friends.!
- Keep learning yourself by reading, watching, and listening to Indigenous peoples!

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## ND POET LAUREATE:



**Dr. Denise Lajimodiere, former NDSU professor, poet, and speaker at the 2023 UND Spring Commencement ceremonies, has written on her experiences and that of boarding school survivors. Her book *Stringing Rosaries* is a great start!**

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## WHAT YOU CAN DO:

- Read up on Indigenous political issues and how to get involved:
  - History of Treaties
  - History of Boarding Schools and Relocation
  - Reparations and Reconciliation
  - Land Back and land repatriation
  - Environmental Justice
  - Tribal Sovereignty
  - Missing and Murdered Indigenous Peoples
  - Indian Child Welfare Act
  - McGirt V. Oklahoma
  - Public Law 638
  - Voter ID, address laws
  - Traditional midwifery and doula care

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## RESOURCE: NCAI, NIHB

### National Indian Health Board



- The **National Congress of American Indians** is a lobbying body and organization focused on legislation that benefits Indigenous peoples. They have informational articles, polical updates, and background histories on current legislation.
- The **National Indian Health Board** focuses on policies that relate to Indigenous health.



<https://www.ncai.org>

<https://www.nihb.org>

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# RESOURCES



MODULES FOR CULTURAL RESPONSIVENESS AND AI/AN CARE

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## INDIGENOUS PREGNANCY CARE: TRADITIONAL BIRTH CARE

**COURSE**

The Indigenous Culturally Appropriate Pregnancy Care Training is a 6-week course developed by an Anishinaabemowin doula care network with the help of nurse midwives and physicians. There are 4 modules with 15 lessons and this course is at a cost. The goal is to decrease birth outcome disparities among Indigenous women and children

### INDIGENOUS CULTURALLY APPROPRIATE PREGNANCY CARE (CAPC) TRAINING



<https://cscchigamikchc.vipmembervault.com/products/courses/>

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## INDIGENOUS PSYCHIATRY CARE:

### CULTURALLY RESPONSIVE PSYCH CARE

The American Psychiatry Association has modules for culturally competent psychiatry care for members, students, physicians, and other clinicians.

These modules are at a cost to non APA members.

<https://education.psychiatry.org/diweb/catalog/item/eid/C16031>



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## INDIGENOUS HIV/SEXUAL HEALTH

### CULTURALLY RESPONSIVE CARE

Cardea Training Center has a free course on culturally sensitive HIV Care and Sexual Health Assessments for AI/AN patients. This course is free with 7 modules and a certificate is awarded at the end. There are also other AI/AN modules to choose from.



[https://cardea.matrixlms.com/visitor\\_catalog\\_class/show/189388](https://cardea.matrixlms.com/visitor_catalog_class/show/189388)



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## INDIGENOUS CANCER CARE

### CULTURALLY RESPONSIVE TOOLKITS

The **American Indian Cancer Foundation** has toolkits and resources by diagnosis (ex. breast vs prostate) for clinicians and patients. All of these resources are free.

**Cancer Care Ontario** has Indigenous Relationship and Cultural Awareness Courses for individuals working with Native communities. There is a wide variety of options for both cancer care and other health issues. Enrollment is at a cost.



<https://americanindiancancer.org/resource-types/toolkits>

<https://elearning.cancercare.on.ca>



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## UMN CARHE MODULE:

### BIRTH JUSTICE IN MINNESOTA

Created by the Minnesota Department of Health and the University of Minnesota Center for Antiracism Research for Health Equity to reduce birth disparities seen by Black and Indigenous Communities in the Midwest. Minnesota organizations and providers can access this training for free, however out of state organizations will need to pay a fee. This training includes two modules and printable materials. There is also a fee to take the end of module exam for Continuing Education credits.



<https://www.diversityscience.org/proven-elearning/minnesota-perinatal-care/>



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## NATIVE YOUTH



**Healthy Native Youth** has curriculums for Native Youth and for educators to address health issues like addiction, mental health, reproductive health, and guides for adults. These curriculums are free but are more for youth instruction.

**Project READY** from the University of North Carolina has over 20 modules for both educators and anyone working with diverse youth. **This is a really great free source!**

<https://www.ready.web.unc.edu/section-1-foundations/module-8>

<https://www.healthynativeyouth.org/curriculum>



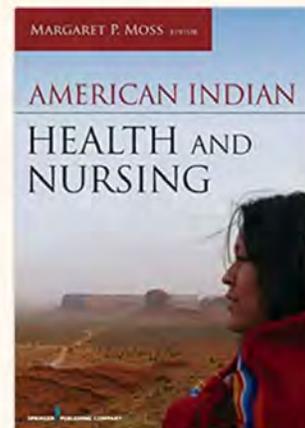
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## UMN NURSING MODULE:

### CULTURALLY RESPONSIVE ELDER CARE

Retired NDSU Nursing Professor Dr. Donna Grandbois worked with the University of Minnesota Nursing Department to create learning modules with scenarios clinicians might encounter. These scenarios include videos and critical thinking questions. This resource is free.

- Dr Grandbois also helped author a textbook called American Indian Health and Nursing



<https://nursing-media.ahc.umn.edu/indian-elders/?type=modules&p=mod01/index>

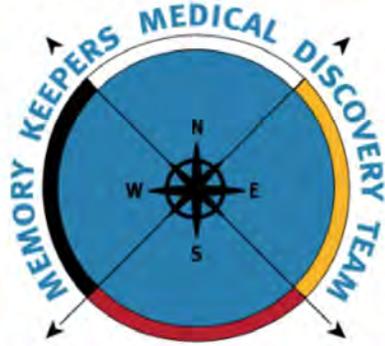


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## INDIGENOUS DEMENTIA

### CULTURALLY RESPONSIVE RURAL & TRIBAL MEMORY CARE

This Indigenous lead, NIH grant funded project began in 2015 at the University of Minnesota Duluth Medical School. The focus of the three projects by Memory Keepers Medical Discovery Team are two community focused capacity building projects (rural and tribal), and creating Indigenous culturally responsive dementia/memorycare materials for clinicians lead by Dr. Melissa Blind, PhD in conjunction with partners in Wisconsin and New Mexico.



<https://memorykeepersmdt.com/resources>



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## DHHS CLAS STANDARDS

### NATIONAL STANDARDS IN CULTURAL CARE

The Department of Health and Human Services has established national standards for culturally competent healthcare. You can find trainings by profession (nursing vs. physician) or by topic.



<https://thinkculturalhealth.hhs.gov/clas/standards>



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University of North Dakota  
UND Scholarly Commons

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Occupational Therapy Capstones

Department of Occupational Therapy

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2020

**Culturally Responsive Care for American Indians and Alaskan Natives: An Online Training Module for Occupational Therapists**

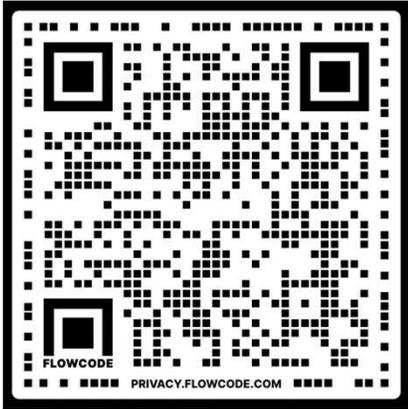
Dayton Bender  
Penelope Yoosook

**Training modules are in the last chapter of this great thesis by UND OT students! Find this document in UND Scholarly Commons or by searching online!**

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## Post Presentation

- Does your Org plan to use these resources or presentation?
- Do you personally plan to use these resources or presentation?
- What other questions/feedback do you have?
- This presentation was created by Claire Sara Erickson Vanyo, MPH. Qualitative researcher for Memory Keepers Medical Discovery Team, University of Minnesota Duluth. 5/17/23



FLOWCODE  
PRIVACY.FLOWCODE.COM

[https://und.qualtrics.com/jfe/form/SV\\_d7tAMbO01mZkuJU](https://und.qualtrics.com/jfe/form/SV_d7tAMbO01mZkuJU)

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