REFLECTIONS

NARRATIVES of PROFESSIONAL HELPING

Special Issue: Honoring Our Indigenous Elders In Social Work Education

Hilary N. Weaver, Mary Kate Dennis, and Katie Johnston-Goodstar, Guest Editors

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Volume 21 Spring 2015 Number 2

Knowing the Source of the Water: An Introduction to Honoring Our Indigenous Elders in Social Work Education

Hilary N. Weaver and Mary Kate Dennis

Abstract: This is the introduction to the special issue of Reflections: Narratives of Professional Helping, Honoring Our Indigenous Elders in Social Work Education. This special issue was co-edited by Hilary N. Weaver, University at Buffalo School of Social Work; Mary Kate Dennis, University of Kansas School of Social Welfare, and Katie Johnston-Goodstar, University of Minnesota School of Social Work. The issue includes narratives about Indigenous social work educators and/or educational programs who have had a significant impact on the social work profession, social work education and the Indigenous scholars in academia. "Indigenous Peoples" are defined as those peoples and nations which have historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them.

Keywords: Indigenous, elders, American Indians, Alaska Natives, Pacific Islanders, Native Americans, Aboriginal, First Nation Peoples, American Indian Alaska Native Social Work Educators' Association, Maori, Aboriginal Australian, Hawai'i

This special issue of Reflections: Narratives of Professional Helping, Honoring Our Indigenous Elders in Social Work Education, is the product of many people who have had their lives and hearts touched by the work of Indigenous social work educators who have come before us. These elders have influenced our profession, our work, and our lives.

In the early stages of this project, one of the special issue editors attended a conference in Singapore where a presenter spoke about elders in terms of knowing the source of the water. This concept resonates with the contents of this volume and the importance of elders within the Indigenous cultures of Turtle Island (aka North America).

Water is a sustaining element necessary for all life. It is crucial to all existence, but we often go through our day-to-day lives without reflecting on its source. Likewise, all we are and the potential for all that we can be comes from a source that is central to our existence but may not be an explicitly visible part of our day-to-day lives. Even though we may not always reflect on the shaping importance of elders in the work we do and the choices we make, their influence, whether explicit, or behind the scenes, has made what we do possible. This volume highlights the implicit and makes visible the contributions of our professional elders.

The American Indian Alaska Native Social Work Educators' Association

For an unknown number of years, Native Americans have found ways to gather at professional social work conferences such as those held by the National Association of Social Workers (NASW), Baccalaureate Program Directors (BPD), and the Council on Social Work Education (CSWE). The group who gathered at the Annual Program Meeting of CSWE was particularly robust and by the mid-1990s held a day-long meeting that included scholarly presentations, facilitated dialogues, and networking opportunities for Native social workers, social work educators, students, and our non-Native allies. Spirited discussions were held about our preferred labels with some members embracing terms like First Nations and others preferring the term Native American. A consensus was reached to call the group the American Indian Social Work Educators' Association, with the title being modified a few years later to the more inclusive title American Indian Alaska Native Social Work Educators' Association (AIANSWEA). The group (which predated any particular label) has always been open to Indigenous Peoples from around the world and our meetings have included various Pacific Islanders, Aboriginal, and First Nations Peoples.

One of the editors of this volume came to this group as a first year doctoral student in 1991 and has facilitated AIANSWEA meetings for the last two decades. This group has been crucial to her development as a social

work scholar and academician. The group was a source of guidance and nurturance, much as elders in any Indigenous community guide and support youth. For her, it feels like this group, this sustaining community, these elders, have always been present in her life and career. Many of her colleagues have similar perspectives.

Honoring Our Elders Initiatives

A few years ago at one of our AIANSWEA gatherings, we spoke of the importance of Indigenous social work educators who had traveled the paths of social work academia before us. Indeed, there had been some earlier opportunities to publicly acknowledge their contributions and learn from them in organized and visible ways including special sessions within the CSWE Annual Program Meeting where panels of senior Native social work educators spoke about their experiences, challenges, and recommendations. In addition to venues within CSWE, we felt the need to have internal ways to acknowledge the importance of their contributions to our own lives and careers. We wanted to develop an initiative to Honor Our Indigenous Elders in Social Work Education.

A few years passed between our initial discussions and implementation of this initiative. We wrestled with many questions. How would we choose who to honor? What would this honoring look like? By 2013, we had developed our ideas sufficiently to conduct the first honoring event as part of our annual meeting. A photograph of that event graces the cover of this volume. This was followed by a second honoring at our meeting in 2014.

In late 2014, our group learned of the death of one of our members, an esteemed colleague who had touched many of our lives. In thinking about the impact of this loss and even more importantly the impact of her life on those of us in social work education, one of the editors of this volume reached out to a few members of AIANSWEA asking for perspectives on the appropriateness of telling her story, and that of other elders, in a written format designed to honor their contributions to social work education. As someone who had published in Reflections early in her career she thought this might be a good venue for this type of written honoring and reached out to the current journal editor for his opinion. Having received positive feedback from both the journal editor and AIANSWEA colleagues, she decided to move forward with this project.

Using the AIANSWEA listserv, she reached out to potential authors and potential editors. Additional outreach was extended through Hawaiian, Pacific Islander, Maori, Aboriginal Australian, and Canadian First Nations contacts as well as the journal's regular channels. This journal is the result of those efforts. The subjects of our Honoring Our Indigenous Elders in Social Work Education efforts at the 2013 and 2014 AIANSWEA meetings are included in this volume, along with additional elders' stories. These additional elders have been honored at the AIANSWEA meeting in 2015 or will be honored at our meeting in 2016. As the stories in this volume tell us, there are many paths that have led us to where we are today. We learn more about the current state of Indigenous Peoples in social work and social work education by hearing the stories of the elders who have come before us. These stories both provide context and describe journeys that have brought us to our current locations.

The Role of Elders in Indigenous Cultures

Indigenous elders have always had and continue to play significant roles in sustaining the vitality of their families and communities. Elders are keepers of cultural traditions and teachings. They are the primary teachers of language, morality, ethics, and responsibilities. They guide younger generations in maintaining our ontology, living our values, and reminding us to focus on what is most important - our families, our communities and our people. They serve as our counselors, providing knowledge, wisdom and kindness when we are uncertain or when we face challenging situations. They also teach us skills and hone our talents and abilities; be that in traditional practices or in providing for and sustaining our families. As Indigenous communities have faced many changes and adaptations over time, elders have stepped in to raise their grandchildren, offer a caring hand, and teach us through their own lives how to treat others with dignity, respect and love.

There are no closer relationships than between a grandchild and grandparents. In some Indigenous tribes any elders can be referred to as "Grandma" or "Grandfather." Elders fill in for each other, caring for the whole community and the future of their people.

There are many of us who live long geographical distances from our reservation or tribal communities. Perhaps we do not have living grandparents; yet, Indigenous elders can step into a guiding role as needed. They are available to all of us and through their generosity and kindness they support us in living our dreams, helping us to take advantage of learning opportunities and reminding us to work hard.

Becoming an elder is a role that Indigenous people grow into as their knowledge and wisdom is recognized by their communities. In the modern majority society, policies and practices related to older adults are determined chronologically by age. In Indigenous societies, eldership is determined by the community when individuals are looked to for their leadership and service to the people. This can be done through leading spiritual practices or sharing their life experiences through storytelling. Elderhood is honored in our communities. As illustrated in this volume, our social work elders play significant, on-going roles in shaping the lives and careers of current social work academics. We honor their work and influences here.

Storytelling in Indigenous Traditions

Traditionally, Indigenous populations have used storytelling as a vehicle for knowledge transmission, describing kinship and tribal history, teaching about the environment, and recounting peoples' journeys and accomplishments. Storytelling creates a space and time for people to be intentional with one another, to share old and new life ways and experiences, along with timeless cultural and spiritual beliefs and ceremonies, creating a connection from the past to the present. Storytelling reinforces language and Indigenous ways of thinking about the worlds in which we live.

Stories are told across the lifespan and as the younger generations age, they assume the responsibility for passing on these stories. Previously, these stories were shared orally but are now are also offered in print, audio, and video recordings. This journal, *Reflections: Narratives of Professional Helping*, has similar goals of sharing knowledge and experiences by creating connections that unite scholars and practitioners in the social work community. The journal provides a modern space for stories that honor the Indigenous social work scholars who have been influential in paving the way for other Indigenous people in social work practice, policy, and in the academy.

Native Americans in Social Work and Social Work Education

In many ways, the social work profession and Indigenous cultures have comparable values. Demonstrating responsibility for others and respecting individuality are core Indigenous values that are also found within the social work profession. Indeed, many Native Americans are drawn toward the helping professions out of their desire to support and give back to the communities that nurture them.

On the other hand, the history of the social work profession has also been clouded by the specter of colonization. Social workers have often implemented policies of colonizing powers and contributed to some of the significant problems that trouble Indigenous communities like rampant child removal. Indeed, social work has been a double-edged sword in many Indigenous communities, with the power to advocate and assist in culturally respectful and responsive ways often being eclipsed by the social control aspects of the profession. Even in the face of these significant challenges, there have always been Indigenous social workers who have taken the best of our professional values and knowledge and made significant and lasting contributions to Native people and communities. Some of these Native social workers also taught new generations of social workers, both Native and non-Native, thus helping our profession to better serve Indigenous Peoples.

In spite of the important roles they have played, the contributions of Indigenous social workers and social work educators have often gone unrecognized. A handful have been acknowledged such as Ada Deer, Ron Lewis, and Clorinda Lucas who were inducted as NASW Pioneers. Ada Deer, a Menominee social worker, was instrumental in overturning the termination of her tribe, later served as its President, and also served as Assistant Secretary of the Interior, head of the Bureau of Indian Affairs. She taught at the University of Wisconsin, Madison for many years before retiring. Ron Lewis, the first American Indian known to have earned a doctorate in social work, was known for his work in mental health including

working with American Indian veterans returning from Vietnam. He was an activist involved with the standoff at Wounded Knee in 1973 and the occupation of Alcatraz Island. Clorinda Lucas, a descendent of Hawaiian and Tahitian royalty, was known as the Jane Addams of Hawai‘i. She served as Director of the Department of Public Child Welfare in Hawai‘i and was the first woman to serve as a member and rotating chair of the Board of Trustees of the Queen Liliuokalani Trust, an organization serving orphaned and destitute Hawaiian children. Other Indigenous social workers have made major contributions such as Evelyn Blanchard who testified in support of the Indian Child Welfare Act and ultimately shaped United States federal policy. Far more still go unrecognized. Telling the stories of a few Indigenous social work educators here is both a way to honor them and to begin to address this omission in the history of our profession.

Overview of Contents

This special issue offers readers the opportunity to learn about a diverse range of Indigenous scholars and research centers that have influenced the social work academic community. The articles recognize and honor the tireless work that Indigenous scholars have offered generations of social work students, educators and practitioners. A common thread that weaves through each narrative is the personal and professional commitment each of these elders made to the betterment of Indigenous communities. These elders lived their values. They were kind and caring. They took on responsibilities of advocating for us – American Indian Peoples, Indigenous Peoples in academia – and helping to make the world a better place for all Peoples. They carved out spaces against all odds. Their stories tell us how they worked in various ways to provide the foundation that we as social workers and social work academics stand on today.

The narrative by Trinidad and Brown offers insight into the importance of the mentoring relationships that Dr. Charlotte Goodluck took on within her community and in academic settings. She was devoted to positively shaping American Indian children through her scholarship and development of the Indian Child Welfare Act. She demonstrated a similar devotion in her academic career through supporting and mentoring students to be successful in higher education. Dr. Goodluck's intention for life was hozho naasha (walking in beauty). Her death was one of the inspirations for this special issue. The narrative authors honor her life and accomplishments and share the caring support they received from her during their own academic journeys.

The story told by Jacobs highlights the life and work of Dr. Lester Barney Brown, an American Indian, two-spirit man who was a mentor to many students in the academy. In his scholarship, he was devoted to developing curricula and offering support to marginalized groups, especially the LGBT and two-spirit communities. He remained dedicated to his students' successes. Through his own modeling and teaching he demonstrated how we can accept others who are different than we are; an important lesson for all social workers.

The narrative offered by Voss and Ambelang draws our attention to Akicita Cik'ala (Little Soldier), also known as Alex J. Lunderman, a Sicangu Lakota man from the Rosebud Indian reservation. He served his community in many roles; as a father and grandfather, an elder, an elected tribal official, a veteran, and spiritual leader. The authors highlight his many accomplishments in life and how those contributed to educating students and promoting social work values on behalf of his community.

Next, this special issue shares the stories of two research centers. In describing the Indigenous Wellness Research Institute at the University of Washington, Johnston-Goodstar tells the story of the founding faculty members and staff and their dedication to Indigenous health and wellness through training and mentorship. This Center creates a unique space for the advancement of Indigenous social work with a mission of bringing communities together in a culturally centered and collaborative research and educational approach. Second, Tovar pays tribute to The Kathryn M. Buder Center for American Indian Studies at the George Warren Brown School of Social Work at Washington University in St. Louis. This center is committed to the education of American Indian and Alaska Native students. They prepare American Indian and Alaska Native practitioners to work in tribal and urban environments, enabling them to make lasting contributions to the health, wellness, and sustained future of Indian Country. The center

also focuses on research related to American Indian and Alaska Native communities, influencing federal, state, and tribal policy, and working collaboratively with other American Indian and Alaska Native research centers. Both of these Centers have been instrumental in training a network of social work practitioners and scholars, who in turn have a vast and lasting impact on the field of social work.

In another narrative, Tovar and Kastelic share their reflections on the accomplishments of Dr. Eddie Brown, a member of the Pascua Yaqui tribe. They recount his legacy as a social work scholar and policy advocate who has worked in tribal, state, and federal government positions. The authors highlight his tenure as the director of the Buder Center and the impact that his mentorship has had on his students' scholarship and career trajectories.

The story recounted by DeMattos honors Lynette Kahekili Kaopuiki Paglinawan, a Native Hawaiian cultural practitioner, social worker, and educator. She has dedicated her life to integrating culturally-based interventions in her social work practice and has been recognized as a Living Treasure. This article chronicles the many ways she contributes to her communities and how she goes about mentoring her students with an Indigenous cultural framework, thereby fostering the accomplishments of those around her.

The story told by Smalling offers insights into Dr. Priscilla Day, a Leech Lake Anishinaabe woman known for her tireless advocacy on behalf of American Indian children and families. Dr. Day is a leader in many roles related to child welfare and remains sharply focused on the needs of tribes and their children. She has worked in the Center for Regional and Tribal Welfare Studies where she is dedicated to the mentoring and training of students in research on American Indian child welfare issues in collaboration with the tribes in Minnesota. Both personally and professionally, she has nurtured students of all backgrounds to work towards improving the lives of American Indian children.

The article by Dr. Day reflects on the many contributions of Dr. Michael Jacobson, a man of Creek, Seminole, Lakota and Dakota heritage. He is described as an Indigenous activist; a leader committed to social justice, always willing to rise to meet challenges and take on hard work. We are reminded how he lived his values and did not shy away from advocating for the recruitment and retention of American Indians and Alaska Natives, always pushing for increased visibility of Indigenous scholars and issues at the Council for Social Work Education Annual Program Meeting. He championed Indigenous voices on the national level and paved the path for the Indigenous educators and scholars who came after him.

The Day and Campbell article shares the story of John Red Horse, a Cherokee social worker, educator, and advocate. They describe the importance of his writings about the role of elders in American Indian communities. After fulfilling a variety of leadership roles he has become an elder; a reservoir and transmitter of Indigenous knowledge. He reminds us to stay rooted in our communities and to raise our voices in support of the interests of Indigenous Peoples; often in spaces where these perspectives are not readily welcomed. The authors share how Dr. Red Horse personally influenced their careers while sharing lessons we should all be mindful of.

Fittingly, the story of the first Indigenous educator honored by the AIANSWEA concludes this volume. Barkdull, Ned, Limb, Weaver, and Himonas offer insight in the life and career of E. Daniel Edwards, a Yurok man, who has fulfilled many roles as an educator, mentor, leader and tribal community member. This article highlights his influence on social work education at the University of Utah through one of the first educational support programs for American Indian and Alaska Native students. Guided by his vision, this program has provided mentoring to hundreds of American Indian and Alaska Native students at the BSW, MSW and PhD levels, thereby creating a fleet of social work practitioners and having a broad impact on the field of social work.

Conclusion

This volume contains the stories of our elders and ancestors. They are the source of our water. It is because of them that contemporary Indigenous social work educators are able to do the work that we do. The stories of these elders speak for themselves. They are stories of leadership, advocacy, passion, caring, and simple acts of kindness. We invite readers from all walks of life and all parts of the world to open

themselves to the lessons contained in these stories.

It has been a great privilege to collect the stories in this volume. The editors are humbled by the opportunity to work on this project. Even reading early drafts of these stories brought sunshine to cloudy days and reminded us of the powerful and often difficult steps that have gone into creating the path that we now walk. We are thankful for the ways that our ancestors and elders have shaped our world, our communities, our lives, and our profession. The responsibility is now ours. As we honor their legacy, we tell their stories, and we will help generations to come to know the source of the water.

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Honoring Dr. Charlotte Tsoi Goodluck: Indigenous Women Warriors Rising

Alma M. O. Trinidad and Danica Love Brown

Abstract: Mentoring comes in many forms. We, as co-authors, one as a junior faculty and the other as a doctoral student at a predominantly white higher education institution in the Pacific Northwest, were blessed to be in community with Dr. Charlotte Goodluck. She was an inspirational Indigenous woman scholar warrior who passed away on December 3, 2014. We use this reflection to honor our relationship and the interactions we had with her. Her passing awoke and affirmed the wisdom of our intellectual ancestries. As we continue our respective journeys in the academy, we are stronger and more spiritually grounded. Our ancestors and their energies fuel us like intertwining braids. When we honor Dr. Goodluck and the deep meanings of our engagement and interactions with her, and how we make sense of our lived experiences, we honor our communities and the work we do collectively to rise up as a community of warriors!

Keywords: Indigenous women leaders, mentoring, social work

Honoring Dr. Charlotte Tsoi Goodluck: Indigenous Women Warriors Rising and Walking in Beauty

In beauty I walk "Hózhó náhásdlíí"

With beauty before me I walk
With beauty behind me I walk
With beauty above me I walk
With beauty around me I walk

It has become beauty again
It has become beauty again
It has become beauty again
It has become beauty again

Hózhóogo naasháa doo
Shitsijí' hózhóogo naasháa doo
Shikéédéé hózhóogo naasháa doo
Shideigi hózhóogo naasháa doo
T'áá altso shinaagóó hózhóogo naasháa doo

Hózhó náhásdlíí'
Hózhó náhásdlíí'
Hózhó náhásdlíí'
Hózhó náhásdlíí'

Dr. Charlotte Tsoi Goodluck was professor emerita of sociology and social work. She passed away on December 3, 2014; she was 68 years old. She was born in Ft. Defiance, Arizona, on October 14, 1946 and was a member of the Navajo Nation, born of the Black Sheep Clan. She earned her bachelor's degree in anthropology from Prescott College, a master's in social work from Smith College and a Ph.D. in social work from the University of Denver. Dr. Goodluck began her career as a social worker at Jewish Family Services in Phoenix, Arizona in 1973 and was the project director of a program that placed Native children with Native families before the enactment of the Indian Child Welfare Act. Her work contributed to the development of the Indian Child Welfare Act (ICWA)[1] and her scholarship focused on the strengths of Native American children. She was a social work educator from 1987 to 2014, beginning her academic career at Northern Arizona University (NAU) where she served as a professor of sociology and social work. She retired from NAU in 2008; she then became the founding director of the Bachelor of Social Work (BSW) program at Portland State University, and laid the groundwork for Native American and other minoritized students to access and succeed in higher education. Dr. Goodluck's gentleness, sense of humor, and steadiness in the face of challenges were especially admired and appreciated by both her peers and students. Her greatest legacy will remain in the thousands of students she taught and practitioners she mentored during her lifetime, the hundreds of Native American children she was able to advocate for, and the scholarship she left for the next generation of academics. Her deep love and compassion for Native American children will forever be felt. Her metaphor

[1]ICWA is a federal law that seeks to keep Native American children with Native American families. Congress passed ICWA in 1978 in response to the alarmingly high number of Indian children being removed from their homes by both public and private agencies (NICWA, 2015)

for her life was *hozho naasha (walking in beauty)*. She truly did walk in beauty, and taught many of us this life lesson.

Dr. Charlotte Goodluck, Our Intellectual Ancestry: Indigenizing Mentorship

In many Indigenous cultures across the earth, it is protocol to acknowledge the ancestors: who they are, where they came from, and their contributions to cultures and community. We do this in a way that is humbling and respectful. Sometimes it's how we introduce ourselves, acknowledging our names, family, clan and tribal affiliations. Sometimes it's how we celebrate the contributions these people make to society, by acknowledging them in our scholarship. This acknowledgment pays respect to those who came before us and acknowledges the sacrifice and struggle they have made so that we, the future generations, can have a better life. "Culturally speaking, acknowledging our ancestors and elders is not only a form of honoring their lives, but also a demonstration of humility recognizing that no matter our location, we are sitting upon the laps of those who have gone before us and simultaneously contributing to the well-being of those who will follow us" (Beltrán & Mehrotra, 2014, p. 107). It is this process of acknowledgment that is part of an indigenized mentoring approach—acknowledging our social locations, the privileges we possess, and responsibilities we carry not only of ourselves, but also of our communities. This acknowledgment is grounded in Indigenous ways of knowing that recognize our relationships with each other, with the land, spirit and the ancestors, past and future. Indigenous ways of knowing guide behaviors and beliefs; they are based in an ancient wisdom of communal cooperation to maintain harmony with ourselves, our community, our land, and our spirit. Much of this knowledge is expressed through stories, oral histories, rituals, legends, ceremonies, songs, and other means of communication. An indigenized mentoring approach is based on humility, wisdom, patience and love. Indigenized mentors' experiences have not only helped to build knowledge, but have cleared a path for us to be able to continue this work, foster mentoring relationships throughout our professional and personal development, and create a path for the next generation of scholars. It is an understanding that, although we are individuals that contribute to knowledge, we have a collective history that is fluid, moving and growing. We acknowledge that we would not be here now if it were not for those who came before us, like Dr. Goodluck. With that, we have a responsibility to the next generation of scholars.

It is no secret that the academy is centered on the predominantly white, masculine, hetero-normative values and Western knowledge acquisition based on positivist/post positivist methodology. What is also clear is that this system creates challenges for anyone outside of that value system. Unfortunately, many scholars do not view Indigenous oral histories, personal narratives, and accounts as legitimate sources of knowledge. For many women of color, scholars' narratives, storytelling, creative literature, and poetry have been effective forms of sharing of knowledge (Mihesuah, 2003). For women and people of color, in particular, we attempt to carve out a place where we can privilege our own experiences and knowledge in ways that respect, honor, and validate our positionalities, our communities, and our cultures. This is a challenge and burden that many of us understand going into the academy. Additionally, this reality creates obstacles and barriers for us to develop knowledge systems that are grounded in community, cultural humility, and healing for those from marginalized communities. The environment is hostile. Despite such hostility, our intellectual ancestors have created a path for us, in this generation, to develop teaching, research methodology, and scholarship that are based in Indigenous knowledge systems; this validates our authentic and collective selves and elevates the voices of our communities.

It is important to acknowledge our intellectual ancestors; in doing so, we develop a broader understanding of how we are interconnected, develop a more holistic understanding of knowledge that honors the sacrifices and struggles of these individuals and the communities they come from. This acknowledgment goes beyond the traditional form of academic citation of published work (Beltrán & Mehrotra, 2014) to acknowledge their social and cultural contributions as well. For many Indigenous scholars and researchers, our knowledge does not simply come from published academic journals, but from beautiful, deep, and rich sources of knowledge that have been developed since time immemorial. It is vitally important to recognize the sources of knowledge that are centered on Indigenous ways of

knowing and being, and to honor and respect those who have sacrificed and came before us.

Dr. Goodluck is an intellectual ancestor to many social workers, sociologists, researchers and scholars. She was deeply dedicated to the well-being of Native American children and sacrificed a great deal in her life to help Native American children get access to care and to their culture by helping them to be placed in Native American homes. She believed wholeheartedly in power of higher education and supported both Native American and non-Native American students to access higher education. She believed in the power of knowledge based in community and cultural understanding that could benefit both Indigenous and Western scholarship. She was steadfast in her commitment to the development of knowledge that was grounded in Indigenous ways of knowing, and to understanding how the strengths and resiliencies of Native American children can help develop interventions that support growth. She was instrumental in developing the policy that implemented the Indian Child Welfare Act in 1978, a policy that has helped thousands of Native American children in this country (NICWA, 2015). While she was the program director at Jewish Family Services, she understood the need for Native American children to be connected to Native American culture. She helped place hundreds of Native American children in foster care into homes that would support their cultural needs. She was supportive of Native American scholars and students. She went above and beyond in supporting all students to be successful in the academy as she encouraged them to stay grounded to their sources of wisdom, love and respect, especially when the struggles in school became overburdensome. Additionally, she helped many social work practitioners and junior faculty to facilitate change in their respective roles and responsibilities by encouraging them to keep true to their authentic selves and focusing on accountability to the community.

Reflections by Danica Brown: Dr. Goodluck's Fierce and Beautiful Mentoring Spirit

I am Ahchishi Okshulba, Danica Love Brown, MSW, CACIII, and Doctoral student. My names are Aspen Leaves Turning Gold, Honeysuckle Breeze, and Morning Star. I am Choctaw of the White Crane Clan and Scottish of the Ross clan, born and raised in Northern New Mexico. My life experiences have shaped my worldview and informed my social work practice and my desire to learn more to develop ontological, epistemological, theoretical, and methodological frameworks that are grounded in Indigenous knowledge and deep love for the People. I view research as a form of ceremony. As researchers, we are placed in the role of creating pathways of healing for our communities. It is by centering the needs of the community that this work can be done. It is out of a great sense of respect and love that I hold for the People that I do this work. It was largely through my relationship with Dr. Goodluck that I have been able to come to understand, appreciate, and incorporate this worldview into my practice.

When looking at doctoral programs in schools of social work, I was seeking an institution that centered its scholarship on social justice issues and that would provide opportunities to work with Native American communities, scholars and researchers. I had the opportunity to work with Dr. Goodluck at Portland State University, and chose this institution specifically so I could learn and grow with her. Dr. Goodluck's reputation as a social worker, scholar, researcher, and advocate for social justice and Native children is impeccable. Although I only had three years with Dr. Goodluck, the impact of her mentorship left a significant imprint upon my work and has permanently changed and shaped me. Dr. Goodluck's mentorship and guidance was invaluable. She helped me navigate the politics of doctoral study, provided invaluable insight into my scholarship and guided my desire to continue research within Native American communities in a manner that was both rigorous and healing for our Native American communities. Dr. Goodluck was not only my academic advisor but my elder, mentor and intellectual ancestor, too.

Throughout the time I have been involved in school, Dr. Goodluck supported me as my academic advisor, but she also supported me as an elder, a confidante and friend. Dr. Goodluck clearly had high expectations of me and for my academic journey. She encouraged and supported me in developing a body of knowledge that was based in my own understanding and worldview. Dr. Goodluck challenged me in ways that were grounded in love and compassion, yet also in critical analytical thought and intellectual rigor. She was generous with her wisdom and helped me navigate the

academic political system, a system I was not prepared to negotiate. Dr. Goodluck was always in my corner to support, encourage, and to provide clear guidance and wisdom for me. If it were not for Dr. Goodluck's intellectual ancestry, I would not be where I am now. I miss her guidance and wisdom to this day.

Reflections of Dr. Charlotte Goodluck

It is hard to know where to begin. In the early 2000's I had heard of Dr. Charlotte Goodluck's work through the Seventh Generation Project out of the University of Denver. This was a substance abuse prevention program centered on Native American culture and values. Although I was not directly involved in this project, I was working at the Denver Indian Health and Family Services (DIHFS) as a substance abuse and mental health prevention and treatment provider. For years, I heard from Native American youth how this project positively impacted their lives and their understanding of their lives in an urban environment. Later, I had heard about her work with Native American children and her scholarship around well-being indicators for Native American youth, which focused on the strengths and resilience of Native youth. Her work was some of the first of its kind focusing on the strengths of Native American families and children rather than pathology and deficits. I am interested in this line of scholarship – addressing health and wellness with Native American women in a way that is grounded in Indigenous ways of knowing – so the opportunity to meet Dr. Goodluck in the summer of 2010 was exciting for me. Her scholarship and direct practice as a social worker influenced me greatly, even before I ever met her.

Upon meeting her, I became excited at the prospect of applying to and attending graduate school. It was her direct intervention that guided my decision to enroll in graduate school and my decision on which university to attend. The prospect of being able to work and learn with her was an opportunity I could not pass up.

This journey was both exciting and terrifying at the same time. When I decided to attend graduate school and start a new life in a new city, I only knew a few people there. Dr. Goodluck reached out to me and became my touchstone in this journey, not only as an advisor but also as an elder and friend. I was so honored when the school assigned her to be my academic advisor. I was the first and only doctoral student she advised. I became known in the school of social work as "Charlotte's doctoral student," a title that I proudly hold to this day. From the moment I started the PhD program, I found Dr. Goodluck to be supportive, caring and loving. Yet, she clearly had very high expectations of me and my research and scholarship. She had a way of encouraging and guiding that was what I needed, when I needed it. She brought out the best in me while pushing me to produce rigorous work.

I was not fully prepared for the complexity of graduate school. I understood that it would be challenging in many different ways, but I was not prepared for some of the challenges that I was about to face. Although I was facing significant obstacles and barriers, Dr. Goodluck was always there for me. In the beginning, I would think of her as a "Native Auntie" (this is common in my community wherein female elders act as aunties), but what became clear was that Dr. Goodluck was much more to me than that, and I was more to her; she treated me as an intellectual equal. Dr. Goodluck was humble and wise, and did not take up a great deal of space as a leader. She listened and contemplated, rather than leading and arguing. She was a warrior and held a great deal of social capital, and only leveraged her social capital when she felt it necessary. I learned a great deal from watching her and how she interacted and negotiated in this space. I realized that Dr. Goodluck was not only a compassionate advisor; in many ways, she was protecting me in her silent, warrior-like manner and supporting my work behind the scenes. For this, I am eternally grateful.

I have been conducting research that is based in deep qualitative and Indigenous methodologies and reflexive in nature. My work has been focused on conducting research within my own community. In the process of developing a reflexive methodology that is grounded in Indigenous ways of knowing, I sought out the council of my elders (or what Western research calls member or peer checking) as well as senior Indigenous scholars, checking with participants and community stakeholders, then started a reflexive journal. Dr. Goodluck was one of the people I sought counsel from when developing a reflexive process of addressing power and privilege in my work.

In the summer of 2014, I conducted a participatory research project wherein I was also a participant in the research. Participatory research recognizes and values the unique strengths and shared responsibilities of all research partners; for me this includes my intellectual ancestors. Although researchers have established principles that capture key elements, these guidelines were not designed to address the methodological issues that arose. More researchers are being trained and returning to their own communities to conduct research, myself included. This introduced new methodological considerations as I moved from conventional researcher/researched relationships to conducting research in my own community. Recent scholarship has examined the inherent complexity in social locations and identity, and recognized that boundaries between who is an "insider or outsider" to a particular community are not easily delineated (Tuhiwai-Smith, 1999). When research participants and researchers are from the same community, there may be concerns about the potential for bias in the research product as well as methodological issues that arise as the researcher/researched relationship is blurred. There is also recognition of the advantages of these new relationships and perspectives as seen in the call from leading scientific agencies to train more scientists from underrepresented populations in order to increase diversity and promote culturally-relevant research. These are the issues that I struggled with, which Dr. Goodluck's sage advice helped me to understand and better address in the development of my research practice.

In this particular project, I was confronted with an ethical issue around power and positionality that needed to be addressed, and I was at a loss on how to properly resolve it. Although I was keeping a reflexive journal, I felt that I needed to receive counsel, specifically from an elder and senior Indigenous researcher, to address the specific issue I was facing. This project was to represent my comprehensive examination, and I felt I had a great deal riding on the completion of this project. Two of the participants had shared early in the study that they would be leaving the state. One got an internship in Washington D.C. and one had plans to move out of the country. As this was a small sample, and I was also a participant, I became distressed about not being able to complete the project and being held back in my doctoral process.

As part of my cultural upbringing, I have always sought out the insight and wisdom of my elders, especially those who I know understand the complexity to a specific issue. I sought out the guidance of Dr. Goodluck, as my academic advisor and as a seasoned Indigenous researcher. Specifically, I considered her as my elder, an intellectual ancestor. Most importantly, I trusted and respected Dr. Goodluck. I met with her to discuss the issues that were coming up for me, and sought out how I should best address them. I was concerned that I would be using my power and positionality as a friend, participant, and researcher to manipulate the participants to stay involved in the project. But I was also concerned that I would not be able to complete this project.

In Dr. Goodluck's gentle and wise manner she sat with me, listened to me intently. She gave me space to process my experience and feelings. Then she asked me one simple question: "Is this about the study, or is this about your sisters leaving you?" It all became clear to me. The participants never said to me that they were not going to participate in the study. The anxiety and the fear I had was not about the study, it was about an old and deep wound that I have around the fear of abandonment. I was deeply saddened that I thought I was going to lose two of my sisters, two women who had been there for me and were my confidants. A fear I thought I had already processed through and dealt with. Charlotte sat with me, and we met a number of times afterwards, to process my feelings and experiences about this.

We completed the study without incident. We adapted to the needs of the group and completed the study in a way that was respectful and healing for all involved. What Dr. Goodluck taught me was that research, when conducted in a thoughtful and respectful manner, can be healing and is an act of ceremony, even for the researcher. Her steadfast support of me throughout my doctoral program has given me so much more than just the skills to conduct research. She has taught me what *hozho naasha* means: to "walk in beauty," and to be an intellectual ancestor. I continue to do the work I do, in the manner I do it, for the love of my ancestors and for the love of Dr. Charlotte Goodluck.

There have been times when it was made clear that higher education was not meant for me. Not only were there times when I felt that the academy did not

understand or support my work; I also felt that there were obstacles put in place that created a hostile environment for me. As a Native American woman conducting Indigenous research, I felt isolated and alone in this environment and was not sure if there was a place for me and my work in the academy. My intellectual ancestors, including Dr. Goodluck, helped me to understand that these feelings were appropriate and well founded. She shared with me that she too had similar experiences. She assured me that as Native American women, not only are we strong enough to get through this, but that we have a responsibility to the next generation of Indigenous scholars to persevere and continue the path that has been laid before us. Dr. Goodluck's indigenized mentoring approach has helped me to remain in school and has set a high standard of mentorship that I can only hope to achieve.

Reflections by Dr. Alma M. Ouanesisouk Trinidad on Dr. Goodluck's Welcoming Spirit

I am Alma M. Ouanesisouk Trinidad, a tenure track assistant professor at Portland State University in a shared position with the School of Social Work and University Studies. I was born and raised on the island of Molokai, Hawai'i with strong roots in my People's legacy of tending to the land and the contentious historical trauma of the sugar and pineapple plantation eras, as both my paternal and maternal grandfathers devoted their lives for such labor. My ancestors are from Paoay (town), Ilocos Norte (region), Philippines. As an Indigenous Ilokano and Pinay (Filipina-American), and a woman of color partnered to a Lao-Indian refugee (hence taking my partner's surname, Ouanesisouk, as a middle name), I often observed that our communities of color were neither well represented nor embraced in the academy. Every step of my professional trajectory has been met with extreme challenges and heavy burden. Key mentors along each developmental phase played significant roles in keeping my spiritual groundedness in our collective work. Dr. Charlotte Goodluck played such a role for me at a key time as I launched my career in academia. For the last six years, our relationship grew. She passed on December 3, 2014. Her guiding light, words of constant love, encouragement, and affirmation throughout my journey kept me strong. Fueling deep fierceness and spirituality, her Navajo mantra of "walk in beauty" gave me a source of strength. It is that mantra that has helped me rise as a Pinay scholar of aloha, a stance I have developed through this journey.

She Had Me at "Undergraduate" Education and Mentoring: Start of a Fabulous Relationship and Crucial Beginnings

I first met Dr. Charlotte Goodluck in early 2009. She was part of the faculty search committee in which I ended up being the chosen candidate for the position I currently hold at Portland State University. I clearly remember a question she asked me that stuck with me through the years since my interview. She asked for past examples of my mentoring of youth or young adults, particularly in undergraduate education. Thinking back, this question resonated with me so deeply, because of my own path to higher education. I shared how I am a product of many culturally-specific and culturally-responsive programs and extracurricular activities that molded me, pulled me up, and crystallized my own goals.

She also inquired about my views about teaching minoritized undergraduates. At that time, having not had formal arrangements teaching undergraduates, I shared more of which courses were relevant and meaningful to me during my own undergraduate experience.

Charlotte[2] was part of a search committee that was 1/3 people of color. To this day, I sustain close relationships with these individuals. Charlotte became my informal mentor in my home department. Over the years, Charlotte remained engaged with me, checking in on how my teaching and research have been. For the first five years of my career, I taught a Freshmen Inquiry course on Race and Social Justice. Her office was down the hall from mine. A couple times a week or more, we would spend some time together, sharing updates on things. She cared a whole lot, which mattered to me. Feeling lonely and isolated, she made me feel at home as I was actively working to create an academic home for myself.

[2] Dr. Charlotte Goodluck introduced herself as "Charlotte" when the author first met her and invited the author to call by her first name.

Fostering the Spirit of ʻOhana/Pamilia/Family

I was pregnant with my second child when I started in academia. Throughout my pregnancy, Charlotte would check-in often. It was a major transition, career-wise and family-wise. My family was growing; there would be four of us. Charlotte linked me to a community of Indigenous scholars and their families. They opened their homes to my family, and I instantly was welcomed with open arms. We were invited to birthdays, pow wows, and other ceremonial rituals. My family became part of this growing Indigenous community in Portland. Although we were not Native Americans, my roots and connection to Hawaiʻi as a place and my stance as an ally to Native Hawaiian self-determination led me to this community, which was not only rooted in our Indigenous values, but one that provided a place to authentically practice them.

Being in community with Indigenous people fostered strong feelings of ʻohana/pamilia (family). I fondly remember a time when Charlotte attended our housewarming/daughter's birthday party; she glowed! She later told me being there with our extended family and family friends felt so much like being on her reservation. She kept saying that it was the children's laughter and gleefulness that made it so, which provoked strong memories for her.

My young children came to know Charlotte as "Auntie Charlotte." Time spent with her at community gatherings was quality time spent, especially singing and drumming with other Indigenous community members. She treated my children with so much love and kindness as if they were her own children or grandchildren. My daughter was particularly fond of her, as they shared similar taste in arts and crafts.

Auntie Charlotte not only was that to my children, she extended her kindness and generosity to my life partner and I on two separate occasions, particularly times of loss in employment. She offered to pay major expenses such as childcare. We refused her offer, but were strongly heartfelt to know that she was willing to do so, just like a family member would do. When I think of those particular times, I remember sharing with her the intense responsibility for me, as a potential woman "breadwinner" in a capitalist, patriarchal world. The stress and pressure I felt was enormous, and she affirmed her support in trying times. As a woman of color in academia, this gesture mattered a lot. It gave me strength to face such ordeals, more than once, as a life partner and a mother.

Higher Education as a Tool for Empowering Communities of Warriors

The spring before Charlotte passed, we both served on a faculty search committee for the BSW Program, the academic program she directed. As a committee, we had tough and courageous conversations on the role of higher education as a tool for empowering historically minoritized communities. There were tense moments in our committee meetings, but what was revealing was Charlotte's grace and steadfast stance in her ideals of social justice and social change. Our shared views of higher education as the venue to rebuild and heal our communities brought clarity to our roles and responsibilities in the academy. Likewise, it was clear how building a strong infrastructure for such was a socio-political act, yet having a decolonization process in place was an ethic we both strived to uphold. It was important for us to realize how very connected we are to each other, especially in the community of social work educators.

Similarly, Charlotte was my biggest fan in my teaching and research. As I taught my Freshmen Inquiry course on Race and Social Justice, she came to learn of my work with my students. She attended many of the events planned and implemented by my students through the years, and her common response was how moved she was by my engagement and the relationships I had with them. She made comments of my constant full schedule of student meetings or meetings with community partners. The constant words of affirmation and praise of my work sustained me. She was my biggest champion! Because she was just down the hall from me, I often turned to her in times of conflict, tension, or anxiety. Always helping me bring clarity and purpose to my work, she lifted my spirits when I badly needed it. She was especially present and supportive during times when I experienced microaggressions on multiple levels as a woman of color in the academy.

As I approached the later end of my junior faculty journey (I am preparing to go up for tenure this year), Charlotte extended the invitation to teach in the BSW Program the following year. I was delighted to accept,

as my teaching load was changing. The academic school year Charlotte passed was the year I taught two BSW courses she was instrumental in developing and implementing: 1) Introduction to Power and Privilege, and 2) Social Justice Practice. I am sad that she never got to see the fruit of the labor, yet proud as I think she would have loved to have heard the impact of the work I put into those two courses.

Charlotte constantly reminded me how deep, kinship or *'ohana* (family)-like relationships were the foundation of our work. She can rest in peace knowing that the Social Justice Practice course ended with strong feelings of a community of warriors rising! Through arts and creative work, students were able to learn and actualize anti-oppressive practice. Particularly, this song composed and sung by a Native Hawaiian woman artist, Hāwane Rios (2015), was how I ended the course. It inspired my students to think of their roles as "warriors of peace" rising, each of them embodying *aloha* (love) ethics as emerging social work professionals and scholars.

Simultaneously during that year, a PhD student of Native background completed her comprehensive exam process. I served on her committee. Charlotte was her chair, but was not able to witness this major milestone. What was profound about this particular journey was its essence and spirit of women warrior rising, instilling its energy in the work done, collectively. What is evident is the imprints of our overlapping work as Indigenous women pushing for critical consciousness and social change among our communities.

How the Ancestral Spirits Awoke the Wisdom of Fierceness and Beauty

Charlotte's passing led to a domino effect of intellectual ancestral spirits awakening within me. The evening when a dear friend and colleague, Dr. Cornel Pewewardy, smudged Charlotte's office at the School of Social Work, I had a dream. It happened as I put my daughter to bed. My daughter joined me earlier that day to smudge Charlotte's office. In my Filipino culture, it is suggested you not involve your children in any rituals regarding someone's death. I somehow defied that belief as Charlotte and my daughter had a special bond like grandparents do with their grandchildren. As I put my daughter to bed, we shared our thoughts and feelings of what happened that day. We cried some, and slowly went to bed. I entered a dream in which I met my maternal grandmother at the farmer's market. Images of food, flowers, and people emerged. I was so happy to see my grandmother, who had passed more than a decade ago. She smiled and laughed! She embraced me and said, "Ay, kasonaka?" (How are you?). "Naraksatak ta addaka" (I am so happy as you're here!)." Grandma went on to say that she was so proud of me, proud of my children, proud of me becoming a mother, proud of the work I'm doing in my profession and community. She was simply proud. She then told me that she needed to go to work. In the dream, she worked at a Filipino restaurant as a cook and waitress. This was nothing she did in real life. My dream continued as I returned to the restaurant to find her and another grandmother gathered as they laughed and exchanged heartfelt stories. I greeted both of them, and again both expressed how proud they were of me. My dream ended with a scene of snow sleighs, me in one and the grandmothers in another. The landscape of a bright winter day changed to a dark, rainy evening where my sleigh quickly swerved away from my grandmothers' sleigh and headed through a wet freeway. I was unable to properly say "farewell." I looked back to see them smiling and enjoying each other.

About a month after Charlotte's passing, I had another dream. I dreamt of a roller coaster ride to my ancestral lands, particularly the island of Molokai (the land where I grew up in Hawai'i), and the Philippines (the land of my Filipino ancestors). In the dream, I made stops to each place, paying homage to how the community practices social sustainability through Indigenous knowledge and epistemology. On the island of Molokai, I saw how the taro patches and the fishponds were rebuilt, and how the youth and young adults were essential in re-learning the Indigenous practices. In a rural Ilocano province, the second destination in my dream, I saw images of the community planting and harvesting rice. Interestingly, in reality, I witnessed this same image in my recent visit to Cambodia. The roller coaster ride's final destination was a grass hut in another rural Ilocano province, where a team of midwives gathered in ceremony. I could hear them chanting and singing in rhythm and rhyme. The dream ended with a midwife assisting in the birth of a child. I marveled at this act

and image! It was interpreted as a strong omen for me.

My last dream that linked to Charlotte took place during finals week in Spring 2015. At that time, I was experiencing some major challenges in a community-based project involving youth and parents in a particular geographic place that faced deep disinvestment and poverty. Charlotte appeared in my dream. My research team of undergraduate students (some from the BSW program) and I were walking in the community, feeling quite distraught and dismayed. In the dream, which also paralleled our realities, we were shocked by what we were learning through our asset mapping team-building activity. Charlotte passes by, and tells us, "Don't worry! Keep doing what you're doing. Work where love is!" She walks away with such grace and beauty, leaving us assured that we were doing fabulous work. As she leaves, I hear Cornel's Indigenous drumming in the background.

I'd like to interpret these dreams connected to Charlotte as spiritual messages from my intellectual ancestries. Each dream communicates with me profound direction in both my personal and professional life. I am assured that my ancestors, particularly the women in my family, have paved the way. With guiding light, I am rejuvenated as I take these messages in. I hope to spend the next year thinking of ways to integrate these messages into practice as a Pinay scholar warrior of aloha. These dreams come to me in such timely manner as I go up for tenure. My ancestors, including Charlotte, are pulling me up as we rise!

Community of Warriors Rising: The Quest of a Pinay Scholar Warrior of Aloha

Charlotte's passing still makes me sad in some ways, but I feel especially blessed to have been in community with her at a crucial time in my life, as I launch my career in the professoriate. She grounded me in ways I needed to be, and provided such comfort and love to sustain me in a hostile environment. Her spirit stays with me and provides me with constant strength and resiliency.

Final Concluding Thoughts on Honoring Our Intellectual Ancestors

Women of color and Indigenous people's experiences are centered on worldviews based on a relational foundation. It is our relationships that help us maneuver and get through a Western colonized world, including the academy. It has been through these relationships with our intellectual ancestors who came before us, who have paved the way for us, and who have made sacrifices, that we have grown to understand how to walk in beauty, love, and hope through these multiple worlds. This mantra helps us, especially during times when we face conflict or are in contentious spaces, to stay true to our authentic selves and collective communities. For this reason, we need to develop models of mentorship and guidance that are centered on the needs of marginalized communities, such as an indigenized mentoring approach.

We hope this reflection honoring Dr. Charlotte Goodluck provides insight on the importance of fostering an indigenized mentoring approach in our social work profession, and the need to honor our intellectual ancestors. The academy as well as the social work profession has historically excluded our respective Indigenous communities. As more of our People occupy positions of influence and mentorship, we hope that a critical mass of us remain engaged in the field. This reflection can serve as a model for promising strategies and processes to recruit and retain women and people of color in the academy and the social work profession. Dr. Charlotte Goodluck's approach in mentoring us in our respective roles and developmental stages of our careers was grounded in Indigenous ways of knowing and being. Specifically, she encouraged us to humbly and respectfully acknowledge and honor our ancestors, who they are, where they came from, and their contributions to cultures and communities. When we do such honoring we partake in contributing to and being accountable to the well-being of those who will follow us. Such ethics help us remain grounded in our Indigenous ways, respecting our relationships with each other, the land and spirit, and the ancestors, past and future. We are guided by knowledge passed on through stories, oral histories, rituals, legends, ceremonies, and songs. Most importantly, Dr. Goodluck's relationship with us promoted processes of resisting white hegemony, and reclaiming and defining our indigenized journeys in the academy.

Honoring our voices and authentic collective selves is essential in sustaining us. Mahalo, salamat, yakato and thank you, Dr. Charlotte Tsoi Goodluck, for facilitating that for us and rising our communities! To end, here is a poem that Dr. Trinidad dedicates to Dr. Charlotte and our collective, intellectual ancestors. We hope this reflection provides others the hope and resilience to not only honor our elders, but honor our collective path to wellness and aloha.

We are a Community of Warriors Rising: A Quest of a Pinay Scholar Warrior of Aloha

I am a Pinay scholar warrior of Aloha doing the collective work of radical love,
kapu aloha, dakkel nga ayat ti communidad,
mahalaya unay

I continue to be moved and transformed by my students, mentees, and the many community partners engaged in social justice work.
Such wide circle of community of warriors ever rising, overlapping social causes to make human life matter, every single one of them mattering.

I am awakened once again and reminded that nothing can stop the spark of collectivity,
of curiosity and will of making things better.
Nothing can stop that ignited flame of compassion and strong desire for peace in this global world.
Nothing can put these feelings of awe, pain, and joy to death.

The ultimate issue I care about is social change and justice for the historically voiceless, minoritized, including our Filipino and Indigenous communities locally and throughout the globe.

I worry that human desire for individual power, love for materialistic things, and greed fuel the potent, stagnated darkness.
I worry many will remain in rage and not more to the light of radical love.
Despite it all, I see clearly a vision for kapu aloha, dakkel nga ayat to communidad, mahalaya unay, or radial love.

This vision of hope, empowerment, and transformation.
It is this vision of social justice and change that grounds my spirit
as a Pinay Scholar Warrior of Aloha.

My role and responsibility is to continue this quest of a Pinay Scholar Warrior of Aloha.
I must hold that sword of kapu aloha or mahalaya, that collective knowledge, and defend its ideals and values our intellectual ancestries inspired to strive for.
It is my responsibility, as well as yours and our, to share this knowledge, to speak, and be the voice of reason, justice, care, and love for all people.

I honor those who came before me, our intellectual ancestors, those who are with me, walking with me, I with you, I with them and us, and those who will come after.
Honoring each story of struggle, pain, transformation, and glimmer of hope.
It is the spirit of this honoring that holds the essence of the work.

I commit to the continued fight,
continued journey of a Pinay scholar warrior of aloha.
I commit to you, to me, to us, to our work together.
I call to you for fierceness and beauty,
our community of Pinoy/Pinay and Indigenous warriors rising!

Aloha. Mahal. Ayat. Love.

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Remembering Our Mentor, Dr. Lester B. Brown

Mary Ann Jacobs

Abstract: Dr. Lester Barney Brown was an American Indian, two-spirit man who was a mentor to many students during his career at California State University, Long Beach. This is a brief remembrance of his work with personal accounts by the author, a colleague, and some of his students.

Keywords: Native Americans, Task-Centered, Two-spirit people, mentoring, teaching

Early years

Dr. Lester Barney Brown was my mentor and friend. Lester claimed an American Indian identity and knew he was an American Indian, but he did not really know his family tribal history. Lester was from a small town in South Carolina (SC) named Whitmire; he liked to say that he was a "mill boy" (personal communication, J. Oliver, June 3, 2015). South Carolina had long a history of forcing Indians into the category "free people of color" or "people of color," although local whites also called Indians "settlement Indians" and other more pejorative names. Whitmire is about an hour southwest of the present-day Catawba Indian Nation reservation.

Both of Lester's parents were raised without parents. His mother was raised by her extended family, and his father was raised in an orphanage. Lester's parents did not claim any tribe; that was common among Indian people in their region who knew they were Indian but – because of the historical disease, dispossession and enslavement of most South Carolina tribes – didn't have any connection to their former tribal names, languages, histories and cultures (Perdue, 2007). Lester's parents may have been ashamed of their Indian heritage. They passed as white most of their lives and raised Lester and his siblings as white; however, they did tell their children that they were Indian when they became adults. The news that they were Indian did not change Lester's and his siblings' lives that much, but Lester was determined not to be ashamed of who he was. Lester did not bow to the racist attitudes of others. Instead, he developed a determination to help other Indian people, which he maintained throughout his life.

Getting to Know Lester

Though raised in the Bible Belt, Lester was an atheist, and he believed it was important to demonstrate to others that atheists could be kind, moral people and still not believe in God. He did not campaign against religion; he had struggled with faith, especially because his faith (Christianity) so strongly rejected homosexuality. I believe he had come to call himself an atheist out of his strong humanist ideas.

I cannot remember exactly when I met Lester, but it was early on in my career at California State University, Long Beach (CSULB). In January 1991, I had been hired as the director of the American Indian Studies (AIS) program at CSULB. Lester was already a member of the tenure track Social Work faculty at CSULB and was working on becoming a tenured professor in his department. Lester and I became friends through our work and Lester's involvement with the American Indian Student Council (AISC).

Before his hire at CSULB, Lester had previously held positions at the University of Chicago, the University of Wisconsin, Milwaukee, the University at Albany, SUNY and Wayne State University. By the time I took the position in AIS, Lester had been at CSULB a few years. Lester was hired at CSULB in 1989. Lester once told me that he wanted to be at CSULB because Long Beach and he had the same initials: L. B. He was always figuring out how to make others laugh. Over time, Lester and I became close friends. He was reliable. He always made time for the American Indian Student Council (AISC) events, and he did not just show up for "face time;" he actually worked the events and stayed the entire time. In this way, Lester made it clear he was going to support the Indian students and me. For all of his joking, there was also a serious academic side to Lester.

Scholarship

Lester graduated with all of his degrees (B. A., A. M. and Ph. D.) from the University of Chicago (UC). He followed his older brother to study there, and I believe that the core of Lester's identity was formed there, too.

Lester completed his A. M. and Ph. D. at the School of Social Service Administration (SSA) where he met the woman he called his "other mother," Laura Epstein. Lester was part of a cohort of SSA students who completed their dissertation research applying task-centered models to a variety of issues. Lester's dissertation work was on using task-centered theory to increase clients' problem solving acumen. Laura Epstein was a writing partner to Dr. William Reid (Lester's dissertation chair), and she was a teacher and researcher at SSA for many years before she left due to illness. At SSA, Lester began what would become a life long mother-son like relationship with Laura, and even after he moved across the country, they would visit each other often. When Laura died, Lester served as the executor for her estate and held the copyright to her books.

Lester's experiences at the University of Chicago were not all good. He struggled with accepting his sexual orientation. The realizations that he was gay and that his life would never be easy were hard realities to accept. Lester always said that no one would choose to be gay if they could be straight. He was always angry when people would say that being gay was a lifestyle or a choice. Lester had some long romantic relationships throughout his life, but he did not make a life long partnership. Many of Lester's friendships, however, were life long, and he devoted himself to his academic work and teaching.

Teaching

I called Dr. John Oliver, who is currently retired from his professorate at CSULB, to interview him about Lester's teaching career. Dr. Oliver (John) worked closely with Lester at several universities. John, along with his wife Nancy (also a retired professor of Nursing at CSULB), were Lester's long time friends and colleagues; they took care of Lester for several years after he became ill. John and Nancy are both currently living in Long Beach.

After graduating from SSA with his doctorate, Lester was briefly an instructor at SSA. He was also a clinical supervisor at Jackson Park Hospital (near UC's campus). Since he was a clinical supervisor, he directed other SSA doctoral candidates who were using the task-centered model in their research. Soon Lester would follow his dissertation chair, Dr. William Reid (Bill), to Milwaukee, where he first met John. At that time, John was the associate dean there; he and his colleagues were "raiding" the University of Chicago to help build Milwaukee's new program in social work. Bill Reid suggested that if they really wanted to build their clinical program, they needed to hire Lester (J. Oliver, personal communication, June 2, 2015). John, Nancy and Lester became fast friends, and John would later work with Lester again at both Albany and CSULB.

John recalled that Lester had "unbelievable" clinical and curriculum development skills. Lester taught the human behavior sequences, clinical practice, research classes, and he also liked to teach field instruction and supervision. Lester also spent a great deal of time supervising master students' thesis work. He was especially interested in developing curricula relevant to many diverse populations groups including lesbian, gay, bisexual and transgender (LGBT). He also taught some of the earliest classes on working with human immunodeficiency virus or acquired immune deficiency syndrome (HIV/AIDS) patients (personal communication, J. Oliver, June 2, 2015). At Albany and Wayne State, Lester was very busy writing grants to support his work with (HIV/AIDS) patients. John recalls that Lester got a lot of grant money during those years in the mid to late '80s. While at Albany, John and Lester wrote a series of books for practitioners on working with African-American, Hispanic and gay and lesbian clients (a total of three books). These books were adopted by the State of New York as guides for social workers and other service professionals in NY state agencies. John and Lester also developed minority student recruitment and retention strategies that they presented on at various conferences and for other schools of social work. John said that at every campus where Lester taught he advocated for minority students and hiring minority faculty. As a result, every one of the social work programs where Lester taught became much more diverse (J. Oliver, personal communication, June 2, 2015).

Research

As previously stated, John had already worked with Lester at Milwaukee and Albany and when John moved to CSULB, Lester also applied for a position there. John recalled that Lester was living with a long-time partner while at Wayne State, and John did not think that Lester would move, but in 1989 Lester joined the Social Work faculty at CSULB. While on faculty,

Lester wrote one of the first books on the social issues and service needs of American Indian lesbians and gays. Lester's book, *Two Spirit People: American Indian Lesbian Women and Gay Men* was published in 1997. It is an edited volume that explores the identity and social service needs of two-spirit people as contemporary individuals with important roles in their communities. Laura Epstein wrote the forward to the volume and Duane Champagne, the Director for the UCLA American Indian Center, wrote the preface. Also in 1997, Lester co-authored the book, *Gay Men and Aging*, with Terry Cook. In 2001, Lester edited a volume on the task centered model originally written by Laura Epstein: *Brief Treatment and a New Look at the Task -Centered Approach*. The book was a reissue of Laura's original book, *Brief Treatment: The Task Centered Approach.* Laura passed away in 1996, but they had already had many conversations about how Lester should update and edit the book for a new publication. In the preface to that volume, Lester explained how he worked to keep true to the portions of the book that Laura had written while making edits and updates where needed. Parts one and two were essentially Laura's work. Lester updated the book with a totally new third part that details the application of task-centered theory to work with surgical patients, HIV/AIDS patients and to work with homeless families and individuals.

More than any other book that Lester wrote, his work on Two Spirit people has been most widely referenced in social work and Native American scholarship. In the chapter on identity, Lester carefully laid out his case that American Indian cultures identified six gender styles. He also did a detailed review of all the literature to define those genders, especially "not-women" and "not-men." Lester argued that American Indian communities were not easily categorized into the rigid sexual identities that Western societies, for the most part, accept today. Not-women and not-men appeared to be bisexual, but Lester cautioned that labeling sexual expression is not an easy task, especially since "most reports seem to imply that most women, men, not-men and not-women enjoyed sexual expression irrespective of their partner's gender" (Brown, 2001, p. 15). The historical record was not clear or objective since most of these accounts were written by non-Indians whose perspective was that Native peoples' acceptance of sexual difference was evidence of their overall immorality. Lester also cautioned that those writing these accounts were often focused on male behavior, especially on men who expressed a not-woman gender; these accounts also generally disregarded women. He did a very careful literature review for this chapter, and it was clear that he was trying to parse out these gender identities and at the same time keep from implying that there was some way that we can fully understand pre-contact American Indian sexual expression and feeling from the historical record that we have; that is not possible. Finally, he argued that lesbian and gay American Indians were a new sexual identity (newer than women, men, not women and not men) that emerged during the 1960s through the civil rights and gay rights movements (Brown, 2001).

An important point about the work that Lester did in both the title and authorship of the book, *Two Spirit People*, is that he deliberately chose to list lesbian women before gay men in the title and text of the book, and he asked his female students to author chapters in the book. In fact, women author most of the chapters in this volume and where Lester is the co-author, he deliberately chose to make the woman the lead author. Lester and I wrote one of the chapters together and we discussed his rationale for giving women priority. There were several reasons for Lester's insistence that women get listed first: 1) he felt that Laura Epstein did not get the recognition that she deserved for all the work she had done on task-centered theory; 2) he wanted to model the type of behavior he hoped other men in the social work profession would also follow; and 3) he wanted to list lesbian women first because he felt that the literature on lesbian women and gay men tended to focus on men much more than women, again revealing a Western bias against women.

From Colleague to Mentor

Lester was the main reason I entered the MSW program at CSULB. By the time I entered the program, Lester and I had a very close relationship. Lester and I would call each other first thing every morning. If we both had time, we would have coffee together at the campus coffee shop just down the walkway from our office buildings. Lester spent most of the time doing two things that he also loved: smoking and drinking lots of black coffee. Most days we would sit outside and just talk. We both loved to people watch and sometimes mine or Lester's students or other colleagues would

join us.

Lester was my masters' thesis chair, but I did not take any other classes with him as my teacher because he did not want to have the dual relationship where he would have to determine a grade for me. He took his role as a social worker and social work educator very seriously. Lester was determined to help guide me through the program. While I worked through the MSW program, he advised me as I applied for doctoral programs. Immediately after I left the position of AIS director, Lester stepped into that position and was the director of the program for at least a year until Dr. Troy Johnson, another professor in the AIS and History programs, could take over those duties.

Lora Remembers Lester

This article prompted me to contact several of my fellow Lester-mentored American Indian students that I am still in contact with. Lora Zumwalt (Mohave) wrote to me via email:

> My remembrance of Dr. Lester B. Brown, or Dr. Brown as I called him, was during one of the graduations at Cal State Long Beach. During the year, he had asked various people to get their tribe to send him a flag. When graduation came, the flags were seen flying high and proud among all the other flags from different countries. It was a beautiful sight. He was a very dedicated mentor and helped me make it through to my Master's in Social Work to graduation. He also helped me by letting me know about employment opportunities. He was fun and always had time for his students (personal communication, L. Zumwalt, May 23, 2015).

Lora attended CSULB from 1992-98, earning a BA in Psychology in '94 and an MSW in '98. Lora was an active member of the AISC. That was where I met her and where she met Lester. As an MSW student, Lora did internships at the American Indian Counseling Center in Los Angeles County and with the State Department of Rehabilitation. After graduation, Lora was employed for several years by the Long Beach Unified School District's Educational Opportunities for Native Americans program (EONA). Lora was adopted out as a child and did not know her tribal history until 2009 when her adoption files were opened. She knew she was Native, but did not know her tribe. Finally in 2009, she was able to learn that her birth mother, already deceased, was Mohave from the Colorado River Indian Tribes. She is currently self-employed and living in Nevada with her partner, Onowa Kaye (Hopi, Navajo, Goshute) (L. Zumwalt, personal communication, May 23, 2015).

Harrelson and Lester

I spoke with Harrelson Notah (Dine) who is an Educational Opportunity Program (EOP) Counselor at CSULB. Harrelson did his undergraduate and MSW work at CSULB. Lester was Harrelson's thesis chair for a time, but Lester took a leave of absence for health reasons before Harrelson finished the program. Harrelson recalled that Lester was funny in that he was too impatient to wait for paperwork or university requirements (white tape) to get things done. Harrelson remembered that Lester was the advisor to the Associated Students of Social Work (ASSW) and AISC. When students needed something that required money, he often would just give the group leaders the money from his own pocket rather than wading through the university system for student clubs to pay the expense. He would say, "Here's the money, just go do it" (H. Notah, personal communication, June 2, 2015). He would also treat the student group leadership like partners: "He'd say to us, you take care of this part and I'll take care of the rest" (personal communication, H. Notah, June 2, 2015).

Lester also took that approach with Harrelson when he went to see him about applying for graduate school. "I had no idea about the social work program. Lester sat me down and said 'What do you want to do with this degree?' and from there I got the application (for the MSW program) and he just said to me 'Just write the personal statement and I'll take care of the rest'" (personal communication, H. Notah, June 2, 2015). Lester mentored Harrelson through the MSW program. Harrelson really liked that Lester always worked from a proactive community-based approach and that his mentoring was often more of a partnering than telling him (students) what to do. Harrelson recalled that Lester would often give him the keys to his office when he needed to print out papers or make phone calls. Harrelson remembered that Lester treated all of his students the same way: if they needed something they would ask Lester and he would find a way to help.

Harrelson said that Lester always found the Indian students in the MSW program.

> "I don't know if he recruited them there or if he found them after they came, but he always ended up being their (American Indian students') thesis chair. I know because he was thesis chair for another Indian, a girl, who was in the program the same time I was" (H. Notah, personal communication, June 2, 2015).

Harrelson remembered that he and other students presented at a major conference with Lester on applying task-centered strategies to student recruitment and retention. Harrelson also thought there was an increase in the number of Native American students in the MSW program while Lester was there. Now, Harrelson says that he is still using the task-centered strategies that he learned from Lester with the students he sees in EOP. Harrelson lives in Redondo Beach with his wife Cristina (Dine) and their children, Natalie and Tyler.

Shannon Recalls her Mentor

Shannon K. O'Loughlin (Oklahoma Choctaw) transferred to CSULB from Fullerton College in 1994 and graduated with the first degree in American Indian Studies through the Interdisciplinary program. When I asked Shannon to recall the first time she met Lester, she said, "He was just always there!" (personal communication, S. K. O'Loughlin, June 6, 2015). As we talked, she remembered sitting at a table selling t-shirts with Lester during her first AISC pow-wow in 1995.

> "We just sat at the t-shirt table. He had the bawdiness of my grandmother. He just said what was on his mind. I think he shocked other people and himself. He was hilarious! I felt special that he wanted to spend time with me" (personal communication, S. K. O'Loughlin, June 6, 2015).

Shannon eventually became the vice-president of the AISC, and she recalled that Lester was extremely insightful in helping her to understand the motivations of other people and how to handle conflicts in the group. Lester guided Shannon through the process of earning an American Indian Studies B. A. degree through the Interdisciplinary program. While she was still a member of the AI Student Council, Lester, Shannon and several other students tried to form a support group for American Indians with HIV/AIDS. Shannon recalled that Lester took her through a process of training to help her get ready to be a group leader. She recalled not feeling that she really knew what she was doing, but "he just encouraged me, gave me the confidence that I could do it" (personal communication, S. K. O'Loughlin, June 6, 2015). The group was not a success, but Shannon was grateful for the experience. Before her graduation, Lester nominated Shannon for the Outstanding Graduate for the College of Liberal Arts and she won. During her graduation she and several other American Indian students wore their tribal regalia and they had a drum there to play during the ceremony. "Lester got all that done and he never made it seem like it was a burden. It was his pleasure to make these things happen" (S. K. O'Loughlin, personal communication, June 6, 2015). After her graduation, Lester got the campus newspaper, the '49ner, to interview Shannon for a story.

Shannon was accepted into the J. D./Ph. D. program at the University of Arizona. She completed her law degree and left the program to pursue a private practice career specializing in federal Indian law.

> "After graduation he continued to be my mentor. He tried like hell to keep me from going to Albany… He always advised me and he was always right!" (personal communication, S. K. O'Loughlin, June 6, 2015).

Shannon explained that she went to Albany anyway and found that relationships in New York were more challenging and that she was always trying to figure out where she stood with many of the people she worked with there. She recalled that her decision to move to Albany was the only time she could remember when Lester was displeased with her. Shannon also stated that one of her regrets about her relationship with Lester is that she was not able to be with Lester as his health was declining. "It was after my grandmother died and I was sick of people dying on me" (personal communication, S. K. O'Loughlin, June 6, 2015). Shannon was living on the East Coast when Lester died. She was not able to attend the memorial service for him in Long Beach.

> "He was constantly giving. All you had to do was show up and he would just give himself to you. I can't say enough about the fact that Lester was one

> of the only persons in my life who was just there for me and didn't want anything from me" (personal communication, S. K. O'Loughlin, June 6, 2015).

Shannon is currently the Chief of Staff for the National Indian Gaming Commission. She lives in Washington D.C. with her husband Christopher Keller and their son, Wolfgang.

Putting Things in Order

I would be remiss if I left the reader with the impression that loving Lester and being his friend was always easy. It was not. Lester could be extremely exasperating, especially when it came to taking care of himself. I do not know when Lester developed diabetes (type II). For all the time that I knew him, Lester took insulin shots before every meal. As I said previously, he also always smoked…a lot; but he constantly said that he was smoking fewer cigarettes or smoking "safer" cigarettes. At some point, Lester also developed high blood pressure and high cholesterol. Diabetes, high blood pressure and high cholesterol are stress related conditions common to a lot of ethnic groups, but American Indians are often cited as having the highest rates of type II diabetes in the U.S. (DHHS, 2012). Diabetes increases the likelihood that you will also develop high blood pressure and high cholesterol. Smoking intensifies the bad effects of all of these conditions. Lester was a typical diabetes sufferer in that he took his insulin as prescribed by his doctor, but he then ate whatever he wanted. I distinctly remember that Lester would tell me after eating a bite of cake or a whole slice, "don't worry, I took a little more insulin today because I knew I was gonna eat this." John Oliver recalled that Lester appeared to ignore all of the conditions that plagued him, preferring to behave as if he did not have to be careful about what he ate or drank.

When I finally finished my doctoral program at SSA in 2005, I moved back to California and took a position at San Diego State University (SDSU) in the social work department. Lester appeared to be doing really well. He came down to San Diego to visit me, and he took my kids and me to the zoo. We kept in touch and Lester promised me that he would make sure to help me get tenure at SDSU. I did not know it at the time, but Lester had already had some mini strokes, though nothing that put him out of work for long. Lester and I made plans to co-present on task-centered research at the CSWE in Chicago in February, 2006. Our proposal was accepted, but at the last minute Lester told me he was not going to be able to attend. I went by myself and presented without him. A number of Lester's friends came to the presentation expecting to see and hear from Lester, but they were disappointed. Some time later, Lester began sending me some things from his 30 some years in academia. He sent me his UC graduation robe and cap and many, many books he had collected on the task-centered model and other race and social work issues. He told me that he was cleaning out his office and taking a medical leave from work.

At some point after this, Lora Zumwalt called me to tell me that Lester had had a stroke and was in a coma in the hospital. I called John Oliver to hear his report about what had happened. John and Nancy were picking Lester up for dinner, but after ringing the bell, he never answered his door. They knew he was home because they had called and he answered before they left, but at their arrival he did not appear to be at home. After the emergency workers broke down the door, they found Lester in a coma on his bathroom floor. Lora told me about going to the hospital to see Lester while he was still in that coma. Lora told Lester that he was not gone yet and that he had to come back and suffer like the rest of us. I asked Lora if I should go see Lester, but she told me that it would not be worth my time because Lester probably would not remember if I had been there or not.

Months passed and Lester went home. He had recovered, but he was never the same. When I saw him next he was rail-thin. His hair had been shaved in the hospital because he apparently hit his head falling in the bathroom during his stroke; he had about two inches of growth by the time I saw him. After I accepted a job in North Carolina I went up to Long Beach to spend the day with Lester and several of our mutual friends. I recall us all having a meal at a local restaurant that Lester said was one of his favorites (The Magnolia Café). When it was time to go Lester told me not to go to North Carolina because he would never see me again. I told Lester that we would always be able to see each other because I would come back for conferences and other trips, but in the end, Lester was right. I just didn't want to accept what was happening.

Lester Makes his Transition

John and Nancy became Lester's caretakers. They became the only family that Lester had beyond his students. Lester had taken care of both his sisters before they both passed and the rest of his family were on the east coast, so John and Nancy and some of his students took on the major tasks of caring for Lester. "Every time that we thought he was gone, we'd go to the hospital and Lester would come back and be up and walking around" (J. Oliver, personal communication, June, 3, 2015). John and Nancy ended up caring for Lester for about two years. During those years, Lester had a series of health issues and probably several other strokes before he passed away.

When Lumbee elders pass away, other elders at the "sittin' up" or wake will often say "She or he is doing what we will all have to do someday." John likes to say that Lester "made his transition" on February 16th, 2009 (J. Oliver, personal communication, June 3, 2015). Lester's official cause of death was a myocardial infarction, but John said that Lester's body just wore out. John and Nancy made sure that Lester's students, colleagues and remaining family were notified and they invited everyone to Long Beach for a gathering to celebrate Lester's life. Later they sprinkled Lester's remains in a place that he chose. To the end, Lester did what he wanted to do, ignoring his body, the advice of his doctors and that of his friends. He continued to try to do whatever his body would let him do. He died still trying to advise his students and help us make important life decisions. I feel certain that when Lester told me that he would never see me again, he knew he was dying. I was very sad when Lester made his transition, as were all of his students and friends. I loved him, but I accepted his death because it was clear that Lester's body could no longer do all that he still wanted to do.

I have never met anyone else like Lester. He taught me so many things. I could not begin to list all of them here. I think the most important thing he taught me and demonstrated for me daily was how to accept people who are different from you. That seems like a very simple lesson, but it is not. In social work we repeat it over and over again to our students, that social workers have to be willing to begin where the client is and that must include accepting them for who they are. Lester had that lesson "down." He did not say it so much as he lived it.

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Wo'kikso'ye!: Live and Remember. Reflections on *Akicita Cik'ila*, Little Soldier, Alex Lunderman (1929-2000)

Richard William Voss and Joel R. Ambelang

Abstract: It isn't often that one gets to meet someone like Alex J. Lunderman, Sr. His Lakota name was Akicita Cik'ala (Little Soldier). The co-authors of this reflection worked closely with Alex over the years in different ways. Richard Voss, who is the speaker in this narrative, met Alex (Little Soldier) in his personal spiritual journey that eventually linked to his research interests in a number of collaborations with Alex (Little Soldier) and other Lakota Elders (Voss, R. W., Douville, V., Little Soldier, A., & White Hat, Sr., 1999a; Voss, Douville, Little Soldier, & Twiss, 1999b). Joel Ambelang followed this research closely and became interested in conducting his own study of Alex's leadership style. Joel discussed this interest with Richard, who introduced him to Alex Lunderman whom he eventually interviewed, including excerpts in his dissertation: *Zuya: A Journey of Understanding Lakota Leadership through the life of Little Soldier* (Ambelang, 2003).

Keywords: Lakota Sioux Tribe, tribal elder and leader, traditional ways of help and healing, Indigenous social work

How I met Alex Lunderman on my Spiritual Journey

I met Alex in an Inipi (Sweatlodge) Ceremony during the summer of 1992. I invited him to come and speak at a small college where I was teaching in order to talk about Indian affairs, specifically a Statement by the U.S. Bishops entitled: *1992: A Time for Remembering, Reconciling, and Recommitting Ourselves as a People.* Alex showed up on the day of the program to my complete surprise. While I had invited him to speak, I had not heard from him to formally confirm his attendance. He arrived at the program on time and at his own expense. I remember him saying that whenever he promises to do something, he has to do it. He quipped, "If I say I'm going to punch you, I've got to do it!" This is when I discovered the power and intensity of this man. Alex had a lot to say during this panel discussion which made some people very uncomfortable. But Alex was not about making white people feel comfortable when talking about his experiences growing up in an Indian Boarding School.

As Alex spoke about the plight of Indians on the reservation during his remarks you could have heard a pin drop. This was also the time I, a non-Indian, learned some of the mechanics of academic oppression, colonization and the ways racism crushes people. He talked about how Indian people have resisted and transcended these forces and promoted counter-forces through cultural practices that build resilience across generations. Alex was a picture of transcendent resilience – living up to his name, *Akicita Cik'ila*, Little Soldier, he was a fighter and a warrior, which is what he used to say social work was all about for him – "protecting and helping the people [nation]." Alex was six credits short of completing his B.A. from Sinte Gleska University the year before he passed on (Ambelang, 2003). He was a life-long learner and teacher. In my mind he was a practical social worker and educator. In the obituary that appeared in the *Rapid City Journal*, R. White Feather noted, "He [Little Soldier] was instrumental in setting up those organizations in South Dakota to help Indian people…he was an astute defender of tribal sovereignty and tribal jurisdiction" (2000).

Context of this Reflection: Personal Vantage Point

Alex J. Lunderman, Sr., (Little Soldier) was born October 26, 1929 and passed on to the Spirit world on December 5, 2000. He was a member of the *Sicangu* Lakota Tribe. Little Soldier was elected vice chairman of the Rosebud Sioux Tribe in October 1999. He was Tribal President from 1985-89 and 1991-93. He served many terms on the tribal council and as a public defender with the tribal court system. He took a leadership role as an executive with the American Indian Relief Council and the Native American Heritage Association. He was an elder, a pipe carrier, and medicine man. He was a father, a husband, a grandpa, and a friend to many. Besides these roles Alex was also my mentor and the co-author of two articles we co-published about traditional methods of

helping and healing (Voss, Douville, Little Soldier, & White Hat, 1999a; Voss, Douville, Little Soldier, & Twiss, 1999b).

While there was controversy about non-Indians writing about Indian topics, Alex always encouraged me to be "single minded" or focused on doing the right thing which meant always "putting the sacred pipe in front of you" [being guided by prayer]. I know that he would send spiritual help to me and all of his family when we needed it, which was pretty much all the time. Alex loaded my pipe and "put me up" three times for a traditional *Hanbleceya* or Crying for a Vision ceremony. It was after this that Alex gave me my Indian name, *Ohitika Wicasa* – he translated as "Keeps his word." My Oglala relatives translated this name as "Tough Man." They would tease me and say, go tell that Oglala guy over there your Indian name. If he laughs, it's not a good name for you! I did this a few times and felt good when no one laughed. So it is from this personal relational vantage point I am sharing this reflection on Alex.

Alex: The Man & Visionary

Alex never minced his words. During his talk on his Indian boarding school experience he noted how the priests at the Indian boarding school used to abuse him and the other Indian kids. When he would see those same priests as a tribal leader, he would shake their hands and extend to them respect, understanding, and forgiveness. He would always say, "I know how things work..." He was profoundly aware of systems dynamics. He understood the mechanics of oppression but never blamed anyone, although he would often question, "who's benefitting from it?" He also had a way of being disarmingly personal. In one breath, he would recall the abuse he experienced as a student in Indian boarding school; in the second breath he would kid, saying, "hey Father…it's my turn now…!" [my turn to punch you]. Alex would assume the boxer's stance that he learned as a champion U.S. Air Force boxer and show his winning smile. He had forgiven the priests who abused him. This was a delicate balance. Alex was a big man with a gentle heart. His "punch" was only verbal and always done in a teasing way.

The *Tios'paye* Project

Alex was both a realist and a visionary. I remember him talking with enthusiasm about the *Tios'paye* Project, a federal initiative that took place in the 1970s to support and restore Indian cultural life on the reservation. The program encouraged the collecting of stories from elders and medicine men, learning and preserving traditional skills, and chronicling accounts by elders on traditional Lakota life and culture. A set of videotapes of these interviews is archived at Sinte Gleska University, Mission, South Dakota. The films chronicle the wisdom of many medicine men and elders, as well as how to cut and hew native pine logs and build a log home. Alex participated in this initiative and as part of this project built three log octagon buildings. Two of them were constructed at his Ring Thunder home and the other was constructed at Green Grass, South Dakota.

Inspired by the Sacred Pipe, Alex's vision was to create a Lakota community returning to traditional ways, crafts, skills, and cultural practices. His vision was partially realized. The community at Ring Thunder became a center for visitors from around the world to learn Lakota knowledge and approaches to things. Alex had an open door policy. If you were sincere and genuinely interested in learning, you'd be welcomed. I remember conversations that went into the nighttime, interspersed with times to eat!

Interactions with Alex always left me doing an "examination of conscience" as we Catholics would say. But he never held back from telling about his experiences with the Catholic Church while simultaneously holding his past teachers in high respect – "what doesn't kill us, makes us strong," he used to say. He understood his Indian values and lived them out in his everyday life. He never hurt anyone intentionally. Even when he was giving out some criticism, he would couch it in such a way that you could hear it and take it in or sometimes you might understand it a month or year later. He would do the same when giving a complement. He had a way of balancing things out. Alex was a complex man. He was a tough man. He always warned me not to be "double-minded," and to keep my primary focus on the spiritual. Often when speaking to me, Alex would not look at me. Initially this felt very awkward. One time I asked him "why didn't you look at me when speaking?" He answered very directly, "then I might

get distracted from your words…"

Alex Little Soldier's Story

Alex was pretty open about telling his story. He shared the following with Joel:

> *My folks lived in a tent along Rosebud Creek. That's how I grew up. I lived in a tent until I started school when I was nine years old. That was good. Like most Lakota, my parents were poor. I was orphaned when I was fourteen. I went to school [St. Francis Mission School through grade 10]. But I lived all over in the CCC [Civilian Conservation Corps] days. I lived all over this reservation, Milks Camp, Spring Creek, He Dog, wherever we built dams, we would live there. I left the reservation in 1947, when I was seventeen years old, because there were no jobs here. No work and I didn't understand the politics. I was gone thirty years (Ambelang, 2003).*

Alex the Warrior

Alex enlisted in the U.S. Air Force and fought on the Air Force boxing team. He said:

> *I think I was in shock when I went to Amarillo, Texas. I was headed for Texas for basic training. I got on the train and moved to the back with my bags. I was sitting there and this conductor comes over, he's Black, and he says 'you don't belong back here.' I said, 'Why not?' He said 'you don't belong back here, you belong up front, that's for white people.' I said, 'I'm not white.' He said, 'you belong up there.' So I went up in front, out there with the white people. And it was a shock. That isn't what they told me in school, St. Francis Mission. "Everybody is loving and God died for you, Jesus died for you." And I thought that is the way it was, and it isn't. It was segregation, even in the military back then. So that woke me up, too. I went in the service and stayed there for four years. When I got out I had bad nightmares.*
>
> *Now I understand what that's about. I was in a bomb group…back in 1950 and '51. And when I got discharged I had some nightmares. Bombers would be coming. They were in a beautiful formation. They'd open their bomb bay doors and then they'd be bombing me. I'd go nuts. My aunt [Eunice Hale] would wake me up. I had nightmares like that for two years. I drank for two years, and one day they went away. Maybe I got too drunk or something but they went away* (Ambelang, 2003).

Alex used all of his personal assets to serve his tribe. He taught through interpersonal connections and experience. I recall my first visit to the Rosebud Sioux Indian Reservation. He told me to meet him in town. I recall feeling a little anxious about this, since "in town" seemed pretty vague. I put aside my anxiety and made my way to Mission, South Dakota (from West Chester, PA) and recall wondering: "what am I doing here?" I remember standing on the corner – an obvious newcomer to the Rez, and before I knew it Alex was calling my name, "RICHARD VOSS!" emphasizing the first letter of my first and last name. It felt very endearing.

I realized that Alex spent most of his time driving around the Rez in his beat-up pickup truck, finding out who needed help, and he would help them in concrete terms, giving cash to buy heating oil or gas or delivering food to elders who could not get out to shop. To Alex, a "warrior" was someone who actively protected the people. This was his view of what social workers did. He said that, "in the old days, the warriors WERE the social workers!" He had great respect for social workers.

One of the most defining moments in Alex's tribal leadership was his response to Judge Porter's order of 1988 that allowed the State Patrol onto the Rosebud Sioux Indian Reservation. Alex said, "like hell would they come onto this reservation," and he stood in the middle of the main road to the Rez and blocked the State Patrol from entering, virtually kicking them off the reservation. He explained to the Patrol that the Eighth Circuit Court threw out Judge Porter's order and backed up our right to sovereignty (personal communication, 1999; see also Doll, 1994, p. 32).

Alex: A Bicultural Man

Alex was truly a "bi-cultural" man. He attended St. Francis Indian School in the 30's, where he learned the basic skills and knowledge that he would need in the larger non-Indian world. In addition to his military service, Alex also was a successful businessman in the

painting business and settled down as an "urban Indian" in his young adulthood. He commented that:

I went to Chicago, joined the painters union. And I was much happier there for the next twenty some years. I did some high work. There aren't too many people do high work in my union so I did that. Then I moved back in 1977, back to the Reservation, out to Ring Thunder. I had some land out there, so I moved back… [that] helped me to know about me, helped my kids and my family know about themselves. It's individuality is what it is. It's not, it's a group but you are all individuals. It becomes understandable after awhile. So I've been doing what I've been doing since 1977. Then I became involved in Hanbleceyapi [Crying of a Vision or Vision Quest] ceremonies, going on the hill and praying. I'd been told a vision, and that's how it started. That's how I get my answers. I had a vision in June of 1979 (Ambelang, 2003).

Alex understood how business worked and could relate to a wide range of people across racial lines, which was remarkable in many ways. Returning to Rosebud, Alex was recognized for his political skills and was identified as an up and coming leader. He noted:

In July, Robert Stead was our councilman. He called a meeting and said, "I'm tired. We need someone younger. You be our councilman." They talked me into it, so I ran and became a councilman, vice president. I became president for four years…never forgetting the vision and how I got here. That's my road. I'm a man of vision. I got to help people. I don't worry about pettiness in politics. That's nothing compared to the vision I had, and I'll carry it on. I've had other visions, but that was the first, most significant one. The rest are just giving me directions for certain things. I guess I'm an example. That isn't what I wanted to be, but it appears that's what I am. I don't drink – it's sober leadership. The hardest virtue is being truthful. But I have always said I want to do that to the best of my ability. That's my goal (Ambelang, 2003).

"Once you pick up the Pipe, there's no putting it down"

One of the first stories I heard from Alex was when he picked up the sacred pipe. I think it was when he learned about "single-mindedness" and not turning back. Of course, he always spoke in relational terms; as he recalled his life experiences, he was teaching others as well – he did so with humor, wit, and purpose. Alex recalled the following:

> *One day I went to a ceremony, and that changed my whole picture. In my house, in a suburb of Omaha [Nebraska], I had a bar in the basement, and I had a pipe, a peace pipe, above my bar [The pipe was given to Alex by his wife's grandfather, Charlie Red Cloud]. I could always say I was an Indian. All my drunken buddies…[could say] "He's the Chief," not understanding that, hey, one day…anyway, I mixed my usual – it was New Year's Day, 1975 – I mixed my usual drink. Raw egg, tomato sauce, double vodka, Tabasco sauce, and I was sitting there. Had it [the drink] on the coffee table looking at my bar…I put on a Hank Williams record – the next record was Kitty Wells – everything, every song he sang…see I met him way back in 1947 in Kansas. I'm a hillbilly. So they were playing and then I cried thinking way back in my whole life how I went to synagogues and whatever, joined a church because of a pretty woman and stuff like that. I was young…*
>
> *But then, I didn't take the drink. I looked up and I saw the peace pipe. And I said, 'Hey, I've heard about you; I know about you. But I really don't know anything. I grew up with you, but that was 1938, and then I was gone.' So anyway I took it down. Said, 'I don't know anything about you.' I prayed when I was overseas in some kind of difficulty or danger. I prayed to God, but nothing happened. There's something wrong somewhere and I prayed to Mom saying, 'Hey, help me Mom.' I got help. There's something here. So I took the pipe and I said, 'I don't know how to use you.' I took a cigarette, broke it up, put it in there and prayed to the four directions. And I heard singing. I was crying. Couldn't take that drink. I quit everything after that, quit smoking and partying. [It] changed my life (Ambelang, 2003).*

Closing Thoughts

When I visited Alex he would usually put me up in his log cabin with a dirt floor, a little ways down from the house. There was neither electricity nor plumbing in the cabin, but there was a wood stove, a sofa, and

chairs. Lighting was by a camp lantern and candles. Many of our conversations took place in this simple space with the fresh smell of wood smoke and burning sage. It was a great place for me to go to absorb conversations and observations I made while visiting Rosebud. While it has been many years since I've visited Alex's cabin, I retained a poem he wrote about it, and now believe that Alex Little Soldier was speaking of himself as the cabin in his handwritten "Medicine spirit" poem:

Medicine spirit

I live in a wooden castle in the land where thunder rolls.
And a circle appears in the sky with a silver afterglow.
Old Horn Chips built this cabin, so many years ago.
And filled the holes with mud to keep out Iya's cold.
With drum, song and rattle blanket wrapped and tied
He called upon the Spirits before the sick ones died.
He saw into the future and understood the past.
He also taught our young men how to do the Vision Fast.
His Spirit still lingers in this old wood house of mine.
I have heard his voice and saw him pass
Through the doorway from time to time
I have heard his songs and whisper prayers,
Saw his buffalo robe shine.
As his spirit moves in a kindly way,
Through this old house of mine.
Mitakuye Oyas'in, We are all related.

- Akicita Cik'ala (Little Soldier)

I hope this reflection helps the reader understand a little about this remarkable Lakota elder whose spirit and legacy lives on today in all those he touched. *Wopila tanka!* (Thank you!).

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Indigenous Wellness Research Institute: Narratives on Social Work Education and Mentorship for Indigenous Health & Wellness

Katie Johnston-Goodstar

Abstract: This manuscript introduces the Indigenous Wellness Research Institute (IWRI), a research and training institute at the University of Washington's School of Social Work. Through the narratives of former and current students, mentees and staff, this manuscript documents the impact of three founding faculty members and reveals how their specialized knowledge of Indigenous health and wellness, awareness of unique barriers and decolonizing strategies for success and vocational calling, have created an organization that works for Indigenous health and wellness. IWRI is an organization that is larger than the sum of its parts; it plays a unique role in social work scholarship and education and we anticipate it will continue to do so for generations to come.

Keywords: Native Americans, social work education, elders

Introduction

I remember sitting around the oval table in the dean's office conference room, the sunlight intermittently glimmering through the large pane windows. The squeak of my swivel chair and the sound of voices echoed through the hall as individuals shuffled into the room. We were hosting internationally renowned Maori scholar Dr. Linda Tuhiwai Smith, author of the groundbreaking text *Decolonizing Methodologies* (1999). The excitement was palpable. Dr. Karina Walters, director of the Indigenous Wellness Research Institute (IWRI) at the University of Washington School of Social Work welcomed Dr. Smith with a traditional smudging, a protocol observed by Native American tribes across Turtle Island. The familiar smell of sage drifted through the air and provided a sense of serenity. Admittedly, I was bit star-struck and as time passes, the details of Dr. Tuhiwai Smith's introduction have begun to fade. I cannot however forget what happened next…

Over Dr. Walters' shoulder I saw a young woman hurriedly rushing through the door. I thought there must be an emergency or an urgent message to deliver. Without hesitation, the young woman boldly announced that we "could not smoke *that* in the dean's office." With ease, Karina shifted away from the task at hand and assured her: "it's ok, we are just welcoming an Indigenous scholar" adding, "I am a faculty member, it's ok." Karina motioned for her to leave but the young woman stood her ground, brows furrowed, stating once again, "you cannot smoke *that* in the dean's office." It became increasingly clear that we had a lack of cultural awareness on our hands; this young lady had mistaken the scent of traditional sage for marijuana.

For many in the room, this was an unsettling but common experience. The young lady's insistence however, was striking. Standing in front of her was a tenured professor; director of a nationally acclaimed research and training institute; and recipient of multi-million dollar research grants and countless academic accolades. This professor was standing at the head of a room with windows facing a very public hallway and holding a smoking shell. Numerous guests (many of whom were familiar as students, faculty and staff) were gathered around the table participating in this protocol. If those signs weren't obvious enough, the look of surprise in everyone's eyes may have provided an ominous hint. And yet somehow, she persisted.

Karina's demeanor remained calm but firm as she instructed the young woman to leave. The door was closed and she returned seamlessly to the task of welcoming our guest. Dr. Smith took it all in stride; she laughed and reassured everyone that while she was far from home, these moments were nothing new to her. "It's not your fault, I understand," I remember her saying. To this day, many IWRI faculty, students and staff recount this story. On some days those recollections sting with disappointment over the stereotypes and systems of power that were displayed. On other days, the recollections are expressed with healing, forgiveness, even humor. I knew IWRI was a place that supported the development of scholars and scholarship for Indigenous health and wellness. I knew it was a place willing to push the profession of social work to new heights and responsibilities. I knew it was

a proverbial house of refuge for many, but on that day I learned even more; I learned how places such as IWRI are created and I learned about the character of those who build them.

I began with this story to set the stage. Through it and the text that follows, I hope to illuminate the vital role of the Indigenous Wellness Research Institute and the importance of the mentorship that occurs in such spaces. This article introduces the institute, explores its history and approach to education and mentorship. More important however, it reveals the *spirit* of this education and mentorship–and its impact–through narratives collected from former and current students, mentees and staff.[3]

The Indigenous Wellness Research Institute

What is the Indigenous Wellness Research Institute and what has it meant for the profession of social work, the development and advancement of Indigenous research and the production of knowledge for Indigenous health and wellness? Created in 2005, the Indigenous Wellness Research Institute is housed in the University of Washington's School of Social Work. It is a research and training center with a vision to "support the inherent rights of Indigenous peoples to achieve full and complete health and wellness by collaborating in decolonizing research and knowledge building and sharing." IWRI pursues this goal by marshaling "community, tribal, academic, and governmental resources toward innovative, culture-centered, interdisciplinary, collaborative social and behavioral research and education" with the goal of achieving improved health status and reducing health disparities among Indigenous populations (IWRI, 2015).

The academic records and intellectual influence of the scholars housed at the Indigenous Wellness Research Institute are unrivaled. IWRI staff and faculty members rank among the most well-cited social welfare scholars in the country. They consistently receive highly competitive research contracts, keynote at national and international conferences and provide leadership for professional associations. They testify for legislators, participate on review panels, influence public debate and produce empirical data for some of the nation's most pressing social issues. Through their work, major advancements in Indigenous community-based and participatory research methodologies, historical trauma, health and child welfare disparities and culturally-responsive health interventions have been made (Walters & Simoni, 2002; Duran & Walters, 2004; Wallerstein & Duran, 2006; Evans-Campbell & Walters, 2006; Evans-Campbell, 2008; Walters & Simoni, 2009; Walters, Stately, Evans-Campbell, Simoni, Duran, Schultz, & Guerrero, 2009; Walters, Mohammed, Evans-Campbell, Beltran, Chae & Duran, 2011).

Faculty at the Indigenous Wellness Research Institute have not only advanced scholarship for Indigenous health and wellness, they have developed a cadre of scholars to continue this work into the future. They have been accessible, humble role models and played vital roles in the education and mentorship of countless students. As I was collecting narratives for this article, I constantly heard the phrase "*I never would have made it*" or, "*I never would have even considered [getting an MSW or PhD]*" without the support of IWRI! Shavers et al (2005) previously articulated obstacles for scholars of color in the academy and the need to develop specific structures to attend to these barriers in order to advance research for improved health in minority communities. Walters and Simoni (2009) concurred, identifying barriers specific to Indigenous scholars and calling attention to the dearth of American Indian/Alaskan Native (AIAN) researchers which has left Indigenous communities particularly "vulnerable to insensitive or irrelevant research" (§71). Recognition and engagement with the unique culture, history, experiences and barriers faced by AIAN scholars (and those allied scholars with shared academic goals and methods) is essential so that those individuals may be able to successfully navigate institutions and engage in meaningful research practices with Indigenous communities.

Barriers and Strategies: *Narratives of Mentorship*

A host of Indigenous scholars, staff and allies have contributed to and played various roles at IWRI over

[3]A special thank you to mentees: Lynn Palmenteer-Holder, Angela Fernandez and Melissa Walls who graciously shared their experiences and added immeasurable depth to my own. Additionally, thank you to those who reviewed this article and provided feedback to strengthen it.

the years. My utmost respect is given to those individuals and their acts of mentorship. Given the constraints of a single article, and the availability of mentees, I chose to highlight mentoring narratives focused on three faculty members of IWRI: Dr. Karina Walters, Dr. Tessa Evans-Campbell and Dr. Bonnie Duran. The reputation of the institute is well documented but the depth of IWRI mentorship and the collective impact it has had on mentees has rarely been celebrated. I share these narratives here utilizing the framework for decolonized mentorship presented in Walters & Simoni (2009).

The legacy of mainstream educational institutions among Native American communities has been well-documented. Designed with intentions to assimilate Native children into Western culture (Adams, 1995), these schools often included forcible removal, English-only curriculum, forced labor and exposure to patriotic propaganda; they worked "explicitly with the U.S. government to implement federal policies servicing the campaign to 'kill the Indian and save the man'" (Grande, 2004, 14). Sexual and physical abuse was rampant, and death was a very real possibility (Evans-Campbell & Walters, 2006; Schwartz, 2015). Research conducted by individuals in these institutions has also raised significant concern (Cochran et al, 2008), treating Indigenous Peoples "as scientific objects with scant regard to community needs or the potentially harmful implications of research processes and findings" (Walters et al, 2009, 148).

Given this history, Native American communities experience a ***justifiable mistrust of education, systems, and research*** (Walters & Simoni, 2009). Indigenous students interested in becoming researchers, and (Indigenous and allied) students interested in conducting community-based research within Indigenous communities encounter the impacts of this legacy. Finding mentors in mainstream education systems that not only understand this history, but also have experienced it in their own families and are dedicated to addressing it, is rare. IWRI provides space for such mentors and encourages these mentoring relationships, as Lynn Palmenteer-Holder recounts in her narrative:

> *Boarding schools disempowered Indigenous women; the purpose of this oppressive institution was to produce brown domesticated women that prayed to their [colonial settlers'] God and honored the American flag & military. These young women were taught to speak little; they were shamed if they demonstrated anything relating to their tribal culture or language. The more that an Indian girl looked, acted and spoke like White nuns/teachers, the more rewards she'd receive... I represent the fifth generation, the first to be raised under the same roof by my mother, the first to attend a public school and the first one in my family to even think about college. IWRI is an authentic Indigenous epistemological space and this rez-girl is indebted to these Indigenous warrior scholars (Walters, Evans-Campbell and Duran). Together we will continue to indigenize the academy; the knowledge of our ancestors has returned, and so it is, and so it will be. Way' Lim Limt'. Thank you for inviting me to this most rewarding space.*

Walters & Simoni (2009) further identify the experience of ***discrimination and microaggressions*** as an institutional barrier for AIAN scholars. These experiences can be hurtful and demeaning to the scholar but can further have a direct impact on the completion of research in Indigenous communities as Melissa Walls' story reveals:

> *For our research projects, we have meetings on the reservation in the evenings. This can include a project dinner and discussions at local casinos, which are both convenient and tribally owned. It was an incredible struggle to permit direct billing through our university system - as one accountant told me, "you are not there to monitor and they (the Native research partners) might order alcohol." IWRI and its scholars taught me how to navigate these experiences. They taught me how to write culturally meaningful budget justification statements and how to use these experiences as teaching moments for staff and University administration by discussing the broader context of stereotypes about Native people, and pointing out that such allowances were routinely made for non-Native people in similar collaborative or consultative roles.*

As seen in both the introductory narrative and this vignette, IWRI mentors not only recognize and validate microaggressive experiences, but they provide examples of leadership in response to stereotypes. For many, they help to navigate the treacherous waters of the academy, making it feel a bit more welcoming.

Moreover, they craft spaces where scholars can learn specific skills to interrupt stereotypes, educate others and engage for social and institutional change so that these harmful stereotypes don't continue to impact research and the pursuit of health equity in Indigenous communities.

Indigenous faculty as well as those with other marginalized identities (race, gender, sexuality, etc.) face heavy mentoring, administrative and liaison roles. Institutions of higher education often express public commitments to diversity and equity but fail to financially support and academically reward this work. Faculty members' personal identities frequently lend to a sense of responsibility to support students from similar backgrounds. Here, Melissa documents her multiple experiences:

> *Indigenous people are heavily sought to fill the "diversity" role on search committees, mentoring teams, and on any report, project, or task force appointed to work on "cross-cultural" issues. We are assumed to know how to mentor minority and Native students because we ourselves are Native. When a Native student faces a scholastic or personal struggle, we are asked to a) explain it, and b) fix it. Each year, I encounter a new colleague or two who comes to me, requesting: "introduce me to a local tribe" so she/he can "do research there."*

Learning to manage these commitments, which Walters and Simoni (2009) refer to as ***role burden***, as well as determining when and how to advocate for these commitments to be recognized and rewarded, is essential for success. IWRI has not only acknowledged these unique burdens but mentors have provided individualized support for former students and mentees, and they have been active in issuing a public call for academic recognition of these efforts.

The ***marginalization of research interests*** also serves as a barrier for scholars invested in Indigenous health and wellness, particularly those who use Indigenous methodologies/theories, pursue collaborative research with Indigenous communities or present analyses of Indigenous inequalities which challenge mainstream history or privilege. This "[t]heoretical and methodological marginalization can stifle the academic development of AIAN scholars, who have few opportunities for the preliminary airing of new ideas, receipt of constructive feedback on pilot work, and guidance for initial research" (Walters & Simoni, 2009, p. 73). Walters & Simoni further argue that embracing traditional knowledge and worldviews and challenging colonial research practices such as the "noninclusion of AIAN people in research" (p. 74) are crucial strategies for responding to these barriers. Despite the wealth of evidence to support such strategies, the marginalization of research continues to pose a problem in mainstream institutions and academic journals as Angela Fernandez demonstrates in her experience:

> *I applied to one other doctoral program, and while the majority of the faculty and students I met were kind and welcoming, one administrator questioned the sovereignty of tribal nations as I explained my research question to them. I got the sense that there was greater emphasis and respect for publishing than there was on using research methods that were community-based and community-driven. I felt my worldview as an Indigenous person would not be understood or respected as equally valid science. I knew what I needed and what would sustain me – IWRI was the only choice where I felt I could grow and flourish as an Indigenous scholar.*

Melissa's narrative also exemplifies this struggle, particularly revealing a lack of value for Indigenous elders and wisdom:

> *The university will consistently pay hundreds if not thousands of dollars in honoraria to "esteemed" PhD guests and speakers, but they scoff at the mention of a $50 honoraria for an elder who shared his or her wisdom and blessings at gatherings and academic events.*

Further contributing to this marginalization is the fact that a "[d]earth of qualified reviewers for…manuscripts and grant applications may further stymie" academic progress (Walters & Simoni, 2009, p. 73). This lack of knowledge (historic, substantive and methodological) among those who serve as peer-reviewers of manuscripts and tenure files can impede the growth of scholars, the dissemination of important findings and the advancement of the field. Katie Johnston-Goodstar's narrative demonstrates this issue:

> *I received an email from the editor. They were*

interested in my manuscript, it had received a very positive review and the lead editor found it quite intriguing. A third reviewer however disagreed with my use of the word "genocide" in reference to Native American historical experiences. There is extensive literature documenting the genocide of Indigenous Peoples and yet, this reviewer was questioning my use of the word ***and*** *in the position to provide a blind peer-review of my work? I reached out to Karina at IWRI for advice. She listened and validated but then firmly redirected me to a solution. In no time, I had drafted a response to the editor not only refusing to change the terminology but also providing the official United Nations definition of genocide, examples matching the criteria for genocide and previously published academic citations to support my claim. Needless to say, it was just what the editor needed to override the reviewer's expressed concern.*

A Special Something….

In addition to identifying unique barriers and providing exemplary strategies for mentorship, IWRI faculty members are known to go above and beyond any typical notion of mentorship. Their commitment is what Palmer (1999) labels a vocational calling, an intentional way of being in the world that bridges the personal and the professional. Their cultural, historical and socio-political experiences, combined with their vocational calling situate them to understand and provide guidance in remarkable ways. Katie recalls the intense level of support she received particularly around issues of class, personal insecurities and family during her job search:

I'd never been a great public speaker, was never very comfortable tooting my own horn and my dissertation research method was unique and political. As you can imagine, this made going on the job market an emotional affair for many reasons. My mentor Karina prioritized me during this time. Drawing on her wealth of knowledge and experience, she provided advice at every turn. She literally made herself available at all (reasonable) hours and for every imaginable question. After I secured job offers, she advised me on negotiating salary and start-up funds. That's when things got interesting; one of my offers provided me the opportunity to come home. To put it frankly, I don't come from money, so the idea of negotiating salary was foreign to me and it became apparent that it was also foreign to my mom, especially if it were to put anything at risk. Long story short, Mom (who deeply respected Karina and admired her work) wasn't exactly pleased with her advice to negotiate salary! What happened next was something….a special something, it's a type of mentoring that I've only seen at IWRI. Karina begins reassuring my mom over the phone that salary negotiations are par for the course in academia etc. What other mentor even considers taking on that discussion let alone navigates numerous social identities, skillfully getting your mom to buy into the deal?

Lynn also documented this 'something special' in her relationship with her mentor. She recalls the deep sense of connection and personal understanding she received:

Dr. Tessa Evans-Campbell was my advisor; she provided me a great deal of technical advice, guided my academic schedule and coursework and supplied me with scholarly resources. Moreover, she was my confidant and counselor. When I was called to consult with a coastal tribal community during a political upheaval, her experience as a former Tribal Leader and community activist allowed me to complete this project without interference. More than that, she was a fellow mother and friend providing support and connection during times of crisis such as during the loss of my father. She has shown me unconditional support. In 2010, I was recruited home to serve as my tribe's top administrator. At that time, I had a contract to lecture at the school; my advisors encouraged me to take the quarter off and hold on to the contract in case the experience wasn't a good fit. I didn't take their advice…I believed my heart had to be given whole for my tribe. It didn't last, as my mentors anticipated, but still they support me.

Melissa provided yet another example of the seemingly endless supply of support and mentorship provided by IWRI faculty:

Bonnie is incredible. She shares so selflessly. She is the champion of posting important reports, papers, and events for all of us 'Facebookers.' She is incredibly busy, but will never say "no" to writing a

letter or recommendation for an award, a grant, or a tenure file. She eagerly builds bridges and connects us to allies. When I was struggling to explain CBPR at my institution, she took a trip to my university, gave a powerful talk, and bragged about me throughout the speech in front of all of those who would be voting on my tenure - these are the kinds of networks that have been available to non-minority scholars all along, and we are now starting to see how they work! Further, Bonnie reminds me often to spread joy and love for all - even those who may not understand us. This is such a freeing and powerful thing when I so often feel defeated and alone.

Conclusion

Without a doubt, IWRI is a unique space. Through specialized knowledge of Indigenous health and wellness, decolonized mentoring strategies, and a vocational calling toward mentorship, IWRI has become an institute that is larger than the sum of its parts. This narrative tells the story of IWRI mentorship and its impacts on the work of junior scholars but it also provides a roadmap for replication, particularly for administrators and faculty members in social work education. Our professional commitments to social justice and service distinguish us from other professions (National Association of Social Workers, 2015). As such, schools of social work have pursued efforts to increase the recruitment and retention of faculty of color and Indigenous Peoples. As IWRI would teach us however, it is not enough to train a cadre of scholars if those scholars go on to positions in departments where they experience discrimination, marginalization and a lack of support and understanding for their scholarship.

Administrators and faculty members can attend to these issues through improving departmental policies and practices, which attend to the aforementioned barriers. For example, administrators can require continuing education on issues of racism and implicit bias in the hiring, mentoring and tenure review processes. Tenure codes can be written in a way to measure and provide value to community-engaged research efforts and to account for additional mentoring, administrative and liaison roles. Additionally, departments could encourage the inclusion of community-based elders or key mentors from other institutions on professional development and review committees, thus providing a space for knowledge exchange and limiting the theoretical and methodological marginalization experienced by junior faculty. All of these actions must be met with strong leadership to ensure that these policies and practices are adhered to. IWRI provides us with a unique example but their mission is not exclusive; schools of social work can and should heed their call.

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Honoring a Vision: The Kathryn M. Buder Center for American Indian Studies

Molly Tovar

Abstract: The Kathryn M. Buder Center for American Indian Studies (Buder Center) is a premier graduate degree scholarship program in social work committed to the education of American Indian/Alaska Native MSW students. The Buder Center has made many contributions over the years and continues to grow in exciting and innovative directions. The paper will begin by considering the social, economic, and historical circumstances that make Native-focused training in social work critical to the future of Indian Country. Next, the paper will discuss the founding of the center and pay tribute to the many Native and non-Native elders who contributed to the founding of the Center and the shaping of its vision, mission and goals. The paper will conclude by presenting the progress of the Center over the last 25 years.

Keywords: American Indian/Alaska Native, Indian Country, elders, social work, higher education

As America's Indian communities and tribal governments address social issues in Indian Country, the people bring a vision founded in self-determination, committed to resolution, and grounded in time-honored wisdom. For American Indian/Alaska Native people and their leaders, this century represents a time of collaboration and partnership, an opportunity to replace compromise with consensus. It is also a time when the lessons of the past provide Indian people an avenue to appreciate and incorporate their strengths, wisdom, and abilities to survive into a balanced and harmonious future. To this end, the Buder Center, established in 1990 at the George Warren Brown School of Social Work (Brown School) at Washington University in St. Louis (WUSTL), provides a comprehensive program of social work study, which emphasizes social welfare research, leadership training, and preparation for the development and implementation of social policy.

The Buder Center is a premier graduate degree scholarship program in social work committed to the education of American Indian/Alaska Native MSW students. The Center recruits qualified American Indian scholars, provides student support in a demanding course of study, develops curriculum, conducts research, and engages in policy development that directly impacts Indian Country. The Center also prepares future American Indian/Alaska Native leaders to practice in tribal and urban settings, making significant contributions to the health, wellness, and sustained future of Indian Country.

A Case for Culturally Competent American Indian/Alaska Native Social Workers

Currently, the overwhelming majority of Native tribes face "continue to battle extraordinary health and social challenges" with poverty as a primary concern, followed by disease, mental health issues, drug and alcohol addictions, unemployment, violence, and victimization (Bubar, 2010). Cancer, once rare in this population, is now on the rise, and diabetes is at almost epidemic proportions (Roubideaux, 2005). Statistics show that Native women have the highest incidence of sexual assault, with 7.2 per 1,000 reported in 2000 compared to African American women at 4 per 1,000 and Caucasian women at 3 per 1,000 (Bubar, 2010). Further research shows that liver diseases, often linked to substance abuse, were the sixth leading cause of death for Native Peoples in the United States in 2001. Unintentional injuries were the third leading cause of death, and estimates by the National Institute on Alcohol Abuse and Alcoholism show that 75% of all unintentional injuries among American Indian/Alaska Natives are alcohol-related (Blume & Escobedo, 2005). Alcohol-related deaths are over seven times higher among American Indian/Alaska Natives than the overall United States population (Roubideaux, 2005). Those with alcohol abuse disorders are more likely to also suffer from a psychiatric disorder (Brave Heart, 2005). In addition, studies reveal that American Indian/Alaska Natives have high rates of mental distress at 13% compared with 9% in the general United States population. While little research is available on psychiatric disorders among American Indian/Alaska Natives, anecdotal evidence suggests "alarming rates" of

psychological problems including mood disorders, pathological reactions to violence and trauma, and suicide (Gone & Alcantara, 2005). In fact, suicide was the eighth leading cause of death for American Indian/Alaska Native Peoples as far back as 2001.

Unfortunately, many states and even local communities ignore the plight of American Indians/Alaska Natives. Often, non-Indian leaders view services for American Indian/Alaska Natives as the domain of the Native Peoples themselves or of their employers or the federal government. Frequently, American Indians/Alaska Natives in need of help become "invisible" in systems where delays are common and shuffling among clinicians is inevitable (Westermeyer & Graham, 2005). The Indian Health Service (IHS), financed by the federal government to provide primary care and public health services, is woefully underfunded and understaffed. IHS facilities are often inaccessible and may not offer the most current preventative care (Chino & DeBruyn, 2006; Roubideaux, 2005; U.S. Commission on Civil Rights, 2003). Not surprisingly, American Indian/Alaska Native communities often have a distrust of the dominant society, given a 500-year history of oppression and domination. Programs seen as imposed from the outside often escalate this distrust and create further barriers.

Social workers, while usually well-intentioned, have often added to the distrust and lack of credibility. Historically, they have provided services that stressed assimilation into the dominant culture rather than social justice. In some instances, social workers have helped remove Native children from their homes and communities and pre-judged and labeled clients who do not conform to Western notions of health and treatment (Weaver, 2000). A case in point is one of a divorced full-blooded American Indian male who was in alcohol recovery for 10 years. Traditional spiritual practices helped him stay sober. However, he began to have suicidal impulses, which seemed to stem from a prematurely-held grief resolution ceremony for his deceased mother. The dominant culture's treatment was to put him on antidepressants, which offered no relief. Finally, a traditional healing ceremony was held, resulting in a resolution to his grief and depression. Even though an evidence-based practice (antidepressants) was used, it was ineffective with this traditionally-oriented client, suggesting the need for Native-designed interventions (Brave Heart, 2005).

Currently, there are approximately 566 federally recognized American Indian/Alaska Native entities in the United States (U.S. Federal Register, 2015). In order to best serve American Indian/Alaska Native communities, it is critical to understand the culture, social structure, and politics of those being served. One important principle for American Indian/Alaska Natives is sovereignty, that is, the United States government's recognition of Native Americans' rights of self-governance and self-determination (Weaver, 2000). Effective support to American Indians/Alaska Natives must emerge from a comprehension of such principles plus a genuine understanding of the particular Indigenous community being served, not from people outside the culture determining what needs to be done. Striving for cultural competency – that is, working in a way that is appropriate to the behaviors and expectations of a cultural group – should be the foremost concern of social workers and activists who seek to help (Hawkins & Walker, 2005).

"Culturally-based, culturally-congruent, and culturally-grounded practices" that come out of the Native American community need to be supported and valued (Brave Heart, 2005). Native American traditions of healing and wisdom must not be ignored. Rather, social workers must find ways to demonstrate their commitment to the community, and must, in any programs or interventions, integrate cultural content and involve the community (Chino & DeBruyn, 2005; Hawkins & Walker, 2005; Moran & Davis, 2005). This is where Indigenous social workers have vital roles. Who better to understand and respect sovereignty? Who better to implement interventions with cultural appropriateness? Who better to dispel cultural barriers and suspicion?

If helping poor and disadvantaged populations is one of the main tenets of social work, the unique history and status of American Indians/Alaska Natives make this a group that should be among the main priorities of the profession (Limb, 2001). According to a study done by Gordon Limb, almost 40% of Native American students surveyed in an MSW program grew up in low socioeconomic circumstances; these same students expressed stronger interest in serving "economically disadvantaged people" than any other MSW students (Limb, 2001).

Fortunately, as Chino and DeBruyn (2006) indicate, there is now a major movement in the direction of tribal self-determination to address complex American Indian/Alaska Native health concerns. Many tribal public health professionals are using strategies for community capacity building and community empowerment as they begin to take control of their own health services. However, because of the disparities between Western "ways of knowing" and Indigenous approaches to knowledge, tribal capacity building must take into account both the traditional culture and the dominant Western culture in which it operates.

Thus, recruiting and retaining American Indian/Alaska Native MSW students who wish to practice social work in Indian Country is crucial. By offering their views and experiences on culturally appropriate services to Indigenous communities, American Indian/Alaska Native social workers become invaluable resources on practices, policies, and laws that affect this community. As they move toward more autonomy with regard to their own welfare, American Indian communities hope and expect these students to return to help facilitate change from within. Returning to their Native lands, American Indian/Alaska Native MSW scholars can then build and sustain collaborative approaches with tribal peoples, keeping social justice in the forefront of Native issues (Bubar, 2010).

The Founding of the Buder Center

The Buder Center was established more than 25 years ago to address the lack of trained American Indian/Alaska Native social workers who could serve in Indian Country. In 1990, Kathryn M. Buder, a lifetime resident of St. Louis who had respected and admired Native Americans from early childhood, contacted a number of universities in the St. Louis area seeking ideas for educational endeavors that would impact Native communities. A generous gift from Mrs. Buder endowed an academic center housed at the Brown School that would empower American Indian/Alaska Native communities by preparing tribal members for professional leadership through education. Leaders in the national American Indian/Alaska Native community, including Terry Cross (Seneca) of the National Indian Child Welfare Association and Gary Kimble (Gros Venture Arapaho) of the American Association of Indian Affairs, assisted Mrs. Buder to define her vision for the Center. The Agreement of Understanding for the initial endowment of the Buder Center stated: "The American Indian Studies Program is designed to educate American Indian students and to have them work with the American Indian population for education, family preservation and well-being, and serving the American Indian people broadly" (1990).

In 1990, Dana Klar (Houma) was hired as the first director of the Buder Center. Ms. Klar focused early efforts on social and cultural aspects of the program. She recruited talented American Indians and developed a real sense of community among the students who left their homes for St. Louis, a city with a relatively small urban Indian population. In particular, Ms. Klar developed a "host families" program whereby Buder Scholars were hosted by local St. Louis families who assisted students in their transition to graduate school and the St. Louis area. Klar was instrumental in formulating a national advisory board, creating a comprehensive recruitment plan, ensuring American Indian/Alaska Native courses were offered, and building strong relationships with American Indian/Alaska Native community members in St. Louis. Klar remembers the influential mentorship of Dr. Priscilla Day (Minnesota Chippewa), Professor of Social Work at the University of Minnesota-Duluth (UMD), who provided the benefit of her experience as the new center took shape. Dr. Day taught the newly created "Social Work with American Indians" course. Dr. Day also developed a student experiential exchange program wherein a half-dozen UMD social work students journeyed to St. Louis for several days and met with our urban Native community representatives, sat in on classes, and experienced outings in the city; later that year, a number of Buder Center students spent several days experiencing UMD, local reservations, and tribal colleges. In addition, Klar has stated that Dr. Day provided invaluable guidance and mentorship when the Center was in its very early days. According to Klar, Dr. Day was "amazingly genuine; supportive, yet demanding; nurturing; encouraging; and capable of outstanding coaching. Unbeknownst to her, she provided for me the strength and courage I often needed to attempt to lead a program that at times felt overwhelmingly isolated from Native community."

Building connections to the American Indian/Alaska Native community was a challenge for the nascent

center. The Buder Center benefitted significantly in the early years from the support and involvement of the local Native American community, particularly those connected to the now non-operational American Indian Center of Mid-America (AICMA). Native elders affiliated with AICMA were instrumental in facilitating community engagement with the Buder Center by co-hosting community gatherings and Pow Wows. Influential AICMA elders included Evelyn Voelker, Warren Comby, Martin Quintanilla, Charlotte Highley, Carter Revard, and Terry Smith-Packineau.

In addition, the establishment of a national advisory board enlisted American Indian/Alaska Native leaders from across the country to provide much-needed guidance for the center's structure and programming. Early members of the advisory board included Gary Kimble, Bishop Donald Pelotte, Donald McCabe, John Red Horse, Paul Stuart, Bruce Duthu, Sharon Nelson-Barber, and Robert E. Mele. Other key advisors were Mary Ann O'Neal, Phyllis Big Pond, and Spero Manson. Even Wilma Mankiller (Cherokee) and Cecilia Fire Thunder (Oglala Sioux), as chiefs of their respective nations, provided useful advice and connections at national gatherings and helped recruit some of the first Buder scholars.

At the Brown School, a brand new American Indian/Alaska Native curriculum required knowledgeable faculty to help ensure its success. Many elders contributed significantly to the teaching duties in those early days, including Suzanne Cross, Dan Edwards, John Red Horse, Charlotte Goodluck, Karen Swisher, Priscilla Day, Eddie Brown, and Carter Revard. Although they are not yet elders, it would be remiss not to also mention the teaching contributions of Hilary Weaver and Maria Brave Heart. The Buder Center is also in debt to early Native educators who encouraged the Council on Social Work Education to consider offering programming to the small but necessary group of Native American educators in social work. Elders in this category include Joyce White, Michael Jacobsen, and Edwin Gonzalez-Santin. Again, it would be remiss not to mention the contributions in this vein of other individuals who are not yet elders, including Steve Gunn, Miriam Jorgenson, Dana Klar, Hilary Weaver, Maria Brave Heart, Karina Walters, Sarah Kastelic, Gordon Limb, and Virginia Whitekiller.

Dr. Eddie Brown (Pascua Yaqui) became the next director of the Buder Center in 1996 and held this position until 2004. Dr. Brown contributed to the growth of the center by developing a research agenda, procuring almost $4 million in grant monies, and piloting a national graduate recruitment program for American Indian/Alaska Native students. His observation that "Indian Country needs more American Indian/Alaska Native social workers to practice in tribal and urban settings" informed not only his recruiting efforts but also his inspired mentorship of students, a legacy mentioned fondly by many Buder Center alumni.

Kerry Bird (Sisseton-Wahpeton Oyate/Lumbee), 1998 MSW alumnus, fondly remembers Dr. Brown as "a breath of air." He wrote:

> He came to the Brown School with a fresh perspective of what the university could offer its American Indian students...building on what they had experienced, what they had to offer to each other and their classmates, and what they could learn at the school to take back to their American Indian communities to make the world a better place. Dr. Brown offered to share his own experiences, while challenging us to look beyond the initial thoughts we had for ourselves when we first came to the Brown School and to think much larger on what we could offer the world. Dr. Brown first came to the Brown School as the director of the Buder Center for American Indian Studies and left as an inspiration, a friend, a father, and most of all, a mentor.

The Buder Center in Focus

Since its founding, the Buder Center has remained committed to its central mission: to recruit and train American Indian/Alaska Native students with leadership potential who intend to practice social work in American Indian/Alaska Native communities and to develop curriculum that allows Buder scholars to specialize in social work practice relevant to American Indian/Alaska Native communities. In addition, the Buder Center has expanded its vision over the years to include developing a body of research that relates to social work practice in American Indian/Alaska Native communities; using pertinent research findings to

contribute to federal, state, and tribal social welfare policy development; and fostering institutional relationships between various national centers of American Indian/Alaska Native research.
The Kathryn M. Buder Scholarship fund has grown to provide funding for approximately 10 American Indian/Alaska Native MSW students to be admitted to the Brown School each year.

The MSW Buder Scholarship provides tuition, living expenses, professional development stipends, and assistance toward the purchase of books for two years of study for MSW students. There is also a commitment to fund qualified American Indian Ph.D. students. Funding for the Buder Ph.D. Fellowship Program is provided by a generous contribution by the Center for Social Development and the Brown School. In addition, the Buder Center provides academic support and mentoring to American Indian/Alaska Native students who receive funding from other sources. During the 2015-2016 academic year, there were 27 American Indian/Alaska Native scholars enrolled at the Brown School, representing 15 different Native tribes and nations. Additionally, the Brown School had 5 American Indian/Alaska Native Ph.D. students in 2015. Since the Buder Center's founding in 1990, the Brown School has graduated 147 American Indian/Alaska Native MSW students, 105 of which were funded by the Buder Scholarship. Of these alumni, 9 have earned a Ph.D. or Ed.D., 1 has an MBA, and 5 have earned a JD. In addition, an award from the Hearst Foundation granted in 2011 has allowed the Buder Center to support six Native and non-Native masters-level students who have an interest in working with American Indian/Alaska Native populations.

To increase academic knowledge related to American Indian/Alaska Native populations, the Buder Center has collaborated on additional course offerings, including "American Indian Social Welfare Policies and Administrative Practices," "Community Development with American Indian & other Indigenous Communities," "American Indian Societies, Cultures, & Values," along with "Social Work and American Indians." The newly established "Leadership Development and Evaluation in Indian Country" supports Buder students in reflecting on the skills they learn through planning the annual Washington University in St. Louis Pow Wow. In addition, all students who complete the Buder curriculum graduate with a (newly approved) concentration in American Indian Studies.

Field education is a critical component of the Buder Center curriculum. Buder scholars must complete one of their practica in Indian Country serving a primarily Native population. A federal grant from the Health Resources and Services Administration has enabled the Center to establish the Social Workers Advancing through Grounded Education (SAGE) project, which supports MSW students in completing practica focused on mental and behavioral health services for Native children and youth. Through SAGE, the Buder Center has continued to expand partnerships with Indian Country while building capacity for culturally-informed mental and behavioral health treatment for Native children and youth.

The Center has also engaged American Indian/Alaska Native communities in research projects addressing the effects of FDA's graphic warning labels on cigarettes on smoking among Native Peoples, the role of Indigenous approaches to healing and treating post-traumatic stress disorders in Native populations, tribal asset building strategies, the impact of welfare reform, implementation of the Indian Child Welfare Act, and diabetes prevention. WUSTL Medical School's Program for the Elimination of Cancer Disparities and the Buder Center continue to collaborate on preventative care for the American Indian community in St. Louis. The findings from these community-based research projects have contributed to public policy debates and the development of legislation such as S. 751 and companion bill HR 2770, the "American Indian Welfare Act," as well as HR 2750, the "Indian Child Welfare Act Amendments of 2003." Buder Center staff members have testified at congressional hearings and have made briefings at intertribal organizations, national advocacy groups, Congress, the federal administration, and research organizations.

Students at the Buder Center regularly participate in conferences, interdisciplinary activities, and community events that enhance knowledge. Buder scholars participate in panel discussions, projects, and presentations offering Native perspectives on a wide range of topics including food, social justice, art, research, child welfare, and human trafficking.

Several on-campus events provided opportunities for the American Indian Student Association to share their knowledge and experience and to broaden the perspectives of non-Natives. One such activity was a candlelight vigil honoring Indigenous Peoples Day. In conjunction with WUSTL's Edison Theater, the Buder Center hosted Rulan Tangen dance group and AnDa Union, Mongolian performers from China. In addition, Native American chef Nephi Craig showcased traditional Native foods to 150 guests on the WUSTL campus as part of the Hunt Fish Gather project. The Two Spirits interdisciplinary LGBT workshop, designed and implemented by Buder scholars, viewed diversity through a Native American lens.

As the Buder Center strives to achieve a healthy balance through our initiatives, we must recognize all who support the work of the Buder Center and the American Indian/Alaska Native students it serves. We are grateful to those who encourage and challenge Buder students academically; we also thank those who open doors, create opportunities, and lend the financial support that allows our scholars to move from the classroom to the "real world" and into leadership positions. The following quotes from Buder alumni capture the impact the Buder Center has had on them:

"The director Dana Klar, had host families lined up for us and they mentored us. They made us feel welcomed and showed us around St. Louis, University City, and the campus. This really made a difference in the retention of students in our program. We bonded from this experience because we were all so far away from family and home. I stayed with Dr. Carter Revard. He was my sponsor and I stayed with him during my time at the Brown School. He is a wonderful person and I still reach out to him for advice on my poetry." – James McIntosh (Cherokee), 1993 MSW alumnus

"The impact the Kathryn M. Buder Center for American Indian Studies has had on both my masters and doctoral education cannot be overstated. It a welcoming place where my Alaska Native identity was honored and supported." – Jessica Black (Gwich'in Athabascan), 2004 MSW alumna

"As a Buder scholar, I was able to foster lifelong relationships with other Buder scholars, and we continue to remain close. We also work closely together on projects and trainings to provide supportive services in Indigenous communities." – Noel Frazier (Shinnecock), 2006 MSW alumnus

The Brown School continues to support the development and dissemination of social work knowledge. The Buder Center is unique and fortunate to be a part of an institution of higher learning where there is a deep commitment to both scholarship and application. It will continue to play an integral part in the restoration and reclamation of American Indian/Alaska Native communities and tribal governments through education, research, and development.

Conclusion

Historically, elders and tribal members have recognized those who demonstrated leadership potential, then cultivated their development. Often, these individuals possessed traditional characteristics such as humility, generosity, and respect for elders. The elders who helped to create the Buder Center continue to mentor Buder students and alumni, passing their wisdom, experiences, and cultural knowledge from one generation to the next. New leaders carry on the values of their revered elders, continue to utilize systems for identifying and nurturing future leadership in ways that promote traditional values, and thus, traditional knowledge remains intact for the next generation of leaders.

LaDonna Harris is a member of the Comanche Nation of Oklahoma and President of Americans for Indian Opportunity. She is an activist in the areas of civil rights, environmental protection, and women movements. Harris explains: "As older people, we need to encourage young people to return. It's hard today for our youth to find their way back. Their educational experience doesn't prepare them for that. That's our responsibility as elders to articulate in order to show young people how they can not only come back, but feel comfortable coming back" (Adams, 2002, p. 19).

Harris also explains the four concepts common to traditional cultural values in American Indian communities: Relationship, Responsibility, Reciprocity, and Redistribution. "Relationship is the kinship obligation: the profound sense that we human

beings are related not only to each other, but to all things. Everyone/everything in this extended family is valued and has a valued contribution to make. Therefore, our societal task is to make sure that everyone feels included and feels that they can make their contribution to our common good. This is one reason why Native Americans value making decisions by consensus because it allows everyone to make a contribution.

Responsibility is the community obligation. This obligation rests on the understanding that we have a responsibility to care for all of our relatives. Our relatives include everything in our ecological niche – animals and plants, as well as humans – even the rocks and earth. Responsible Indigenous leadership is based on an ethos of care, not of coercion. The most important responsibility of a leader is to create the social space in which productive relationships can be established and take place.

Reciprocity is the cyclical obligation. It underscores the fact that in Nature things are circular. For example, the cycle of the seasons and the cycle of life, as well as the dynamics between any two entities in relationship with each other.

Redistribution is the sharing obligation. Its primary purpose is to balance and re-balance relationships. In principle, one should not own anything one is not willing to give away. The basic principle is to keep everything moving, to keep everything in circulation" (Harris & Wasilewski, 2004, pp. 492-493).

As you can see, each of these values are related to all the others and build on each other. From our elders, we find strength, wisdom, and courage and owe them respect and gratitude. Carol Derrick Colmenero (Navajo), a 2006 Buder alumna pauses to reflect on her experience in life: "I will never lose touch with the friends that I met during my time at the Brown School. We will all become elders together. My advice to current AI/AN graduate students is to remember where you came from and what impact you will have in your community when you return home."

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A Journey We've Taken Together: Dr. Eddie Brown

Molly Tovar and Sarah Kastelic

Abstract: Dr. Eddie F. Brown is an Indigenous social work scholar and policy advocate whose work has made a lasting impact on Indian Country. This narrative reflects on the many enduring contributions Dr. Brown made during his tenure as director of the Kathryn M. Buder Center for American Indian Studies at Washington University in St. Louis. The current director of the Buder Center, Molly Tovar, offers her reflections on the lasting influence of Dr. Brown's innovations on the Center itself, while American Indian/Alaska Native alumni of the Center share their thoughts on Dr. Brown's influence on their academic and professional achievements. The narrative concludes with a personal story by one Alaska Native alumna, Sarah Kastelic, on Dr. Brown's mentorship over her nearly 20-year career.

Keywords: elder, American Indian/Alaska Native, Native American, social work, policy

Our fast-paced world does not resonate with the idea of a journey. Rather, a journey suggests traveling for a long stretch of time, admittedly at times hastening with specific purpose, but more often lingering in certain places that capture our interest, finding an unexpected but fascinating path along the way, even navigating unforeseen difficulties. Sometimes our life journeys present us with opportunities to be trailblazers. At other junctures, we accompany one another as fellow travelers. At certain crossroads, we meet those who become our guides and give us direction on our quest.

The life journey of Dr. Eddie F. Brown is an odyssey that has inspired countless Native American students and community members. His course throughout his life has been directed toward the betterment of the Indigenous Peoples he has encountered along the way. A member of the Pascua Yaqui Tribe, Eddie has been a guiding force in tribal, state, and national government positions. He has skillfully navigated the roadblocks that epitomize government, serving in leadership positions within the Tohono O'odham Nation, the State of Arizona and as the Assistant Secretary for Indian Affairs within the U.S. Department of the Interior. In this federal position, Eddie pioneered an agreement that recognized tribal government sovereignty; he took steps toward strengthening tribal capacity for self-governance and guided the restructuring of the Office of Indian Education Programs. His tireless work on behalf of the Native community was recognized by the American Indian Policy Institute in April 2015 with the Silver and Turquoise Ball's Honorary Leon Grant Award.

One of Eddie Brown's "stops" along his journey intersected with the Kathryn M. Buder Center for American Indian Studies (Buder Center) at Washington University in St. Louis. His eight-year tenure at our institution in the early 2000's was marked with strength and forward progress for the Center and for Eddie himself. It was at this time that Eddie conducted extensive research and co-authored numerous publications on a wide variety of American Indian social welfare issues. He gained national recognition during this time for his efforts in the areas of child welfare and family services, welfare reform, American Indian youth and mental health services, and tribal asset development. Most importantly, however, he left a legacy of capacity building and American Indian scholarship before he traveled on.

I can still see the manifestations of his guiding spirit. Eddie's innovative planning and creative strategies for growth have helped build the Buder Center into a premier American Indian academic center, respected and recognized nationally for the advancement of Native social work students and the study of American Indian issues. His effort to procure almost $4 million in grant monies continues to positively impact current scholars. Eddie piloted an American Indian/Alaska Native (AI/AN) graduate recruitment program on a national scale and hosted the first National Pre-Graduate School Workshop for Native American College Students on this campus. These programs are still in effect today. The recruitment strategies he put in place continue to play a part in graduating AI/AN Master of Social Work students; 146, thus far. Each time we cross paths at national events, Eddie inspires me to persevere in my work at the Buder Center. His observation that "Indian Country needs more AI/AN social workers to practice in tribal and urban settings" continues to motivate my efforts at the Center.

Dr. Brown has also been a model in his family life. He has been married to Dr. Barbara Weems Brown for 47 years and has 6 children and 14 grandchildren. It is apparent that his family has given him much of the strength, inspiration and joy that enables him to continue his extraordinary journey, one that he has shared with so many others.

Because of his contributions, Eddie has paved the way for many first-generation AI/AN college graduates to be successful academically; in turn, they have been able to be examples and serve as mentors to other students and community members along their own journeys. Those students who were lucky enough to cross paths with Eddie during his stay in St. Louis found inspiration and direction in working toward policy changes in Indian Country. Amy Locklear Hertel (Lumbee/Coharie), 1999 MSW alumna, pointed to Eddie as the person who accompanied her on her quest to effect change and advocate for AI/AN students nationwide. As a result of his encouragement, Jordan Lewis (Aleut), 2000 MSW alumnus, applied for and received the Morris K. Udall Native American Congressional Fellowship – the first step in his career working with Native elder policies in Washington, DC. Eddie's passion, along with his commitment, says Lewis, "was infectious."

Contagious passion seems to be Eddie's trademark during his time here. Other alumni underscored Eddie's commitment to each student as an individual. Jessica Black (Gwich'in Athabascan), 2004 MSW alumna, pointed out that "Dr. Brown was instrumental because not only was he a role model, he spent time with each of us students individually, helping us to reach our full potential as people and scholars."

Eddie saw to it that students did not navigate their graduate school journey alone. His approach was to share his experiences so that students felt that sense of traveling together. As Dale Chavis (Lumbee), 2002 MSW alumnus, said, "Dr. Brown created a space for me to ask the important questions." It was not uncommon, claims another former student, Kerry Bird (Lumbee), 1998 MSW alumnus, for Eddie to share his own stories, offering his successes as well as his missteps in an attempt to challenge MSW students to look beyond their initial ideas and opinions and to think how each person's personal trek could result in making the world a better place.

Beyond that, Eddie Brown warned his students of the dangers of an easy path – the one of the status quo. Patty Grant-Long (Cherokee/Lakota), 2001 alumna, spoke of his encouragement to challenge individual and cultural beliefs and values. He believed that a degree from a prestigious university would open doors easily but that those opportunities should be used for the greatest good and should not be taken for granted. His shared wisdom and his personal concern caused Eddie's students, as Kerry Bird mentions, to remember him as not only a mentor, but a friend, an inspiration, and even a father figure.

Buder alumna Sarah Kastelic (Alutiiq), 1998, best captures the essence of Eddie Brown's ongoing encouragement of lifelong journeys of impact in Native communities in the following section.

Dr. Brown, A Lifelong Mentor

I met Dr. Brown in August 1996, when I became an MSW student at the Brown School of Social Work at Washington University in St. Louis. It seems funny now, but on the first day of graduate school, my mother came to class with me to meet my professors and see what I'd be learning about. Because he was the Buder Center director, my mother saw Dr. Brown as the key to getting the support and direction I needed in school. After meeting him, my mother said she could tell that I would be in good hands. And she was right. When we met him that day, I don't think we had any idea of the extent of influence he would have. Looking back now, I can see that Dr. Brown is the person who has had the single greatest impact on my professional development and career path – my journey.

Dr. Brown taught an American Indian Social Welfare Policy and Administrative Procedures course as well as a Community Development in American Indian and Rural Communities course. He developed the syllabi and the content from the perspective of an experienced practitioner, and his life experience enriched his teaching. I had had very little AI/AN specific content in my undergraduate program and to take whole courses dedicated to working with this population was a real dream of mine. Dr. Brown was a captivating lecturer and he hooked me on Indian policy from the very beginning! Not only were the readings thought provoking and his lectures articulate and challenging,

the assignments were designed to prepare us for work we would do in our careers. In assignments about preferred futures, he challenged me and other AI/AN students to see a different future for our tribal communities, one that used tribal self-determination as a tool to achieve what our citizens really needed by building on assets we already had. Dr. Brown's course was the foundation for my entire professional journey, and he spent endless hours outside of class talking and debating with me. He recommended books to read and supervised an independent study that allowed me to continue to devote time to Indian policy.

Dr. Brown helped arrange a concentration practicum for me at the Bureau of Indian Affairs Office of Tribal Services in Washington, DC. The practicum led to a full-time job with the agency when I completed my degree one semester later. When I received a job offer from a national Native advocacy organization a year afterwards and had to decide whether to leave government, I turned to Dr. Brown again for counsel. It seemed a huge decision. After only a year, should I take a different job? Would this path be a detour, a wrong turn? Was I even properly equipped? Did I have the experience and supplies for this new stretch of the journey?

With the benefit of his mentorship, I decided to work for the National Congress of American Indians (NCAI) – the oldest, largest, and most representative national Native organization serving the broad interests of tribal governments. My position, welfare reform program manager, was offered to me because of the deep content expertise I gained in my MSW program. When welfare reform reauthorization began to heat up in the early 2000s, I worked closely with Dr. Brown, who was conducting research with colleagues about the impact of welfare reform on tribal communities in Arizona. With a national task force of tribal Temporary Assistance for Needy Families program directors and tribal leaders, we developed a set of recommendations for reauthorization. We built a broad coalition of support from think tanks, mainstream advocacy organizations, and state government organizations. When a new administration was elected and welfare reform reauthorization lost traction, descending into a series of continuing resolutions, I despaired. It seemed I was at a dead end, and Dr. Brown asked me if I had ever considered getting a PhD.

With his support, I went back to the Brown School to pursue a doctorate in social work. Dr. Brown chaired my dissertation committee before he left for the University of Arizona. In the PhD program, I had the opportunity to update and teach his Indian policy course several times; it was a special honor to carry on his work that had so inspired me. I continued to work for NCAI while I pursued my PhD. When I was invited to establish a Native think tank – the Policy Research Center – within NCAI in 2003, Dr. Brown agreed to join my advisory board. For seven years, he continued to influence social policy priorities and research in Indian Country through co-chairing my board. Upon finishing my degree, I considered whether to take a job in academia or continue in the nonprofit sector in Native policy and research. In 2010, Dr. Brown helped me prepare for job interviews and assemble a set of requests to guide job offer discussions.

To this day, I seek Dr. Brown's counsel about major professional commitments and job decisions. As I am a first generation college student, his experience and support in weighing options and navigating systems that were completely foreign to me was invaluable.

Last year, Dr. Brown served as a member of the U.S. Attorney General's Task Force on AI/AN Children Exposed to Violence, an incredibly prestigious group that traveled the country to take testimony to inform policy and practice recommendations to ensure that the violence AI/AN children face is first and foremost prevented and, if these efforts fail, that the violence is adequately addressed and the trauma it creates is appropriately treated.

Our journeys coincided once again. I testified before the task force at two hearings and had the opportunity to share important information about Indian child welfare and to acknowledge and thank Dr. Brown for the influence he's had on my life. I claim Dr. Brown as my senior mentor. His counsel and direction, selfless interest in opening doors for me, and his sincere and genuine interest in supporting me on my journey have helped me to grow into the roles I've been able to assume. After many years of mentorship and support, however, Dr. Brown still has the capacity to use his humor to remind me where the journey we've taken together began. Nearly every time he sees me and asks after my family, he gleefully tells whoever may be standing near us about the student who came to her

first day of graduate school, nearly 20 years ago, accompanied by her mother.

A Journey, and A Legacy, Continues

Eddie Brown's tenure at the Buder Center at Washington University in St. Louis could be viewed by some merely as a brief layover on his impressive itinerary. Yet the countless lives he touched and continues to influence by his compassionate commitment to the betterment of humanity shows a legacy reaching far beyond those brief eight years. We like to believe that Eddie found in St. Louis a "fascinating path" that caused him to linger here for a bit. Eddie's unflinching quest to make the Buder Center a nationally recognized AI/AN academic center and change lives for the better has kept the Buder Center on track. We proudly continue the journey that Eddie has shared with us, pushing forward towards our destination.

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ʻAnakē Lynette Kahekili Kaopuiki Paglinawan: Following in the Steps of Her Ancestors

Michael DeMattos

Abstract: ʻAnakē Lynette Kahekili Kaopuiki Paglinawan is a social worker, woman of faith, and Native Hawaiian cultural practitioner. She has a long history of working with Native Hawaiian families and was one of the first social workers to integrate culturally-based interventions into her social work practice in the mid-sixties. ʻAnakē Lynette remains active in the community working with individuals, families, and various organizations. She is currently a faculty member at the Myron B. Thompson School of Social Work at the University of Hawaiʻi at Mānoa where she directs the Hawaiian Learning Program and serves as cultural consultant for numerous school initiatives. In 2012 ʻAnakē Lynette was recognized as a *Living Treasure* by the Hongpa Hongwanji Mission of Hawaiʻi. Taken together, the stories in this article paint a picture of an Indigenous healer firmly anchored in her identity and comfortable in the multiple worlds that Indigenous Peoples must traverse on a daily basis.

Keywords: social work, Indigenous social work, Native Hawaiian healing, culturally relevant practice, faith and practice

"Mai kāpae i ke aʻo a ka makua, aia he ola malaila." Do not set aside the teachings of one's parents for there is life there. - Mary Kawena Pukui

Know Thyself

I sit patiently in the reception area not knowing where the meeting with colleague and Native Hawaiian cultural practitioner, ʻAnakē (Aunty) Lynette Paglinawan will occur. Mid-afternoon light streams in from the sliding doors that lead out to a garden at the rear of the room. The room itself glows yellow and brown as sunlight bounces off rich koa wood paneling and furniture. The seating area and my chair are comfortable, but I find it hard to lean back and relax. Despite my best efforts and knowing Aunty for a number of years, I still get nervous each time we meet. It is not her; it is me. The moments leading up to our meetings are always… complicated. I think it is the secure hold she has on her identity; a hold that I do not have. Despite years in the field and a relatively long and respected career as a social work instructor, I still question myself. I wonder whether I am good enough and if I know enough of anything to possibly teach others. How arrogant, to believe I have something to offer when in fact I have so much to learn. In my darker hours I question my career choice and know it is just a matter of time before I am discovered as a fraud or "outed" as an imposter. But in the sunlight of an enriching conversation, one in which the world and something beyond it opens before us I appreciate my vulnerability and revel in what Keen (1991) refers to as "potent doubt." The irony is that despite my discomfort before the meeting, Aunty has never done anything to make me feel *less than*. Quite the opposite: leaving a conversation with Aunty I feel confident in my ability and in my sense of self. This was especially true when designing the Native Hawaiian Interdisciplinary Health program. Appreciating the long history of Western expropriation and cultural appropriation here in Hawaiʻi, I was careful to follow protocol and checked my every move with Aunty. She would say to me, "Mike, you know what you are doing, trust yourself." But checking in with Aunty was less about distrusting myself and more about making sure I didn't inadvertently repeat the past. I shared this with her and she sat down with me and we talked about what I envisioned for the program. In the end, she said, "i mua" (move forward). This is Aunty's way: you leave her side as your best self.

The receptionist patiently dials around the building trying to locate both my host and our eventual meeting space. No luck; she hangs up and gets back to her other duties when the phone rings a little while later. She says mahalo (thank you) to the person on the other end of the line and instructs me to make my way to the social worker's meeting room. I am currently in the administration building and despite the garden beyond the glass doors and the sun peeking through, it feels very much like a place where lofty decisions are made. The back building is where social workers meet with Native Hawaiian orphaned youth, their extended family, and the community. Decisions made back there might not change the world, but those decisions do

change the world of the child needing services. I slowly walk back to the meeting room and wait a few minutes before Aunty arrives. She has just come from the hospital where her husband and fellow *Living Treasure* has been battling the ravages of diabetes. We hug and kiss in the tradition of Hawaiian culture and I ask about Uncle.

Make Conscious What Is Unconscious

"I was just visiting with him this morning and he is doing much better," she says. Uncle has been ill now for some time and this most recent episode has been particularly difficult. Aunty Lynette explains that a blood infection has pushed him in and out of consciousness and that she has had to help the physicians in his healing process. This comes as no surprise to me, both that she would help the doctors with the healing of her husband and that she would frame it as such. I would be fighting with and for my loved one and battling it out with the medical team. In fact, I have. When my father was diagnosed with lymphoma and given just six months to live, I assumed the mantle of champion. My task was to make sure he received the best treatment possible and I think I did a good job, but my relationship with the Western medical establishment was often adversarial. Aunty Lynette is different, she *guides* the process so that her family's needs are met and Uncle receives the best care possible. She navigates and negotiates the world around her with the type of grace that gently drapes around those near her, including the medical team. I am sure they leave Uncle's hospital room feeling the same way I do after one of our meetings.

After explaining some of Uncle's most recent interventions – including decreasing some of his medications – she shares a story with me. "Uncle has been in and out of consciousness recently and just the other day, after waking from what seemed like a long sleep I asked him if his ʻuhane (spirit) went on a huakaʻi (journey)." She goes on to tell me that Uncle said he joined her deceased brother Pila on an archeological dig on Kauaʻi. According to Aunty, the two were very close in life and loved researching in the field. While working the coastline with Pila, Uncle saw some kahelelani (small seashells also known as Niʻihau shells) and decided to come back. "Uncle knows that I love kahelelani. In his mind those shells represent me. He was on a dig with my brother Pila, but he came back to me." She sat up straight, her eyes glistening as she went on, "I asked him if he wanted to stay with Pila, perhaps, he would like to keep digging. He said that would be fun, so I told Uncle that he could go and that he shouldn't worry about me – I will join him later." In this way Aunty gave Uncle permission to go to Pō, the ancestral home to Native Hawaiians. "I know that he will be doing what he loves with family and friends," she tells me.

I am humbled because I know the nature of Uncle and Auntie's relationship. The two are incredibly close. In fact, their careers as social workers and as cultural practitioners are not parallel, but rather intertwined – so much so that it is rare to see one without the other. Asking Aunty Lynette to speak to your group is essentially asking for both Aunty and Uncle. Yet, she remains her own person, as does he. The two are differentiated, capable of being completely present and connected to each other while also remaining discrete and separate. In my years of practice as a family therapist, this seems a rare feat.

Our conversations are rarely casual and this day is no exception. Even our small-talk before the official meeting is rich and contains a life-lesson. Today it is about holding on and letting go. All of us will have to let go of our loved ones some day (unless we pass first); to consciously encourage our loved ones to make the journey without us is nothing short of courageous. Most of us hold on to others for our own needs, which is understandable, but we often fail to recognize the needs of those we love. More importantly, we don't realize the paradoxical nature of life: that in letting go we lovingly hold on, and in stubbornly holding on we unwittingly tear apart. This is Aunty's way – she lives the life she espouses. The difference between her and me is not the issues we face – life spares no one – it is the way she handles herself in times of hardship that distinguishes her. This is why she is so respected in the community and why her mana (spiritual power) is so strong. She is our model for the authentic life.

In the quiet space between our words she leans back, then breaks the silence and asks, "Did I ever tell you about the time my hānai (Hawaiian adoption) son went into a coma?" She had not and so she proceeds to do so. "None of us really know how it started, but I remember being called and told my son was in the

hospital and that he was in a coma. I rushed to the hospital, but they wouldn't let me in. Hānai is not recognized by the State. Well, I looked at the nurse and said 'This is my son, he spends his days with me and my family and I *will* go and see him." Aunty Lynette can be quite persuasive and in my mind's eye I see a young nurse slowly backing up both literally and metaphorically at the force of nature before her.

Her son is completely unresponsive as she enters the room. Visited previously by both Buddhist and Christian priests, the young man remains in his sleeplike state. Aunty talks to the young man, asking where he has gone. "Where is your 'uhane?" she asks. As she talks and he lies in his bed she realizes that there is something he wants or needs, but she is not sure what it is. It is a mystery she must figure out. She also realizes that his condition is worse than expected and that his healing will require family and friends to pool their resources. Before kūkulu kumuhana (gathering spiritual energy) can occur family and friends must first go through hoʻoponopono (a type of family/group therapy to set things right and forgive), to make sure all of the negative energy is cleared. Aunty explains that you have to cleanse it all, even the little things – hurt feelings, petty jealousies, unresolved anger – in order for the kūkulu kumuhana to be effective. Together, family and friends prayed to Ke Akua (God), nā akua (the many gods), and ʻaumākua (spirit ancestors) for guidance. It was then that Aunty remembered the moʻolelo (story) of Hiʻiakaikapoliopele (the sister of the Goddess Pele) who was sent to retrieve Pele's lover, Lohiʻauipo. "You know, the moʻolelo is not instructive; I knew I had to retrieve his soul but I didn't know how!" Aunty giggles to herself at the self-disclosure. She then explains that the moʻolelo offers clues about the process, but never provides a *how* to because each situation is different. "The healer must always be aware of context and the kaona (hidden meaning)," she says.

During the prayers Aunty had a realization, "I start thinking about the boy lying in bed; he is loyal and always keeps his promises. He's the type of boy that if he says something is going to happen, well then it is going to happen." That was the answer. We had to let him know that he was still wanted, still needed and that there was so much left to do. He had to follow through on his commitments."

Aunty gathered family and friends and over the course of several days they sat with him, shared their aloha (*reciprocal* love) and held him accountable for all that was unfinished in life. They shared stories of both the good and tough times and how much he meant to those around him. His 'uhane got stuck in the spirit world and together they drew him back. "This was healing at a high level, but it required us to heal the little things first, the base thoughts and feelings that most take for granted. And when we gave thanks, after he came out of the coma, we acknowledged all of the healers who participated in the process, including the Buddhist and Christian priests. It required all of our energy to bring him back," she says.

Form And Essence Must Be One

Aunty Lynette Kahekili Kaopuiki Paglinawan grew up in a tight-knit Hawaiian family from a healing lineage. While neither her father nor her mother functioned as healers, both her grandparents on her mother's side were healers. Aunty Lynette's grandmother was an empath and was particularly sensitive to the spirit world. She was one of those rare individuals with particularly strong mana, who was gifted by her ʻaumākua to see spirits. Her grandfather was an actual practitioner who conducted the rituals needed to make things pono (right and proper). As for Aunty Lynette, she knew from a very young age that she wanted to be a social worker, but did not come into her own as a cultural practitioner until after she earned her MSW.

"Social work prepared me for the work I would do in the Hawaiian community. I learned to be present and to treat those I served with dignity. Most importantly, I learned about myself." Aunty tells me that self-reflection grounded her and enabled her to do the cultural work she's become known for. The conversation slows and I see her staring over my right shoulder. I am not sure whether she is gathering her thoughts, gently consulting the spirits, or remembering a past event. I soon realize it is *all of the above*. "I remember telling my parents that I wanted to be a healer – using Hawaiian methods. My mother was very supportive, but my father needed convincing. Being a Hawaiian practitioner has certain risks and my father knew that; he was concerned for my safety." She explains that one does not simply declare oneself a healer; this is especially true in Hawaiian culture

where sacred knowledge is handed down across generations along hereditary lines and mentorship is a requirement. Aunty conducted extensive research on her genealogy and learned that healing was part of her family history. She also consulted her 'aumākua who eventually gave her permission to train in ho'oponopono. Aunty's father, knowing that she had done her due diligence, eventually gave his blessing.

Aunty Lynette pursued Hawaiian healing because she noticed that many of her Native Hawaiian clients did not respond well to Western treatment. Aunty contends that Western interventions do not always work for Hawaiians because most models fail to acknowledge the connection between Nā Kānaka (mankind), 'aumākua/Akua (spirit ancestors/God) and the 'āina/lani/moana (environment). This tripartite model is central to a healthy Hawaiian worldview and any deviation represents a serious threat to lōkahi (harmony) (Duponte, Martin, Mokuau, Paglinawan, 2010; Paglinawan & Paglinawan, 2012). Then there is the legacy of cultural historical trauma. Native Hawaiians are over-represented in nearly every negative health statistic in the state as well as other social and economic indicators; a direct consequence of (what some would argue is) an ongoing colonial process (Duponte, et al, 2010). Many Kānaka Maoli (Native Hawaiian) are distrustful of Western ways, unconvinced that the system that attempted to systematically and systemically dispossess them of their culture, their gods and their land (Kame'eleihiwa, 1992; Osorio, 2002; Silva, 2004; Trask, 2005) can possibly help them navigate and negotiate broader colonial issues like poverty, poor health, hunger, homelessness, and drug addiction (Duponte, et al, 2010). Even more inconceivable is the notion that a system devoid of spiritual grounding will aid Native Hawaiians traversing the difficult terrain of legitimate healing. More and more social workers are learning that to avoid the conversation of spirituality is to miss avenues of healing for those in greatest need. Aunty realized long ago that it is critical to attend to the spiritual lives of Native Hawaiians; it is one of the features that distinguish her work. Finally, social work practice from a Native Hawaiian perspective looks different than social work anchored in the West. Story is at the core of social work for the Native Hawaiian practitioner. It is through story that maladaptive coping is challenged, new life lessons are passed on, and cultural heritage is reaffirmed. In both her community practice and her work at the University of Hawai'i School of Social Work, Aunty Lynette begins and ends sessions with a story, either her own or from those she serves.

Strive To Be Pono: Cultural Competence And Decolonization

I've known Aunty Lynette for several years now. We occasionally see each other passing through the halls at the School of Social Work, but most of our interactions have been wonderfully intense one-on-one discussions about culture, Native Hawaiian values, trauma, and most often – healing. In 2012 the Schools of Medicine and Social Work at the University of Hawai'i partnered to create the Native Hawaiian Interdisciplinary Health (NHIH) Program. This joint venture hopes to recruit and retain Native Hawaiian haumāna (students) to the healing professions and erase the chasm between Kānaka Maoli cultural identity and their burgeoning professional identity. Unlike their Haole (Caucasian/foreign) counterparts Native Hawaiians, like other Indigenous Peoples, have had to "check" their cultural identities at the door of the academy (Meyer, 2001; Smith, 2005) as Western methods enjoy privileged status over Indigenous ways of knowing (Mokuau, 1990; Paglinawan & Paglinawan, 2012). Our hope is to indigenize the curriculum by creating a space for Kānaka Maoli haumāna to explore the myriad ways their cultural identities can inform their professional practice, all while helping those in greatest need – Native Hawaiian and Non-Native Hawaiian alike. Paradoxically, decolonization efforts help all people, not just the Indigenous. As one of two non-Native Hawaiian program coordinators, it is critical that I make sure the program is pono and run in accord with Native Hawaiian values. This is a program for Native Hawaiians that not only explores Native Hawaiian culture but actually engages in cultural protocol. Aunty Lynette is both the kumu (teacher) and spiritual guide for the program.

This was not the first time that Aunty Lynette helped launch a program. Years ago she served as cultural consultant and helped reinitiate the Hawaiian Learning Program (HLP) in the School of Social Work's graduate program. The Hawaiian Learning Program had been defunct for a number of years and there was

a concerted push to bring it back. Aunty Lynette, a widely revered social worker and acknowledged Living Treasure who practiced Native Hawaiian values and healing methods, was the logical choice and became the first Director in 2008. The NHIH Program at the Baccalaureate level is modeled after the Hawaiian Learning Program. When Aunty and I first met, she told me that she had been thinking about our program. She was concerned for our Kānaka Maoli haumāna. "Not every BSW student will go on to the MSW Program; many will choose to enter the field right away. They need training in Native Hawaiian healing too," she said. Of course, she was right. So she helped us design the program: four 1-day sessions over a four-month period. The program opens with an exploration of the Hawaiian world view and emphasizes the many differences and similarities to Western ways of knowing. The second session explores cultural historical trauma and its ongoing consequences, while the third session focuses on Native Hawaiian healing methods like hoʻoponopono, laʻau lapaʻau (medicinal healing), and lomilomi (Hawaiian body work). In the last session, social work and medicine students meet with Native Hawaiian practitioners who have already traveled the path the students are on now.

What distinguishes both the NHIH and HLP from other cultural programs is not just the content. Sadly, academia has a long history of *studying* Indigenous peoples and *explaining away* significant cultural practices. In fact, many argue that the academy is one of the most powerful colonial forces available to the dominant culture; that through its study it first objectifies and then historicizes whole groups of people, especially Indigenous groups (Meyer, 2001; Smith, 2005; Trask, 1999). What separates the NHIH and the HLP is the way the material is taught – congruent and in accord with Native Hawaiian values. A prime example is location. Aunty Lynette insisted that the NHIH be conducted beyond the halls of the academy. "Native Hawaiian haumāna must be on the land and the sea, in the wahi pana (sacred spaces) and puʻuhonua (sanctuaries) of our ancestors. Learning is not limited to the classroom. "The ʻāina is our classroom" she told me. For the Native Hawaiian, land is more than its ability to create a surplus yield. ʻĀina is precious not just as *resource*, but as a *source* that not only provides food and water, but also the ground for genealogical connection to family, the ancestral gods and the life force that shapes the very identity of the individual and community (Kameʻeleihiwa, 1992; Kanahele, 1986; McGregor, 2007; Tengan, 2008). And so our first NHIH session was held in Ahupuaʻa ʻO Kahana State Park, a historical and modern site of colonial/Indigenous contestation on the Island of Oʻahu.

The day starts with us learning an oli kāhea (chant asking permission to enter the grounds). After some practice we oli and our host offers an oli komo (welcome) in return. Our host then explains the long history of Kahana Valley and its many iterations, from loʻi kalo (staple food grown in irrigated terraces) that fed the people of the ahupuaʻa (land region), to sugar cane fields, to practice arena for jungle warfare during WWII, and now back to loʻi kalo again. Kahana is a living park with 31 families residing within the boundary of the park itself. After a brief presentation we tour the grounds. I can feel the ocean breeze across my face and the slosh of mud under foot. Kahana is one of the wettest places on Oʻahu and it shows; everything is green and lush and moist. The primordial valley has mana that you can feel. After the tour we re-gather at the welcome center and Aunty Lynette leads us in pule (prayer) and we mahalo the ʻāina, our ʻaumākua, our kūpuna and Ke Akua. Then she and Uncle explain the nature of a Hawaiian world view. The haumāna and kumu sit in rapt silence, heads nodding in acknowledgment every few minutes.

Together Aunty and Uncle take us to a place where values still guide behavior and respect is given to all living things. They take turns sharing both their personal and professional lineage and the many ways they are connected to the ʻāina and to us. As the day unfolds the fictitious separation between person and nature and God slips away and connections are formed. This is the collective consciousness that Aunty so frequently talks about. No longer alone in a world determined to separate us from our mooring, haumāna and kumu walk to the field adjacent to the welcome center and share our personal and professional genealogies as Aunty and Uncle did just hours ago. Some haumāna can go back generations, while others have hollow spaces where culture and identity lie hidden; others have open wounds left from past colonial violence. Some haumāna-nā kuaʻaina (those from the country) – complain about being too Hawaiian; of being stereotypically labeled as lazy, meek, or worse. Others are concerned they are not

Hawaiian enough and feel like race frauds – especially haumāna who attended elite private elementary, intermediate, and high schools. Tears flow and again heads nod in acknowledgment. In the end we oli mahalo (appreciation chant) and thank each other for our bravery and our hosts for their generosity. As a final act we give paʻakai (a gift of salt) to our hosts. This is where the real program resides, in the act of *living the learning*. We learn by doing: Nānā ka maka, hoʻolohe ka pepeiao, paʻa ka waha (look, listen, and be quiet). Yes, we are what we believe, but even more so, we are what we do. Cultural protocol, Aunty tells the haumāna, is the way one practices being Hawaiian. She also helps students recognize that despite what others say, they are exactly Hawaiian enough. Believing you are too much or too little Hawaiian is a consequence of cultural historical trauma; the internalized colonial voice that judges and disciplines (Kauanui, 2008).

The Principled Life

Aunty Lynette knows who she is; even more important she knows where she is: she sits comfortably at the intersection of her Christian faith, cultural practice and social work training. She lives by a set of principles that can easily be found in her faith, practice, and training: know thyself; make conscious what is unconscious; form and essence are one; and, strive to be pono. For Aunty Lynette the boundaries between her faith, practice and training are unnecessary if not altogether illusory.

There is likely no better example of this than one of her famed cases in which a young mother was brought to her, apparently suffering from noho ʻia (spiritual possession). Aunty had never met the wahine (woman) before and did not know what to expect, but when the family brought her over to the house the wahine began jerking about in seizure-like fashion. Responding to the situation in the moment, Aunty quickly conducted a pīkai (sprinkling with salt water for cleansing and purification) and then began praying for a clear path to healing. She asked some questions and soon learned that this was not in fact a case of noho ʻia but rather a situation of unresolved grief. The young wahine had lost a keiki (child) just after birth and then subsequently suffered a miscarriage. Now pregnant for the third time she recently dreamed that an ʻuhane was coming for her unborn keiki. Aunty recognized her fear but also her need to first grieve the many losses. The wahine cried, heaving and choking and letting go years of pain and hurt while her family looked on in shock at what they were witnessing. Then Aunty approached the dream. They talked for several hours and Aunty learned that the wahine kept the umbilical cord of the keiki that passed just after being born. Aunty explained that the spirit of the keiki is trapped and unable to go to Pō because she did not let the keiki go. A part of the keiki was literally still here with her. The young mother knew that she had to let go and that she must now care for her unborn keiki. After all this, Aunty Lynette guided her to prenatal care to improve the chances that this third keiki would survive.

Conclusion

Aunty Lynette Paglinawan is a *Living Treasure*, cultural icon, keeper of the flame of Native Hawaiian healing, and a woman of faith. She is part of a long line of healers and was trained by the likes of Tutu Mary Kawena Pukui. But she is also a social worker and so all of the trappings that come with such titles and accompanying reverence ultimately fail to grab hold of her. Aunty walks with her head high, confident in her identity and sense of self. But she is not full of herself. She has seen too much to succumb to such narcissistic indulgences. Aunty traverses the physical and spiritual worlds, attends to Ke Akua and ʻaumākua and listens for the kaona imbedded in their words and images. She knows that the spirit world and ours are thinly veiled and just a moment away. This is the way of true power, the kind *earned* over time and through practice; it is exercised with great care.

Today's conversation, like most of our others is laser-focused, but we also giggle quite a bit too. Her smile invites me to share my ōlelo and manaʻo (wisdom) and she seems to listen twice as much as she talks. Still, she says things have changed for her over the years. "At my age there is very little I am unwilling to say. That can be good and bad," she says with a chuckle. But it would not be her *words* that concern me; I can't imagine her saying something hurtful. It would be the *quiet* that would worry me. The only thing more potent than her words is her silence. Most often it is an invitation to share, but I imagine it also could be deafening.

As the day closes we bid each other aloha with a warm hug and a gentle kiss on the cheek and I feel privileged

for the opportunity to spend this time with her. I will mark this moment – like I do all the others spent with her – as part of my own spiritual journey, right next to time spent in meditation and contemplation. Being with Aunty is being in sacred space and sacred time. Some believe that each of us have a certain number of days allotted for our life here on earth. I imagine that my time with Aunty does not count against my allotment here in the physical world. As usual I leave her presence as my best self, not some ideal reserved for the future, but me as I truly am, unencumbered and in the moment. This is her gift to me: myself connected to nā akua, ʻaumākua, and the ʻāina. And this moʻolelo is my gift to her.

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Leaving a Path for Those who Follow: Dr. Priscilla Day

Susan E. Smalling

Abstract: Dr. Priscilla Day is a mother of three, grandmother of seven, a pipe carrier and Ogichidaakwe on a traditional Big Drum in her Leech Lake Tribal community, a social work professor, and a national leader for American Indian child welfare research and policy. Dr. Day has managed all these roles and responsibilities while consistently keeping the needs of Indigenous communities paramount in her life and work. She has led efforts to work on child welfare disparities for American Indian children resulting in yearly intensive training for tribal welfare workers, curriculums specific to the needs of individual tribal communities, and the creation of an Indian Child Welfare court. She has mentored countless students through social work masters degrees, developing future leaders for the field. Dr. Day does all this work focused not on the outcomes but the process. She leads by creating common goals; affirming and using the strengths of all involved and being sure all parties can both hear and be heard.

Keywords: Child Welfare, Indigenous Populations

Introduction

Dr. Priscilla Day is an enrolled tribal member of the Leech Lake Reservation of Anishinaabe and from the Bear Clan. She serves as a pipe carrier and Ogichidaakwe (woman warrior, leader and helper) on a traditional Big Drum for her tribal community. Dr. Day is the mother of three children and has seven grandchildren. She is a full professor in the social work program at the University of Minnesota Duluth (UMD) where she has been on the faculty for 22 years. She currently serves as the Department Head, a role she has had for 6 of her 22 years in the program. Dr. Day is also the Director and Principal Investigator for the Center for Regional Tribal and Child Welfare Studies housed in the UMD social work program. The UMD social work program has a long history of working in collaboration with American Indian people. Dr. Day has taught the courses related to that focus and has developed the curriculum related to American Indian communities and American Indian child welfare. She has served on numerous national committees and has served as principal investigator on several large federally funded projects, writing extensively about cultural competency and the many issues facing American Indian families and communities, particularly in child welfare. Dr. Day has established curriculums designed to address specific tribal child welfare needs, developed programs to address child welfare disparities and served as a trainer and curriculum developer for the Department of Human Services. She has received numerous awards including the University of Minnesota Center for Advanced Studies in Child Welfare's 2015 Child Welfare Leadership Award.

Dr. Day has maintained an active role in her tribal community and remained grounded in her traditional values while engaging in her professional efforts. Her work is grounded in being of service to American Indian communities and specifically American Indian children and families in her home state of Minnesota. Minnesota has the highest level of disproportionality and disparities for American Indian children in out of home placement in the nation. In 2013, Minnesota had a disproportionality index of 14.8 for American Indian children in out of home care. Nebraska was a distant second with an index of 8.8 (Summers, 2015). Regional tribal partners, as well as other tribes in Minnesota, have identified this as a critical problem for many years. Dr. Day has committed much of her career to addressing this issue by creating systemic change in the child welfare system, helping tribes build infrastructure for supporting families, and training and mentoring social work students to engage in culturally appropriate child welfare practice. In each of these areas, Dr. Day has always put as much focus on the process as the outcome of her work.

Leadership Focused on Process

The story of Dr. Priscilla Day is best illustrated in the processes through which she has advocated for American Indian families and communities; not solely by her accomplishments, though they are many. When Dr. Day received her statewide award for her achievements in child welfare, the speakers at this event mentioned her achievements, but all of them spoke more extensively regarding *how* she went about

achieving those outcomes. They described how Dr. Day enters every room attempting to understand what each party in the room wants and then attending to all those needs – even when the needs appear incompatible or when faced with blatantly oppressive values and positions. In fact, all but one person I talked to for this article said something early on about her "uncanny" "inclusive" "remarkable" (this list could go on) ability to bring people together.

Dr. Day often has to use that uncanny skill in very challenging contexts. As she starts each new effort to promote American Indian child welfare, Dr. Day has to assess where the people in front of her are in their understanding of American Indian people and American Indian child welfare. She cannot presuppose knowledge – much less, attitudes and skills. This adds an additional layer to her already complex and challenging child welfare work. However, one of her long time colleagues noted that her strong critical consciousness regarding systemic oppression and privilege never poses a barrier to her work. On the contrary, he marveled at how she always remains positive, even optimistic, in light of these challenges, seeing them as opportunities for progress. Her work in American Indian Child Welfare is a strong example of this optimism in action. Dr. Day believes "Indian children are all our children" and should be treated accordingly in child welfare. She uses this value as a powerful tool in motivating diverse interests – state and county social services, tribal governments and communities and academia – to unite around the common goal of promoting the needs of American Indian children and communities.

This does not mean she will compromise in a way that sacrifices the will or best interests of tribal communities. Dr. Day never loses sight of the mandate to keep the needs of the tribes and children paramount. In one effort, she spent a year working with a consortium (like the one described above) in which the tribes agreed on a course of action denied by the state. The impasse could not be breached and Dr. Day chose to walk away rather than concede. Despite her obligations to her academic setting and various committee appointments in national organizations, she has never waivered on the primacy of tribal priorities. She firmly believes in holding all stakeholders accountable – even if that leads to impasse – but does so in a spirit of hope and inclusion.

Dr. Day serves as director of the Center for Regional and Tribal Welfare Studies at the University of Minnesota Duluth. The staff at the Center describe Dr. Day as a passionate and committed national leader in American Indian child welfare. She developed a team comprised of people with complementary skills and talents, allowing for each person's strength to be included and well utilized. Leadership and organizational structure in the Center are rooted in Indigenous values: all members of her team have a voice in how they move forward. One of her colleagues (a former student) explained the Center as an environment that is totally inclusive. She had never worked in an environment where it is all about what you do well and not your weaknesses. Dr. Day never has her own agenda; instead, she seeks to orient to the needs of the group so everyone is heard and, in turn, everyone can hear her perspectives.

Dr. Day's leadership style is unique and universally emphasized by her colleagues. One colleague described her as having a "wise owl" presence, providing assurance and calm in stressful situations. He further emphasized how she exercises her voice without ever having to assert authority. Another colleague picked up this point, saying she absolutely understands the difference between leadership and authority. She leads by example and emphasizes how any project will only come to fruition through collaboration.

A Commitment to American Indian Child Welfare

I would be remiss if I did not share more of the accomplishments that have come from Dr. Day's work as a leader in child welfare. Dr. Day has served as director of the Center for Regional and Tribal Welfare Studies since 2008, and was part of its founding in 2005. The Center's core values include inclusiveness, cooperation and intercultural competence. Its mission is to advance the well-being of children by strengthening families and communities through social work education, research, and outreach in the region, working in partnership with American Indian tribes. The Center provides stipends to students committed to working in public and/or tribal child welfare and offers opportunities for their practical learning.

The Center's partners include representatives from all seven Ojibwe tribes in Minnesota, who provide guidance on curriculum and community projects and discuss critical American Indian child welfare issues. Through this partnership, Dr. Day and the Center conducted a study on what it takes to raise healthy Anishinaabeg children. The project highlighted the strengths in American Indian communities and facilitated the development of trainings so they could address the needs of American Indian children both in child welfare and in the community.

Under Dr. Day's leadership, the Center has maintained long-term relationships across systems, working collaboratively with tribes, county governments, the Minnesota Department of Human Services, and communities across northern Minnesota to gain understanding of existing issues in child welfare practice and implement state-of-the-art solutions. For example, these collaborations revealed the need for Native-specific child welfare training in Minnesota, sparking the creation of the Summer Institute in American Indian Child Welfare, the only 3-day training and networking opportunity for tribal social workers, now in its 8th year. Dr. Day and the Center were also key players in starting the first ICWA (Indian Child Welfare Act) court in Minnesota.

Nationally, Dr. Day has used her ability to leverage partnerships among key stakeholders to advance the work to which she and her colleagues are so dedicated. Dr. Day was recently asked to be on the National Advisory Committee and serve as a consultant to the Children's Bureau Center for Tribes. She was able to secure a competitive National Child Welfare Workforce Institute Grant for her Center for Regional and Tribal Child Welfare Studies and St. Louis County Public Health and Human Services (the child welfare services provider in the county in which the Center is located). The project addresses issues such as child welfare workforce development and retention, disparities and strengthening relationships across county/tribal child welfare systems. The project partners expect to develop a model of American Indian child welfare service provision that is guided by family, community and tribe that will improve organizational effectiveness in working with American Indian children and families. Part of the grant provides a generous stipend for students to earn an MSW with a focus on Indian Child Welfare. In addition, the Center is doing additional curriculum development to train students to practice evidence-based trauma-focused care to American Indian families.

Mentor and Social Work Educator

In addition to her work on Indian child welfare, Dr. Day is a social work educator with a strong commitment to the recruitment and retention of American Indian students into the social work field. She has served as the director of American Indian Projects, a program through the University of Minnesota Duluth providing programming and support for the cultural and academic needs of American Indian students. Through this role, her teaching, department leadership and advising, Dr. Day has facilitated several hundred American Indian students receiving their masters' degrees in social work in a culturally congruent program. Many of these students have gone on to work for their own or other tribes in child welfare and child welfare leadership positions.

As an example of Dr. Day's mentorship, one American Indian student had indicated she had a significant life struggle she thought for sure would preclude her from finishing the master's program. Underneath the surface of the practical issue, this student felt hopeless and inadequate for master's level work. She describes how Dr. Day intervened holistically, helping her with the issue by connecting her to a graduate assistant job and giving other concrete supports while also providing academic and emotional support. The student not only graduated but also went to become a leader and advocate for Indigenous children. She credits Dr. Day with making this outcome possible.

Dr. Day has also worked with equal dedication and compassion with the non-Indian students in the social work program, this writer included. I first met Dr. Day as a master's student. At the time, I was a privileged and clueless young, middle-classed, educated, white and able-bodied woman with all the right intentions but with all the wrong information, attitudes and beliefs. In many ways I was the polar opposite of the student described above – full of confidence, with zero understanding of all I did not know. I was incredibly fortunate to be able to participate in a learning circle led by Dr. Day and Dr. Anne Tellett focused

specifically on helping a group of white students learn about American Indian culture while also intensely examining our own white privilege. In that learning circle, Dr. Day treated me and the other white students with the greatest compassion and patience while also never letting us off the hook for our privilege. She slowly but surely helped us "know better" so we could "do better." Dr. Day knew how to keep us right on the edge before becoming overwhelmed while never letting us settle back into our privilege. She never dictated what we should think or believe, she just knew how to perfectly frame a question to stimulate critical thinking and personal growth. Each student could move forward at their own pace while somehow also allowing the group to progress as a collective. By the end, we all had acquired significant knowledge about systematic oppression and privilege, about what a different cultural perspective really means and looks like. However, perhaps more importantly, our attitudes and even our core beliefs and values had shifted. The knowledge we learned was not forgettable as it was tied to a fundamental shift in how we saw the world. With this shift, we also knew our social work practice had to shift to accommodate the cultural needs of diverse clients. Specifically, we all learned that clients' cultural perspectives were not to be considered with our own worldviews as the backdrop or comparison point. Rather, the clients' worldviews needed to be at the forefront in the services we provided. It seems easy as an idea, but doing it in practice requires the fundamental understanding that Dr. Day cultivated in us.

On one occasion during this time, I stormed into Dr. Day's office complaining vociferously about my struggles trying to get my family members to "get it" regarding an issue of privilege. After an entire weekend of doing so, I was cranky and exhausted and looking for comfort and some praise for my efforts. Instead, Dr. Day kindly but firmly told me, "Susie, this is what we deal with every day." I immediately flushed with embarrassment but Dr. Day was infinitely empathic in further processing my experiences with me. She helped me strategize how to better challenge those with privilege without consistently relying on those dealing with oppression to provide me support.

I use this story in my teaching often. It is a great example of making a mistake and then moving forward. It is just one example of the many gifts Dr. Day has given me over the years. Dr. Day did not cut me off after this clear, "stuck on stupid" moment. Rather, she supported me moving forward. After I graduated with my MSW, she hired me back part time to facilitate learning circles built into her classes so I could carry my learning and new passion forward. She served on my dissertation committee though I attended a school several states away. Most importantly, she helped instill in me a lifelong commitment to social justice, a mandate that has informed all my life decisions both personal and professional. The reality is, Dr. Day did not do all this because I am special. There are many "Susies" from the individual to the community level she has worked with over the years who would have similar stories to tell. The commitment and time she has invested in me is what she is willing to put in with any person – assuming they will reciprocate that commitment moving forward.

The student I described above and I spent some time one afternoon talking about the experience of working with Dr. Day over many years. Both of us emphasized this sense of responsibility she had given us for paying what we had learned from her forward. I talked about not liking how my description of this sounds like a quid pro quo – she did this for me so I owe her paying that back. In truth, for me, it feels much more like a gift than an obligation. The other student explained to me how it is actually Dr. Day embodying the traditional Indigenous value of always working with the next seven generations in mind. Dr. Day manages to not only do that in her own work, but to instill that value in her students without every having to overtly say she was doing so. Most of the colleagues interviewed for this paper were also former students and, like them, many of her students are carrying the work forward in their own careers. For example, one explains: "Any bit of good work I've done with tribal communities is owed to Dr. Day. First as a teacher and later as a supervisor and always as a mentor, Dr. Day has been instrumental in my growth as a professional and as a person. I am grateful for her patience and openness as a teacher and her vision as a colleague. It has been a gift to work with and learn from her."

An Emphasis on Collective Success

I have heard Dr. Day speak many times about her work and discussed her life course with her on

multiple occasions. When discussing what she perceives as failures or struggles, she consistently speaks in the singular first person, "I was unable to get a grant; I could not find a way to communicate with the administrator." As soon as she starts to talk about any success or productive process, she switches to the use of the collective first person, "we got the grant; we created a handbook regarding raising healthy Anishinaabe children." The failures are hers; the successes belong to all those with whom she worked – even those who she may have disagreed with in the process. I was there when Dr. Day accepted an award for child welfare leadership, as were many of her colleagues and family, including three of her grandchildren. She used the award as an opportunity to thank all those others as the ones truly deserving of praise. She did not do so generically – a quick thank you to family and colleagues. She dedicated her whole speech to them, detailing the contributions each person makes to the work she does.

I will end with a quote from another former student and colleague of Dr. Day that perfectly captures her way of working and being: "I have incredible respect for the way that Dr. Day approaches her work. She is both strategic and passionate in her advocacy for tribal communities. Few people have the ability that Dr. Day has to speak truth to power in a way that is both pointed and kind. In so many ways Dr. Day embodies the idea of the 'engaged scholar' but I think more simply, she works and lives in a good way."

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Michael Jacobson, American Indian Social Work Advocate

Priscilla A. Day

Abstract: This reflection about Dr. Michael Jacobson is to honor his many contributions through the years to social work education and in particular to American Indian social work education. As an early organizer of the American Indian/Alaska Native Social Work Educators' group, Mike made his presence felt at the national level through service on various commissions and in other positions of service. He leaves a lasting legacy for other Indigenous social worker faculty members who can aspire to follow his lead.

Keywords: Indigenous, reflections, social work

Dr. Michael Jacobson: Indigenous Activist

Some people are always ready to help others; Dr. Michael Jacobson is that kind of person. Mike seemed to be involved in everything and never shied away from hard work. In my traditions, the Anishinaabe culture, our elders teach us that with great privilege comes great responsibility. We must use our gifts to help others. Mike understood and embodied this teaching.

Quite honestly, I wasn't sure what to make of Mike when I first met him. He was outspoken and seemed to be involved in a lot of work at the national level. That changed when I was scheduled to give a presentation about the retention and recruitment of American Indian/Alaska Native social work students at CSWE in Chicago. I checked into the conference hotel and stayed there for a day. I was surprised to get called down to the front desk and was told that the hotel had "overbooked" and they were going to move me out of my room to another hotel several miles away. My presentation on American Indian student recruitment and retention was scheduled for 8 AM the next morning. I tried my best to talk the hotel staff out of moving me but they were going to do it anyway. Mike happened to be walking by and recognized me from the American Indian/Alaska Native Social Work Educators meetings. He saw me looking frustrated at the front desk and came over to inquire about what was happening. Once I told him, he told the staff at the front desk to "wait a minute" and before I knew it, he had gone to someone in charge of the conference and told them that a member of the American Indian/Alaska Native Social Work Educators' group was going to be moved to another hotel. They came over to the front desk and informed the staff that I had to stay at the hotel. In a matter of minutes, my life was made less complicated. In the grand scheme of things, it was not a big deal, but in that moment it was. That act of kindness endeared Mike to me. I saw that his willingness to speak up and intervene could make a difference for others. He did this kind of thing often, using his connections to make things better for others. I hadn't known it at the time, but I later learned that Mike was well known and respected by CSWE leadership because of his active involvement and outspoken advocacy so when he brought something to their attention, they listened.

Mike was usually one of the first people to speak up about social justice issues. Perhaps this is because Mike can relate personally. Those of you who know Mike know that he has not had an "easy" life. He has lived with multiple disabilities but never let that stop him from engaging fully with his family, his job, and the profession of social work. In recent years, Mike developed Parkinson's disease. Even though Mike was often physically uncomfortable, he continued to make important contributions. He put his values about engagement into action many times throughout the years. He was never one to sit quietly. If he believed in something, he gave it his best effort. Sometimes this made his life uncomfortable. Mike stood up for change while working at one university, and experienced overt racism as a result. He was verbally taunted and actually had someone spit on him. One American Indian/Alaska Native colleague said that Mike had a "willingness to stand up, advocate, be a voice; often when this meant confrontation with CSWE leaders and power structures." This call to social action and commitment to social justice is something that young Indigenous social work educators could do well to emulate.

Mike is very passionate about rural social work and American Indian social work in particular. His tribal affiliation is Creek/Seminole on one side and Lakota/Dakota on the other side of his family. Having

grown up and lived mostly in rural areas, he experienced oppression first hand. Mike felt it was his obligation to speak out and he did. Mike wrote articles and presented many papers on working with American Indians on topics including domestic violence, substance abuse, mental health, identity issues, and the recruitment and retention of American Indian students. Mike developed tribally-specific curricula in North Dakota to better prepare students to do a field practicum on reservations. He also worked with elders on community development projects and wrote about the importance of having the tribal community perspective when doing research.

American Indian/Alaska Native educators are a small community. The "Task Force on Native Americans in Social Work Education" study, commissioned by the CSWE, found there were 41 American Indian/Alaska Native full time social work faculty members in 2007, compared to 32 in 1977 (Cross et al., 2007). These numbers have not fluctuated much. In order to be heard Indigenous faculty had to speak up even when it might not be in our nature to do so. Mike chose to speak up.

Mike was involved in the American Indian/Alaska Native Social Work Educators Association from its earliest days. He was almost always the first person to respond to requests on the American Indian/Alaska Native Educators listserv with an offer to help, whether that was to volunteer to be interviewed or to provide academic references for someone writing an article. One non-Indigenous ally said that Mike offered to provide guidance and serve as a mentor when he learned that the person was writing about American Indian social work issues. Mike cared deeply about social work education and that was reflected in his national service and his willingness to reach out to those who needed assistance, whether that was students or other faculty members.

Mike Jacobson has had a long and productive academic career. He earned his Bachelors of General Studies from the University of Iowa in 1973, his MSW from the School of Social Work at the University of Iowa in 1974, and his Ph.D. 10 years later from the College of Education at the same university. Mike went on to work at social work programs starting at the University of Iowa in 1978, Niagara University (1987-1991), and Delaware State College (1991-1992). He spent many years (1992-2002) at the University of North Dakota where he served as Acting BSSW Director and Program Chair. While there, he also worked with their IV-E (Child Welfare Grants).

An American Indian/Alaska Native faculty member told me that Mike often showed "his dogged determination that Native people and issues be represented within CSWE." For example, Mike was adamant than American Indians/Alaska Natives be represented with as much visibility as possible at the CSWE Annual Program Meeting. One American Indian/Social Work educator who knows Mike well recounted that "he wanted us to have both special sessions and a track that reflected Native content" and he advocated to ensure this happened. He served at the CSWE as a certified Site Visitor from 1993 to 2009. He went on to be a Site Team Chair person from 2001 to 2004. He was also a member of the Diversity Advisory Committee (1993-1998) and Annual Program Meeting Corresponding Committees (1994-1997). Indeed, he made his presence felt at the national level.

Mike brought his unique perspectives as a multi-tribal person living with disabilities into every arena. He was an active member of the CSWE Commission on Disability and Persons with Disabilities from 2002 to 2004. He sought leadership roles at CSWE serving as Chair for the Commission on Racial, Ethnic and Cultural Diversity from 1995 to 1997, Chair for the National Selection Committee, Chair of the Minority Clinical Fellowship Program from 1992 to 1996 and as Chair for the Commission on Minority Group Concerns from 1995 to 1997. If that didn't keep him busy enough, he also was a member of the Abstract Review Group for the International Social Symposium (1992-1994) and the International Social Work Commission (1992-1994). During many of these years, Mike was department chair as well. There are many more things Mike volunteered to do within his university, state, and on the national level that contributed to the foundation that those who came after him, both Indigenous and non-Indigenous, can stand upon.

Through the years, Mike has been honored with many recognitions including Faculty Excellence for Research and Scholarship, Delaware State (1992); the

Martin Luther King, Jr. Award for Service, University of North Dakota (1999); and Distinguished Mentor, Lindenwood University (2000). Being recognized by his American Indian/Alaska Native peers at the CSWE American Indian Social Work Educators' meeting in 2015 was a special honor that I know he will cherish. His hard work through many years at his universities, in curriculum, and research provide a substantial legacy. But perhaps equally important was his vocal advocacy and presence at the national level, which will leave a lasting mark. We know that as American Indian/Alaska Native social work educators, so much of our work is educating our non-Indigenous colleagues and students on an almost daily basis about who we are as Indigenous Peoples on our own homelands. Even though Mike is retired, if I listen carefully, I can still hear his voice, supporting, educating and challenging to make things better for us all.

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John Red Horse, Indigenous Social Work Educator Elder

Priscilla A. Day and Evie Campbell

Abstract: This is a narrative reflection on one Indigenous elder in the social work profession who has influenced many other social work educators, both Native and non-Native. In his early years, Dr. John Red Horse worked as a social worker in the Indigenous community but for most of his career, he was an academic in social work and American Indian Studies programs. His works and legacy have proven to be an inspiration for those who follow.

Keywords: Dr. John Red Horse, educator, elder

Dr. John Red Horse is an enrolled member of the Cherokee Nation who spent his childhood growing up in Northern California (personal communication, November 13, 2015). During Dr. Red Horse's career, he often wrote about the roles that elders play in the American Indian community. When he was engaged in writing about elders, he probably did not think that some day he would be one of those revered elders about whom he wrote. As this article demonstrates, John played the role of reservoir of cultural information about Indigenous communities and transmitter of Indigenous knowledge. Many American Indian social work educators have cited in their own research the works of Dr. Red Horse. He is most notably known for his work to articulate the role of extended family, the policies designed to destroy American Indian families, and strategies for American Indian family preservation. His *Family Preservation: Concepts in American Indian Communities* (2000) has been widely cited. He also wrote about the need to engage with American Indian communities long before it was popular. His booklet, "To Build a Bridge: Working with American Indian Communities" (2000) provides key principles and strategies to "create cooperative relationships with American Indian communities" (2000, p. 45).

Dr. Red Horse generously shared his knowledge and considerable intellect to enrich and deepen an understanding of American Indian families and the role Indigenous scholars should play in working in collaboration with Indigenous communities. He often reminded Indigenous educators about their responsibility to advocate in systems that do not necessarily welcome Indigenous voices. John served as a role model, paving a path so that others do not have to struggle as much as he did. This article will illustrate some of the many enduring contributions of Dr. Red Horse.

Dr. Red Horse began his education as a student in the Social Welfare Program at the University of California Los Angeles (UCLA) from 1967-1969, where he assumed a leadership role as the Chairman of the Steering Committee to develop the American Indian Studies Program on the UCLA campus (personal communication, November 13, 2015). The American Indian students wanted an American Indian Studies program that would reflect and honor American Indian intellectual knowledge. He went on to work with the local American Indian community to develop a curriculum for the program. John followed his instinct and stayed true to his upbringing, involving the community in his work. He always sought out the community for input, knowledge and support whether through formal focus groups or attending American Indian community events where he would "visit" with community members to get their insights.

In 1969, Dr. Red Horse served as the Director of the Native Indian Youth Corps in Wisconsin where he mentored undergraduate students from around the country at the Clyde Warrior Memorial Institute. There, students learned about American Indian history, tribal sovereignty and leadership (personal communication, November 13, 2015).

Working for American Indian communities was a theme that repeated throughout his career. Dr. Red Horse believed that "if you are going to make decisions for American Indians, you need to be a part of that community" (personal communication, November 13, 2015). He added, "Let us self-rule and self-govern" (personal communication, November 13, 2015). He actively worked to make sure American Indian issues were included at the universities where he worked, instead of just witnessing inequity and standing by without trying to change things. He did this by voicing his opinions and doing his homework so he could argue from an informed perspective.

Dr. Red Horse came to the University of Minnesota Duluth (UMD) in 1990, serving as the dean of the College of Liberal Arts. After serving as dean, he became a professor and Chair of the American Indian Studies program. John said he wanted to go back to being a professor; something he loved (personal communication, November 13, 2015). Even though his tenure home was American Indian Studies, John was involved in social work education at UMD by teaching classes and working with the Center for Regional and Tribal Child Welfare Studies, housed in the Department of Social Work.

In 2006, he received a Distinguished Alumnus award from the College of Education and Human Development, University of Minnesota Twin Cities for his work in Indian Child Welfare and Family Development (personal communication, November, 13, 2015). As part of the college centennial celebration, they selected individuals whose work in the world contributed to the college's reputation and impact. The University of Minnesota (n.d.) honored Dr. John Red Horse:

> *…Whose work in curriculum development has deeply influenced the training of professionals who interact with American Indian families. He created ah-bi-noo-gee, a family services model specifically for American Indian extended family systems, and the first program to emphasize the cultural and structural integrity of Indian families. This led to a national conference and new federal funding criteria based on strength-based cultural principles.*

Dr. Red Horse retired in May 2010 from the University of Minnesota Duluth (UMD), Department of American Indian Studies in the College of Liberal Arts and now enjoys living in his retirement home in Arizona (personal communication, November 13, 2015).

Last year, at the 18th Annual American Indian Alaska Native Social Work Educator's meeting in Tampa, Florida, Dr. Red Horse was honored for his lifetime achievement in the field of social work. American Indian social work educators wrote the following statements, which were read at the meeting.

One American Indian educator summed up John as a "mentor…someone who provides one-to-one guidance…but much more than that." John was described as "someone who has been through the various challenges of academia and has lived to tell the tale." One colleague stated the experience of many of us in American Indian social work education:

> *In my early days of teaching and writing, I would scour the social work literature for mentions of American Indian people and issues. There wasn't much that was being published in those days. You were our voice when most social work conversations failed to include us. I drew on your work to inform my teaching and writing. What I noticed most recently is that in various chapters of "Social Issues in Contemporary Native America: Reflections from Turtle Island," authors drew on your work. Your scholarship was cited more often than any other author, regardless of the subject of the chapter. Your influence is broad. You are the one we cite.*

Dr. Red Horse was noted as someone who "raised his voice to speak on important issues." This colleague went on to recall:

> *In the old E. F. Hutton commercials from the 1970s, the announcer says, "When E. F. Hutton talks, people listen." John served in this role for many of us. You have played a role in raising your voice to speak on important issues even if it is a dissenting opinion…you have a lasting and influential legacy.*

One former colleague of John's spoke of the role John played throughout her professional career. She said:

> *When I first met John, he seemed like a big time, larger than life person. In my early 20's, I had few professional American Indian role models and none that had doctorate degrees. John represented an "out of reach" ideal of an American Indian person that had achieved far greater than I ever could. Over the years, I got to know John and he served as a mentor to help me achieve my own doctorate degree and professional accomplishments. As time passed, I met more and more people that John provided both the aspiration and the support to achieve their goals.*

She went on to say:

> *John has always been a humble man who has been a tireless advocate for children, families, and the American Indian community. He worked for many years as a staunch community advocate and then entered academia where he served as both faculty member and dean. While I knew John before he was dean, it was while he was in his deanship that he helped me when I was an MSW student. My financial aid had been messed up and the university counselor would not assist me. I went to John, even though he was not the dean in my college, and he immediately called the financial aid director. Within a day my financial aid was straightened out and I was able to concentrate on school without worrying about how I was going to make it financially. When I became a tenure track faculty, John invited me to write with him on several projects with the National Indian Child Welfare Association. Through those projects, I met many other American Indian social work professors and national leaders in American Indian child welfare. Many of these contacts have lasted throughout my career. Without John, those doors would not have been opened.*

One Native scholar shared that while working on research projects with John traveling to other states, it was inevitable that they would run into people who had been John's students or former clients. He was always greeted warmly and with deep respect. She said:

> *On these travels, I would marvel at John's ability to say just the right thing to help take us to a deeper level in conversations on policy and practice issues. John's ability to recite academic and experiential worldviews is exceptional. It was an education just to be able to hear him interact in the many public venues where I had the opportunity to watch and learn from him.*

One former colleague who was a close friend of John's said:

> *John is someone I could ask for advice on any topic. He provided guidance to me in my personal life and served as a mentor in my professional career. His best role in my life is when he would be my "brother" by not letting me off-the-hook or by saving me from a serious fall.*

Dr. Red Horse was touched by the expression of gratitude from his colleagues during this gathering and thought the best contribution he could make was, "being cited" (personal communication, November 13, 2015). He also realized that he was helping students through his work as well.

As a Native scholar (and co-author of this article), Evie Campbell, Assistant Professor at the University of Minnesota Duluth Department of Social Work and a former colleague of Dr. John Red Horse, explained how he influenced her teaching career:

> *In my professional life, I was fortunate to attend graduate school where there were many Indigenous scholars for me to connect with and learn from. Due to the informal mentoring I received as a graduate student, I was encouraged to apply for a teaching position. I was offered an assistant professor position and was fortunate to have an opportunity to interact with John Red Horse who worked with the Center for Regional and Tribal Child Welfare Studies in the Department of Social Work. I was pleased to learn that John knew and worked with my father and John was always ready to tell a good story or two about their time together. Dr. Red Horse is considered a leader and helper in the Indigenous community and by social work educators. He has influenced my work by providing a foundation for how to work with American Indian communities as well as the issues American Indian families face.*

A colleague and friend of John's (and co-author on this article), Dr. Priscilla Day, Chair of the Department of Social Work and Director of the Center for Regional and Tribal Child Welfare Studies asked one of her former students and about his memories of John. He said:

> *Some of my fondest memories of Dr. Red Horse are when another student and I were first on as staff at the Center for Regional and Tribal Child Welfare Studies at the University of Minnesota Duluth. We would have weekly sit-downs with John. We'd come prepared with an agenda and hardly ever covered anything on it. I always appreciated how funny he was during those sit-downs but probably didn't*

> *appreciate how much I learned. He always had an ability to put the work that we were discussing into a larger context in interesting ways that I hadn't considered. Few people that I have worked with are able to bridge theory and practice in as eloquent a way as John. Dr. Red Horse could have very easily and understandably not given us the time of day when we were students and staff but he always spent the time to chat with us and travel with us to various meetings and, thinking back, that was a huge gift*.

John made everyone feel important and valued. He did that by making time for and acknowledging the contributions of others. In his own way, he imparted knowledge through stories and provided important context that sometimes didn't make sense until a later time or after students had more experience in the American Indian community.

While John was passionate, he also was able to put things into perspective. One colleague described that on one occasion she was quite upset and wanted to do something brash. John advised her that it might be more prudent in the long run to think carefully and to act but in a less impetuous way. She says:

> *It was a lesson that I never forgot and I still use today when I am feeling like striking back against some real or imagined injustice. Always act, but do so in a way that enables the conversation to move forward instead of stopping it. For these and many other lessons, I am deeply indebted to John.*

As you can see, Dr. Red Horse played a significant role in many lives, both Native and non-Native. He generously shared his time, his expertise, and his humor and friendship with many. He left a lasting legacy in those he taught, worked with and touched with the many articles he published. There are surprisingly few American Indian social work educators. According to the CSWE Task Force on Native Americans in Social Work Education (2010), there were less than 50 in 2007.

Dr. Red Horse has provided enduring scholarship to many and nurturing and role modeling to a lucky few. His lessons included: take risks, speak up, be prepared by knowing at least as much or more than your non-Native colleagues, be true to yourself, never lose your sense of humor, and leave a path for those who come after. Dr. John Red Horse has left a visible path and is truly in a class of his own as an American Indian intellectual.

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Dan Was There for Us

Carenlee Barkdull, Dena Ned, Gordon Limb, Hilary N. Weaver and Lisa Himonas

Abstract: In partnership with his spouse and social work colleague, Dr. Marge Edwards, Dr. E. Daniel ("Dan") Edwards (Yurok) developed and directed the American Indian Social Work Career Training Program at the University of Utah. This program recruited and successfully graduated over 300 American Indian social workers over four decades, meaningfully changing the face of social work practice in many communities. He also encouraged numerous students to pursue doctorate degrees in social work, inspiring them to conduct culturally sensitive and responsive research to help American Indian Peoples, and to teach upcoming generations of social work practitioners. He extended his patient and gentle guidance and mentorship to encourage and support non-Native students to be part of this vision as well. With wisdom, compassion, and self-deprecating humor, Dr. Edwards' influence on social work has been transformative. Those he has touched in turn share some of the gifts he has given them, extending his influence across distance and across time. This paper recounts some of the contributions of Dr. Edwards' career through separate narratives from four individuals whom he has influenced.

Keywords: social work education, American Indian/Alaska Native, Indigenous, First Nations, social work practice & leadership

In this reflection on the work and influence of social work educator E. Daniel "Dan" Edwards (Yurok), several narrators have shared personal recollections of his life and work. The narrators are both Native and non-Native, and their recollections span three decades. These separate narratives touch on significant events and accomplishments in Dr. Edwards' career, while sharing a sense of the meaning of his influence on their own personal and professional development. Thus, the authors' own stories are interwoven in these narratives, echoing Dr. Edwards' teaching style, which frequently draws on autobiographical information as a way of both building relationships and deepening understanding. Thus, the following narratives do not follow a chronological order; in fact, the first narrative begins by recounting the occasion of an honor ceremony held for Dr. Edwards on October, 2013, in Dallas, Texas. This occasion marked the first formal award given to honor achievement by the American Indian/Alaska Native Social Work Educators Association (AIANSWEA).

Honor Song for Dan Edwards (Yurok)

On October 31, 2013, AIANSWEA members gathered for their annual meeting in Dallas, Texas. The occasion was the first "Honoring Our Elders" event held by this organization; the honoree, Dr. E. Daniel Edwards.

The room was filled and latecomers scoured the halls and nearby rooms for additional chairs to bring to the gathering. The Bear Claw Singers, a local drum group, sat ready to play an honor song. Other social work educators joined the gathering, many opting to be late for other commitments.

The choice to honor Dan was an easy one. His long career in social work education has advanced the social work profession and touched many lives. A professor emeritus at the University of Utah, Dan Edwards retired from his full-time academic career in 2012. Dan was a strong presence at AIANSWEA meetings and a core member of the group in its early days. He had some prominent publications which were meaningful to students and practitioners. Probably his greatest single contribution was the way that he and his wife Marge shaped the American Indian Master of Social Work (MSW) program at the University of Utah, creating a supportive social work program that nurtured many Native social work students.

Dan's consistency gave a firm foundation that supported the careers of many current social workers and educators. An honor poem written and read by AIANSWEA President Hilary Weaver gives a glimpse into his influence on us:

> *Dan, you were there; offering smiles and encouragement to all those around you.*
>
> *From the earliest days when I attended NASW and CSWE meetings, you were there as a core member.*
>
> *You published thoughtful articles on American*

Indian issues when little was being printed in the social work literature.

You were there, telling our stories.

When we had an opportunity to invite a panel of senior American Indian scholars in social work academia to share challenges and strategies for survival, you were there to show us the way.

When CSWE sought a preeminent scholar to deliver the Carl Scott lecture at the APM, you were there to teach us about Hozho.

When I learned more and more about the groundbreaking work that the University of Utah was doing educating American Indian social workers, of course, you were there offering your leadership.

When I met numerous talented, young American Indian social work academics who spoke of the mentoring and guidance they received, you were the one guiding them in their work.

Although we haven't worked together directly, as my career developed I relied on your articles and even more so on seeing your friendly face at national meetings.

In my career you may have been behind the scenes but you were most definitely there.

You set the path for so many of us.

You have influenced lives and careers more than you will ever know.

I thank you for all that you have given to us over the years.

We are here because you were there.

Creating a New Path and Walking with Us

The next narrative, which includes excerpts of an interview of Dr. Edwards by the narrator, provides more of both a geographical and a chronological grounding into Dr. Edwards' career path and contributions.

There is no single word or combination of words that can fully express the honor I feel in sharing our love for Dr. Dan Edwards. Educator, mentor, student, program director, American Indian Studies Director, dancer, leader, humorist, realist, philanthropist, family man, Yurok Indian Tribal member, Indian arts connoisseur, friend – and that is the short list. It is a less daunting task to write about an individual who has such a rich history because much of it is told in his own words.

First as an undergraduate student, and now as a colleague and friend, I have known Dan over 20 years. Like many, I first met Dan in the classroom. In all of my years as a student, I have never met an individual who has so selflessly contributed to the education and promotion of underrepresented populations in social work, including women, minorities, and American Indian/Alaska Native students, staff and faculty. In conversations with Dan, as both colleague and mentor, he has always shared reflections of his life. For those who know him, you will recall this as an essential element of his teaching – Dan embraced a "life involvement model," sharing his stories with others to illustrate an understanding of the lived experience of Indian culture. I believe his greatest contribution to Native students was promotion of social work as a lived experience, that it was about doing, not reading how to do.

Just as the Native students he recruited, Dan's adventure with the University of Utah's College of Social Work began when he entered the Master of Social Work (MSW) program. After earning the MSW in 1965, Dan moved to the San Francisco Bay area and was employed as a child welfare worker in Santa Clara County. Dan was given the American Indian cases because his supervisor felt he would be most effective with Indians. Well before the Indian Child Welfare Act (1978), Dan became aware of the different way Indian families and children were treated in the child welfare system. His observations led to his creating better group home environments for American Indian and Mexican teens in 1966-67. Dan's child welfare experience shaped his lifelong dedication in promoting culturally holistic well-being of American Indian families and their communities. Even though the counterculture movement of the 1960s was in full force around him, Dan recalls that he never got "caught up" in political movements because "it caught up to him." He became an activist for his clients

during a turbulent time – when civil rights, the Vietnam War, and widespread social unrest and upheaval figured heavily in events on and off reservations.

He returned to Utah to work with VISTA (Volunteers In Service to America) at the University of Utah. When that organization relocated to Maryland, Dan took a job with the Bureau of Indian Affairs (BIA) in Alaska. "I worked with 20 different Indian and Alaska Native villages as a social worker and community organizer," he recalls. "It was a great job. I always carried a weapon and survival gear in case the bush pilots' (planes) went down. With this weapon I could survive a while." On these village treks, Dan stayed with Indian or Alaska Native families or in tribal offices. Once he slept on the pool table in a 'rec' hall. Dan felt that in order to be an effective social work change agent, he needed to be a part of the cultural community as well as work within the BIA system. Five years after earning his MSW and working in diverse Indian communities, Dan was offered a position with the Western Region Indian Alcoholism Training Center, a new program at the University of Utah. Returning to Salt Lake City once again, Dan brought with him a passion to attack the issues of alcohol and drug use and abuse, child welfare, and family abuse and neglect (to name a few) that he had seen in American Indian and Alaska Native families, agencies, and communities.

Dan obtained the American Indian Social Work Career Training Program grant because of this awareness that Indian social workers were needed to provide valuable, professional approaches to problem solving. As he explains, "People were more conscious of American Indian issues, as well as those facing African Americans, Latinos and other peoples of color. American Indian people needed social workers on their reservations who understood their cultures and spoke their languages. Some American Indians were initially resistant to the idea of pursuing graduate degrees at universities some distance from their homes, but they soon found that they could achieve in these settings and they adjusted to the academic environment and encouraged other American Indians to seek MSW degrees as well… in order to bring change to their communities it was good to have a social work education."

With the support of the training grant in 1970, Dan launched one of the first graduate social work education support programs for American Indian and Alaska Native (AI/AN) students in the country. By its fourth decade, this program had graduated over 300 AI/AN students with either a Bachelor of Social Work (BSW) or Master of Social Work (MSW) degree, and eight students had obtained doctorate degrees. At one point in its history, the program had graduated nearly a quarter of all AI/AN MSWs in the United States (Edwards, 1976). Also of note, well over half of all students supported by the program were women. This program's start and enduring success markedly influenced both social work education and social work practice. The majority of the early American Indian graduates returned to reservations and filled social work positions as clinicians, community organizers and administrators in tribal, Bureau of Indian Affairs, Indian Health Service and state and private agencies. Many have also served as tribal chairs, on tribal councils and in other tribal leadership positions.

In addition to the early cohorts' successes, there were other gains. According to Dan, "Higher education became intergenerational. It broke the poverty revolving door." The students Dan and his wife and academic partner, Dr. Marge Edwards, recruited eventually sent their children to college. "We have had as many as two and three generations of students from the same family attend the College of Social Work and many families have multiple generations enrolled in a variety of higher education programs at numerous universities." Dan's work was transformative organizationally and systemically, and he is characteristically modest about these achievements. From a poor family himself, he is also equally cognizant that the pathway to education he helped create for the students in turn became a pathway out of poverty for many of his students and their families.

Dan completed his Doctorate of Social Work (DSW) degree and continued to work with Marge in furthering the goals of the American Indian Social Work Career Training Program. Dan contributed to our early understandings of the needs of American Indian and Alaska Native communities through his scholarly works on the cultural aspects of American Indians and alcoholism and treatment (Edwards, 1977; Edwards 1980), history of Indian policies and social service delivery (Edwards, 1976; Edwards & Edwards, 1977), as well as his contributions to early development of

successful recruitment and retention of American Indian/Alaska Native college students (Edwards, 1977; Edwards & Smith, 1979; Edwards & Smith, 1981).

His life experiences and research with Marge contributed to creating a program and environment with a strong family component. Dan's eyes twinkled as we talked together about the early days of the program: "We had activities for families and special social work group experiences for their children where we helped the young people learn about their own tribes and the cultural activities of other tribal groups. We led discussions about American Indians – their cultures and heritage, and that it was all right to be Indian; and to be proud of their own tribal heritage." In many respects these activities were similar to what they would be learning on their home reservations had their parents not been enrolled at the University of Utah.

While Dan and his wife provided a warm and welcoming home to American Indian and Alaska Native students across North America at the University of Utah College of Social Work, their hospitality was inclusive of all. This influence reverberated beyond the confines of their program, as illustrated by the following narrative.

Gently Guiding Us to a Better Path

The next narrative is shared by a non-Native social work educator. In her recollections, she notes how deeply both her sense of identity as a social worker, and her career trajectory, have been molded by her fortunate choice of Dan as one of her role models.

It would be difficult to think of a single individual who has done more with regard to social work education and American Indian/Alaska Native Peoples. But the story does not end there. It is indeed difficult for me to think of a single individual who has done more with regard to social work education (period).

When I began my MSW studies at the University of Utah in the late 80's, our class of 32 individuals included a robust cohort of 7 Native American students from all over the country. While fully integrated into all aspects of the MSW program, they also received additional academic, social, cultural, and other supports through the program that Dan founded back in 1970, the American Indian Social Work Career Training Program (known in short as the AI Program). Dan and his wife Marge ably recruited students, administered the program, and did everything humanly possible to provide a warm and welcoming new home for these students, many of whom had never been to Salt Lake City until they moved to obtain their graduate degrees.

At times the non-Indian students grumbled about the "special attention" that the American Indian students received. I listened to these conversations, and wondered if it was a good idea for these students to have a program and an identity apart from us "mainstream" students in the program. I had an informal occasion to mention to Dr. Edwards that I had heard these complaints. Dan did not directly respond to my question. Instead, he smiled at me gently, and then told me a story about a young, impoverished Yurok Indian boy from Northern California who had found himself uprooted from his home and everything he had known as he sought his first college degree in Provo, Utah – a strange new community. He laughed softly as he remembered some of the early gaffes he made in his new home, and what his classmates must have thought of him. As he talked, I felt my heart and my understanding grow together in what was an almost-physical sensation. Dan's personal and self-effacing stories always affected me that way – as if I were Dr. Seuss's cartoon Grinch suddenly feeling my heart enlarge and burst out of my chest.

The small sense of healthy shame that I also acquired in that moment prompted me to reach out and develop a friendship with Donna, a Lakota classmate from South Dakota. She shared with me some of the struggles she had faced in getting to this point in her education. She also shared what the AI Program meant to her, and what it meant to the reservation community to which she planned to return. She had experienced considerable cultural shock moving alone from a small reservation town in South Dakota to Salt Lake City. She credited the AI Program with helping her to acculturate successfully to her new environment, to manage the expectations of graduate school, and to muster the courage to reach out to and form relationships with non-Native MSW students such as myself.

Dan's influence on the curriculum, as well as the

presence of the students themselves, enriched the social work education of every MSW student in our program, and the presence of those students transformed me in very personal ways as well. As a Utah native, I found I had little understanding of the history of the land that my more recent ancestors inhabited, nor of the ongoing and unconscionable injustices faced by Indigenous Peoples in my state, region, country, and continent. My exposure to that knowledge and to the Native American students helped me to be a very different social worker in all of the practice positions– both micro and macro – that I worked in following graduation, and, indeed, continues to shape my career path and interests in very marked ways.

Dan became an important advisor to me when I returned for my doctoral education in Social Work at the University of Utah in 2000, mentoring me in my job at the Social Research Institute, where I worked on grant projects involving the Southern Ute Reservation, the Paiute Tribe of Utah, and Native American Peoples residing in Salt Lake's urban core. He was a marvelous mentor whose humor and gentle guidance helped me to integrate important life lessons into my world view and remain resilient in the face of many challenges.

Rarely did Dan give direct advice. My work on reservation communities deepened my understanding that Dan's incorporation of stories – frequently autobiographical and always gently humorous and self-deprecating – comprised a pedagogical method that reflected and honored his cultural heritage. Direct advice was rare, and akin to the admonition of Samuel Taylor Coleridge, Dan's imparted wisdom was also like the snow: "…the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind."

Such lessons I drew from stories shared many years ago still easily come to mind. Recounting a humorous story about "White folks who go Native" and hang out in reservation communities hoping to be accepted, I am reminded, "Be yourself. A phony will be spotted from a mile off." Yet more stories remind me to be mindful of when to be more relationship-centered than task-centered.

In a favorite yarn, Dan was mistaken for an actor by a gentleman in a bar at a conference hotel in Hawai'i. Dan was wearing his characteristic boots, bolo tie, and Western-style hat, and no doubt looked the part. He was quite willing to pull his accoster's leg, admitting that he may indeed have seen Dan in the film (or not-so-famous documentary), "Sanpete County" (a rural county in central Utah). I cannot recall if he actually gave the man his autograph on a napkin, but I believe it entirely possible. The practice lesson? "If you can't poke fun at yourself, you'll have a hard time working in a reservation community. Be glad when you get teased, because it means they may be starting to like you."

After many years in higher education, I have often thought about the "ripple effects" going back so many years ago, knowing what a different – and better – social worker and teacher I am because of him. This understanding was even clearer to me three years ago, as I drove out to Sitting Bull College in North Dakota to teach a cohort of Native American students an Introduction to Social Work class in a new partnership developed between Sitting Bull College on the Standing Rock Sioux Reservation and the University of North Dakota. During that drive time, I re-visited many things learned from Dan, and enjoyed sharing those stories with my colleagues who traveled with me. In ways, it felt like coming full circle and that sometimes he was there in the car with me. His gentle influence will continue to be felt throughout my career as a social work educator, and throughout my life.

Lighting the Path

This final narrative below is shared by one of Dan's mentees who was encouraged to pursue a doctoral degree. There will likely be recognizable elements of this story for many people who shared similar transformative moments with him in their lives and decisions.

It would be rare to find an American Indian social worker who has not been greatly impacted, either directly or indirectly, by Dan Edwards. My experience was no different. In the late 1990s, I entered the University of Utah's MSW program with the intent of working with at-risk youth. I had spent a semester working with a wilderness youth program and then in a school setting with this population, and I thought I had identified my future career path.

A few years prior to that, my "Indian" grandmother

had moved in with my parents and I began to hear stories of her youth. I always knew I had an Indian grandmother but Native culture and traditions were not a big part of my growing up. As it turned out, much of that was lost when my grandmother's Indian mother passed away when she was very young. As a result, I always knew I had Winnebago heritage, but it was not a part of my growing up experience.

As I began the MSW program and was exploring which classes to take, I noticed a "Social Work with American Indians" course taught by Dan Edwards. I thought this class might be an interesting elective, so I signed up for the course. Little did I know at that time that the direction of my life would be changed by this wonderful professor. During that course, my desire to work with and help my maternal ancestors' people began percolating. Dan's knowledge and passion for American Indians were contagious. His stories of growing up in Northern California and doing social work practice with Native populations were engrossing.

I still remember one of my conversations with Dan. He asked me what I wanted to do in my future social work career, and I mentioned something like working with at-risk youth. He asked me about my Indian background and I was able to tell him about my Winnebago "Indian" grandmother. Her Indian mother passed away when she was young, and she was sent to the Haskell Indian Boarding School in Kansas. He then said, "Gordon, we need help. We need people like you to work in Indian communities and find better ways to help our people."

Over the semester, I was fortunate to have a number of these types of conversations with Dan about my future. Instead of working with American Indians in a direct practice setting, which he said was greatly needed and desirable, Dan planted a seed that over the next few months would grow into a life-changing decision. He told me that very few American Indians were going on for doctorates so they could study and research topics important to Native populations. He suggested that I go on for a PhD so that I could make an impact on a larger number of American Indians through research that could affect policy and practice decisions.

Up until that point, I had not thought of going on and getting a doctorate. But something within me resonated with what Dan had said about this need. I began looking into PhD programs and with the help of Dan and a few other professors at the University of Utah, some of whom had graduated from the University of California at Berkeley, I applied and was accepted to Berkeley's PhD program.

His encouragement has made all the difference in my life's career path. After graduating with my PhD, I was fortunate to work with another exceptional American Indian scholar, Eddie Brown, but Dan was instrumental in helping me on my journey. I am sure my story is not unlike many others who have had their paths lighted by Dan's wisdom and encouragement. He and Marge have been the bedrock for American Indians in the social work profession and continue to impact Natives into the third and fourth generation.

Taking a Moment to Look Back Down the Path

Dan and Marge Edwards' work with the University of Utah's AI Program transformed the individual lives of hundreds of students and their families. Dan's career as a consummate pathfinder transformed the institution in which he was embedded, and helped to change the face of practice by educating and mentoring hundreds of American Indian and Alaska Native social workers who have practiced in and serve in leadership roles in agencies and communities both within and outside reservation settings – roles that were previously filled almost exclusively by non-Native (i.e., "white") individuals.

Dan has built caring relationships with hundreds of BSW, MSW, and Ph.D. students over the course of his career, yet he can readily recall who they are, where they came from, what their stories were, and where they are now. Understanding this is to begin to grasp something of the deeper practice wisdom of his career. While much of his work has been profoundly organizational and systemic, it is always deeply personal and relationship-based (yet never self-serving).

In this reflective narrative about the career of Dr. Dan Edwards, we have woven together the voices of varied individuals who were profoundly influenced by him at different stages of their careers. Dan is himself a consummate storyteller, and the memorable stories that his students and colleagues could recount about

him would no doubt fill several volumes. We hope that these shared stories offer some insights into the quietly powerful and enduring influence this individual has had on the people and the practice of social work and social work education. Of course, as we share our journeys we acknowledge there is not one path, but many – and Dan was and is there for us, walking with us.

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