



# “Resilience and Preparation” by Natives for Military Service and Life After Discharge

Sean Bear, US Army | Robert Begay, USMC | Ray Daw MA, US Army  
2022 Tribal Healing to Wellness Court Enhancement Training  
September 27, 2022



# Native Center for Behavioral Health

The Native Center for Behavioral Health is supported by The University of Iowa, College of Public Health. The content of this event is the creation of the presenter(s), and the opinions expressed do not necessarily reflect the views or policies of the Native Center for Behavioral Health, University of Iowa, or the College of Public Health.





# Land Acknowledgement

We would like to take this time to acknowledge the land and pay respect to the Indigenous Nations whose homelands were forcibly taken over and inhabited.

Past and present, we want to honor the land itself and the people who have stewarded it throughout the generations.

This calls us to commit to forever learn how to be better stewards of these lands through action, advocacy, support, and education.

We acknowledge the painful history of genocide and forced occupation of Native American territories, and we respect the many diverse indigenous people connected to this land on which we gather from time immemorial.

While injustices are still being committed against Indigenous people on Turtle Island, today we say thank you to those that stand with Indigenous peoples and acknowledge that land reparations must be made to allow healing for our Indigenous peoples and to mother earth, herself.

Dekibaota, Elleh Driscoll, Meskwaki and Winnebago Nations  
Ttakimaweakwe, Keely Driscoll, Meskwaki and Winnebago Nations  
Keokuk, Sean A. Bear, 1<sup>st</sup>. Meskwaki Nation

# American Indian & Alaska Native Mental Health Technology Transfer Center

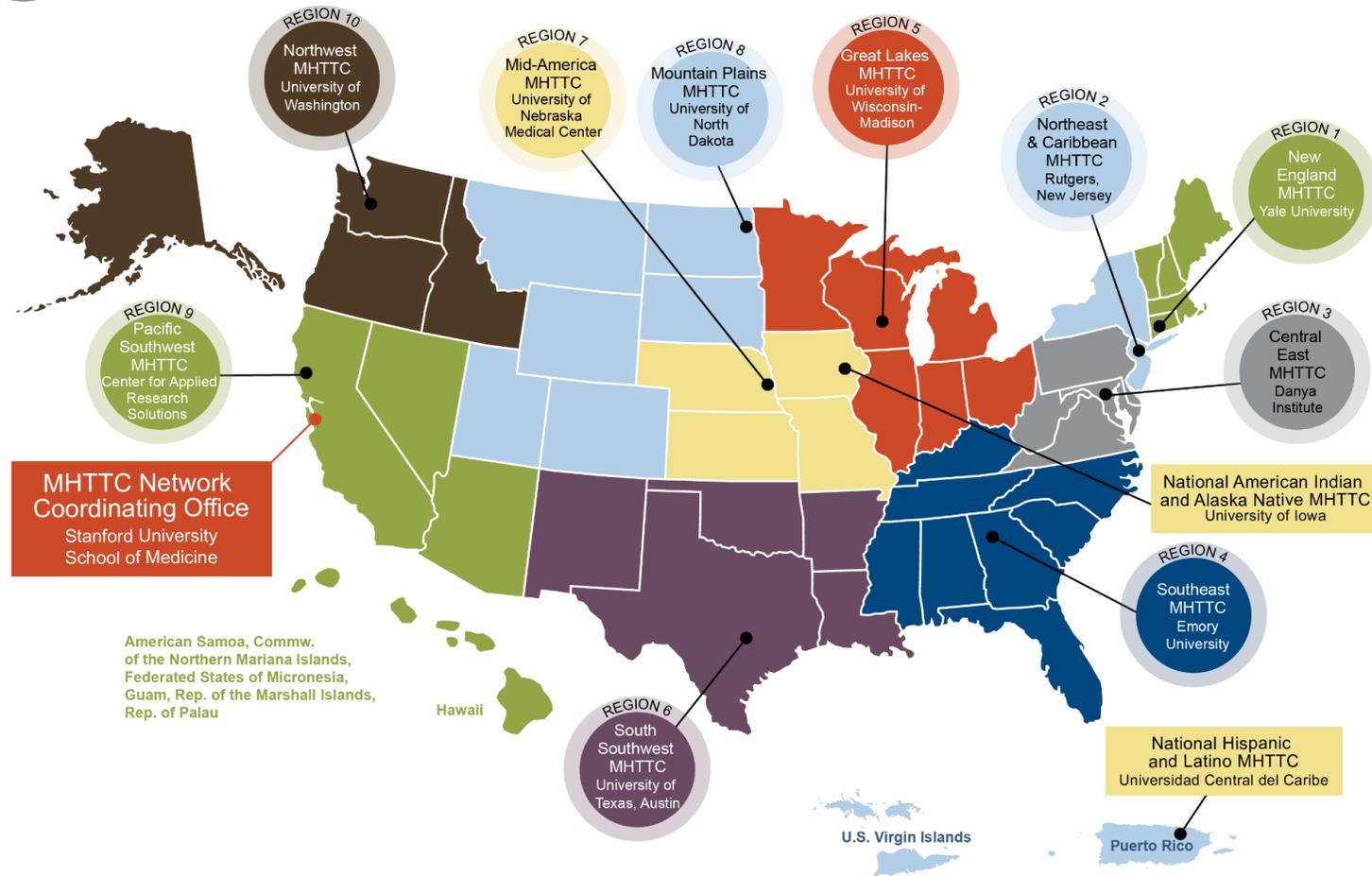


MHTTC

Mental Health Technology Transfer Center Network

Funded by Substance Abuse and Mental Health Services Administration

MHTTC Network



# ***SAMHSA***

Substance Abuse and Mental Health  
Services Administration

The National American Indian and Alaska Native Mental Health Technology Transfer Center is supported by a grant from the Substance Abuse and Mental Health Services Administration (SAMHSA).

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# Speaker

Sean A. Bear, BA, Meskwaki, US Army

Sean earned his B.A. from Buena Vista University in 2002, majoring in psychology/human services. He also studied mental health counseling at Drake University for 2 years. He is a member of the Meskwaki Tribe, in Tama, Iowa, and has worked with Native Americans with substance abuse issues for many years. He is an Army Veteran of 9 years, and was honorary discharged after serving with the 82nd Airborne.

Mr. Bear has worked as an Administrator/Counselor in EAP, as a counselor in adolescent behavioral disorder programs, substance abuse, and in-home family therapy. He has experience in building holistic, Native American based curriculum, and implementing these curricula/programs in substance abuse treatment and prevention program.





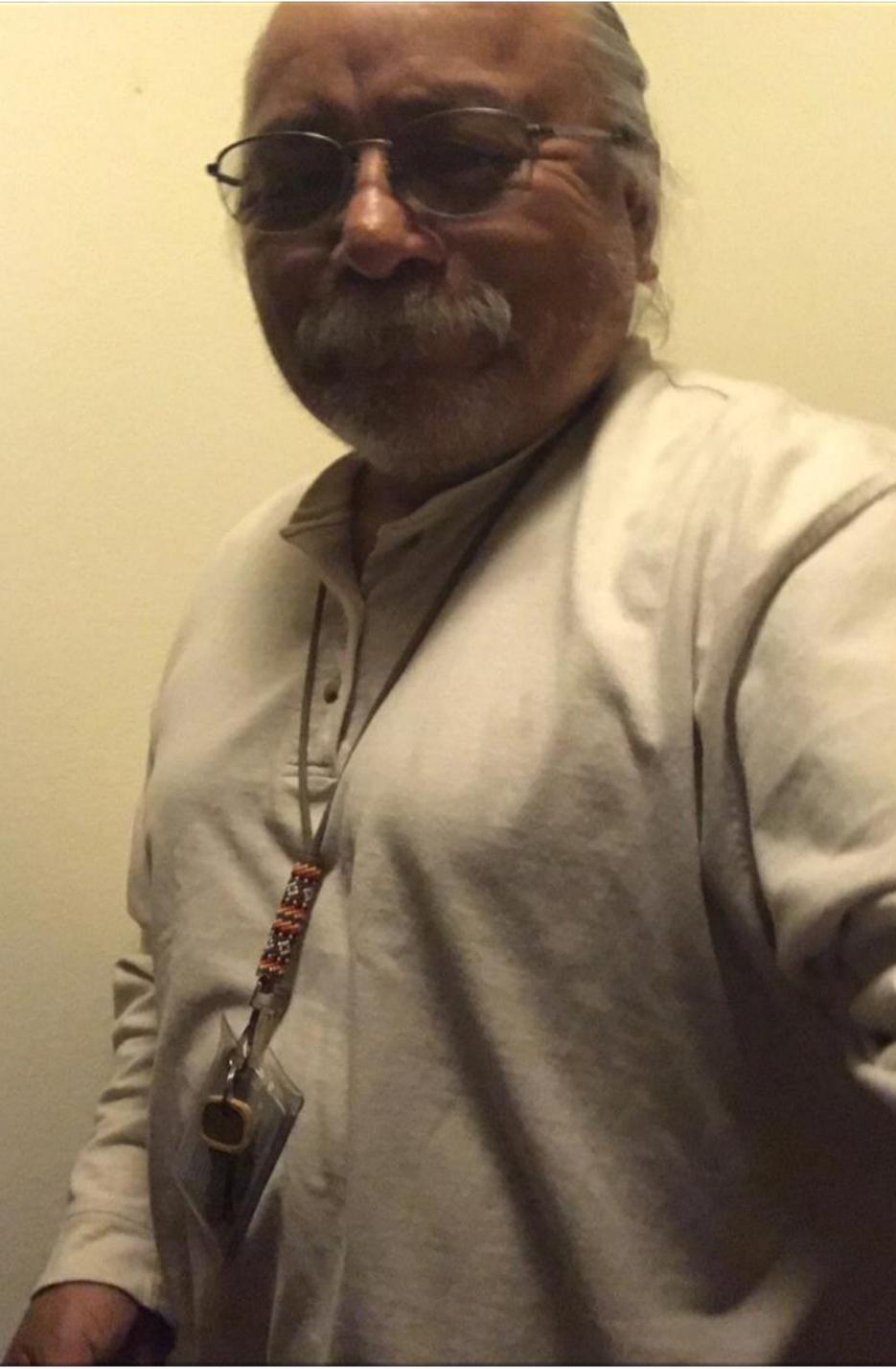
# Speaker

Robert Begay, I am Navajo, and my clans are Near to Water People, my Fathers are the Edge of Water People, my Maternal Grandparents are Towering House People and my paternal Grandparents are the Red Streak Running Into Water People. I am from Crystal New Mexico. I grew up on the Navajo Nation and continue to live here.

I graduated from Navajo Community College in Tsaile, Arizona in 1989, then went to the United States Marine Corps from 1990-1994. After the Corps, I obtained my BS in Psychology 1996 and in 2003 my MA in Socio-Cultural Anthropology from Northern Arizona University in Flagstaff, Arizona.

My career started in Cultural Resource Management, then switched into Behavioral Health, Local Governance, and currently a Regional Area Archaeologist with BIA Navajo Region working the field of National Environmental Policy Act.





# Speaker

I am Dine' (Navajo) From New Mexico. I'm currently a Native American behavioral health consultant. My career has been largely within and around the Navajo Nation, Native non-profits and most recently in rural Alaska, in both inpatient and outpatient settings. My work in behavioral health has been heavily towards developing Native trauma-appropriate approaches that are healing and effective in tribal behavioral health prevention, Intervention, and treatment services.

My work includes extensive experience as a consultant with SAMHSA in program development and evaluation, culturally-based prevention and intervention services, public policy, grant reviewing, and American Indian/Alaskan Native modalities. I'm also a trainer in motivational interviewing and historical trauma.





Who am I?

**Kinyaa'áanii** *nishtí*  
**Tł'ízí Łání** *báshishchiin*  
**Tsi'naajinii** *dashicheií*  
**Tódich'íí'nii** *dashinali*

Houck, Arizona - 1,339 population



# Native Warrior Wellness Workshop

## **6 Modules are designed for a 2.5 day TOT**

- Historical Overview of Natives in Warfare, Military
- Resilience and Preparation” by Natives for Military Service and Life After Discharge
- Trauma, Historical Trauma, and PTSD
- Approaches to Assessment and Treatment
- Traditional Beliefs & Healing Practices
- Healing The Healer



# Native Warrior Wellness: Purpose

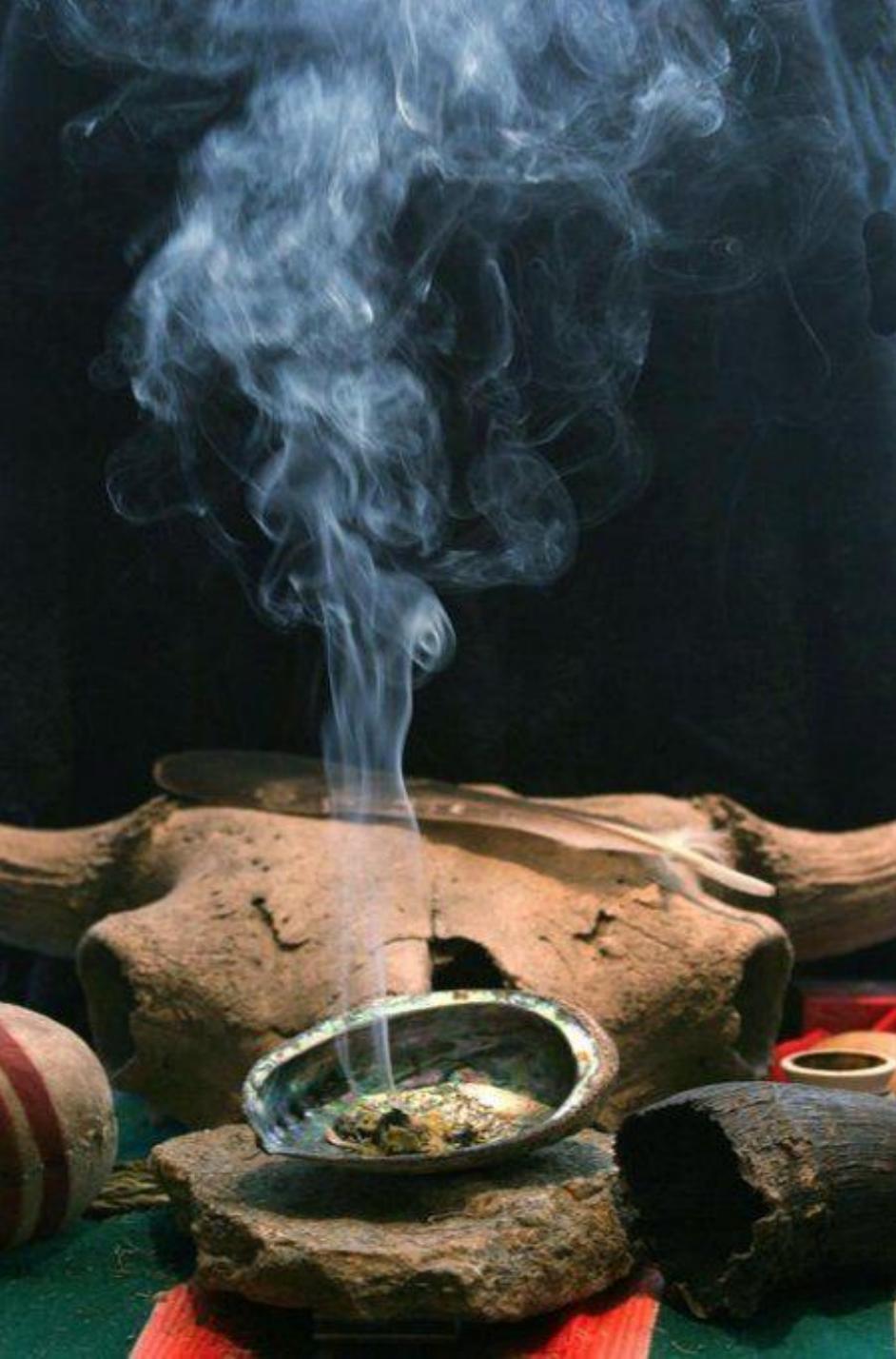
- The Native Warrior Wellness training program prepares behavioral health providers to better work with Native veterans and address their mental health concerns in a culturally relevant way. The program includes a historical overview of Native warfare and trauma and describes manifestations of Post-Traumatic Stress Disorder (PTSD) across a spectrum of acculturation and enculturation, including compounding effects of historical trauma and Adverse Childhood Experiences (ACE).
- The program also includes culturally relevant practices for the assessment and screening of patients and the many traditional healing practices available to them. Finally, the program covers methods for better workforce development and ways to “heal the healer” in Native communities.



# Module Two: Preparation and Resilience

Native Warrior Wellness





# Purpose

- Tribal approaches to preparing for conflict, and life, begin during early childhood. This session will explore traditional and contemporary practices for preparation resilience.





# Objective One:

## Describe tribal traditional preparatory practices

- Pre-Contact Warfare
  - Young Natives were trained in martial arts early.
  - Native Holy People/Gods developed ceremonies that healed, physically, emotionally, socially, and spiritually
  - Contemporary understanding of traditional warrior practices is very limited
  - Limited Warfare for Certain reasons, small-scale

Story: Face to Face confrontations





# Objective of Life

- Life before Military
- Life during Military service
- Experience during Military service
  - Conflict
  - Trauma
- After Discharge
  - Re-integrate into civilian life
  - Deal with trauma
- Get back to life pre-military experience



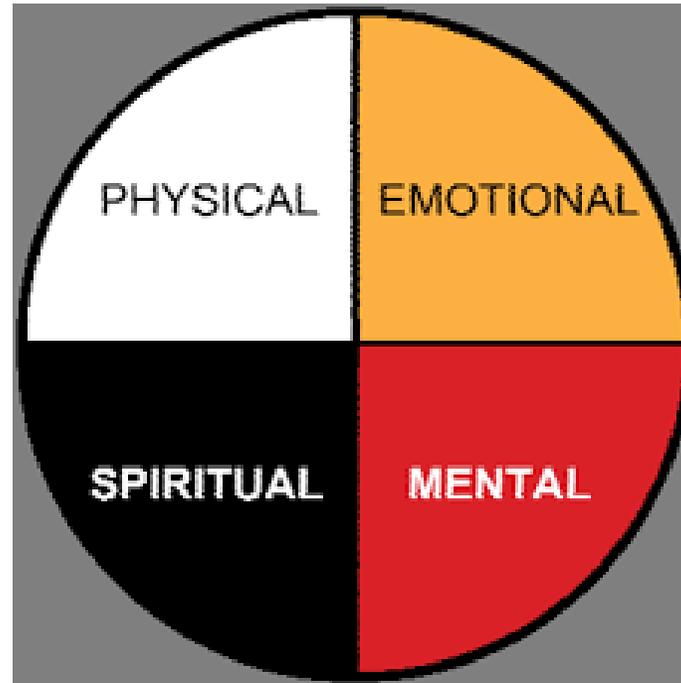
## Consider Traditional Beliefs and Practices

- Traditionally, when Warriors went into battle, they would undergo war protection ceremonies before and after, to keep them from danger, protect them from internal/spiritual trauma, as well as heal them afterward before entering into the tribal community.

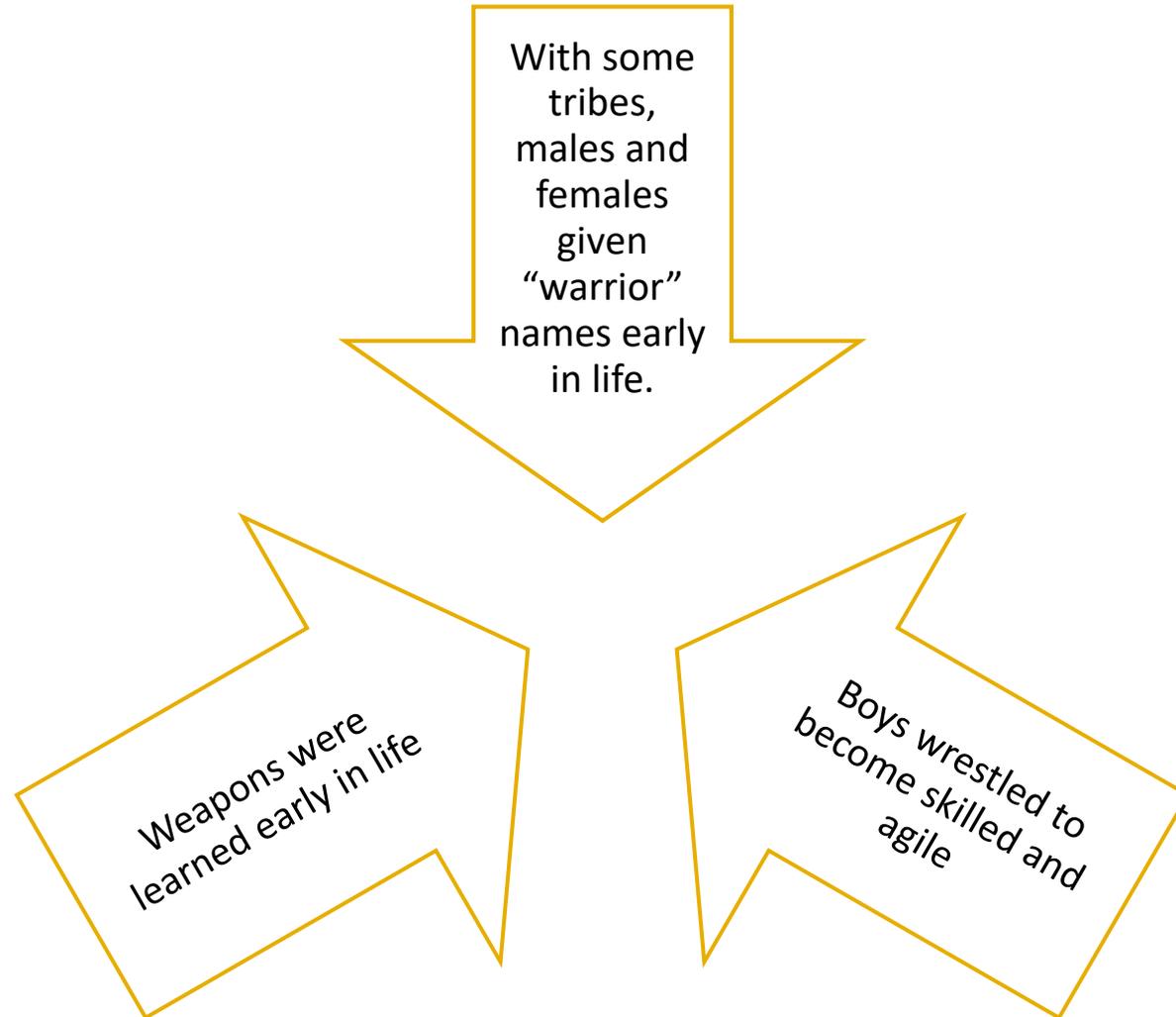


# Objective Two: Describe tribal traditional resilience behaviors.

Endurance  
Humility  
Identity  
Caring  
Disclosure  
Sharing  
Kinship  
Prayer/Songs



# Native Warrior Identity

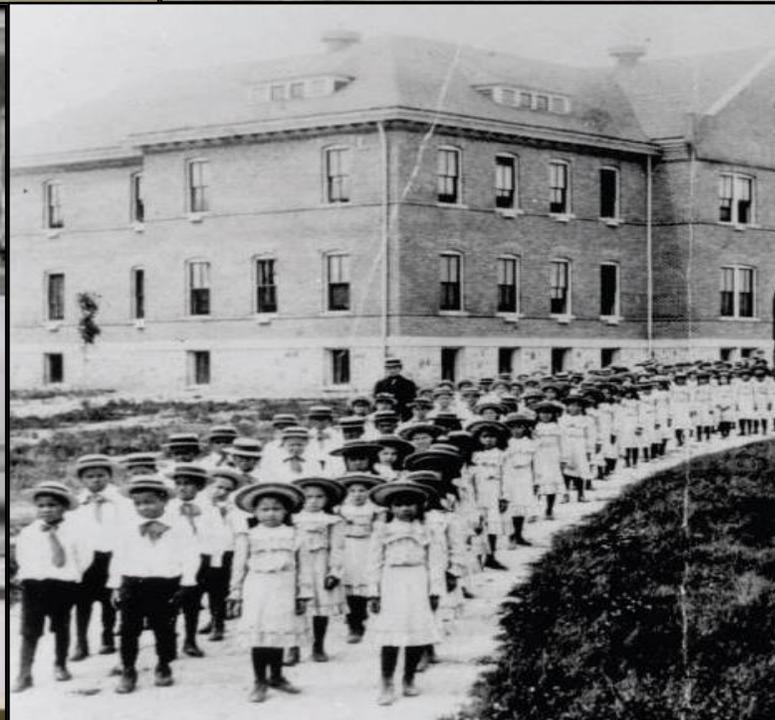


## Objective Three:

### Describe tribal contemporary preparatory practices

- Language is a big factor in communication of traditional practices in preparing for these challenges. Language is communication link to Holy People, who are the ones to protect and heal Native People
- Listening to parents and elders. Not interrupting.
- Overcoming pain limits/boundaries. Does not have to be physical pain.
- In ceremonies, many youth are taught to keep quiet and pay attention too. That practice teaches them patience
- Life teaching from early age teaches Native People. Prepares them for life, which includes conflict





By 1900, there were 20,000 Native children in boarding schools and by 1925, that number was more than 60,000.



# Objective Four: Describe Tribal contemporary resilience behaviors.



# Each soldier has his/her reason(s)



- What does the veteran, or active duty soldier, describe as his/her reason(s) for being in the military?
- How does he/she view their role in the military?
- If a veteran, does he/she view their discharge?
- Does the veteran describe family military history?



# Questions?



# Contact Information

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Thank you!

