

## 2 Finding Harmony: Balancing Traditional Values with Western Science in Therapy

*Terry Tafoya*

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*Terry Tafoya is trained as a traditional Native American storyteller. Dr. Tafoya is a Taos Pueblo and Warm Springs Indian who has used American Indian ritual and ceremony in his work as a family therapist while serving as a clinical faculty and senior staff member for the University of Washington School of Medicine. Dr. Tafoya has also directed the Transcultural Counseling program at the Evergreen State College, where he was a professor of Psychology. In 1988 Dr. Tafoya took a leave of absence from his professorships to co-found the National Native*



*American AIDS Prevention Center. He has worked with mental health, human sexuality, HIV/AIDS, substance abuse prevention, and bilingual education in his work as a trainer and educator. Dr. Tafoya is the chief curriculum writer for the Gathering of Native Americans, a national substance abuse prevention project for American Indians and Alaska Natives. He is on the national teaching faculty for the American Psychological Association and on the International faculty of the Milton Erickson Foundation for clinical hypnosis and psychotherapy.*

First I'd like to tell you a story that is not an Indian story, that is, not a Native story in the sense that I'll be telling you a lot of Native stories if I have the time. Part of finding a harmony is recognizing that we all have a lot of stories to tell, and the value we find in Native stories needs to be

recognized in the same way that we recognize and show respect to other stories.

A long time ago there was a very wise man, and people would come to study with this man. When they brought a problem to him he would go up into his room in a tower. He would open a magnificent book that was covered in leather and emblazoned with jewels. He would study this book for hours, then he would come down and give the people the answer. Finally, one day he died. After they had observed his passing, his disciples ran up, grabbed the book, and opened it. The only thing inside the book was a sentence that read: "The beginning of wisdom is knowing the difference between content and container." This sentence is important in how we're going to work together to try to create something new in terms of Native education. It is an important story I'd like you to remember.

I do not usually talk about personal things. I found after 22 years of teaching at a university level that when you talked at a personal level, people attacked you in the sense that it was *only* your story. So I learned to talk in terms of an empirical data base. However, I'm going to risk telling my own story, remembering when I was in graduate school many years ago. I remember the professor of an Ed Psych class, Rosemary McCarthy, had assigned a reading in the research literature. I was finally fed up and said during class, "You know, I understand the conclusions these researchers came up with, but based on the same raw empirical data I could decide at least two other things that seem to me equally as valid as what they are suggesting." This is a frustration that I had in graduate school: I felt like a pagan in a Catholic seminary. "I can memorize and regurgitate what is your orthodoxy, but it doesn't mean that I believe in it." She became very angry with me and said, "Whether you believe in this or whether you do not is irrelevant. The bottom line is that when you go for your oral examination, if you don't give the answers we want to hear, you don't get your PhD." No one had ever explained it quite that way before, so I memorized what I had to, and now I have a PhD and I can do what I want.

And because I can do what I want I would like to take privilege, as they say back home, in recognizing a couple of people. This is because we don't just spring out of the earth; we always stand on the shoulders of those who have gone before. One of the people on whose shoulders I stand is here. Her name is Bea Medicine. Bea is the very first Native professor I ever had—I didn't know there were such people. She was teaching a cross-cultural anthropology course that I took 22 years ago. On the first day of class she was wearing two watches, one on either hand. I was fascinated by this and after class I asked, "Why are you wearing two watches?" She said, "One is for white time and one is for Indian time. And in this class you had better learn the difference." Bea has taught me the responsibility of rigid scholarship in the sense of being able to do as well or better than the white

scholars by making sure that what we present is acceptable. More importantly, she has always modeled for me the idea of respect for the Native community and that we must make sure, if we have the responsibility of speaking as representatives from the Native community, that we do so through interviews and respect, making sure our material is presented and reviewed properly.

The other person who has been a strong influence in my life was a Native woman who has since passed away named Caroline Atneave. Caroline was Delaware and Cherokee. It was she who trained me in family therapy, although I was on the hiring committee when she came to the university from Harvard. She was a co-founder of something called Network Therapy, which was one step beyond family therapy. In Network Therapy, if someone is going to commit suicide, you would ask the family to bring in 100 people. If the family had to bring in 100 people to deal with a problem, they would have to bring in people like the mail carrier or the person who checks out the groceries every week at the grocery store. The 100 people would gather together and solve the problem in the sense that maybe this person is suicidal because he or she can't find a job; however, the grocery clerk's son-in-law knows of a job that this person can have. Suddenly everything works together in resource management and community development. After Caroline Atneave's presentation I went up to her and said, "This thing that you call Network Therapy, what you're really doing is creating artificial clan systems for white people." She said, "Well you know that, and I know that, but they don't know that." On the first day of family therapy training she said, "I'm not going to teach you about DSM3. I'm not going to teach you about pathology first, because if I teach you the very first day about labeling people and pathology, every time you meet a family, the first thing you will look for is the weakness and sickness in that family. Instead I am going to teach you about what a healthy family is all about, because if I start from there, every time you meet a new family you will look for the strength and the resources within that family."

These are the two people who have meant so much to me in terms of where I am today, in terms of anything that's good. Anything that's bad I certainly will take responsibility for. For those who are not familiar with Native communities, I would like to explain that we try to make seats at ceremonies as uncomfortable as possible, and so many of us are trained in that way. Some of you may not be so trained, and it's going to take me a moment to move the slides back, so if you would like to get up and stretch while I move the slides, this is a wonderful opportunity to do so.

I am a Pueblo Indian—my family name is Bernal—of the Taos Pueblo. Taos people are taught to be conservative in what we are permitted to share outside, and so I am not going to talk about Taos culture. I also have relatives on my mother's side from the Warm Springs Reservation in

central Oregon, and their policies are more liberal about sharing information. I was trained there as a Walsakasla (non-English symbol for a sound in Sahaptin) or storyteller. The stories I share come from there. I mention the importance of sharing our stories at particular times and places because so much of what you are trying to create here is tied into this. Our stories are not something that we do lightly, and they are not something we do at just any time. I remember a German woman from Isleta who was teaching in the Head Start program there. I was at home for a feast day at the end of September and was talking to somebody from the community. She had seen me present to an early education program in Albuquerque in February and said, "Oh! I love your stories, I really wish you could come to Isleta and tell the stories to our Head Start children." The man I was talking to, whose name was Tom, leaned over to her and very patiently said, "Do you see the clouds above the mountain?" She looked up and said, "Yes." He said, "There are people doing ceremonies right now in our kivas because our harvest isn't in, and if the weather comes down we will not be able to finish our harvest. If he tells stories now, it'll change the weather, so he can't tell you stories right now." She looked at him and she said, "Uh huh," and then turned back to me and said, "I really wish you would come to Isleta right now and tell us the stories." Tom stopped her again, and he said, "No, you don't understand; he can't tell the stories; right now it's not the time that he is permitted to tell them." This is one of the problems of making videotapes, publishing, and in developing the curriculum; there are reasons why we don't treat our stories lightly and why they are told at certain times. This cartoon, which is of a research institute, says: "Unanswered questions but also unquestioned answers." And the unquestioned answers are some of the key issues that I think you need to consider as this program is being developed, because we make a lot of assumptions about how a curriculum should look and what an educational course is all about. Part of the issue is that Native communities have a specific structure traditionally in the way we understand education. In non-Native cultures, and North American culture in general, learning is separated from experience. Does that make sense? In traditional teaching, experience was always tied into learning, for example, I can't teach you about berrypicking right now because there are no berries to pick. But I can show you videotapes, filmstrips, and little rubber models of berries. This is different from the holistic experience of going out when the berries are ripe: the fragrances are there, and you hear the songs of the birds that are there at that particular time but are not there at this particular time.

So, as we try to structure courses, we need to remember that it is an alien form that we are trying to set up. Also, the language issue is critical. I worked in the Arctic with Inupiak people (as opposed to Inuit). This was in Alaska, and they brought a non-Native person to work as a linguist. She



was trying to compile a dictionary and had speakers of three different dialects speakers to work with. I was brought in early, unfortunately, to evaluate the curriculum, which they had not yet designed. As I didn't have a curriculum to evaluate yet, I was doing beadwork. The linguist would say, "Well how do you say *salmon* in your language?" and there would be dead silence. I would look up from my beadwork and say, "I don't know how it is in their language, but in my language there is no one word for salmon. There's a word for cooked salmon, there's a word for dried salmon, there's a word for wind-dried salmon, there's smoked salmon. It depends on whether it's a fry, whether it's a newly hatched fish, how mature it is. We have many, many different words that we would use. And also there are several different species of salmon, but there is no generic term that we would use in that way." All the Inupiak people said, "Well that's the way it is in our language too." Then she said, "Well how do you say *bear* in your language?" and there was dead silence. I said, "Well I don't know how it is in the Inupiak language, but there is a context in which we can't use the word for bear. If the bear is within hearing distance, we have to use a respectful term like *uncle*. And there are different varieties of bear, and there is a difference if it is a male bear or a female bear, and it makes a difference whether it's a baby bear or older bear. So there is no generic term."

This even happens when anthropologists and linguists come and try to make color charts with us. For example, in the Sahaptin language we use different words for the color of a living thing or a nonliving thing. It is frustrating when someone tries to box things together. I was fortunate to grow up around Elders, and for many years I interviewed Elders in many different communities. Many Elders would get very frustrated trying to think of language as being like a box to try to capture what they were about. In my experience Native tradition provides a foundation or floor but never a ceiling. This allows you to grow in your own sophistication, knowledge, and development, to give you the foundation to grow from, but it doesn't set a ceiling that stops learning. Setting a ceiling is the Western way that defines something rigidly. This rigidity stops growth and freezes things in terms of how we understand them at any time.

This slide says that some people think we are made of flesh and blood and bone. Scientists say we are made of atoms, but I think we are made of stories. When we die people remember the stories of our lives and the stories that we told. With this in mind I want to emphasize the importance of stories and how we make sense of things.

This slide says, "Listen, stories go in circles, they don't go in straight lines." It helps if you listen in circles, because there are stories inside and between stories, and finding your way through them is as easy and as hard as finding your way home. Part of finding is getting lost, and when you're

lost you start to open up and listen. And that reminds me of a story. Again I'm going to use the Sahaptin language from my mother's people.

Now to start a story you say *Ana Chush Iwacha*, which means "this is the way it was." Ever hear of Dashkaya, ever hear of Alluts, ever hear of Saskwatch? Bigfoot? Well, these other people, they're relatives of Saskwatch. Our old people say that Saskwatch is OK, you don't bother him, then he won't bother you. Just like you may have some relatives that you don't like, Bigfoot's got some relatives who are bad news. One of the worst of these is someone called Dashkaya. Now Dashkaya is even bigger than Bigfoot and she's all covered with long dark greasy hair. She kind of stinks because she doesn't take a bath very often. Dashkaya you'll be able to recognize because she's really ugly. She looks like she climbed to the top of an ugly tree and fell down and hit every branch with her face. They often show her with big yellow eyes like an owl. On some of the masks that they make up in some of the coastal areas in the Northwest, her eyebrows are of bear fur to make them really bushy. You'll be able to recognize her especially by the way she holds her lips, because she holds her lips like this ... and my old people they tell me that when you're a kid, you better listen to your elders or Dashkaya will come into your bedroom and she will suck your brain out of your ear. But the real reason she holds her lips like this, is because she whistles. And Dashkaya will whistle ... and she will only come out at night, and she will look for young boys, and young girls, and Outreach workers. If she finds you she will hold out her hand, and it's got food in it: maybe dried fish, maybe deer jerky, maybe berries. If you reach for the food she will take her other hand from behind her back, it's got sticky sap from the trees, and if you reach for the food she will take that sticky stuff and slap you across your eyes. Your eyes are glued shut and you can't open them to see to run away. Then she will jerk you up and throw you inside the basket she carries on her back. Her basket is so large it'll hold 10 kids, and that's her favorite meal, because she's a cannibal woman, she eats human flesh.

Now you are ready to hear the story. This example demonstrates that when you work on a cross-cultural level it sometimes takes people as long to get ready to hear what you are going to tell as it does for the telling.

This slide shows a totem pole from British Columbia; it shows that Tsonaquoi up there. Dashkaya has different names in different communities, but for gender equity, if you look for Dashkaya up there, you will know that there are male Dashkaya just as ugly as the females.

A long time ago there was a young boy. He woke up and it was early in the morning, and one of the first thing the old people do, or teach you to do, in the Northwest when you wake up is to go take a bath. So the boy went down to the river to bathe. It was so early in the morning, the sun was just starting to come up, and it felt really nice and warm on the side of his face. And the boy sang a song to thank the sun. When he finished he went out to go fishing to get food for his family. He had gone out so far when he realized he couldn't come back home again before the sun went down, so he decided to camp out right where he was. It was late at night and the moon was full.

Now white people tell us there is a man in the moon, but old Indian people in the Northwest say it's really a frog. I mention this because on a cross-cultural level, even when people have the same empirical reality—that is, we all see the same moon—our cultures teach us to interpret it differently. So in ancient Chinese culture it was a rabbit in the moon, other cultures see a woman in the moon. So it was that the frog in the moon was looking down at the boy when clouds came up to cover the moon and everything was dark.

The boy woke up and heard something. Drum ... footsteps ... drum ... getting closer ... And he heard that strange whistling sound ... And the clouds blew away from the moon. And he could see the monster Dashkaya standing there in the darkness. She called out to him and said, "Don't be afraid, all those stories you've heard about me, they're just stories made up to scare children, I'm really a very nice person. In fact I'm such a nice person I have some plump, juicy berries for you." She held out her big hairy hand, and it was just heaped high with berries. As the boy reached to take some berries, he noticed that instead of fingernails on the end of her fingers she had long sharp claws like an owl. When the boy reached to take some of her berries she took her other hand out from behind her back, the hand that had the sticky sap from the trees, and she slapped him across his eyes. His eyes were glued shut, and she jerked him up and threw him inside the basket she carried on her back. She ran through the woods whistling, and finally she came to a clearing in the woods. She dumped the boy out on the ground.

Now in the center of this clearing she built a large bonfire, and all around the fire were the children she had kidnapped, that she had stolen because she was going to barbecue them. She was going to roast them the way we barbecue salmon outdoors in the Northwest. And she was so proud of herself, she was going to have such a fine meal with these kids, she started singing and dancing around the fire. And she sang (drums). And the boy was really afraid, because he knew he was going to be eaten. He wished the whole day could start over again—maybe you've felt that way a few times yourself—remembering how the day had started with the sun coming up and feeling really nice and warm with the sun on the side of his face. The warmth of the fire reminded him of the warmth of the sun, and so he leaned a little bit closer, and as he did the heat of the fire started making that sticky stuff on his eyes melt, just like candle wax will melt when it gets near the flame. Pretty soon he could see a little bit out of one eye and as he watched he could see Dashkaya still dancing around the fire. That gave him an idea. He whispered his plan to the girl sitting next to him, and she whispered it to the boy sitting next to her. And so it was that his plan went all around the circle of the children, until finally, as the boy watched, Dashkaya finished her dancing. Now she was so tired she could hardly stand up, and that's when the boy shouted, "Now!" The children jumped up and pushed her into the fire and she started to burn. She didn't burn the way ordinary things burn, however, she burned like a sparklers, like fireworks. As the kids watched, these sparks flew into the night and turned into mosquitoes, and this is why mosquitoes bite, because they still live off the blood of young kids even today. Now that was the end of Dashkaya, but Dashkaya had four sisters, and those

four sisters are still around. This is why even today we teach our kids that you never whistle at night on our reservations up in the Northwest, because you might call these spirit people to you. You do not want this to happen.

I have little time and there is much I want to touch on about this story, but I want to remind you that some of these stories are terrifying. A friend of mine who died a few years ago named Joseph Campbell suggested that in different cultures there are often what in anthropology are called Temple Guardian Figures. Joseph suggested that one purpose of a Temple Guardian Figure is to keep the uninitiated out. Thus those who are not ready to face what is inside the temple should not be going inside. Once a person is ready to go inside the temple to receive the truth, the divinity, the divine inspiration that is there, then these figures are no longer frightening. This phenomenon operates on some levels with the Dashkaya, the Tsonaquoi; that is, to the uninitiated they are seen as horrifying. However, if they are received on a vision quest, it is powerful and enriching. In the Northwest and the coastal areas where they have the dance masks, one of the styles is called the transformation mask. During the dance, when a string is pulled the outer mask flies open to show an inner mask, very similar to this. Some are Dashkaya masks, and there are Tsonaquoi masks too. During the ceremony, pulling the string reveals a human face inside that terrible monster. The idea behind these masks is that sometimes when we are ready to pass through the gate, when we are ready to find out what's inside, it is ready and waiting to bring us something of great value, but only if we're not frightened away.

This slide exemplifies the exasperation of one's cultural experience being misunderstood. Try to think of your mate as a cross-cultural experience. The slide shows a cat and dog in bed together. The cat is saying, "I'm not trying to be aloof, I'm a goddamn cat, OK?" Many times the frustration that we experience arises from what our expectations are, how to ask for something, or how to make hint. In traditional Native cultures, as in many traditional cultures, preserving honor is stressed. In some Asian cultures this is called saving face. To ask for something directly is considered dangerous in traditional cultures, because if a direct request is made, it can be directly turned down. Instead, traditional cultures have elaborate ways of asking for something indirectly. In general American or Canadian cultures, asking directly is stressed. This is not the way in Native cultures. For example, if an Elder asks to go somewhere, to take him or her somewhere, and the person refuses, this would cause that person to lose face because people are supposed to help Elders. The Elder also loses face by being turned down. What my Grandmother used to do was to sit on a suitcase on the front lawn. Now if we could not take Grandma Flores somewhere, we would say to her, "Would you like a cup of tea?" We would not mention that she was sitting on a suitcase. We knew she was sitting on a suitcase; and we were telephoning our extended family to see if someone

could take Grandma Flores somewhere. Within 20 minutes someone would drive up and offer to give her a ride. This illustrates how we have different ways of doing things, how we deal with conflict resolution, and how we make requests. Not understanding these differences may cause tremendous problems if there is no recognition of different ways of doing things, of finding that harmony.

This slide shows a Native person with an anthropologist. The Native person is saying, "You can't build a hut, you don't know how to find edible roots, you know nothing about predicting the weather, in other words you'd do terrible on our IQ test." Different cultures have different priorities in how they value the information available to them.

This slide is an engraving that was done about 50 years after the voyages of Columbus by Native people from what is now the state of Florida. They are people helpers, as you can see. According to the documentation that went with these Native people, they were not considered by their community to be male or female, but something else. From studies on over 200 Native languages still spoken in North America, we have identified at least 168 that have terms for more than two sexes. As near as we can tell, for Native North American people the majority of the Native communities had a conceptual frame of more than two sexes. When the Europeans learned this they were not terribly pleased. This slide is an engraving from 1513, from the Spanish explorer Balboa who called such individuals sodomites. He had his dogs set upon them and they were literally ripped apart. So Native people learned early from white contact that you don't discuss topics like sexuality and gender openly because you get killed for it. It should be remembered that this was still the time of the Inquisition and it was common practice to kill, torture, and maim people who did not profess and practice the orthodoxy. This expectation of conformity to an orthodoxy is still a part of university heritage that we need to be concerned with because these ideas don't die; they are resurrected in different forms.

This slide says, "Forty million bigots can't be wrong," and it suggests that because a whole mess of people believe something it does not necessarily make it appropriate or accurate. For example, the idea that Columbus discovered America is not appropriate or accurate, but many people believe it. Where do we learn these ideas?

This slide shows the Adult Children of Normal Parents Annual Convention, and this is where we often learn false ideas. Our families are responsible for teaching us our values, our priorities, and how to make sense of things. An awful man named Clive Kluckhohn was a fairly good anthropologist. In his work he studied a number of ethnic groups to discover how they would solve problems. For example, he worked with the Navajo, Hispanic, and Anglo-Mormon people. In each of these different communities he asked how one would solve a particular problem.



He found through his research that the options available to people from different communities were the same. The difference between the groups was the question of priority. Thus the first choice for Native people might be the last choice for the Hispanic people. The first choice for the Hispanic people might be the third choice for the Anglo-Mormon people. Different choices may not be available to us, but how we value or prioritize the choices may differ considerably within our cultural groups.

In this slide, do you all recognize what these are? Or what they represent? Yes, they are indeed sperm—from a distance some people think they are fishhooks. Just as an aside, isn't it interesting that most sperm are approximately the same size? This has nothing to do with my presentation but I find it fascinating. In other words it doesn't matter if you are a sperm whale or a hamster, your sperm is still about the same size. I'm sure there's a lesson in that for all of us. I wanted to bring it up in terms of understanding something about how we do knowledge. Something I hate in my own personal life is being asked what I do, because I don't know how to answer. I find that if I tell them I am an epistemologist, they usually don't know what that means so they leave me alone. But epistemology is the science of knowing what it is that you know and how you know what you know. The science of knowing for structuring the new program is very important.

I would like to emphasize playing for now. I am on the faculty of the Kinsey Institute, which is the world's largest organization for the scientific study of sex, gender, and reproduction. An interesting aspect of European concepts of sex is that the early belief system was influenced by mid-Eastern cultures. This gave rise to the belief that inside the sperm was a perfectly formed, tiny human being. In Latin this was called an *homunculus* (plural *homunculi*). Thus, according to this belief, when a man and woman had sex all life came from the man, when the tiny sperm person was inserted inside the woman. In general Canadian and American folk belief, you hear this idea when children say that when a man and woman love each other very much, the father will plant a seed inside the mother. This idea is premised on mid-Eastern ideas. This idea is also important in terms of understanding that when you start with certain premises or ideas, these take you in certain directions. In other words, with this example, if you really believed that a man's sperm contained all life, then nothing came from a woman; this was the belief system for early Europeans.

With this in mind, do you know that when Columbus set sail in 1492, it was a crime punishable by death for a married couple to have anal or oral intercourse in Spain? This was because if you had oral or anal intercourse, the tiny little sperm person didn't make it into the womb. In early European times, incest and rape were lesser crimes than oral and anal intercourse, which were viewed as murderous, because in rape or incest the little sperm person still goes to where it belongs. There is no scientific

evidence of little sperm people, and science says the same as what Native people have always believed. Many traditional people say that just as an eagle needs two wings to fly, so we need the male and the female for life. At any rate, if you believe in the existence of the tiny sperm person, then suddenly a lot of things make sense. This is why, for example, a man is not supposed to masturbate. If a man spilled his seed on the ground in the proper biblical fashion of Onan, then all those little sperm people were flopping around with nowhere to go. This is also why a man is not supposed to have sex with another man, for then you would have double the number of little sperm people with nowhere to go. Many people find this funny because they don't believe in little sperm people. If we did believe in little sperm people this would create an emotional issue just as abortion is an emotional issue in 1995.

We have a belief system that says that if you don't believe the way that I believe, then all I have to do is give you more data, and you will convert to believing the way that I believe. Eve Kosofsky Sedgwick refers to this as "upping the continent of wattage." If it were true that giving more data converted people, then all pro-life supporters and all pro-choice supporters would switch sides every time a new brochure came out, and this does not happen. We have a world view, a paradigm or way of making sense of things. When we receive new information we process it through our old world view, our old paradigm, so new information will not necessarily change our belief system and will certainly not necessarily change our behavior. It is important to remember this. The belief system about the little sperm people was so strong that when microscopes were finally invented in the 1670s, some researchers reported that they actually saw the little sperm people.

In North America we say, "If I hadn't seen it with my own eyes I wouldn't have believed it." The opposite is also true: *If I hadn't believed it, I wouldn't have seen it.* The belief system was so strong that early researchers saw the sperm people. In fact if you look closer at this slide, it even looks as if they are wearing little sperm clothes that they probably got at the Sperm GAP store.

This slide requires audience participation. What do you see when you see this design? A lot of you see a wave because you are literate and you've been taught to give special importance to black ink on white paper. I used to teach my university students that every system of knowledge is by definition a system of ignorance. The very act of teaching to look somewhere means that we are simultaneously teaching not to look somewhere else. This is an ancient Native American design that among other things represents sexual intercourse. You do not see it as being a wave; rather, you look at it as a black spiral. The black spiral is in the process of coupling with the white spiral. This context in Native American cultures is similar to the yin-yang symbol of some Asian cultures. This is a symbol of duality:

not just sexual intercourse, but also things like male-female and life-death. This particular design came from research for the Kinsey Institute. We were researching heterosexual anal intercourse, because when AIDS first emerged it was assumed that only gay or homosexual men had anal intercourse. We found in our survey that 30% to 40% of American women had experienced anal intercourse. In a special research project we documented 1,500 years of heterosexual anal intercourse on every continent of the world. This slide shows a piece of Peruvian pottery. If you are familiar with geography you know there are not many waves in Peru. But the design on the bottom of a pot similar to this one (slide) had this particular image. So the design coupled, so to speak, with a coupling couple clearly indicated sexual intercourse. This is an example of cross-cultural communication, that even when you empirically experience the same thing, your understanding or interpretation may be quite different from that of the next person. I also suspect that now I have shown you the white spiral coupling with the black spiral, it is difficult for you to see this as a wave. This speaks for the possibility, in cross-cultural terms, of sharing resources and information.

What does this gentleman seem to be doing (on this slide)? Many people think the man is eating an apple; others think he's putting on lipstick. I need to give a little history here. The Kinsey Institute receives gifts dealing with sexual matters from all over the world. In Japan a husband and wife who want to have a child may go to a temple and receive a large phallic object, possibly up to six feet high. They take it home and put it in their bedroom as inspiration. The Japanese government donated two of these to the Kinsey Institute in the 1950s. The donated objects were a little over a meter high and made of porcelain. When the American customs agent opened up the crate and looked down and saw one of these things, he was so obviously intimidated that he picked it up and shattered it on the ground. The good news is that we glued it back together. The better news is that this action led to a Supreme Court decision that gave the Kinsey Institute a special dispensation whereby, because it is a scientific organization, it may receive anything through the US mail. However, according to state obscenity laws, we cannot send out just anything through the US mail.

This print is the first of the first series produced at the Kinsey Institute. It comes from a time in China when the feet of women of a certain social class were bound. It was considered that the ideal female foot would fit into a four-inch red silk slipper. It was the height of eroticism to sniff the fragrance of one's lover's little red silk slipper, and that is what the man in this slide is doing. Before we judge the Chinese too harshly, we must remember the context of this same period for American, Canadian, and European women, where their waists were deformed through the use of whalebone corsets. Unfortunately, deforming women for reasons of social

status is not unique to any one culture. Old people back home say when you point your finger, remember that three fingers are pointing back at you. The point is that for this time and context this was considered to be an incredibly erotic piece of art. Yet we can send it through the US mail because the US mail sees no sexual erotic connotation in it, unlike, for example, a print of a Japanese phallic object. We take some things for granted, like gender systems where there are only male or female as in general Canadian or American culture; or the idea that the erotic is something innately human. So many things are not just human. So many things that are culture-specific change not only from place to place, but also across time. For example, this illustration in 1995 in Beijing, China, I suspect, would probably not elicit an erotic response. Eroticism is culturally based in time, location, communities, language, and other factors. If things we take for granted as fundamentally human can be so fundamentally different—like concepts of two genders as opposed to the concept in one culture of the Northwest that has as many as eight different Native genders, or the idea of what is erotic and what is not—one begins to fathom how subtle some of these differences are in other ways that may be seen as fundamentally human but are in fact cultural.

This brings me to this cartoon of a dog encountering aliens. The aliens are saying, "Greetings Earthling, we come in peace." If we assume the world is only the way we understand it, we may be in for some shocks. A quote on this slide: "We don't see things as they are, we see them as we are." This reminds me of the Heisenberg Principle of Uncertainty in quantum physics. Heisenberg found that when studying electrons one can know the velocity at which they are traveling or their location, but one cannot know both velocity and location at the same time. This makes sense because if one stops an object to measure its velocity, it no longer has velocity; and if it is moving, one cannot know its location. You can approximate the speed or the location, but you cannot calculate either exactly. In 1985, in my opening address for the International Academy of Sexology, I invented what I called the Tafoya Principle of Uncertainty. This Principle states that in cross-cultural research one can have definition or one can have context, but not both at the same time. In other words, the more one tries to define something, the more one removes from its context. The more one recognizes the context of something, the less possible it is to give a specific definition of it. This is one of the difficulties of designing a Western-style course with an understanding of how Native people think or how we work with education. The more we try to define it, the more it loses the context and value and ceases to be a living thing. The more we recognize Native culture as a living thing, the more indefinite we are in trying to define what it is we are talking about, because it will vary. The traditional stories that we tell do not change, but the audience changes. Does this make sense? When you are growing up you may hear a story

over and over again throughout your lifetime, but as you acquire different experiences, your understanding of what that story is about will alter, even though the story does not change.

This reminds me of another story. To tell you this story I need to teach you a word in our language, *Aiyaiyash*. It sounds nice—some Native languages have different sounds than in English or French. *Aiyaiyash* means stupid. This is the story of the *aiyaiyash wapsina*. *Wapsina* means a young woman about to be tied to the moon. For gender equity concerns we have stories about stupid young men; these are called *Luckakush*. If you do not listen to your elders they will say, "Luckakush you got no ears."

A long time ago there was a young woman that we call in our language *aiyaiyash*. Now day after day, and all day long, all she would do is sit underneath the cedar tree and watch the world go by. Other kids her age would help the old people tan deer hides, but not this girl who was *aiyaiyash*. She just sat under the cedar tree all day long watching the world go by. Other kids her age, they'd help their old people dig roots, but not this girl who was *aiyaiyash*, she just sat under that cedar tree. Other kids her age would help their old people pick berries, but not this girl who was *aiyaiyash*, she just sat underneath that cedar tree. Finally, one day the cedar tree couldn't stand it any longer and spoke to her. It may well be that in the old days trees used to talk to people a lot more than they do now, or maybe it's just that we don't listen as well as we used to. But the cedar tree said, "Ay, you're so *aiyaiyash*, all you ever do is sit underneath me and you never do anything and you watch. I am going to show you how to do something." With this the cedar tree showed her how to take the roots of the cedar tree and start coiling them together into a circle.

Now circles are very important symbols for many of our Native people. The drums we use for healings and ceremonies are usually in circles. I belong to the Longhouse of the Seven Drums, the agency longhouse at Warm Springs, and we are taught before we pray or do any kind of public ceremony we are supposed to turn in a circle like this. This teaches that as the world turns in a circle we become one with the earth. I also want to mention that I am aware that in some other communities people turn in a clockwise direction. We do sacred things in a counterclockwise direction because our old people say that when we do this one of our sins drops off. Some of us have to turn counterclockwise a lot more than others. Our social activities, like our round dances, are done clockwise. If you do both the sacred and the secular, then you are a balanced person. We go in both directions. The circle is also the symbol of reciprocity. This is the idea that you both give and receive, and in this way, as the young woman was sewing these circles together, she created the very first hard-root cedar basket. This kind of cedar basket is very important in the Pacific Northwest because a long time ago, before White people came and brought Teflon, Tupperware, and microwave ovens, this was one of the ways that Native people cooked their food. The baskets were so well made that they held water. You would fill it full of water, take hot rocks from the fire, and the heat of the rocks would make the water boil. The cedar basket could be used for cooking soups and stews. You had to be very careful and keep stirring the rocks around because if they stayed too long in the



bottom of your basket they would burn a hole through the bottom of your basket, and you'd feel really aiyaiyash.

So it was that Aiyaiyash created the very first hard-root cedar basket. The cedar tree inspected the basket and said, "You've done a good job but your basket isn't finished yet because it's naked, it has no designs, no patterns, no images on it." A basket is not truly finished until it has patterns on it. The young girl started crying, saying, "But I don't know any designs." The cedar tree said, "Ay, you're so aiyaiyash. You start walking, keep your eyes, your ears, and your heart open. All around you there are all sorts of different patterns that you can utilize." So she started walking, but all the time she was walking she was crying, so she wasn't watching where she was going, which is another characteristic of aiyaiyash people. So it was that she stepped on Wackpush the rattlesnake, and Wackpush the rattlesnake said, "What's the matter with you almost stepping on innocent people?" Rattlesnakes had bad tempers in those days too. Aiyaiyash said, "Oh, I'm sorry, but the cedar tree said if I just kept walking I'd find all sorts of patterns for my basket and I haven't found a single one." And Wackpush the rattlesnake said, "Look at me, what do you see?" Aiyaiyash saw that if she really looked at this rattlesnake it had diamond shaped patterns all down the centre of its back. She said, "Oh what a beautiful design you are." And Wackpush the rattlesnake said, "Take it, use it for your basket." Now Aiyaiyash had her very first design.

The story I am telling is from my relatives the Tohet family at Warm Springs. One the things that is difficult—and again, using this as an example of one of the challenges of putting together a curriculum—is that this story from my family cannot be generalized across Native cultures. The danger is that when you see basket designs, beadwork designs, or quillwork like this, you will think, "Oh, that's a rattlesnake." Well, this is a story from our family, and the same design may have a different meaning for another family or for a different nation or community. There is no definitive answer to what the design means from one community to another, and this is a serious caveat.

Aiyaiyash was able to weave this diamond-shaped design in different ways, and as I become more computer-literate I've learned to think of our basketry, beadwork, and quillwork designs as being like a floppy disk in a computer. In other words, if you don't have the access code to a floppy disk, it doesn't matter how good the information on the disk is. We are taught that each of our designs has a history, a lesson, and a story; that these are our textbooks. The beadwork and quillwork patterns were the ways in which we encapsulated meanings. If you do not know the legends, stories, and histories that go with them, all you can do is admire them as art. In the same way, if you do not know how to access the file code of the information on a floppy disk, all you can do with the floppy disk is admire it as a piece of art. It's kind of pretty with the black finish and the silver chrome. I should learn to put it into beadwork designs like that on this pair of moccasins.

Even though proud of this design, as *aiyaiyash* continued she started thinking she could not keep using the same pattern over and over and over again. She started crying again and someone else spoke to her. This someone had a voice like thunder and said, "Why are you crying little girl?" She looked up and it was Patu talking to her. Patu in English means mountain. *Aiyaiyash* said, "Oh, I'm crying because the cedar tree said I'd find all sorts of patterns for my basket, and all I've found is just one." Patu the mountain said, "Ay, you are so *aiyaiyash*. You look at me, what do you see?" She looked, really looked at this mountain, and she saw that if you look at a mountain in a certain way, a mountain is really a triangle. She said, "Oh what a beautiful design you are." Patu the mountain said, "Take it, use it for your baskets." Now she had yet another design. Sometimes this is woven into the design of the basket in a very simplistic way like this little miniature basket. By the way, the yellow design represents the trail or the pathway that the basketmaker took to go up into the mountains to gather materials for the basket. Sometimes the design is much more elaborate. On this slide, I have deliberately turned the basket upside down so you can recognize the mountain design much more easily.

In the Pacific Northwest our mountains have a specific origin, for example, Mt. St. Helens. They are volcanic in origin, so these mountain designs often show a different external reality from the internal reality. The design outside the basket will be different from the design inside. Here is a pair of moccasins showing, on the inside, that the bead colors are different to represent the spirit of fire contained within the mountain.

Everywhere *Aiyaiyash* went, other things would teach and share things with her. She walked all the way to San Francisco and watched lightning hit the Golden Gate Bridge, and that gave her a lightning design she could use in her baskets. Sometimes it is a very simplistic rattle like this, and sometimes it is far more elaborate. Everywhere she went other things would teach her. She saw the gills of the salmon and that gave her a design she could use. *Aiyaiyash* saw the backbone of the salmon and that gave her a design that she could use. Everywhere, in every direction, things would teach her, would talk to her. She saw the birds fly overhead and the flocking of their pattern gave her a design she could weave into her basket. Finally, when she had learned all these different types of designs, all these different patterns, she returned home to her community. *Aiyaiyash* taught her friends and relatives how to make the cedar baskets and how to put these designs into them. When she had done this, she wasn't *aiyaiyash* any more. *Ana Kush Nai* (which means that's the end of the story).

When I tell this story to a non-Native audience and ask when did she stop being *aiyaiyash*, often the answer is wrong. Non-Native people tell me she stopped being *aiyaiyash* when she learned to make the baskets. If you stop to think about it, this is how we structure American and Canadian education in that students come to us *aiyaiyash*, that is, as empty as those baskets, and we fill them up with knowledge, and then they are no longer *aiyaiyash*. This has nothing to do with the story. The story says specifically in the beginning that other kids her age helped their old people in various

ways. They helped tan deer hides, dig roots, and pick berries. In other words, people her age had a way of giving something back to their community. Her *aiyaiyashness* was that her circle did not move; she had no way of giving something back.

Another critical factor—when I started college in the late 1960s and was one of a new wave of people—is that suddenly significantly larger numbers of Indian people started college in the late 1960s and early 1970s. I should warn that sometimes, like the *aiyaiyash* girl, people are concerned with what we do with knowledge we obtain. A Japanese proverb says: “Learning without wisdom is like a load of books on the back of an ass.” It is not only what one does to gather knowledge, it is also what is done with the knowledge. Something I saw happening in our Native communities—because these communities were so hungry in the early 1970s for Native people with college education—was that fresh-out-of-college BAs would be hired and made directors of departments. In very few societies will someone 23 or 24 years old be given the directorship of a program division without personal skills, management skills, or experience. I watched a lot of these young people burn out.

A tradition from both the Taos families that I come from and the Warm Springs family is that I am not considered an adult even though I am in my mid-40s. It is only when we become our grandparents’ generation or at least our mid-50s that we even refer to ourselves or are referred to in our language as an adult. This means that even certification like a PhD or a master’s degree is validation from an alien society, not the necessary validation from your own community. I have seen many Native people go back to their home communities and not be received because they were not ready for the kind of leadership positions they expected. I mention this because there is a need to obtain validation from the Native community at the same time as the validation that comes from the non-Native community. In other words, to be validated at the University of Alberta may not mean the same thing on the reserve or in the community.

One reason that we tell our stories is to try to see through different kinds of eyes. As a clinical psychologist I would suggest that one definition of pathology is repeating the same pattern over and over again. This is why the young woman in my story says she cannot keep using the same pattern over and over again. For example, I find that depression in depressed patients is a pattern repeated over and over again. Someone who has an addiction is also using the same pattern of response over and over again. Part of the healing process is moving from one way of responding—of one pattern of behavior—to many. Another definition of pathology is a rigid point of view or seeing the world through one pair of eyes. Part of the healing process is realizing there are many different perspectives, that is, many ways of perceiving and understanding the world. Our old people say, for example, “If you’re really sad, if you’re

really depressed, you need to be able to borrow the eyes of an eagle." What this means is that if a problem is right in front of you, you may seem overwhelmed. But just as your thumb can blot out the sun, even a small problem directly facing you can seem overwhelming. To borrow the eyes of an eagle means to distance oneself from the problem. And even the largest problem will look small if one moves far enough from it. And from that vantage point it is possible to see a better way of dealing with it. This is one of the reasons—not just for Native people—that in many cultures eagles represent leadership, because an important quality of a leader is the ability to see where a road will lead, what is the consequence of a choice. The old people also say that if that is the only pair of eyes you have, that is not healthy either. If you can see only through an eagle's eyes it means will not be able to form close emotional attachments to other people.

In other words, this is one reason why it is not just a question of telling one story, whether in an academic setting or a traditional setting; it is a question of telling many different stories because—as human beings, as communities—we need as many stories as possible; as many perspectives because that is what finding harmony is about. Harmony exists only as a function of difference. If everyone does exactly the same, there is no harmony; this is monotony. Diversity is something that we celebrate. The importance of language was mentioned earlier. I would like to illustrate this as well.

My Indian name at Warm Springs, which I received during giveaway ceremony, is *Xaiyama-aswan*. I was actually given a different name, *La-aus*, but I felt it was too big a name for me to carry; one of the last prophets of the Columbia River. In Europe people died over the doctrine of transsubstantiation; that is, in Christianity, when the host is elevated whether it is the body of Christ or is *symbolic* of the body of Christ. The English language does not make the distinction clear. But in many Native languages, such a distinction can be made. In the Sahaptin language *Xaiyama* means a golden eagle; there is a different name for a bald eagle, but with *Xaiyama* the *yai* suffix denotes what we call legend language. So it is the idea of, the concept, the abstraction, the spirit of the eagle rather than the eagle itself. So if I say *Chee iwa Xaiyama* (which, by the way, is very poor Sahaptin, but I'm doing it this way so you can follow it better in English), it would be better if I said *Xaiyama iwa Chee*. At any rate, *Chee* literally means *there*. *Iwa* is the verb form for *there is*. If I say *chee Xaiyama*, you would look to see where the eagle was. But if I say to you *Chee Xaiyamai* you would not look to see where the eagle was because you would recognize from the language form that I was talking about the concept of the eagle rather than the eagle itself.

A friend of mine named Barry Tolkin was married to a Navajo woman for a number of years and he has written about his experiences. He got sick when he was on the Navajo reservation and they took him to a hand trembler and

diagnosed him as needing a red ant ceremony. In the Navajo tradition you become ill if you go out of harmony. So, for example, you don't respect ants; if you piss on an anthill it pisses them off. If you don't behave in a respectful way toward the ants you can become sick, and so you would have a red ant ceremony. They did that with him and he got well. It's associated with respiratory problems, like pneumonia, for example, or bronchitis. They did the ceremony and he got well. He went to his father-in-law, and he said, "Let me get this straight. You took me to a hand trembler and they diagnosed I had red ants inside of me. Then you did a red ant ceremony and it took the ants out." And the father-in-law said, "Well, more or less." And Barry said, "Just between the two of us, do you really believe that I had ants inside of me?" And the old man got angry with Barry, and he said "Not ants ... ants."

Until you can make the distinction between ants and ants it is hard to understand a lot of Native American healing and tradition. But if I translate that into our language, *chau tun klawisimah*, not ants, *klawisimah*, then it makes sense. This is an example of the limitations of communicating in English where the structure of the language does not permit the expression of certain concepts and ideas.

This brings us to primary world view and secondary world view and much more besides. From a mental health perspective, if you believe in separation of body and mind the way we have been taught in general western culture, the result is a certain kind of concept. One of these is a concept of metasef, the idea of identity independent from the body. Many traditional cultures do not have the concept of a metasef and believe that you are very much connected to your body. In western culture the metasef renders you immune to the possession of gods or ghosts or spirits, from fainting, from fright, and many other things that we encounter many other traditional societies. At the same time, it makes you vulnerable to other forms of pathology. For example, borderline narcissistic personality disorders seem to be culture-bound in the western world. The reason I emphasize this is that many times we frequently see exotic cultures, whether Native cultures or not, as something that somehow enriches western societies' knowledge.

However, one of the dangers is that western society will often take a reductionist-analytic approach, for example, to cocaine. The coca leaves used by Native people are used whole. There are at least 13 active ingredients in the coca leaf. Western science has extracted one of those ingredients: cocaine. In other words when it is removed from its holistic context, we have addiction.

I remember Caroline was talking about a treatment she did in Oklahoma where there was an enuretic young man, he was wetting his bed. Actually this is a nice story; the mother comes in with her sister—Caroline had just set up a clinic there, in rural Oklahoma—and she explained that her little son who was 8 years old was wetting the bed. And Caroline said, "Before we do any kind of psychological intervention, let's get an appointment with a urologist to make sure there is no



physiological problem." And so she started flipping through the phone book to find the name of a urologist. And the mother looked at her sister and nodded her head and reached inside her purse and pulled out a slip of paper and handed it to Caroline. And she said, "Is this the number that you are looking for?" And Caroline said, "Well, yes it is, how did you get it?" And the mother said, "This number was given to me by our medicine man, and he said if you didn't do this first then we were to walk out of this clinic and never come back again." And so what she found was that the mother had recently remarried a man from a different native community. That the husband was not well accepted into the community, and so as an intervention, what the medicine person did was declare a need for the child to receive a new Indian name. And that there would be a community feast where they would do a wild turkey hunt, to feed the community, and the new father, stepfather, would lead the turkey hunt. When they got the turkey, at the feast there would be the naming ceremony, and the son was told, "You have now changed your status and you are too old to wet your bed." But just in case, what they did was save the turkey feathers and burn them and take the ashes of the turkey feathers and put them in a little medicine bag around the boy's neck with the instructions that the next time if he were to wet the bed he was to be given a spoonful of these burned turkey feather ashes.

Can you understand the systems involved here, in a sense of being able to integrate the stepfather into the community by the medicine man's sanctioning his leading of the wild turkey hunt? The ability of being able to change the status of the boy by saying, "You are now too old to wet the bed," and also aversion therapy in terms of having to ingest turkey feather ashes. From a western standpoint, can you understand the danger of doing a chemical analysis of turkey feather ashes to look for therapeutic benefit in terms of bedwetting?

There is much need in western culture to try to discover how we can make things better and more effective, and more efficient, which means removing them from the context and trying to find out what is the one item that really works. If we find the one thing that really works, then we can yank it out and put it over there and teach it in a class. And in many instances this cannot be done any more than I can reach out and take your heart out and still have you function as a living thing. The minute I remove your heart, it stops functioning as well. We may need different ways of talking about these things and structuring them, and in some cases it will not be possible to structure things into a quarter system, or a semester system, or an intersession. Some will not be something that can be taught between 11 and 12. When I tried to explain this to our university, I said,

You know as well as we do in this curriculum development, what you're talking about is a bus. All of the students get on the bus, we all go to the same place at the same time, and everybody gets off. That's how you conceptualize your curriculum. My father was a shepherd, and one of the things you learn about coming from a family of shepherds is that sheep don't all go in the same place at the same time. But if you are a good shepherd, they all end up at the same place eventually.

This may be something you need to realize as you construct this course as well, that it will not always function the way bus schedules function for getting from here to there. But a shepherd will be deeply concerned with individual development and the progress of the flock.

This leads us to closing in a sense that from a healing perspective, if we go back to the origin of the word *heal*, in its Anglo-Saxon origin in the English language, it is structurally related to the word *whole*, which is in itself related to the word *holy*. And this is something I understand we are all trying to do together. The healing process is a way of recapturing our wholeness.

Let me leave you with a reminder of a European traditional story, although it is much more widespread than just Europe, that is, Cinderella. Remember her? Glass slipper? In the older, darker version of this story she has two stepsisters whose feet are too big to fit the glass slipper of Cinderella. When the two sisters try to force their feet into the glass slipper, one cuts off her toe, and the other one cuts off her heel. And then they try to stuff the bloody stumps of their feet into the glass slipper.

I would suggest, not only to Native people, but to many people both in Canada and the United States, there has been a history of people being told to amputate a part of themselves to be able fit something that's rigid and not built for them in the first place. Amputate your sexuality, amputate your gender, amputate your language, your spirituality, whatever, as Bateson would say, is a difference that makes a difference. Is it any wonder that the people might use drugs and alcohol as anesthetics to numb the pain of that amputation? Part of what we are going to do now is a healing process in the sense of reclaiming wholeness. Many people from different communities that are not Native made similar sacrifices in amputating parts of themselves. People who have sliced off part of themselves sometimes resent people they see as being whole. With the idea of realizing you mean I did not have to cut a part of myself off in the first place, the answer is Yes. You really can be whole.

That is part of healing, not just ourselves, but our sick planet, and human beings are symptoms of our planet. That is the healing process that goes on; it is not only working on ourselves, but also those small steps we are taking toward healing something much larger, Mother Earth. So what we are doing here is a sacred thing, and I cannot emphasize that enough. It is not about academic credits, and it is not about certifications. It is a sacred work to reclaim wholeness. I am honored that you asked me to be a part of it, and I am honored by your presence in the work that you are doing. *Ana Kush Nai*. *Ana Kush Nai* means the story's over, but only for the telling tonight.