

# American Indians

Filling cultural needs of the  
Indigenous elder

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# The Presenters

- D. Richard Wright, Ojibwe Nation, Author; Pastor; Spiritual Helper with the Indian Health Board, Minneapolis
- Rona Mlnarik, Life, business coach; Speaker & facilitator with a trauma informed and emotional intelligence focus. Mother, trans-racial adoptee, cancer survivor.



***“Niigimowinmiiwinzha”***

Heal that which is getting the best of you.

Gather your helpers.

Who are the people in your helping circle?

Mental health therapists

Physical wellness

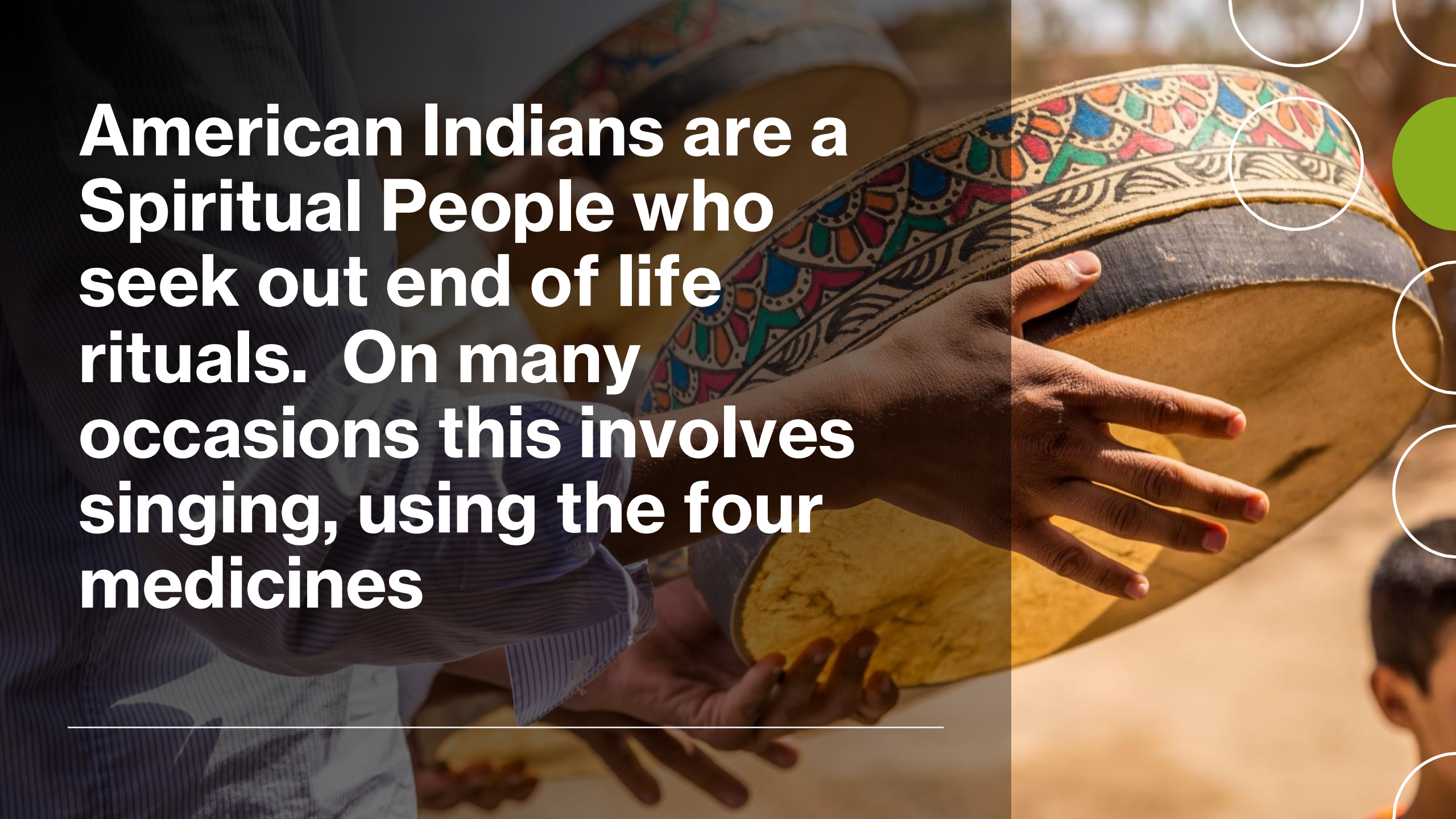
Emotional wellness using medicine wheel concepts

Spiritual traditions and rituals of healing practices

Financial stabilizations of clients

**American Indians are a Spiritual People who seek out end of life rituals. On many occasions this involves singing, using the four medicines**

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**Calling the relatives is ritualistic. Eagle feathers are brought bedside, and traditional tobacco.**

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**The drum is present, a spiritual person sings the calling of the spirits from the North, East, South, and West. It is important for the elder to have an Indian name. Those spirits will ask “who are you?” The elder will tell them who they are in the language.**

The drum is Diweigan, meaning singing from the heart. The elder is first introduced to the Diweigan when they entered the mother’s placenta for birthing. At the time of death, the drum sings and brings the elder home to be united with the mother once more; or mother earth will once again take the elder, bring them home.

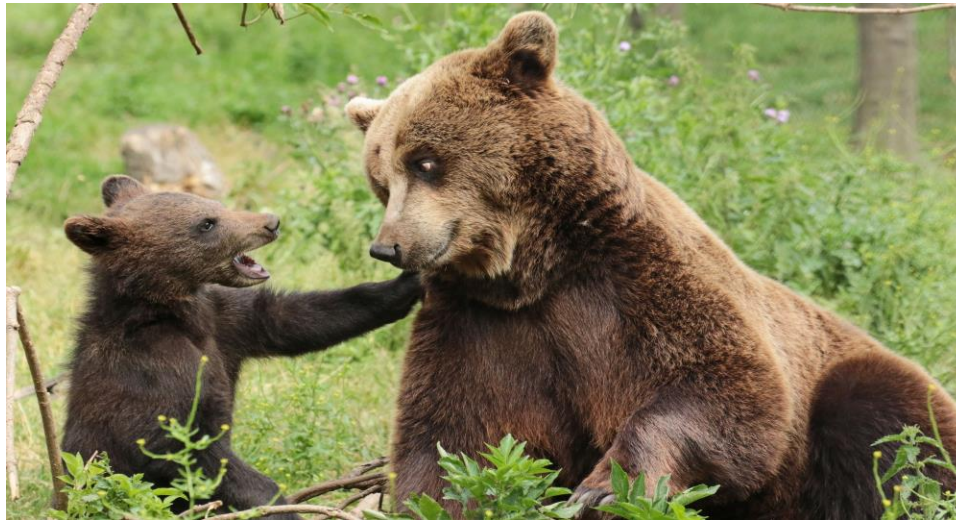
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Acknowledgement of our people: tribes, clans, bands &  
contributing factors to ALZ/DEM  
Culturally specific/competent healing practices  
Indigenous focused individualized treatment planning (ITP)  
considerations

INTENTIONS FOR OUR TIME TOGETHER TODAY

- Often used by the elders who talked to those who came to them for help as “Niigiimowinmiiwinzha.” Clan systems had healers who had specialties in Mental Health, Emotional Health, Physical Health, and Spiritual health. A Healer is approached by some one and the healer is given tobacco. The person speaks to the tobacco and tells it what is going on in their lives. The healer will suggest the person gather helpers. These helpers are from the four disciplines identified above.
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**Macoons is baby bear. They enter the dens in November, and will coming out in March. These are the Bear Healing Teachings of the Ojibwe, Mukwa Clan.**



# **Land Based Indigenous Healing Resources:**

**Dr. Karlee Felner, Cree Nation Psychologist, Phd**  
**Peybaminaince, Ojibwe Nation Tribal Elder, Madeline Island, Manitoba**  
**Maria McCoy, Turtle Mountain Ojibwe, ND**  
**Nelda Goodman, Menomonee Nation, Wisconsin**  
**Joseph Naquanabe, Ojibwe Nation, Mille Lacs Reservation, MN**  
**Walter “Porky” White, Ojibwe, Leech Lake Indian Reservation, MN**  
**Peter O’Chiese, Chief, Metis-Cree-Ojibwe First Nation Reserve,**  
**Jimmy Morningstar, Ottawa, First Nation, Winnipeg, Manitoba**  
**Puginagiizhig, Leech Lake Indian Reservation, MN**  
**Macoons, Leech Indian Reservation, MN**  
**Stephen Luzar, LPP, Santee Indian Reservation, Nebraska**  
**Cheryle Whitehawk, UMICAD, LADC, SUD, MN**  
**Dr. Rick Grychek, Ojibe Language, Fond Du Lac College**  
**Dr. Larry Martin, Ojibwe Language, Director Indian Studies, Madison, WI**  
**Dr. Jessica Gurneau, Ojibwe, Turtle Mountain Phd. LPP**

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