



May All Beings Be Happy
May all beings be happy.

Indigenous Presence: **Decolonizing our Minds and Cultivating the Causes of Happiness**

National Indigenous Women's Resource Center
Wellness Webinar
February 22, 2017

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<https://washington.academia.edu/BonnieDuran/Links-to-web-resources>

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Mindfulness Based Violence Prevention

Psychology of Violence

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COMMENTARY

Research Agenda for Violence Against American Indian and Alaska Native Women: Toward the Development of Strength-Based and Resilience Interventions

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Objective: Exposure to violence threatens the health and well-being of American Indian and Alaska Native (AI/AN) women and children. In the first part of the commentary, we provide a brief overview of research, policies, and programs aimed at reducing violence against AI/AN women. In the second part, we present 3 recommendations for an expanded research agenda. The first recommendation is to promote participatory research on risk and protective factors to inform the development of culturally appropriate, strength-based and resilience interventions. The second recommendation is to increase applications of life course theories and examine the interconnectedness between intimate partner violence (IPV) and violence exposures that occur during childhood and older adulthood. The third recommendation is to conduct more studies on social and historical determinants of violence, with an emphasis on community and societal factors. **Conclusions:** Increased applications of theoretical frameworks may shed light on social, economic, historical, and cultural factors associated with violence against AI/AN women. Incorporating the factors in IPV prevention and intervention programs requires active participation and indigenous knowledge from AI/AN scholars, leaders, advocates, and communities. Diverse stakeholders play an important role in promoting the use of cultural strengths to improve the health and safety of AI/AN women and families.

Keywords: American Indian, intimate partner violence, participatory research, resiliency, violence against women

Exposure to violence is a public health problem that threatens the health and well-being of American Indian and Alaska Native women and children. In the first part of the commentary, we provide a brief overview of research, policies, and programs aimed at reducing violence against AI/AN women. In the second part, we present 3 recommendations for an expanded research agenda. The first recommendation is to promote participatory research on risk and protective factors to inform the development of culturally appropriate, strength-based and resilience interventions. The second recommendation is to increase applications of life course theories and examine the interconnectedness between intimate partner violence (IPV) and violence exposures that occur during childhood and older adulthood. The third recommendation is to conduct more studies on social and historical determinants of violence, with an emphasis on community and societal factors. **Conclusions:** Increased applications of theoretical frameworks may shed light on social, economic, historical, and cultural factors associated with violence against AI/AN women. Incorporating the factors in IPV prevention and intervention programs requires active participation and indigenous knowledge from AI/AN scholars, leaders, advocates, and communities. Diverse stakeholders play an important role in promoting the use of cultural strengths to improve the health and safety of AI/AN women and families.



Exploring these questions

- How did our minds get colonized?
- Why should we decolonize our minds?
- Philosophy of Indigenous Healing
- What is Indigenous Presence?
- How can we practice and teach healing practices?

Theoretical Questions

- Is the exclusive use of western “science” useful for communities engaged in healing and wellness?
- How might Indigenous Knowledges and “Other Thought” advance health equity and wellness?

Science and the Sacred

“The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift.”

-Albert Einstein

A Western Modernity/ Coloniality Episteme

- Genealogy: 17th Century No. Europe Reformation thought, Enlightenment, French Revolution crystallized in 18th Century into “Modernity/Coloniality” and consolidated within the Industrial Revolution and motivated, in part, by colonization
 - Philosophically, emergence of the notion of “Man” as the foundation for all knowledge & order, separate from the natural and the divine ~ **teleological action**~
 - Culturally, Lifeworld is subsumed by forms of expert knowledge linked to capital and state administrative apparatuses (Foucault's disciplines)
 - Sociologically, rise of nation-state institution, knowledges for material reproduction
- Indigenous and Subalterns studies scholars in the America's, India, the Atlantic, Poststructuralists, Critical theorists..

4 Pillars of the Colonial Matrix of Power

1. Control of Economy-land appropriation, labor exploitation, control of natural resources
2. Control of Authority-government, normative social institutions, army
3. Control of Gender and Sexuality- family, education
4. Control of Subjectivity and Knowledge -epistemology, education and formation of subjectivity

Quijano A. Coloniality and modernity/rationality. Cultural Studies 2007;21(2-3):168-178.

Examples of Colonizing Medicine and Public Health

Colonial and Medical Authority

OBSTETRIC PROCEDURES AMONG THE ABORIGINES OF NORTH AMERICA. — Dr. Eli McClellan, Assistant Surgeon U. S. A.,

"Promiscuous sexual intercourse among the unmarried of the Apache Indians is common. They are polygamists. The women are unclean and debased. The Navajoes, a branch of the Apache tribe, live in the rudest huts and lead a drunken, worthless life. The women are debased and prostituted to the vilest purposes. Syphilitic diseases abound. Polygamy

Medicine and Disciplinary Power

SOME SACRED OBJECTS OF THE NAVAJO RITES.

BY WASHINGTON MATTHEWS, SURGEON, U. S. ARMY.

SOME one has said that a first-class museum would consist of a series of satisfactory labels with specimens attached. This saying might be rendered : "The label is more important than the specimen." When I have finished reading this paper, you may admit that this is true in the case of the little museum which I have here to show : a basket, a fascicle of plant fibres, a few rudely painted sticks, some beads and feathers put together as if by children in their meaningless play, form the total of the collection. You would scarcely pick these trifles up if you saw them lying in the gutter, yet when I have told all I have to tell about them, I trust they may seem of greater importance, and that some among you would be as glad to possess them as I am. I might have

- The basket drum
- The drum stick
- The Plumed wands
- Kethawns
- Sacrificial Cigarettes

Matthews, W. (1893). Some Sacred Objects of the Navajo Tribe. *Archives of the International Folklore Association* 1, 227-254.

Army, Medicine, Scripture...

THE PRAYER OF A NAVAJO SHAMAN.*

BY DR. WASHINGTON MATTHEWS, U. S. A., ARMY MEDICAL MUSEUM.

The literature purporting to represent the native devotional expressions of our North American aborigines so far published is very meager, and much of this scanty material is of doubtful authenticity. For these reasons I offer to the Society for its consideration the Prayer of a Navajo Shaman.

It is a composition unique in form and bearing internal evidence of purely heathen origin. It shows no trace of extemporaneousness. That it is the carefully considered ritual composition of a priest well informed in the knowledge of his craft—a priest who, in the language of the Scripture, “sought to find out acceptable words”—I cannot doubt. I have only the word of my informant, who is now over seventy years of age, for its antiquity. He learned it in youth from an old shaman, who, in turn, had it transmitted from an elder man. It is not, however, of sufficient antiquity to contain (except perhaps in one word, qonicqa'de) obsolete terms, which we so often encounter in the prayers and hymns of Navajo medicine-men.

Subjugated Knowledge

1922

THE MODERN HOSPITAL

SUPPLANTING THE MEDICINE MAN*

ARTHUR E. MIDDLETON, CHIEF OF CONSTRUCTION SECTION, INDIAN BUREAU, INTERIOR DEPARTMENT
WASHINGTON, D. C.

It is so long ago that the period and conditions are almost reminiscent or unfamiliar to those individuals who have aided and are still aiding in the moral, spiritual and physical advancement and perpetuation of the Red. The fight against disease was waged under the most disadvantages.

At the time the Indian had just begun reluctantly and doubtfully to yield to the influences of civilization and, though retaining some of its customs, still clung with tenacity to the ideas and customs formed in the early days of the race and reared with mingled skepticism and fear.

There were a few, however, and a few exceptions, in the vast region extending from the Mississippi River to the Pacific Ocean and from the Gulf of Mexico to the Canadian border. The exceptions were the hospitals located at Carlisle, Pa., Cherokee, Okla., Mount Pleasant, Mich., Hayward, Keshena and Wisconsin.

The school hospitals are designed solely for the treatment of children and the typical plan usually

includes two separate wards for the two sexes with screened glazed porches leading thereto, convalescent operating, waiting, dining, bath and rooms and kitchen.





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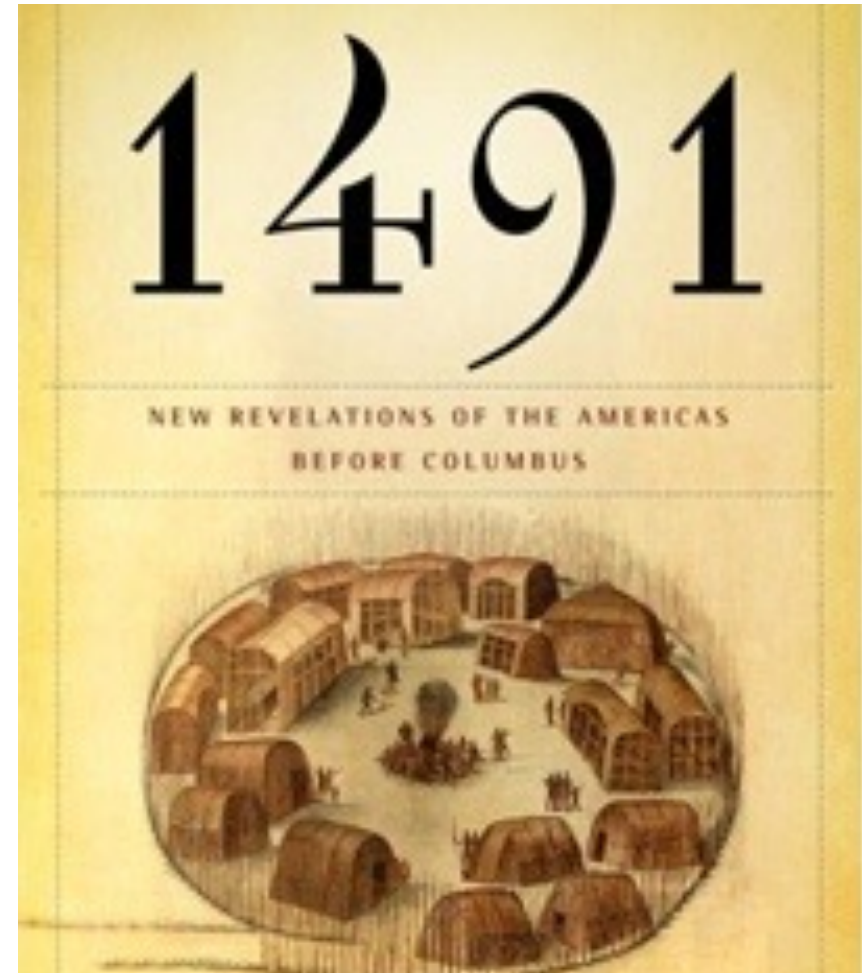
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“We all have been taught what the human species gained by the European invasion of the Americas. Now we have to consider what we, all of us, lost.”

Alfred W. Crosby, author of *Ecological Imperialism* and *The Columbian Exchange*, Professor Emeritus of Geography, American Studies and History, University of Texas

Emerging scholarship about pre-contact America

- In 1491 there were more people living in the Americas than in Europe.
- Indigenous people in the Americas transformed their land so completely that Europeans arrived in a hemisphere already massively "*landscaped*" by human beings.



Emerging scholarship about Indigenous knowledges

- Pre-Columbian Indians in Mexico developed corn by a breeding process so sophisticated that a "Science" author described it as "*man's first, and perhaps the greatest, feat of genetic engineering.*"

PERSPECTIVES

AGRICULTURE

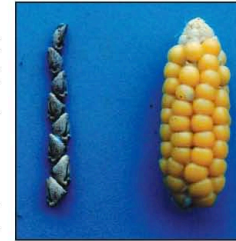
Prehistoric GM Corn

Nina V. Fedoroff

Corn (maize) is arguably man's first, and perhaps his greatest, feat of genetic engineering. Its huge ears—each packed with firmly attached kernels filled with starch, protein, and oil—make it a food staple. Contemporary corn, unlike its wild grassy ancestor teosinte, can't survive without people because it can't disperse its own seeds. The origins of maize have long intrigued geneticists, but only recently have new molecular methods enabled evolutionary sleuths to pinpoint its origins and identify the genetic modifications (GMs) that enabled the radical transformation of teosinte into contemporary maize. On page 1206 of this issue, Jernicke-Després, Doebley, and their colleagues (1) provide the latest chapter in this detective story and suggest that prehistoric people were quick to adopt GM corn.

Teosinte and corn (*Zea mays*) don't look much alike, but they are interfertile. Teosinte-corn hybrids arise in the wild but look so different from either parent that they were originally classified as a different species (*Zea mays*). In the 1970s, Beadle examined chromosomes in teosinte-corn hybrids and concluded that the two plants belonged to the same species, and even shared the same chromosomal order of genes. That should have resolved the question of corn's origins, but it didn't.

In 1938, the eminent maize geneticist Mangelson proposed that maize evolved from an extinct South American maize species and that teosinte originated from a cross between another grass, *Tripsacum*, and maize (2). Although cumbersome, this hypothesis was widely accepted, and Mangelson and Beadle spurred publicly for years. Upon retirement, Beadle organized an expedition to Mexico to look for more wild maize relatives, returning with seeds that proved invaluable to the next generation of molecular archaeologists. The *Tripsacum* hy-



Primitive popcorn. Teosinte (left) and primitive maize (right). Primitive maize was "reconstructed" by crossing teosinte with Argentinian corn.

a few mutations changed teosinte into maize (4). Analyzing backcrossed maize-teosinte hybrids with molecular probes, Doebley's group came to a startlingly similar conclusion. The differences between maize and teosinte could be traced to just five genomic regions (5). In two of these regions, the differences were attributable to alternative alleles of just one gene: *teosinte glume architecture* (*tga1*) and *teosinte branched* (*tbt1*), which affect kernel structure and plant architecture.

The *tga1* gene controls glume hardness, size, and curvature (2). Teosinte kernels are surrounded by a stone-like fruitcase, assuring their unscathed passage through an animal's digestive tract, which is required for seed dispersal. But the plant's reproductive success is the consumer's nutritional failure. Not surprisingly, one of the major differences between maize and teosinte kernels lies in the structures (cupule and outer glume) enclosing the kernel. Maize kernels don't develop a fruitcase because the glume is thinner and

its female flowers (ears) are produced by secondary branches growing off the main branches. Modern corn has one main stalk with a tassel at the top. Its lateral branches are short and bear its large ears. Much of the difference is attributable to the *tbt1* gene, originally identified in a teosinte-like maize mutant. Mutations generally abrogate gene function, indicating that the maize allele acts by suppressing lateral shoot development, converting grassy teosinte into slim, single-stalked modern corn and male into female reproductive structures (7).

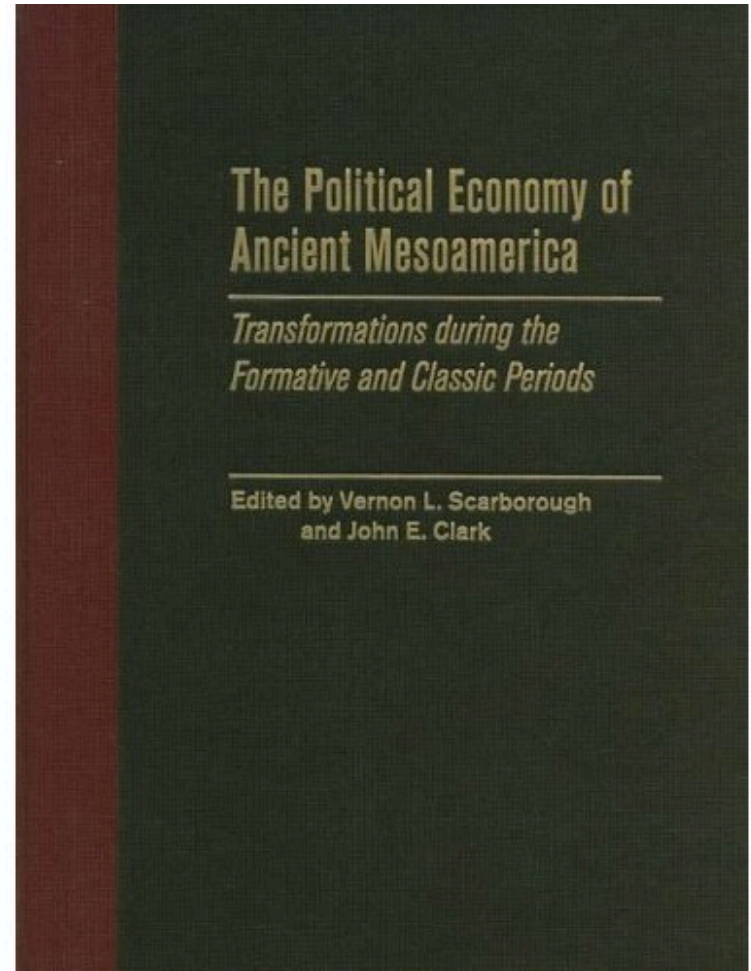
Knowing that this cluster of traits is controlled by just two genes makes it less surprising that genetic differences in these genes could render teosinte a much better food plant. Yet however useful to people, a *tga1* mutation would have been detrimental to teosinte, making it more vulnerable to destruction in the digestive tract of the consumer and so less able to disperse its seeds. Thus, the only way this mutation could have persisted is if our ancestors propagated the seeds themselves. This implies that people were not only harvesting—and likely grinding and cooking—teosinte seeds before these mutations came along, but also were selecting for favorable features such as kernel quality and cob size. In turn, this suggests a "bottleneck" in corn evolution. Several useful GMs were brought together in a single plant and then the seeds from this plant were propagated, giving rise to all contemporary maize varieties. Such a prediction can be tested by calculating the number of generations and individuals it would take to account for the molecular variability present in contemporary maize. The results of such a test suggest a bottleneck for maize domestication of just 10 generations and a founding population of only 20 individuals (8). Did this happen once or many times? Because genetic differences arise at a fairly constant rate, this question can be answered by constructing family trees using similar sequences from different varieties of teosinte and contemporary maize. The results are unequivocal: All contemporary maize varieties belong to a single family, pointing to a single domestication event.

Knowing how quickly differences arise,

AGRICULTURE Prehistoric GM Corn Nina V. FedoroffS Science
14 November 2003: 302 (5648), 1158-1159.
[DOI:10.1126/science.1092042]

Emerging scholarship about Indigenous knowledges

- *Tenochtitlan*, the Aztec capital, had a far greater population than any contemporary European city, and unlike any capital in Europe at that time, had running water, beautiful botanical gardens, and immaculately clean streets.



Indigenous Episteme

Bolivian Constitutional Rights for *Pachamama* (Nature)

1. The right to life and to exist;
2. The right to continue vital cycles and processes free from human alteration;
3. The right to pure water and clean air;
4. The right to balance;
5. The right not to be polluted;
6. The right to not have cellular structure modified or genetically altered.

guardian.co.uk

Bolivia enshrines natural world's rights with equal status for Mother Earth

Law of Mother Earth expected to prompt radical new conservation and social measures in South American nation

John Vidal in La Paz
guardian.co.uk, Sunday 10 April 2011 18.17 BST

[A](#) [larger](#) | [smaller](#)

Bolivia is set to pass the world's first laws granting all nature equal rights to humans. The Law of Mother Earth, now agreed by politicians and grassroots social groups, redefines the country's rich mineral deposits as "blessings" and is expected to lead to radical new conservation and social measures to reduce pollution and control industry.

The country, which has been pilloried by the US and Britain in the UN climate talks for demanding steep carbon emission cuts, will establish 11 new rights for nature. They include: the right to life and to exist; the right to continue vital cycles and processes free from human alteration; the right to pure water and clean air; the right to balance; the right not to be polluted; and the right to not have cellular structure modified or genetically altered.

Controversially, it will also enshrine the right of nature "to not be affected by mega-infrastructure and development projects that affect the balance of ecosystems and the local inhabitant communities"

1920 & 2016

96 years later

→ CONDITIONS IN THE INDIAN MEDICAL SERVICE

To the Editor:—I have recently had occasion to give extended consideration to the medical needs of our native Indian population. I visited a number of reservations in continuation of former inquiries, including this time the Zuñi and Navaho reservations of Arizona and certain Pueblos of New Mexico. In my judgment the medical situation is as deplorable as it is disgraceful, and I am satisfied that if the facts were known and thoroughly understood the organized medical profession, through the American Medical Association, would bring pressure to bear on the government to bring about the required drastic and far-reaching reforms.

Hoffman, F. (1920). Health Conditions among the Indians. *JAMA*, 75(7), 493-494.



Innovative thinking for the nonprofit sector

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STORE

In Tense Meeting, Tribal Leaders and Indian Health Service Talk Health Access

By MICHAEL WYLAND | April 13, 2016

Evidence Based Mental Health vs..

- Evidence based
Interventions may be a
form of forced
acculturation
- Indigenous health
promotion and treatment
is often effective “cultural
revitalization”



Decolonize Knowledge Construction

- **Decolonize Knowledge** refers to the process of breaking or going beyond the dominance of what is referred to as the Western canon or the dominance of Eurocentric ways of knowing, to recognize the vast multiplicity of epistemologies or knowledge systems.

The Structure of Knowledge in Westernized Universities
Epistemic Racism/Sexism and the Four Genocides/Epistemicides of
the Long 16th Century

Ramón Grosfoguel

U.C. Berkeley

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Abstract: This article is inspired by Enrique Dussel's historical and philosophical work on

Beyond Epistemicide: Knowledge Democracy and Higher Education¹

Budd L. Hall

Co-Holder, UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education, School of Public Administration, University of Victoria

Introduction

I would like to acknowledge that we are meeting on the traditional territory of the Treaty Four First Nations. Further I want you to know that I am a Settler Canadian of English heritage and that I live and work on the traditional territory of the Coast and Straits Salish First Nations, specifically on the unceded territory of the Lekwungen and Esquimalt Peoples. When I acknowledge the traditional territory where I stand now and where I live and work it is more than a case of protocol or respectful behavior. I am standing here today as a Professor from the University of Victoria as a direct result of my great

Epistemicide

July, 1922

THE MODERN HOSPITAL

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SUPPLANTING THE MEDICINE MAN*

By ARTHUR E. MIDDLETON, CHIEF OF CONSTRUCTION SECTION, INDIAN BUREAU, INTERIOR DEPARTMENT, WASHINGTON, D. C.

NOT so long ago that the period and conditions are reminiscent or unfamiliar to those individuals who have aided and are still aiding in the moral, spiritual and physical advancement and perpetuation of the Red Man, the fight against disease was waged under the most trying disadvantages.

Then the Indian had just begun reluctantly and doubtfully to yield to the influences of civilization and, though accepting some of its customs, still clung with tenacious hold to the ideas and habits formed in the early history of the race and regarded with mingled skepticism and fear

eral exceptions, in the vast region extending from the Mississippi River to the Pacific Ocean and from the Gulf of Mexico to the Canadian border. The exception referred to are the hospitals located at Carlisle, Pa., Cherokee, N. C., Mount Pleasant, Mich., Hayward, Keshena and Oneida, Wis.†

The school hospitals are designed solely for the treatment of children and the typical plan usually provides

two separate wards for the sexes with screened and glazed porches adjunct thereto, convalescent ward, operating, waiting, nurses', dining, bath and toilet rooms and kitchen. At some



BOAVENTURA DE SOUSA SANTOS

Epistemologies of the South

JUSTICE AGAINST EPISTEMICIDE

– ANOTHER
KNOW
– LEDGE IS
POSSIBLE

Beyond
Northern
Epistemologies

Using traditional Indigenous Peoples' contemplative practices – **Neuro-Decolonization**



Arikara Engaged in Ceremonial Mindfulness in Traditional Earth lodge

Understanding the Effects of Prejudice, Discrimination and Inequity in the Body

by Thea M. Lee, M.A., LMFT(CA), SEP and Tommy Lee Woon, M.S., SEP

The information in this document about personal traumas derives primarily from Somatic Experiencing®, a school of somatic (i.e., body-focused) therapy for healing trauma. The application of its theory to understanding and healing the effects of prejudice/discrimination/lack of equality is a work we are pursuing on our own.

The Workings of the Body in Relationship to Stressors/Threats

Have you ever had an experience, in which you were watching a scary movie and noticed yourself holding the breath, bracing muscles, covering your eyes, or jumping in your seat? This common experience gives us a glimpse into the biology of stress; our bodies are wired to respond, largely involuntarily, to a stressful and threatening situation even in movies.

When we explore the role of the body in understanding the effects of prejudice, discrimination and inequity, we are referring to a specific part of the body, the autonomic nervous system. For this reason, throughout this document, the words, “the body/bodies” and “the (autonomic) nervous system” are used inter-changeably.

What Is the Autonomic Nervous System (ANS)?

<http://goo.gl/CEXr6l>

Mind, Heart, body



Ceremonies

- Sweat lodge
- Dancing
- Singing
- Vision quest
- Sun Dance
- Drumming
- Rattling

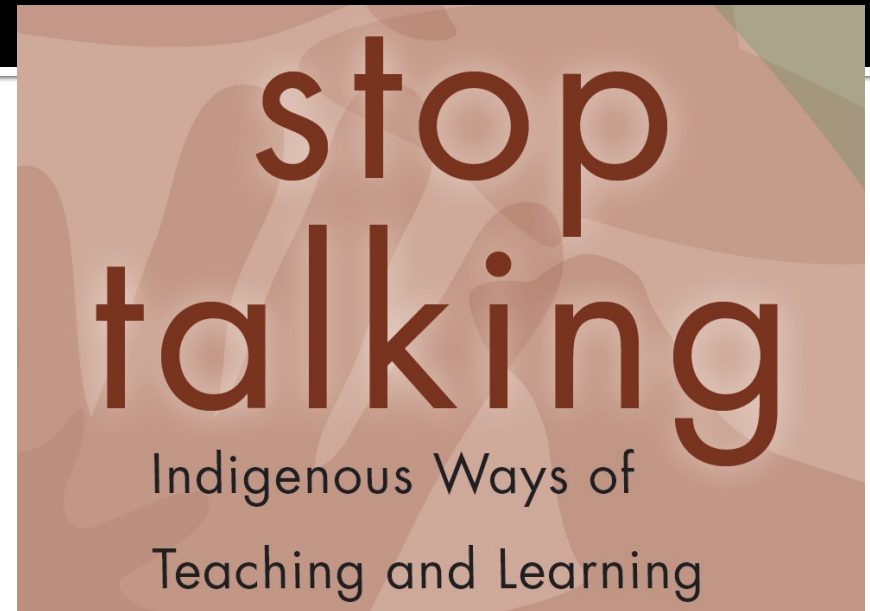
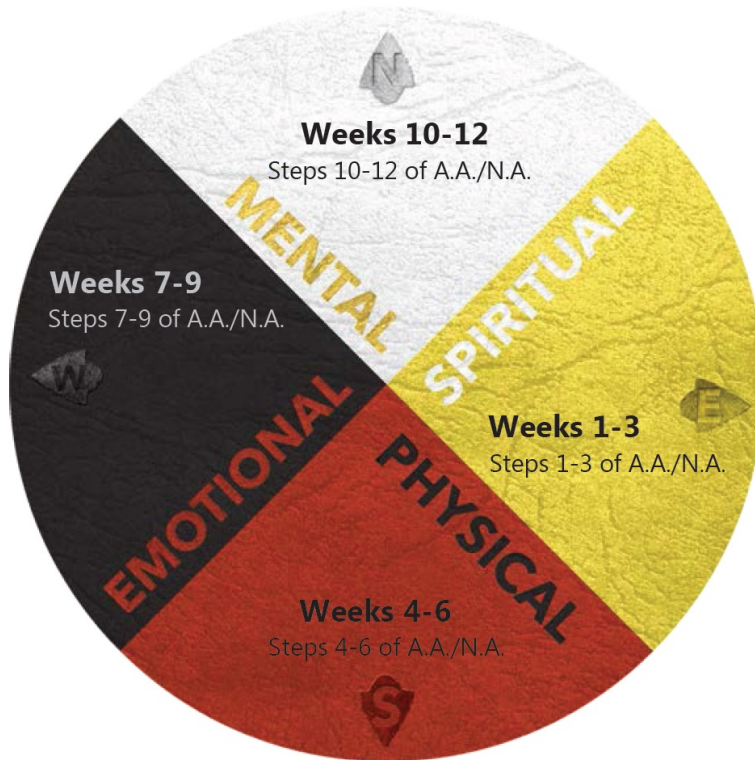
DRUM-ASSISTED RECOVERY THERAPY FOR NATIVE AMERICANS (DARTNA): RESULTS FROM A PRETEST AND FOCUS GROUPS

Daniel L. Dickerson, DO, MPH, Kamilla L. Venner, PhD, Bonnie Duran, DrPH,
Jeffrey J. Annon, MA, Benjamin Hale, and George Funmaker

Abstract: Drum-Assisted Recovery Therapy for Native Americans (DARTNA) is a substance abuse treatment intervention for American Indians/Alaska Natives (AI/ANs). This article provides results from 1) an initial pretest of DARTNA provided to 10 AI/AN patients with histories of substance use disorders, and 2) three subsequent focus groups conducted among AI/AN DARTNA pretest participants, substance abuse treatment providers, and the DARTNA Community Advisory Board. These research activities were

Culture-Centered Interventions

Figure 1
DARTNA Medicine Wheel



Ilarion (Larry) Mercurieff and Libby Roderick


UNIVERSITY of ALASKA
ANCHORAGE

http://www.difficultdialoguesuaa.org/images/uploads/Stop_talking_final.pdf

Sweat lodge



Indigenist Local Theory of Etiology

- **Historical Trauma**
cumulative
vulnerability that
colonization; i.e.,
epidemic disease,
forced removal,
warfare, and white
cultural hegemony,
have had on the
physical manifestation
of health among
indigenous peoples.

How You Can Change Your Genes

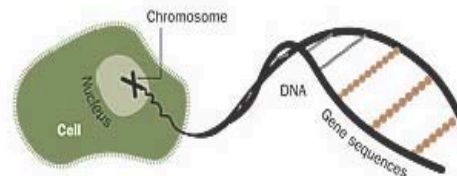
Dr. Lars Olov Bygren's research helps explain how a father's diet might affect certain traits he passes to his son

[Story](#) | [All Best and Worst Lists](#)

The Structure of Cells

1
THE STRUCTURE
OF CELLS

2
THE ROLE OF
DNA AND GENES



[MORE](#)

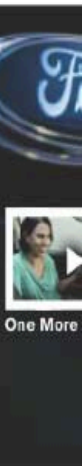
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The human body has trillions of cells, each one with a nucleus, its command center. In each nucleus, DNA is tightly coiled around proteins called histones that work as support structures for genes

The Role of DNA and Genes

Genes contain the codes for cells to produce the various proteins that organisms need to function. Humans have approximately 25,000 genes. Darwin and his followers taught us that it takes many generations to rewrite this



what the hell is that?



oh,
just my mind



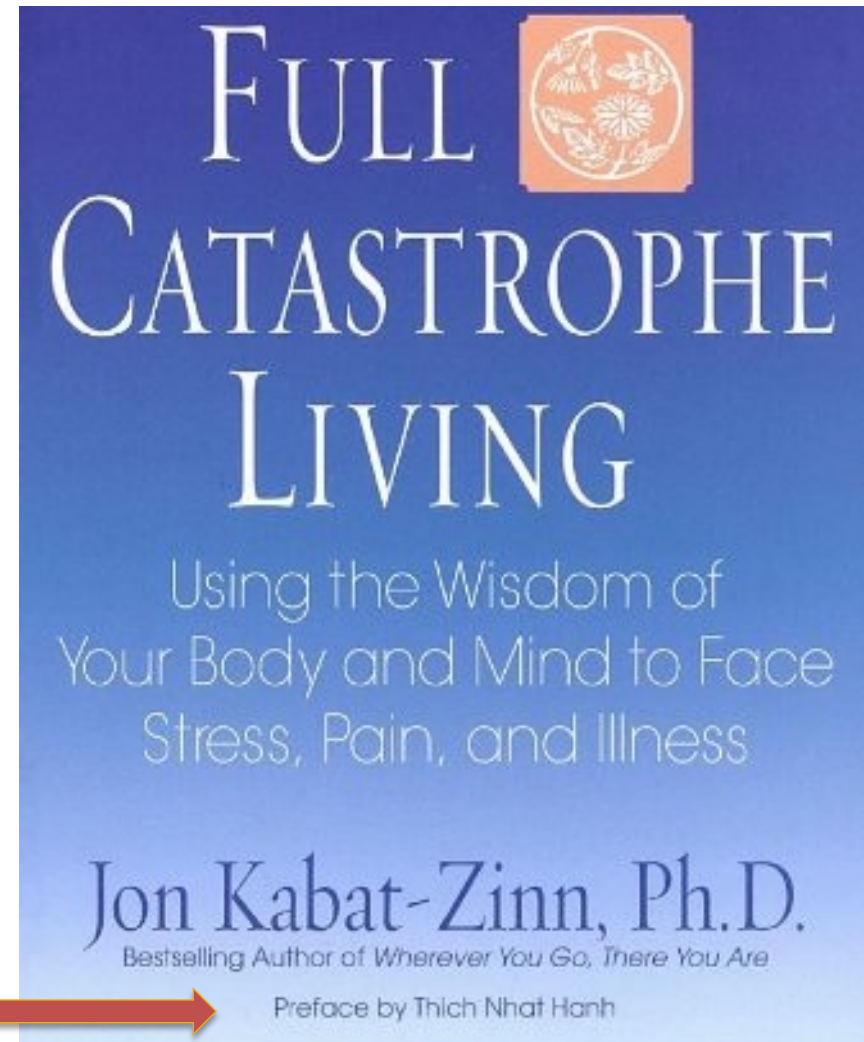
Indigenous Presence: Decolonize and Cultivate

Mindfulness Origins

- Two sources of Mindfulness theory and practice
 - Buddhist study and practice
 - Western Medicine & Education

Origins of Mindfulness in Medicine

- In 1979, Jon Kabat-Zinn adapted Mindfulness into a secular (now known as “*applied*”), 8-week program format “Mindfulness Based Stress Reduction” (MBSR).
- It was initially offered in a hospital setting for people with a variety of health conditions.



New Classic

MINDFULNESS

The four focuses of mindfulness

Mindfulness, bliss and beyond, by Ajahn Brahm Pages 103-125 and "Maha-satipatthana Sutta: The Great Frames of Reference" (DN 22), translated from the Pali by Bhaddanta Nanissaro Bhikkhu. Access to Insight, 15 October 2011, <http://www.accesstoinsight.org/tipitaka/dn/dn.22.0.than.html> . Retrieved on 17 March 2013.

BODY CONTEMPLATION

mindful, he breathes in; mindful he breathes out...

when walking, the monk discerns, 'I am walking.' When standing, he discerns, 'I am standing...

when going forward & returning, he makes himself fully alert; when looking toward & looking away...
when bending & extending his limbs...

reflects on this very body..head hairs, body hairs, nails...

in terms of properties: 'In this body there is the earth property...

as if he were to see a corpse cast away in a charnel ground...

FEELING CONTEMPLATION

when feeling a painful feeling, discerns, 'I am feeling a painful feeling...

when feeling a pleasant feeling, he discerns, 'I am feeling a pleasant feeling...

when feeling a neither-painful-nor-pleasant feeling, he discerns, 'I am feeling a neither-painful-nor-pleasant feeling...

MIND CONTEMPLATION

when the mind has passion/aversion/delusion, discerns that the mind is...

when the mind is restricted/scattered, he discerns that the mind is...

when the mind is enlarged/not enlarged, he discerns that the mind is...

when the mind is surpassed/unsurpassed, he discerns that the mind is..

when the mind is concentrated/not concentrated, he discerns that the mind is...

when the mind is released/not released, he discerns that the mind is...

MENTAL QUALITIES CONTEMPLATION

remains focused on mental qualities in & of themselves with reference to...

five hindrances

five clinging-aggregates

sixfold internal & external sense media

seven factors for Awakening

four noble truths

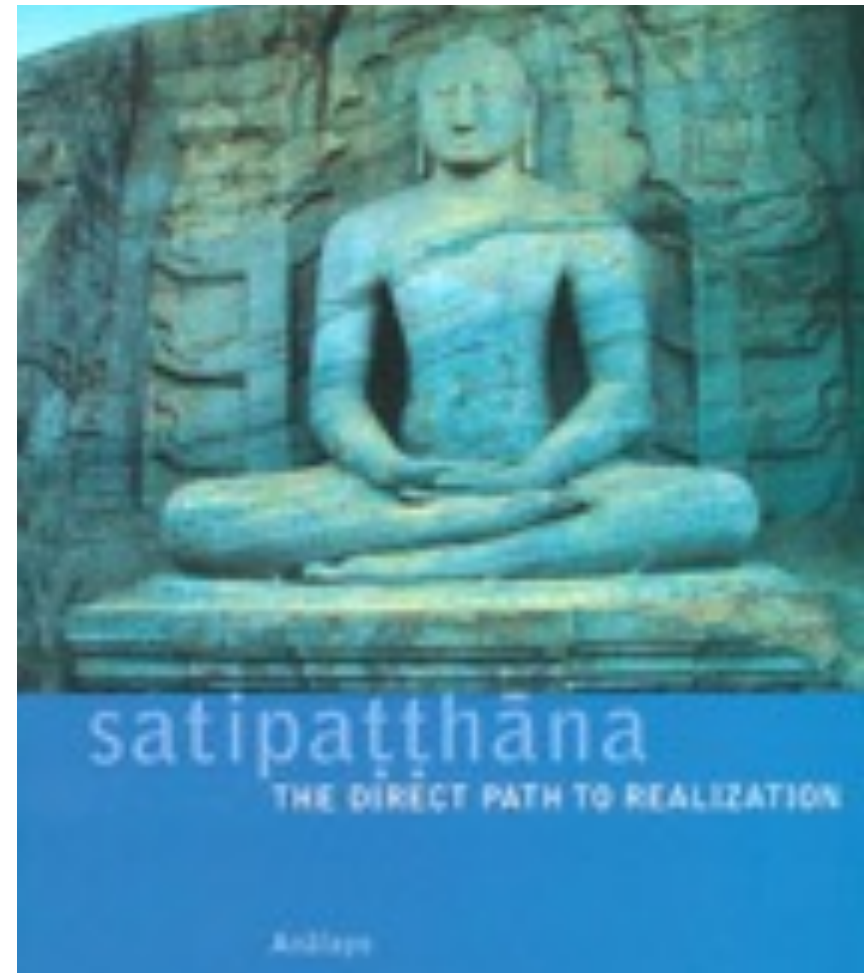
A Practical Guide
to Awakening

ph Goldstein

greet & distress with reference to the world.

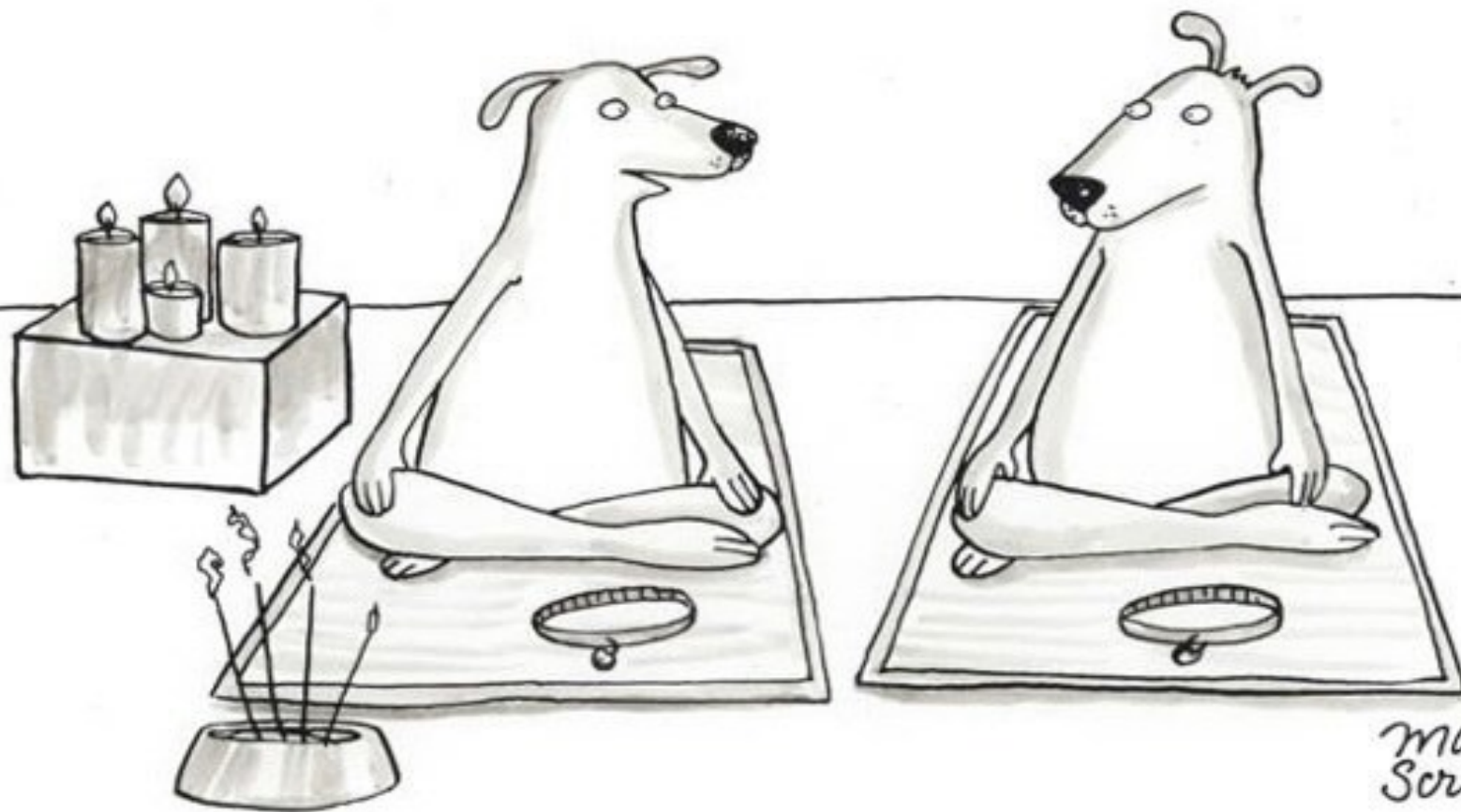
Satipatthana- *The Four Foundations of Mindfulness*

- The element of non-reactive watchful receptivity in **sati** forms the foundation for *Satipatthana* as an ingenious middle path, which neither suppresses the contents of experiences nor compulsively reacts to them."



Mindfulness

Obsession	Mindfulness	Denial
Indulgence		Repression
Privilege		Intolerance



Maria
Scrivan

"The key to meditation is learning to stay."

What is Indigenous Presence?

- The concurrent application of...
 - Traditional Spiritual Practices
 - Mindfulness based meditation techniques
 - Developing Awareness & Focus
 - Cultivating Gratitude and Goodwill

Principles of Indigenous Presence

1. Interconnectedness
 - Good conduct & Good company
 - Speech
 - Actions
 - Livelihood, etc
2. Training our Hearts/Minds
 - Traditional Ceremony
 - Mindfulness
 - Daily practice

Principles of Indigenous Presence

4. Wisdom

- Opening to Wellness internally
 - Impermanence
 - Interconnectedness
- Cause and Effect

Four Elements Meditation



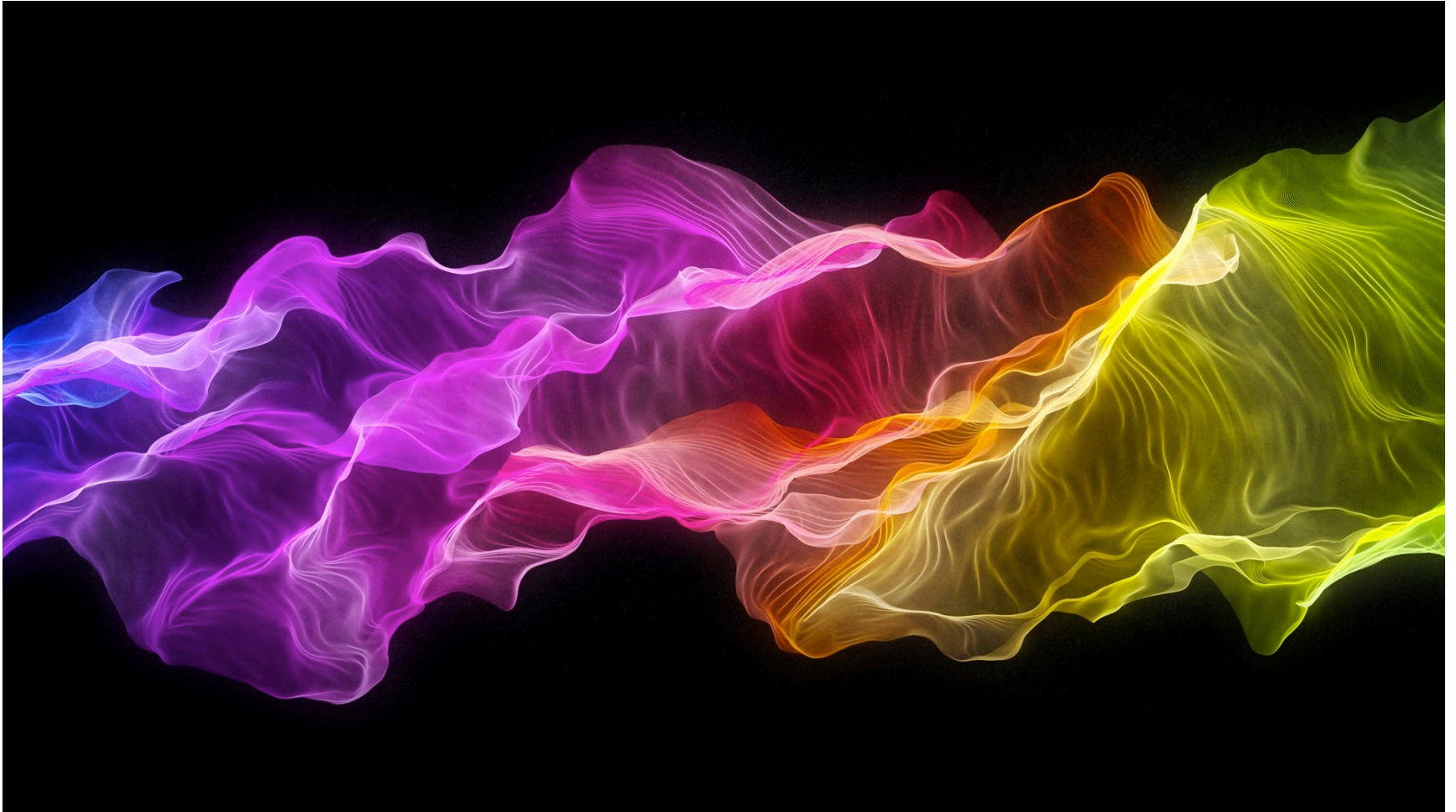
Earth Element



Earth Element

- A healthy earth element allows us to feel grounded
- The earth is felt as solidity, hardness, softness, texture, heaviness
- The Earth elements of the body are the organs, tissues, and bones.

Air Element



Air Element

- The air (or Wind) element is associated with the mind and mental functioning.
- The Air elements are, for example, the air in the lungs, stomach and bowel gasses.
- The air element is related to the energy of circulation—of the blood, oxygen, and nervous system.

Water Element



Water Element

- A healthy water element helps to calm your emotions; otherwise you may feel overly sensitive or emotionally turbulent.
- The Water elements are the bodily fluids – sweat, saliva, blood, urine, semen, etc

Fire Element



Fire Element

- An imbalance of the fire element can lead to impulsive “hotheaded” behavior.
- A healthy fire element strengthens your willpower and enables you to feel passionate and inspired in your efforts.
- Hot, cold, warm, etc
- Fire is the element that controls temperature and digestion.

Cultivation and Purification

- Development of Sacred Space
 - Training in Indigenous Presence
- Development of Intention
 - Cultivation of positive mind-states
- Development of a daily practice

52 Mental Factors

MENTAL FACTORS (CETASIKA)

ETHICALLY VARIABLE FACTORS

UNIVERSALS

1. Contact *phassa*
2. Feeling *vedanā*
3. Perception *saññā*
4. Volition *cetanā*
5. One-pointedness *ekaggatā*
6. Life faculty *jīvitindriya*
7. Attention *manasikāra*

OCCASIONALS

8. Initial application *vitakka*
9. Sustained application *vicāra*
10. Decision *adhimokkha*
11. Energy *virīya*
12. Zest *pīti*
13. Desire *chanda*

UNWHOLESOME FACTORS

UNIVERSALS

14. Delusion *moha*
15. Shamelessness *ahirika*
16. Fearlessness of wrong *anottappa*
17. Restlessness *uddhacca*

OCCASIONALS

18. Greed *lobha*
19. Wrong view *diṭṭhi*
20. Conceit *māna*
21. Hatred *dosa*
22. Envy *issā*
23. Avarice *macchariya*
24. Worry *kukkucca*
25. Sloth *thīna*
26. Torpor *middha*
27. Doubt *vicikicchā*

BEAUTIFUL FACTORS

UNIVERSALS

28. Faith *saddhā*
29. Mindfulness *sati*
30. Shame *hiri*
31. Fear of wrong *ottappa*
32. Non-greed *alobha*
33. Non-hatred *adosa*
34. Neutrality of mind *tatramajjhataṭā*
- 35-6. Tranquillity *passaddhi*
- 37-8. Lightness *lahutā*
- 39-40. Malleability *mudutā*
- 41-2. Wieldiness *kammaññatā*
- 43-4. Proficiency *pāguññatā*
- 45-6. Rectitude *ujjukatā*

OCCASIONALS

47. Right speech *sammā-vācā*
48. Right action *sammā-kammanta*
49. Right livelihood *sammā-ājīva*
50. Compassion *karuṇā*
51. Appreciative joy *muditā*
52. Wisdom faculty *paññā*

Invitation to Awakening Joy

... A VERY POPULAR COURSE. MELINDA AND I WENT TO ONE OF HIS SEMINARS.AWAKENING JOY IS VERY GOOD!

-Bill Gates, Microsoft Co-founder and Co-Chairman of the Bill and Melinda Gates Foundation



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If you want to communicate with us about other alternatives, email admin@awakeningjoy.info. We don't want finances to get in the way of anyone participating in the course.

FREE Mindfulness resources

- Introduction to Mindfulness Course AUDIO

<http://www.audiodharma.org/series/1/talk/1762/>

- Intermediate Mindfulness Course AUDIO

<http://www.audiodharma.org/series/1/talk/1761/>

- Loving-Kindness Meditation AUDIO

<http://www.audiodharma.org/series/1/talk/1728/>

- Guided Self Compassion Meditation AUDIO — <http://www.self-compassion.org/guided-self-compassion-meditations-mp3.html>

- DOWNLOAD EMBEDDED LINK PDF HERE

<https://washington.academia.edu/BonnieDuran/Links-to-web-resources>

Other resources

- **Self Compassion Meditation AUDIO** — Dr. Kristen Neff
<http://www.self-compassion.org>
- **Mindfulness Based Addiction Recovery** Noah Levine
<http://www.refugerecovery.org>
- **More guided meditations and talks** <http://dharmaseed.org/teacher/400/>
- **Dr. Tara Brach** -- talks on Mental Wellness
<https://www.tarabrach.com/talks-audio-video/>



May All Beings Be Happy
May all beings be happy.