

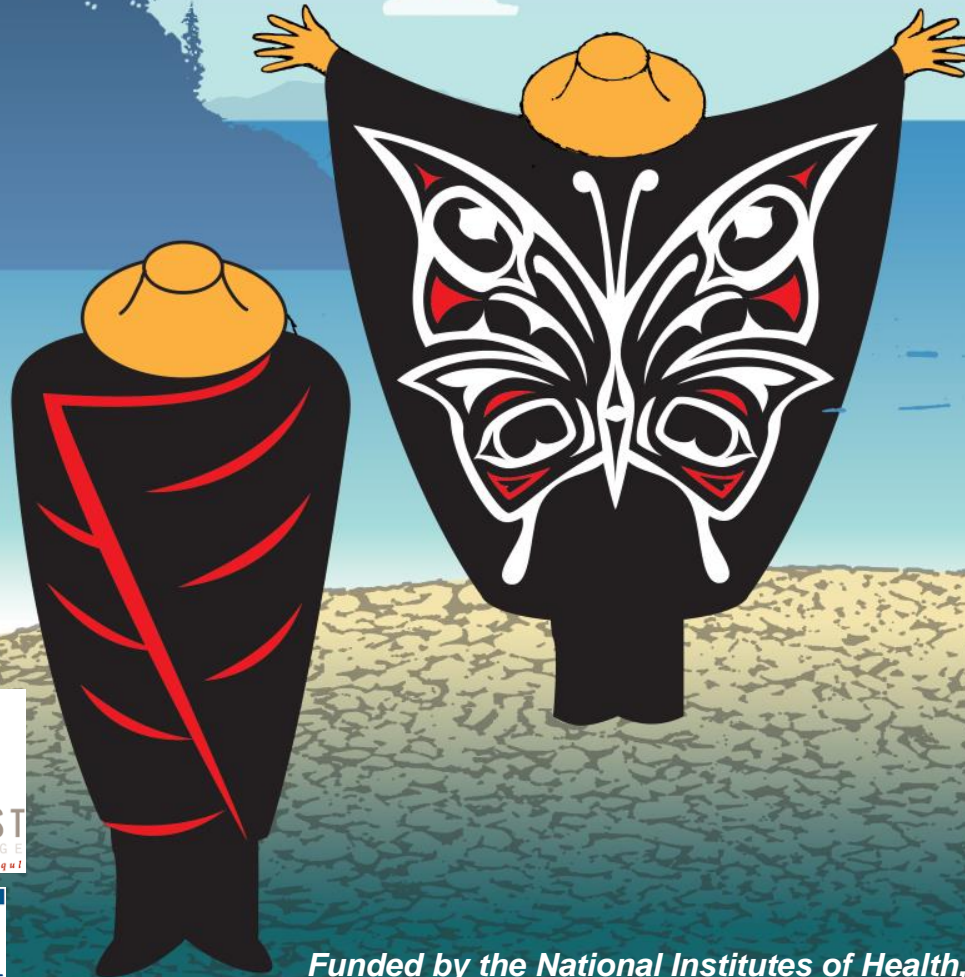
Native Transformations in the Pacific Northwest

An Indigenous Protective Factors Model for the Prevention of Substance Use Disorders

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TRIBAL COLLEGE AND COMMUNITY PARTNERSHIPS FOR HEALTH



NTOP builds on a foundation of community based participatory research (CBPR) with Tribes and Tribal Partners in the Pacific Northwest.



- **NARCH V (U26IHS300291 2008):** NWIC Center for Health
 - *Caring for Our Generations: Supporting Native Mothers and their Children (Evans-Campbell, PI)*
 - *Community Based Participatory Research with Tribal Colleges and Universities (TCU): Alcohol Problems and Solutions (Duran, PI)*
 - *Native Transformations in Pacific Northwest: Exploring Coast Salish Strengths and Resilience Against Substance Abuse (Rasmus, PI)*
- **NARCH IX (S06GM123552 2017):** American Indian Wellness through Research Engagement (NWIC-AIWRE)
 - *Native Transformations Opioid Project (Rasmus, PI)*

Native Transformations Project (NTP)

“What generation of young people is going to not have alcohol or alcoholism in their family or home? I want it to be mine.”



Explores strengths, protections and resilience against substance abuse in three Coast Salish communities in the Pacific Northwest.

- *Lummi Nation*
- *Swinomish Indian Tribal Community*
- *Upper Skagit Indian Tribe*

Funding for the Native Transformation project was part of a Native American Research Centers for Health (NARCH) grant funded by the **National Institute of Drug Abuse (5R01DA029002, PI: Rasmus)** to Northwest Indian College Center for Health and the University of Alaska Fairbanks.

NTP APPROACH:

- Native Transformations is a community-based participatory research (CBPR) project
- Tribally initiated, directed & controlled
- NTP Community Action Board (CAB) guided all aspect of the research
- NTP listened to 62 adults share their Life History

NTP STUDY OUTCOMES:

- Key *protective factors* within families, communities, individuals and spiritualities important to wellness and recovery
- Coast Salish Wellness Model that represents a Coast Salish specific process of change and transformation



Lifetime Wellness

Defined as those individuals in the communities who may have experienced other hardships and challenges in their lives but had not had a problem with drugs and/or alcohol and were considered good role models of resilience.



Secure Wellness

Defined as those individuals in the communities who did at one time in their lives have a problem with drugs and/ or alcohol but had changed their lives and had not had a problem with drugs and/or alcohol for three or more years and are considered good role models of recovery.

SOURCES OF STRENGTH



FAMILY



COMMUNITY



INDIVIDUAL



SPIRITUAL



Rasmus, S., Allen, J., Connor, W., Freeman, W., Native, T. C. A. B., & Skewes, M. (2016). Native Transformations in the Pacific Northwest: A strength-based model of protection against substance use disorder. *Am Indian Alsk Native Ment Health Res*, 23(3), 158. (R01DA029002-04)

FAMILY PROTECTIVE FACTORS

- Teachings
- Family Roles, Rules & Rituals
- Protective Parenting
- “Uncles”
- Ancestors
- Powerful Women
- Grandparents

Grandparents:

*“I have to be proud
of who I am.
My grandmother
said so.”*

COMMUNITY

PROTECTIVE FACTORS

- Opportunities for Learning and Healing
- Social Connections
- Strong Elders
- Traditional Laws
- Harvesting & Sharing Resources
- Healthy Connections to the Past

Traditional Laws:

“It’s important that we continue to carry out these traditional laws. And they said if we talk long enough we can find out how we’re all related...we can all tie ourselves together...when there’s something that happens in this community, it’s part of our family. So we act appropriately.”

INDIVIDUAL PROTECTIVE FACTORS

- Awareness
- Working on Living
- Helping Others
- Honoring your Gift/Speaking from the Heart
- Power of Mind
- Indian Names/Being a Namesake

Honoring your Gift/Speaking from the Heart:

“So within the community, everybody’s got a gift and we’re taught that you need to honor that gift. If you don’t use it, the Creator’s going to take that gift away. Whether it’s your voice, or speaking from the heart, or whether you’re a cook or a hunter, those are gifts that God gave you to help your people.”

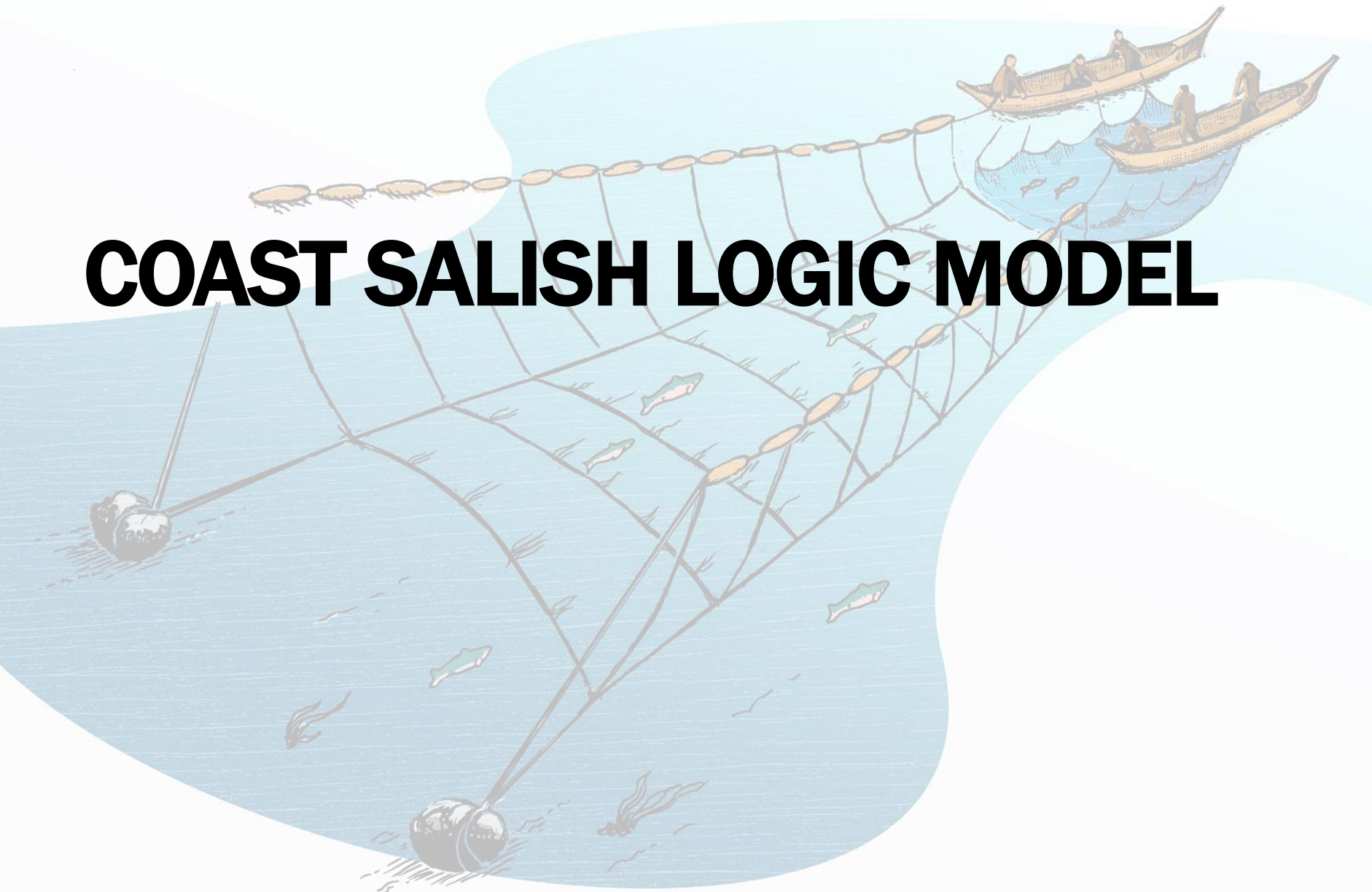
SPIRITUAL PROTECTIVE FACTORS

- Welcoming the Spirit
- Belief in Prayer
- Gatherings
- Warnings
- Rites of Passage
- Being on the Land/Water

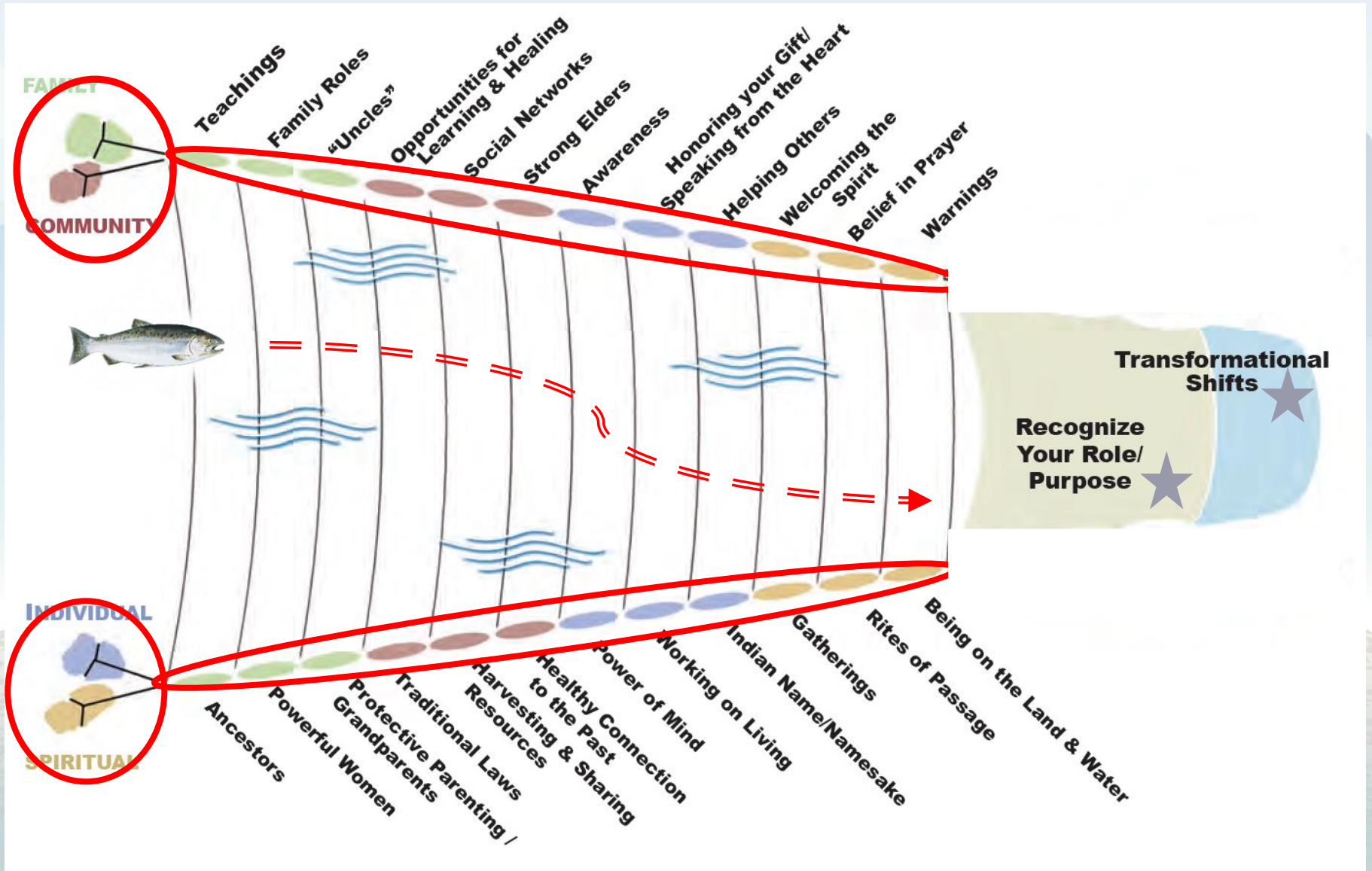
Welcoming the Spirit:

...I don't think our spirit wants to be in our body as long as it's being abused, so it leaves. So when I sobered up, it was like the spirit came back in and it wants to live in this house again... That's what's really lonely I think when we're using, is there's not a spirit living inside of you and we're more spirit driven people than we are human driven people. The spiritual is going to live forever. So it feels good to welcome that spirit back in."

COAST SALISH LOGIC MODEL



REEF NET WELLNESS MODEL:

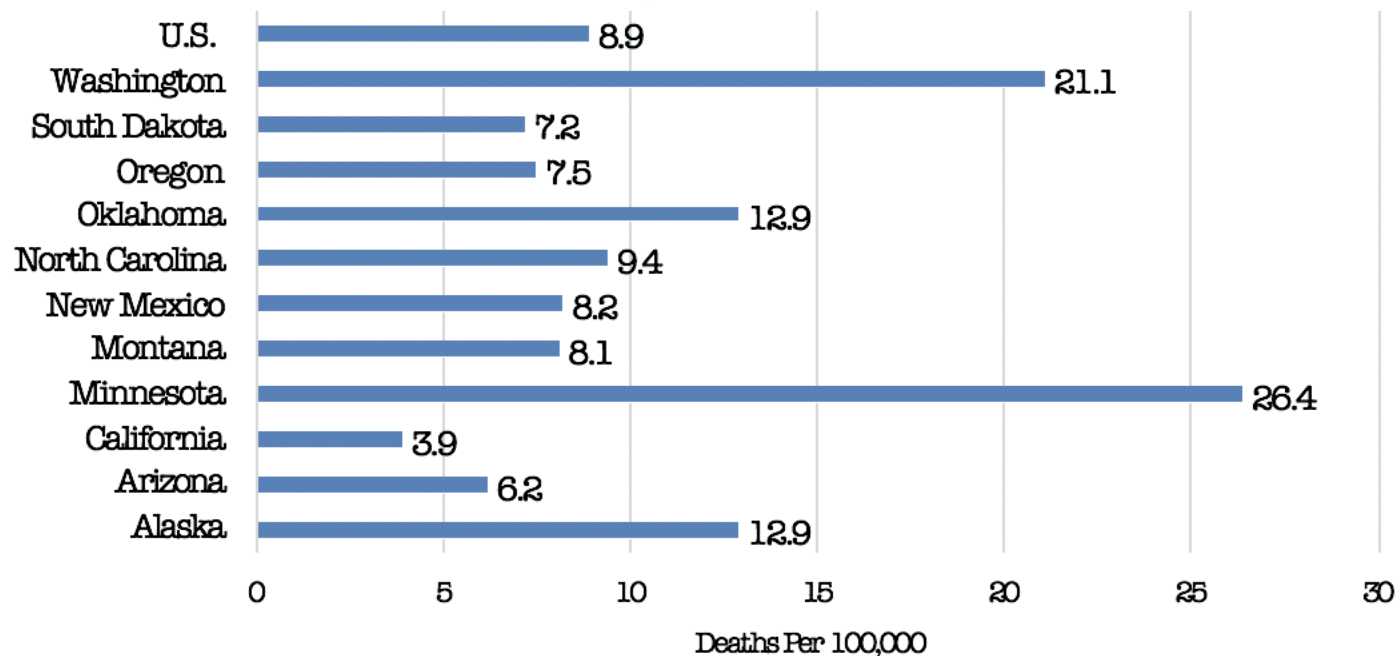


NATIVE TRANSFORMATIONS



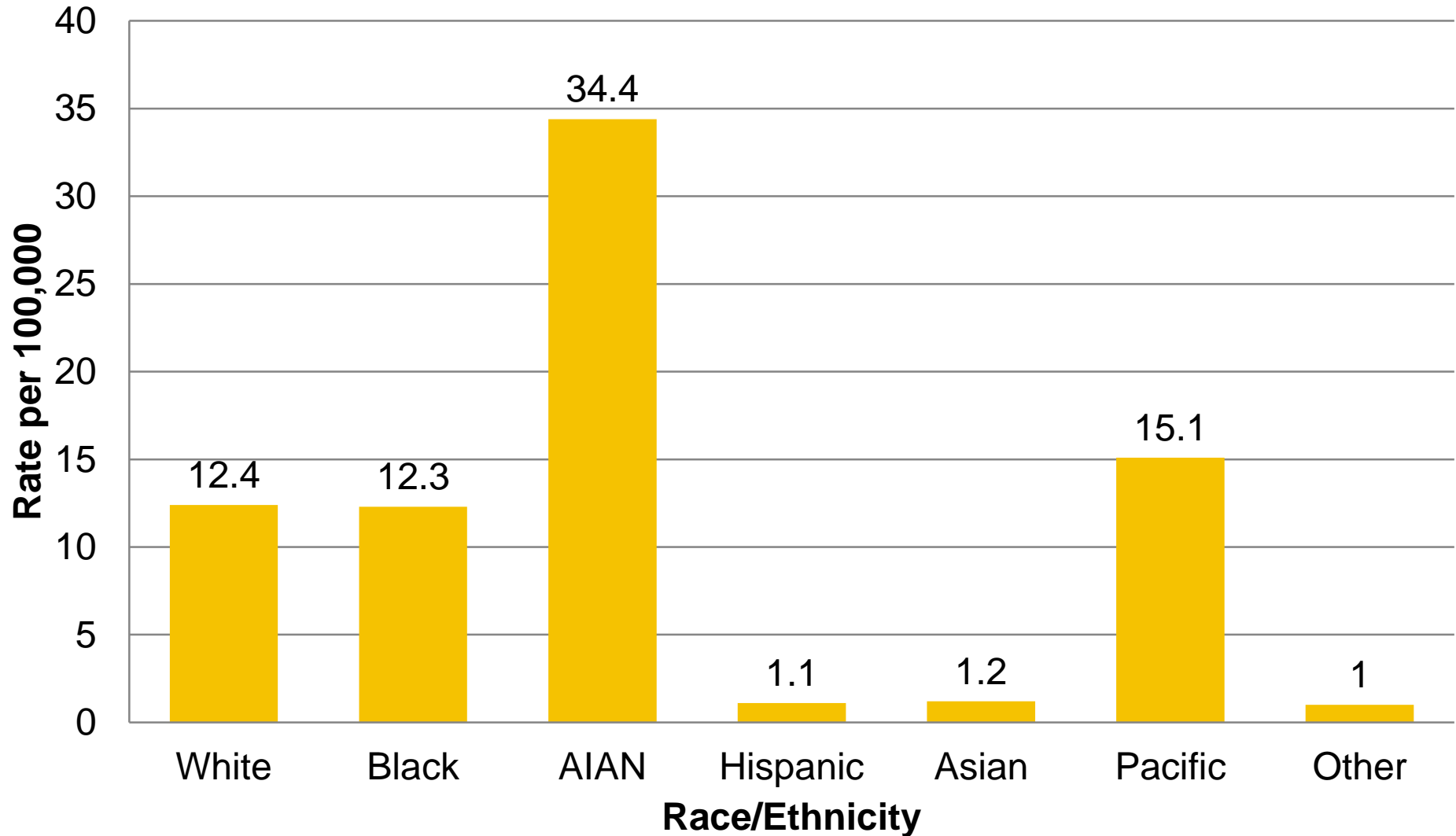
TIDAL SWELL OF AN EPIDEMIC IN WA STATE

Overdose Deaths Involving Opioids, American Indians By State, 2011-2015



SOURCE: CDC/NCHS National Vital Statistics System, Mortality

Rates of Opioid Overdose Deaths by Race/Ethnicity, WA State 2011-2015



Source: WA DOH Death Certificates

Includes all intent of drug-related deaths with the additional ICD-10 codes of T40.0, T40.1, T40.2, T40.3 or T40.4

LOCAL IMPACTS AND CRISIS RESPONSE

- Within WA State, Coast Salish communities in Whatcom and Skagit counties experience among the highest rates in opioid related admission for treatment and greatest disparities in opioid overdose and death
- Data from Lummi Nation enrollment division show that fatal overdose involving opioids accounted for 30% of the deaths of Tribal members in 2016 with the average age at death being 29 yrs.

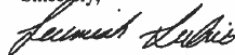


December 20, 2017

Declaration of Public Health Crisis

Today the Lummi Nation is declaring a Public Health Crisis to end illegal drug use on our reservation. This action draws upon strength of our grandparents who never wanted this crisis for our people. This drug epidemic is devastating our families, putting our children at risk and endangering our people. As a sovereign nation we have the responsibility to ensure the health, safety and well being of all our people. It is urgent for us to work together, as a strong community, to develop a community action plan to stop illicit drug use and begin to help heal our people. The council, by unanimous vote, is fully committed to addressing this crisis as its number one priority. We believe we can do this together; community, administration and council. We are looking to our Elders for wisdom and guidance through this fight, and request prayer from everyone.

For further information regarding our declaration please contact, Sheena Kinley-Sanders, Assistant to Chairman, at 360-312.2150 or Sheenaks@lummi-nsn.gov.

Sincerely,

Jeremiah Jay Julius
Chairman

TRIBAL OPIOID TREATMENT PROGRAMS IN THE PACIFIC NORTHWEST

Lummi Healing Spirit Clinic (est 2007)

- ~Tribal opioid treatment program*
- ~Buprenorphine/Naloxone (Suboxone) only*
- ~Mental health, chemical dependency counseling, cultural services, 12-step, vocational and housing, etc.*
- ~Serving 400+ clients*

didgwalic Wellness Center, Swinomish Indian Tribal Community (est 2018)

- ~Tribal and non-Tribal member serving OTP*
- ~All approved medications*
- ~300+ clients*
(75% non-Tribal)



NTP-II ADDRESSES **KNOWLEDGE GAPS**

**Measuring outcomes from
opioid treatment programs in
American Indian communities**

**Exploring the role of community,
family, cultural and spiritual
supports in medication assisted
(MAT) and non-medication
assisted opioid treatment and
recovery**

**Sharing success stories in
recovery and wellness from OUD**





NTP-II **PROJECT** **DESIGN**

Gain Tribal approvals including Data and Materials Sharing and Ownership Agreements (DMSOAs) for NTP-II at each site

Map access, uptake, and barriers to the provision of opioid treatment services, including MAT, in three Coast Salish communities.

Recruit and interview 30 Coast Salish adults working toward recovery from opioids

Validate and modify NTP findings for Coast Salish adults in secure wellness from opioids.

Develop a clinical tool, *Coast Salish Strong Recovery Factors and Relapse Prevention Assessment for Opioids (RFA-O)*, to identify resilience and recovery factors assisting Coast Salish adults engaged in treatment for opioids.

Collect data on opioid treatment outcomes, including medication assisted treatments (MAT), and pilot test the recovery factors clinical tool with 250 Coast Salish adults working toward recovery from an OUD.

Hy'shqe ne Siam (Thank You Friends & Relatives)

In Recognition of the
NTP Regional CAB, Swinomish, Upper Skagit & Lummi

