

# Trickster Spirits and the Opioid Response: Cultural Considerations in Addressing Substance Misuse



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# Disclosure

- ▶ No conflicts of interest
- ▶ Off-label use of medications
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# Overview

Participants will be able to

- ▶ Understand Trickster Stories as a metaphor for addressing SUD in Tribal communities
- ▶ Identify the connection of trauma and health outcomes, including SUD
- ▶ Understand wellness from an indigenous perspective
- ▶ Identify Tribal interventions
  - ▶ Learn about interventions that specifically address healing for American Indian and Alaska Native people

# TRICKSTER

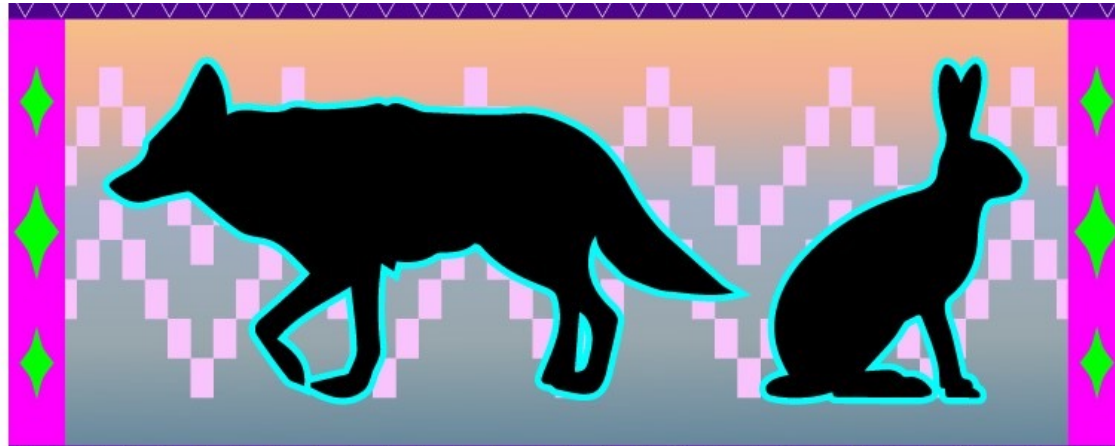
NATIVE AMERICAN TALES

A GRAPHIC COLLECTION

“Meet the Trickster, a crafty creature or being who disrupts the order of things, often humiliating others and sometimes himself in the process. Whether a coyote or a rabbit, raccoon or raven, tricksters use cunning to get food, steal precious possessions, or simply cause mischief.”

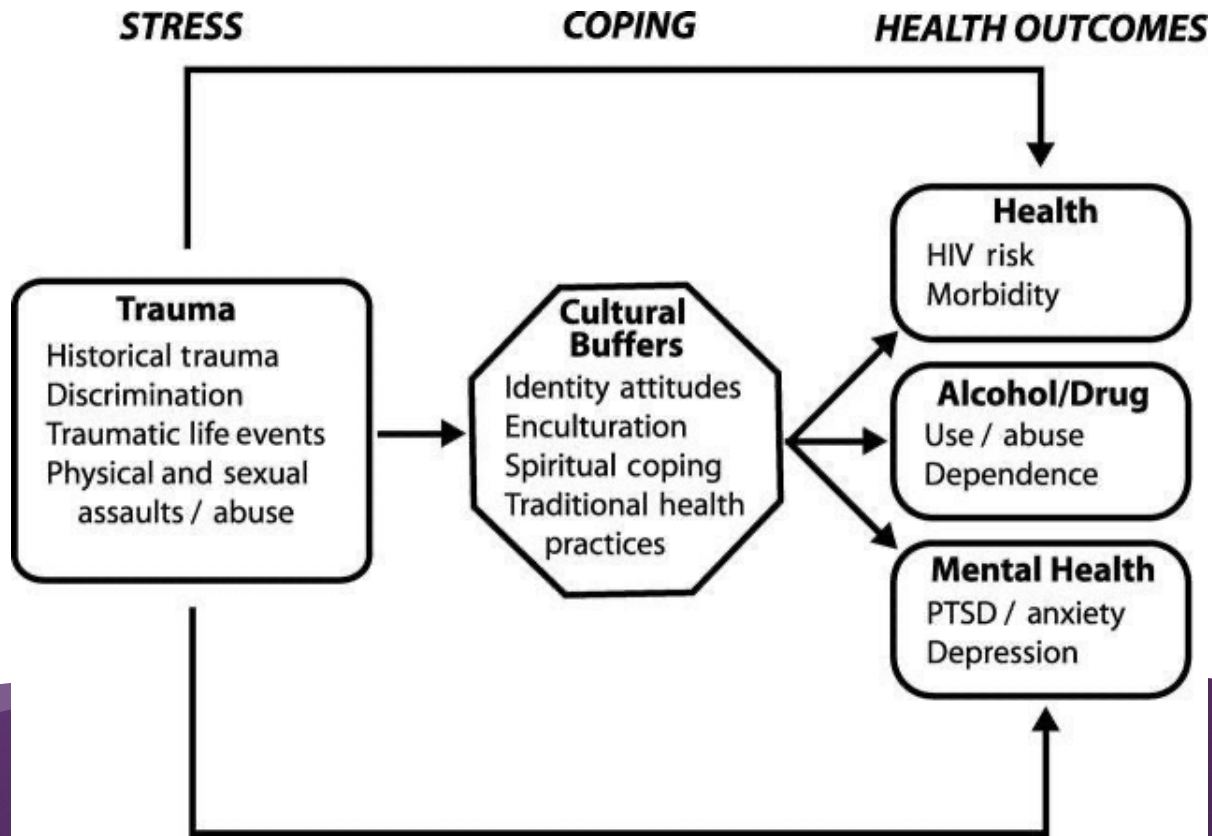


# Trickster Spirits and the Opioid Response



Coyote wanders into your life...he'll lend you a pair of eyes ...he'll burn a hole in the darkness.... He is the smoking mirror, night and sorcery, ancestral memory, the enemy on both sides, the crossroads, the compass, the silent wind and thunderous war inside you. ... He holds up the mirror relentlessly until you staring back at yourself....that seems alright to him - Diary of a Dog

# Indigenist Stress Coping Model



Walters, Karina L, Simoni, Jane M, & Evans-Campbell, Teresa. (2002). Substance Use Among American Indians and Alaska Natives: Incorporating Culture in an "Indigenist" Stress-Coping Paradigm. *Public Health Reports* (1974), 117(Suppl 1), S104-S117.

# Indigenous Trauma Care: A decolonial perspective

“Using trauma terminology implies that the individual is responsible for the response, rather than the broader systemic force caused by the state’s abuse of power”

Linklater, 2014



# Indigenous Wellness



## Wellness

Sacred Tree: Four Worlds  
International Institute.  
<https://www.fwii.net/profiles/blogs/the-story-of-the-sacred-tree-1>



# Using Traditional Indigenous Knowledge

Addressing SUD and health  
disparities in Indian Country

- ▶ Swinomish  
Indian Tribal  
Community
- ▶ 49 Days of  
Ceremony



 didg<sup>w</sup>álič  
wellness center

## Services Offered



- ▶ Substance Use Disorder (SUD) Counseling
- ▶ Mental Health Counseling
- ▶ Psychiatric Medication Management
- ▶ Primary Medical Care & Telemedicine
- ▶ Video conferencing for counseling sessions
- ▶ Gambling Counseling
- ▶ Medication Assisted Therapies (Suboxone, Vivitrol, Methadone)
- ▶ DUI/Deferred Prosecution
- ▶ Client Support Services
- ▶ Free Transportation
- ▶ Onsite Child Watch
- ▶ Case Management & Referrals
- ▶ Onsite Security
- ▶ Transitional Housing
- ▶ Dental
- ▶ Medicaid, Private Insurance, and Cash/Credit Card Accepted

# 49 Days of Ceremony

- ▶ **Traditional Indigenous Knowledge-based intervention for American Indian and Alaska individuals to:**
  - ▶ **mitigate the effects of trauma**
  - ▶ **holistically address health inequities**
  - ▶ **help individuals live full and balanced lives**



# 49 Days of Ceremony

## Our Process

▶ Develop lessons around 7 aspects of being a whole human that include :

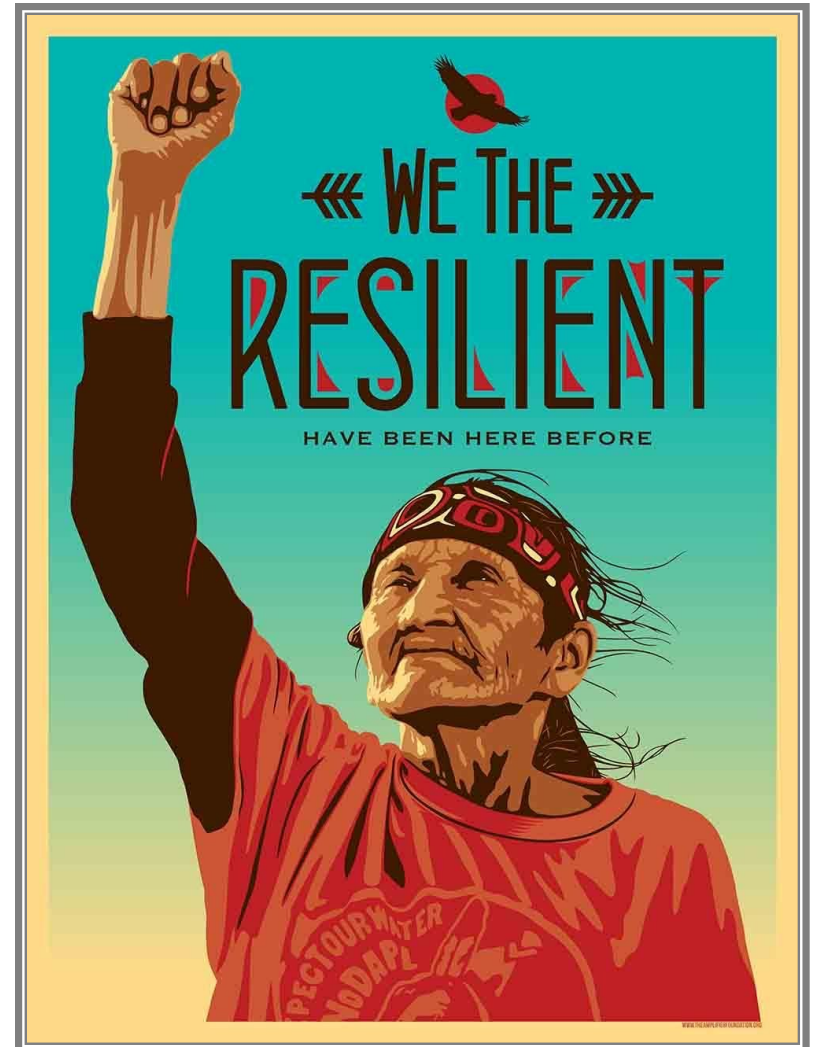
- ▶ Preparation
- ▶ Journey
- ▶ Reflection



# 49 Days of Ceremony Draft Framework



If trauma impacts the epigenetic transfer of trauma, culture and connection can mitigate these affects. If we want to prevent substance misuse we need to focus more on stress, trauma, and poverty while providing intervention options that are grounded on Traditional Indigenous Knowledge. (Brown, 2020)



# Lessons

- ▶ Acknowledgement that this is a new area of research
- ▶ Acknowledgement that the research is on-going for most of these treatments is needed.