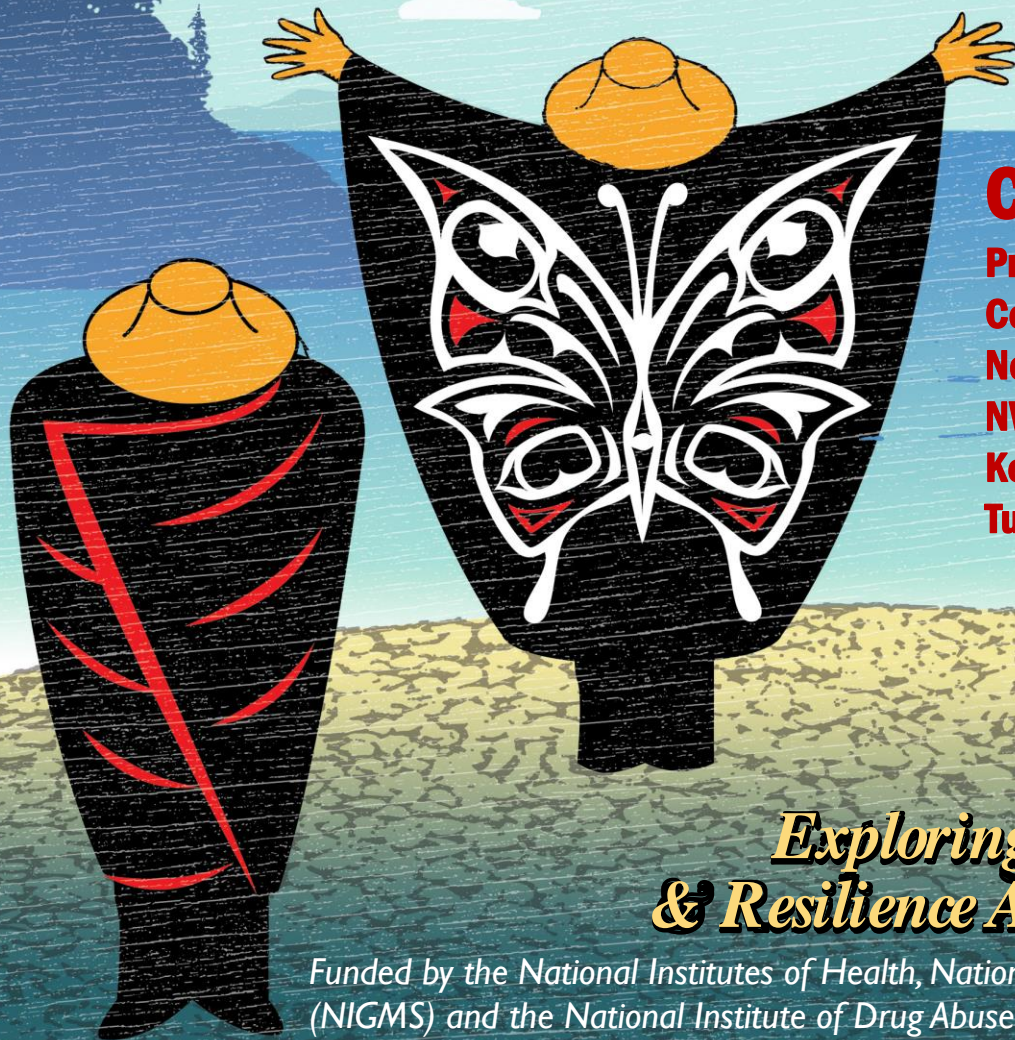


NATIVE TRANSFORMATIONS in the Pacific Northwest



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NW Elders, Knowledge Holders and Culture

Keepers ECHO Presentation

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*Exploring Coast Salish Strengths
& Resilience Against Substance Abuse*

Funded by the National Institutes of Health, National Institute of General Medical Sciences (NIGMS) and the National Institute of Drug Abuse (NIDA), (S06GM123552, PI: Stacy Rasmus)

INTRODUCTION



- Kees Kees I Blu
 - Lummi Nation, Enrolled Member
- Charene Alexander, MPH
 - Indigenous Public Health, University of North Dakota
 - Human Services, Western Washington University
 - Native Studies, Northwest Indian College
- Project Director
 - NARCH Projects
 - Native Transformations Opioid Project aka Native Transformations Project II
 - (2) American Indian Wellness through Research Engagement Project
 - SAMHSA Grant
 - NWIC Native Connections II
- Community Action Board Member
 - Native Transformations Project

Native Transformations Project Background

- Need for “Healthy Data”
- We know the deficits
- We want to know what is right and good with us
- Community-Based Participatory Research
- Life Stories w/Coast Salish Lived Experience

Native Transformations Project (NTP)

- Explores multi-level strengths and protective factors that reduce risk for substance use disorders (SUDs), including OUDs, and supports recovery in three Coast Salish communities in the Pacific Northwest.
 - *Lummi Nation*
 - *Swinomish Indian Tribal Community*
 - *Upper Skagit Indian Tribe*

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



NTP Phase I: Establishing an Evidence-Based Indigenous Wellness Model

Analysis of 62 life history interviews with Coast Salish adults in lifetime and secure wellness revealed:

- Key *protective factors* within families, communities, individuals and spiritualities important to wellness over a lifetime and in recovery.
- A Coast Salish Reef Net Wellness Model that represents *an Indigenous multi-level conceptual framework* showing the impacts of cultural strengths and social determinants of health (SDoH) on wellness outcomes in relation to SUD.

COAST SALISH PROTECTIVE FACTORS

Factors that Contribute to Wellness

The stories revealed much strength in Coast Salish people, communities, families and spirituality. More importantly even, we found how it required the interaction of strengths within each area to create protective environments from substance abuse. We discovered protective family, community, individual and spiritual characteristics that contribute to lifetime and secure wellness outcomes for Coast Salish adults. Protective factors help build strengths and contribute to resilience and recovery. The protective factors we identify here were those mentioned most often in the life stories.

FAMILY SOURCES OF STRENGTH

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

INDIVIDUAL SOURCES OF STRENGTH

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

COMMUNITY SOURCES OF STRENGTH

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

SPIRITUAL SOURCES OF STRENGTH

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

Rasmus, SM., Allen, J., Connor, W., Freeman, W., Native Transformations Community Action Board, & Skewes, M. (2016). Native Transformations In the Pacific Northwest: A Strengths-Based Model of Protection Against Substance Use Disorder. American Indian and Alaska Native Mental Health Research Journal, 23(3), 158-186. DOI: [10.5820/aian.2303.2016.158](https://doi.org/10.5820/aian.2303.2016.158)

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:

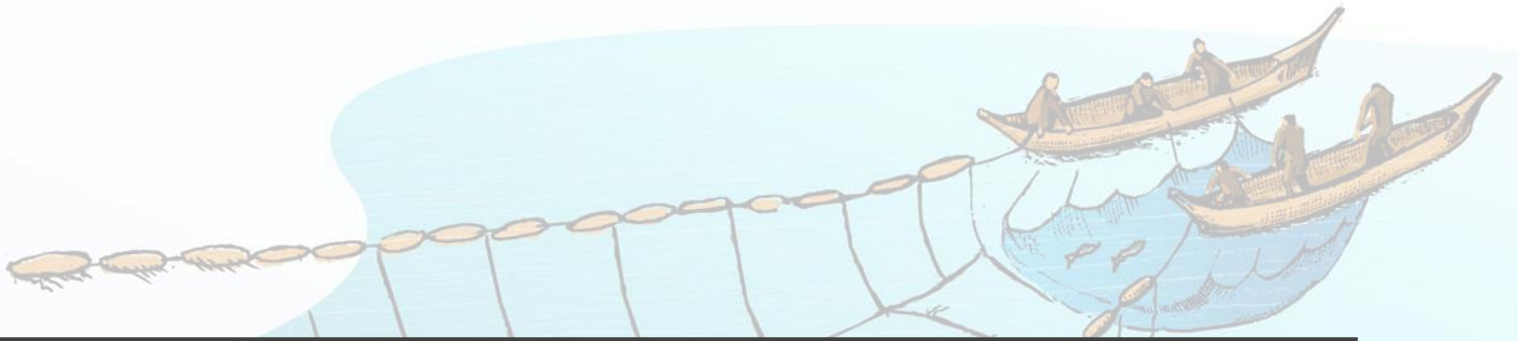
“So within the community, everybody’s got a gift and we’re taught that you need to honor that gift. If you don’t use it, the Creator’s going to take that gift away. Whether it’s your voice, or speaking from the heart, or whether you’re a cook or a hunter, those are gifts that God gave you to help your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

SPIRITUAL PROTECTIVE **FACTORS**

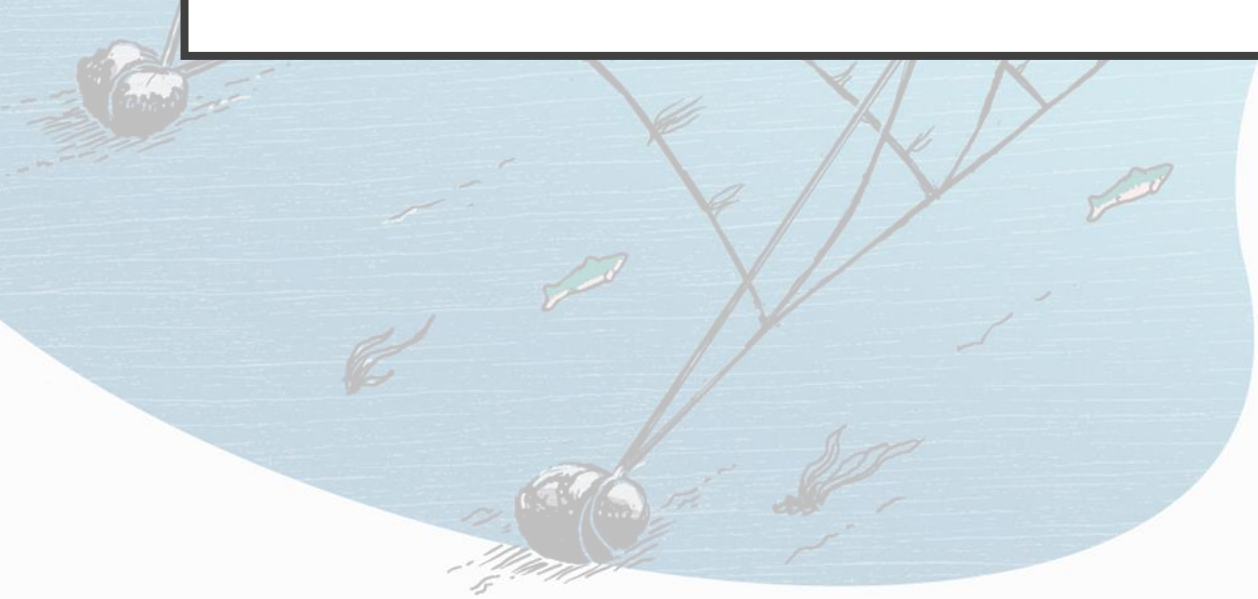
- **Welcoming the Spirit**
- **Belief in Prayer**
- **Gatherings**
- **Warnings**
- **Rites of Passage**
- **Being on the Land/Water**

Welcoming the Spirit:

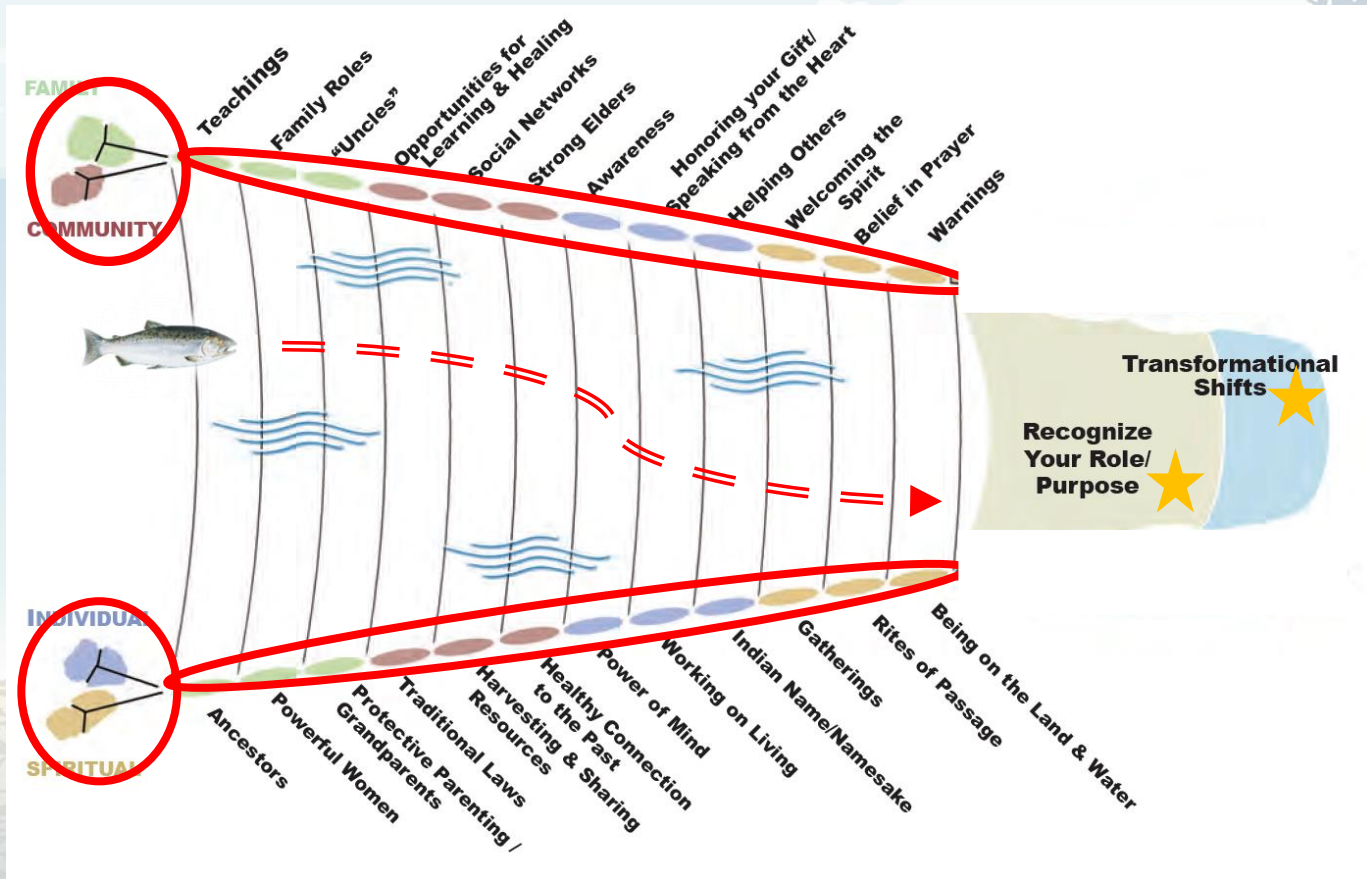
...I don't think our spirit wants to be in our body as long as it's being abused, so it leaves. So when I sobered up, it was like the spirit came back in and it wants to live in this house again... That's what's really lonely I think when we're using, is there's not a spirit living inside of you and 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



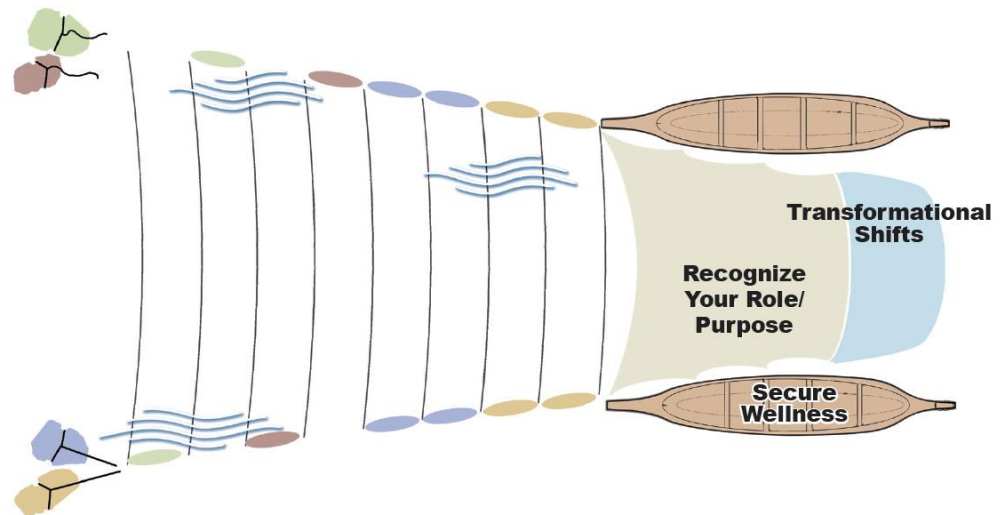
NTP Phase II: Developing Measures of Coast Salish Sources of Strength and Protective Factors

- Responds to the opioid overdose public health emergency in Coast Salish communities.
- Builds on the prior NTP NARCH research through a validation study of the Coast Salish Reef Net Wellness Model with 30 Coast Salish adults in secure recovery from OUD.
- Identifies additional social determinants of OUD/SUD risk and secure wellness (recovery).
- Describes a Reef Net Recovery Path Model with additional sources of strength.
- Develops a Coast Salish Strengths Assessment and tests the measure with 228 Coast Salish adults in recovery from OUD.

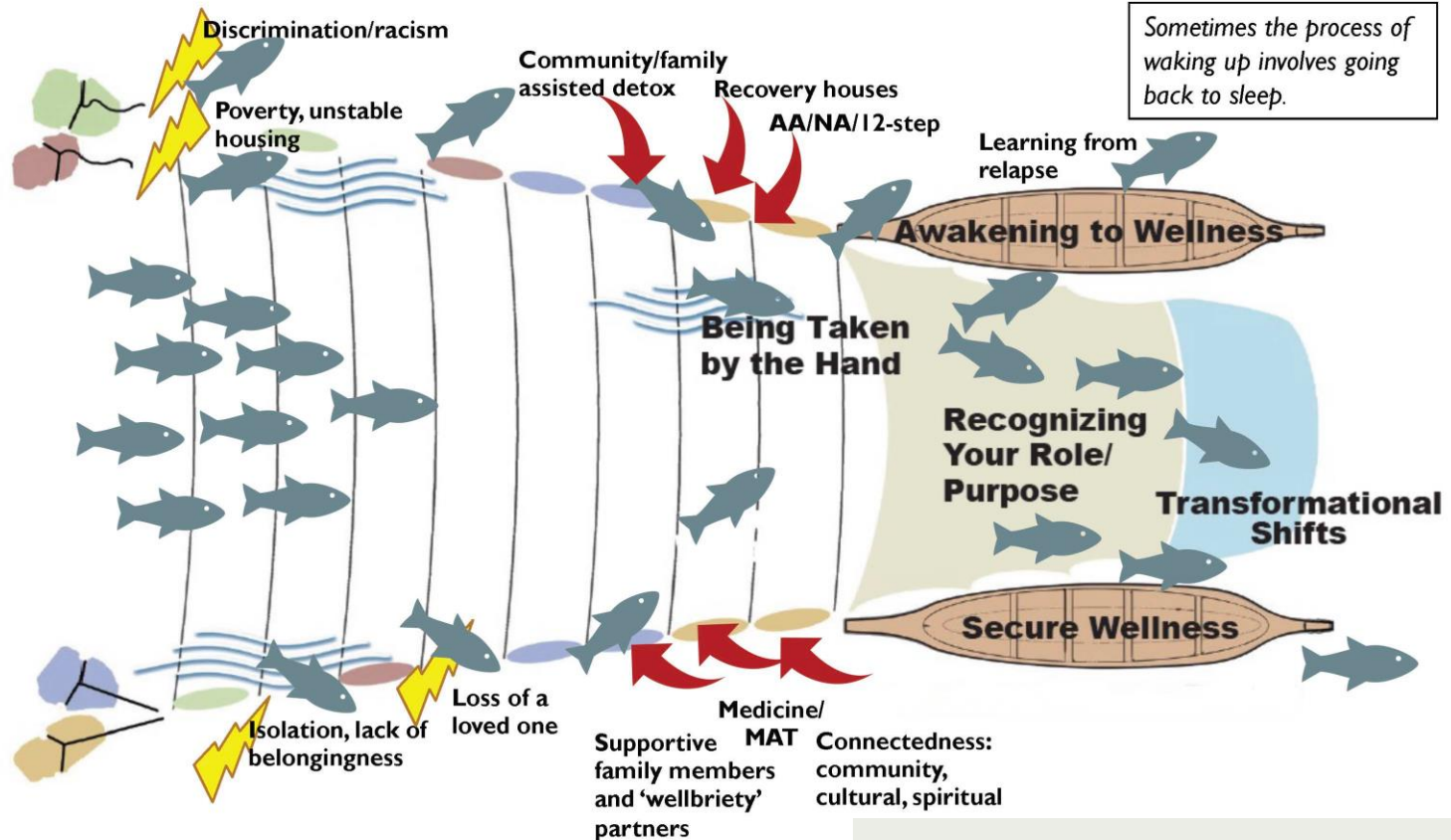
NTP Recovery Path Model

Secure Wellness Outcome Model

For individuals on the Secure Wellness Canoe, strengths and protections were developed, awakened, or re-awakened later in life as part of their recovery and transformation from having a substance use disorder to maintaining and strengthening their wellness.



NTP-II Recovery Path Model



A Coast Salish recovery journey is about how the school finds and rejoins with the lone fish and the need to cast a line and set and reset an ever-widening net.

New SOS: Clinical Protective Factors

- Trusted Counselors
- Medications
- Daily/frequent contact with providers (for dosing, etc)
- Vocational rehab

NTP Next Steps: Phase III

Community implementation through:

- **Culturally-grounded enhancement to Tribal OTP and other addictions services**
- **Application to primary prevention with Coast Salish young people**
- **Strengths-based behavioral health screening and treatment planning tool**

Hy'sxw'qe ne siam

“Our job is to put our family on the healing path. We do not expect them to find healing immediately, but we hope to put them on the path towards healing. So once they get started then it’s up to them to finish up the process. So many people when they’re hurt, they resist putting themselves on the healing path. So it’s our job to speak that we love and care for them, to say these things that help them understand.”