



Northwest Portland Area
Indian Health Board
Indian Leadership for Indian Health



INDIAN + COUNTRY
ECHO



Opioid
Response
Network

Indigenous Harm Reduction

Presenter: O'Nesha Cochran, Peer Support Specialist
May 27th 2021

Funding for this initiative was made possible (in part) by grant no. 1H79TI083343 from SAMHSA. The views expressed in written conference materials or publications and by speakers and moderators do not necessarily reflect the official policies of the Department of Health and Human Services; nor does mention of trade names, commercial practices, or organizations imply endorsement by the U.S. Government.



ONESHA COCHRAN-
MY STORY

The presenter and planners of this ECHO series have no relevant financial relationships to disclose.

The Original Mentors recognized the devastation alcohol had on their people

Works cited "The Red Road to Wellbriety; In the Native American Way"

Wangomend (Assinsink Munsee)
Papoonan (Unami Delaware)
Neolin (and the other Delaware Prophets)
Samson Occom (Mohegan)
William Apess (Pequot)
Kenekuk (the Kickapoo Prophet)

Tenskwatawa (the Shawnee Prophet)
Kahgegagahbowh (George Copway) (Ojibway)
Whe-bul-eh-t-sah (Mary Thompson) (Sahewamish)
Zuana (Quana Parker) (Comanche)
Gandioda'yo (Handsome Lake) (Seneca)

And many moons before the AA literature was written Indigenous people were creating religious groups within their tribes to support against the disease of alcoholism. These spiritual circles were not documented in a westernized way however the medicine was not lost, and it lives onto today in the WellBriety movement. It began with the Code of Handsome Lake and the Indian Shaker Church.

E
99
I7H24
Copy 2

Education Department Bulletin

Published fortnightly by the University of the State of New York
Entered as second-class matter June 24, 1906, at the Post Office at Albany, N. Y., under
the act of July 16, 1894

No. 339 ALBANY, N. Y. November 1, 1917

New York State Museum
JOHN M. CLARET, Director

Museum Bulletin 163

THE CODE OF HANDSOME LAKE, THE SENECA PROPHET

BY
ARTHUR C. PARKER

U.S. GEOLOGICAL SURVEY
MAY 29, 1913
LIBRARY

PAGE	PAGE
Introduction..... 5	The death feast..... 110
Handsome Lake..... 9	Medicine societies..... 113
Effects of Handsome Lake's teaching..... 14	Dark dance or pygmy ceremony.. 119
How the white race came to America..... 16	Society of otters..... 121
The Gaiwwo code..... 20	Society of mystic animals..... 122
Sections 1 to 139: The Great Message..... 27	The eagle society..... 124
Part 2. Field notes on rites and ceremonies..... 81	The bear society..... 125
White dog sacrifice..... 85	The Buffalo society..... 125
Gaiwwo..... 94	Chanters for the dead..... 126
Complaining and maple thanks- giving..... 101	Woman's society..... 126
Legend of the coming of Death.. 105	Sisters of the Dio'ha'les..... 126
The funeral address..... 107	False face company..... 127
	Husk faces..... 129
	Iroquois sun myths..... 131
	Anecdotes of Cornplanter..... 136
	Key to pronunciation..... 139
	Index..... 145

The Code of Handsome Lake

works cited "the Code of Handsome Lake, the Seneca
Prophet" by Arthur C Parker

The WellBriety Movement



It can be helpful for traditional and non-traditional Natives to see themselves, their stories, their culture and their sacred ways in this literature that supports them to find recovery.

And when one of us crosses over it is felt deeply, we support each other.

Works cited; "the Red Road to Wellbriety in the Native American way"

Many strong relationships flow from these rooms. Grown men are not afraid to cry here, little girls run around freely knowing they will be protected. Little boys are taught to drum, elders are respected and asked to lead

The Red Road to WellBriety Movement is an awesome drive of Natives reclaiming and telling their own stories. You can order literature for your own clinics through white bison website. To offer to your clients.

Involving Community in Harm Reduction techniques

- ▶ **First Nations people are five times more likely to experience an overdose and three times more likely to die from overdose than non-First Nations people. -**
- ▶ **to exclude them from harm reduction programs is to exclude part of themselves**
- ▶ **For Indigenous peoples, individuals are inextricably connected to all other elements of creation, including family, community, land and Spirit**
- ▶ **Individuals are mothers, brothers, a uncles, sisters, sons and cousins. They are embedded in networks of relationships that impact their daily lives**
- ▶ **Mainstream harm reduction has been criticized for being too focused on the individual excluding family, friends, community, and other relationships.**

Works cited Indigenous Harm Reduction =
Reducing the Harms of Colonialism
<http://www.icad-cisd.com/pdf/Publications/Indigenous-Harm-Reduction-Policy-Brief.pdf>

the Four-Fire Model “Indigenizing Harm Reduction”

works cited: <https://www.heretohelp.bc.ca/visions/indigenous-people-vol11/indigenizing-harm-reduction>

- ▶ **Cultural Safety** "Acknowledge the power differences that exist between service provider and client/patient. Allow and create spaces for Indigenous peoples to feel safe to be our whole selves when receiving care."
- ▶ **Reclamation** "Colonialism uprooted and distorted many structures and ways of life within our communities. Reclaiming cultural practices can strengthen us."
- ▶ **Self-Determination** "Allow individuals, communities and Nations to decide specifically for ourselves what works best for us."
- ▶ **Sovereignty** "Principles like non-interference teach us to support and meet people where they're at."



Works cited: Recommendations for integrating peer mentors in hospital-based addiction care
Honora Englander, MD, Jessica Gregg, MD, PhD, Janie Gullickson, MPA, Onesha Cochran-Dumas, Chris Colasurdo, Juliet Alla, Devin Collins, MA & Christina Nicolaides, MD MPH

Using Peer Mentors to engage clients in Harm reduction Models

Meeting another person who was as insane as you were while in active addiction and seeing them living clean, productive lives is an amazing feeling. It gives the struggling addict hope, "if they can do it I can too"

For hospital staff who may have never met a person in recovery it can be invaluable to be able to discuss with the peer what they needed when they were using. If the clinician can hear from a person with lived life experience, they may have a better chance at understanding their patient.





Northwest Portland Area
Indian Health Board
Indian Leadership for Indian Health



INDIAN + COUNTRY
ECHO



Opioid
Response
Network

Indian Country ECHO

Funding for this initiative was made possible (in part) by grant no. 1H79TI083343 from SAMHSA. The views expressed in written conference materials or publications and by speakers and moderators do not necessarily reflect the official policies of the Department of Health and Human Services; nor does mention of trade names, commercial practices, or organizations imply endorsement by the U.S. Government.

QUESTIONS?