

# Native American Family Intervention Project:

Community based participatory research process involving a university and two Southwest American Indian tribes to co-develop and implement a culturally specific curriculum

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Session 3109.0, Working with the Experts:  
Essential Partners and Avenues for Action  
American Public Health Association  
135<sup>th</sup> Annual Meeting and Expo  
Washington, D.C.  
November 05, 2007

# Funding /Collaboration

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- NIH, IHS, Native American Research Centers for Health (NARCH III)
- Albuquerque Area Indian Health Board
- Four Year Grant: 2005 – 2009



- Extension of CDC Social Capital grant
- Extension of NARCH I grant
- Extension of REACH 2010 cancer capacity grant





# Background & Purpose

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- National Institute on Drug Abuse: “Listening to One Another Project” with the Anishinabe people and Dr. Les Whitbeck
- Found that parents and children retained prevention messages and behaviors when cultural content was most integrated in the curriculum

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This research project is to co-adapt, pilot, and prepare for full implementation a cultural family intervention to reduce alcohol and other drug initiation, use and abuse among late elementary youth in partnership with the Pueblo of Jemez and Ramah Navajo, two tribal communities in New Mexico



# Research Approach

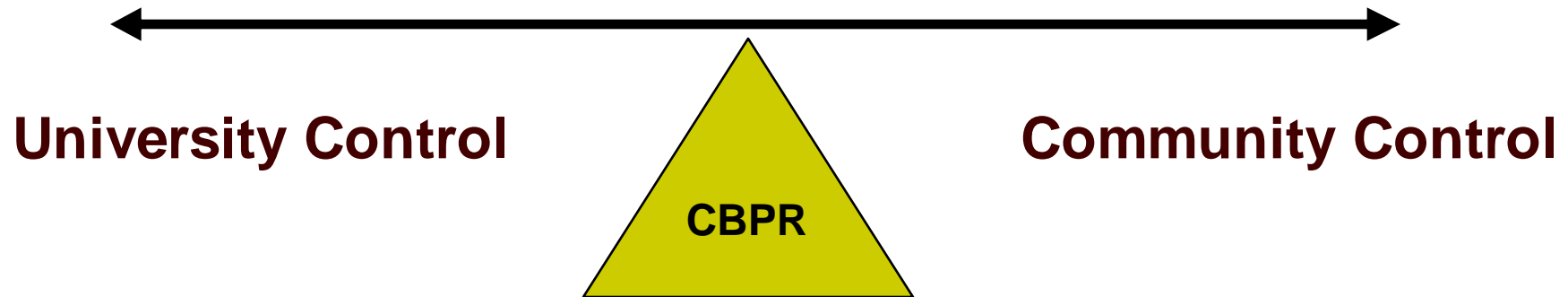
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## Community-Based Participatory Research

1. Community Ownership
2. Coalition Building
  - Internal
  - External Partners
3. Capacity Building (of all partners)
4. Promotion of Interdependence = Mutual Learning

# Challenge of Research/ Community Relationships

**Shared University/  
Community Control**



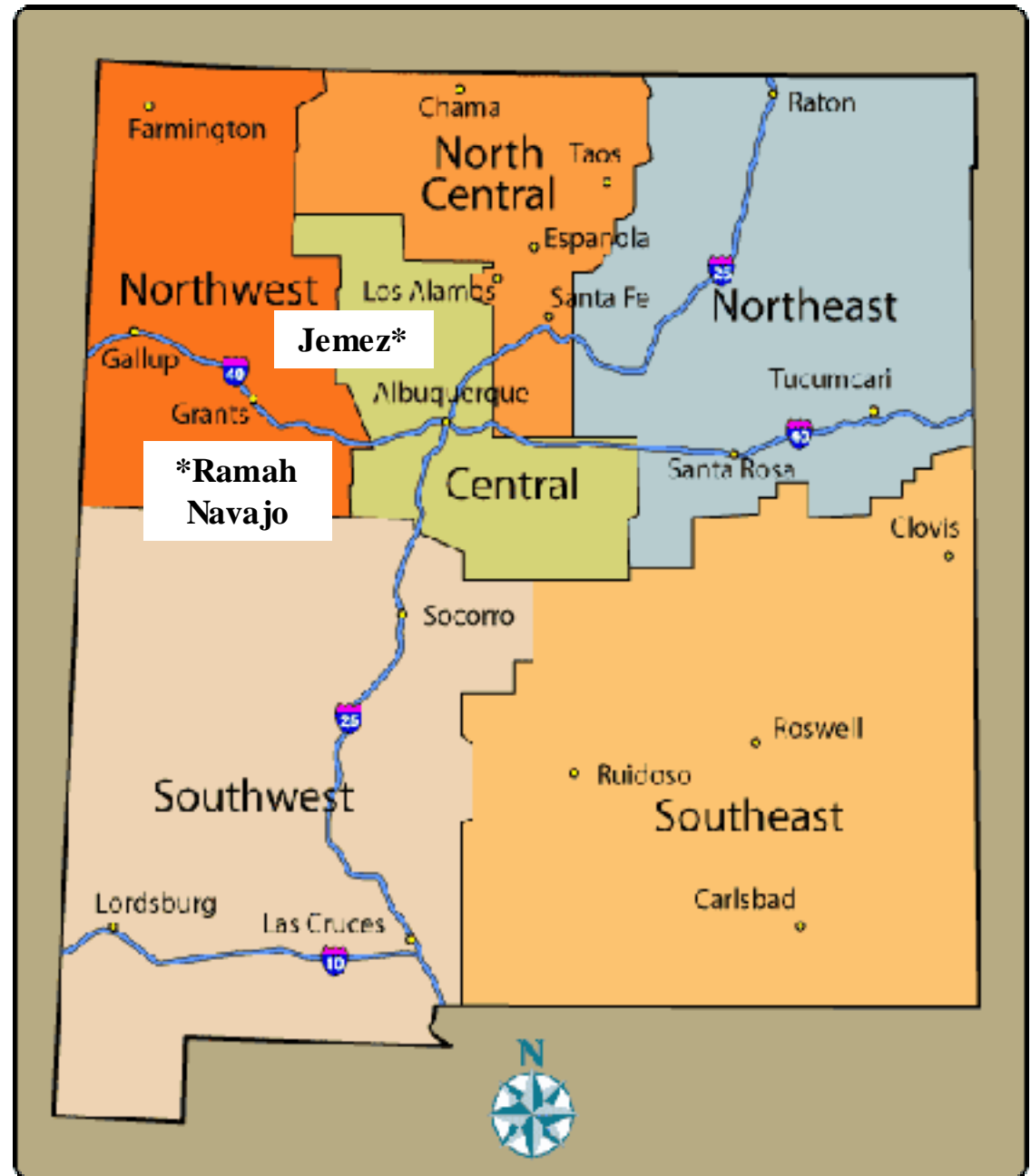
## Jemez Pueblo

- Less than an hour from ABO

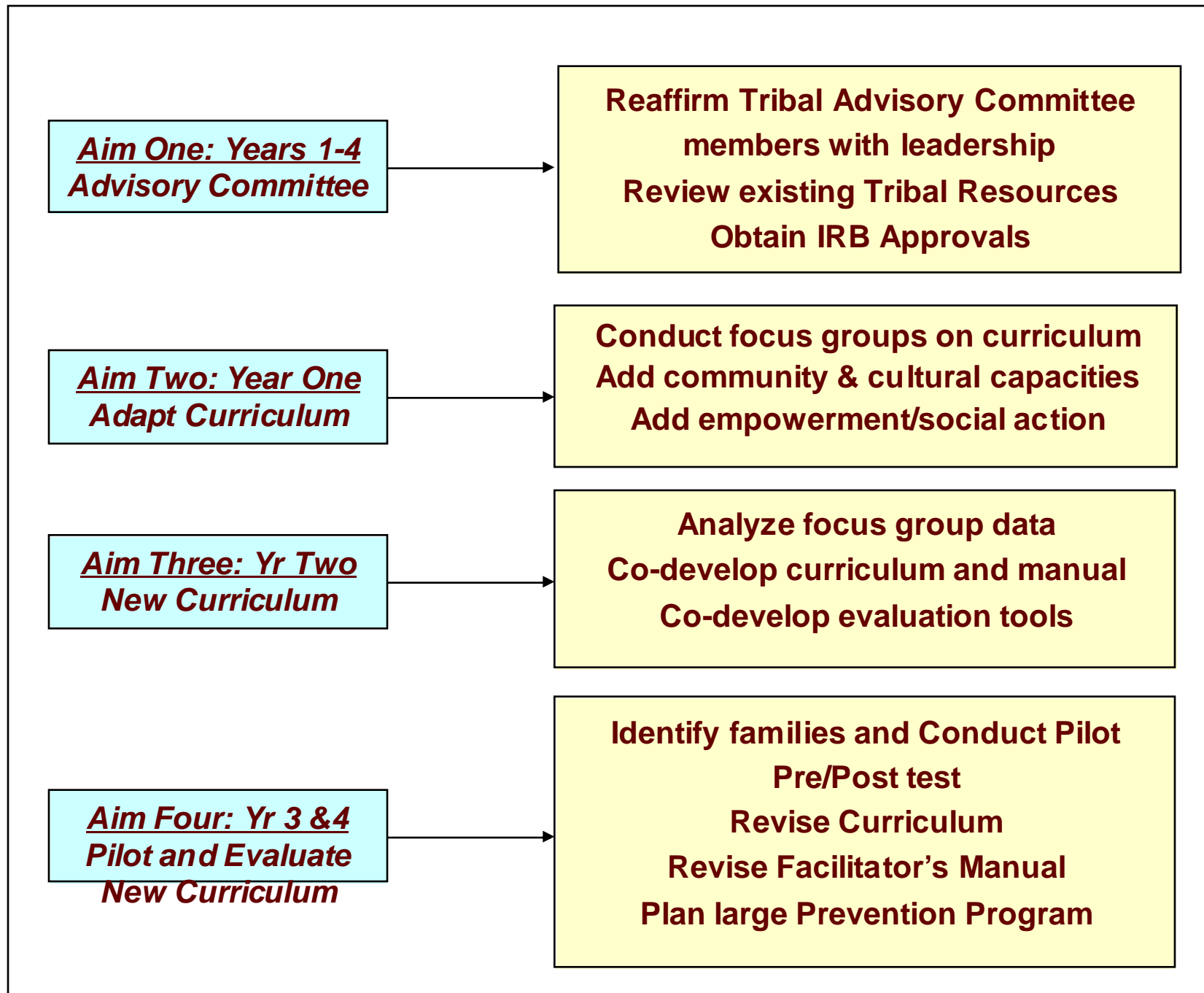


## Ramah Navajo

- Two hours from ABO



# NARCH III Family Listening Project





# University Research Team

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*Masters in Public Health Program  
University of New Mexico  
Albuquerque, New Mexico*

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**Dr. Nina Wallerstein**

Dr. Bonnie Duran

Dr. John Oetzel

Graduate Student Research Team

**Lorenda Belone (Navajo), C&J PhD Candidate**

**Greg Tafoya (Santa Clara Pueblo), MPH Candidate**

**Rebecca Rae (Jicarilla Apache), MCRP Candidate**

**Scott Atole (Jircarilla Apache), BS Candidate**

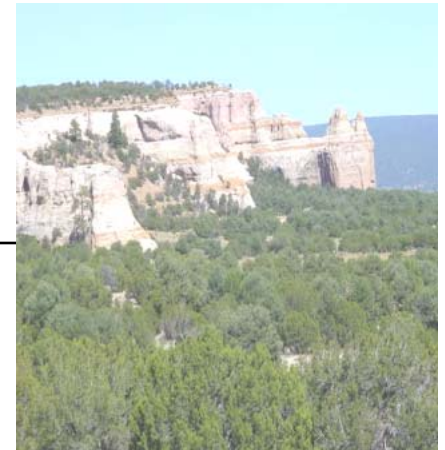


# Pueblo of Jemez

- ❑ One of 19 Pueblos in New Mexico
- ❑ >89,000 acres of land
- ❑ 3,100 Enrolled Tribal Members
- ❑ Rural Environment
- ❑ Traditional Form of Government: Political Leaders Appointed by Spiritual Leaders on annual basis
- ❑ 95% Population Speak Towa Language
- ❑ 2000: Exercised self-determination in the taking over of ambulatory health services and prevention programs
- ❑ Local schools: Charter, Jemez Valley, St. Anthony's



# Ramah Navajo



- ❑ ~ 300 square miles in “checkerboard” territory
- ❑ ~ 3,500 Enrolled Tribal Members
- ❑ One and ½ hour from Window Rock
- ❑ Ramah Navajo School Board
- ❑ 1 of 110 Chapters of the Navajo Nation
- ❑ 1975: Exercised self-determination in taking over Education Program and more recently Health Programs
- ❑ 90% of Elderly Population Speak Navajo
- ❑ 127 High School, 83 Middle School, and 135 Elementary students. Dormitory houses 64 students.



# Aim 1: Reaffirm Advisory Committee

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- Interest by both tribal communities, largely based on the work of previous research projects
- Community collaboration that involves tribal program staff
- Jemez - approval
  - Tribal Council
  - Health Board
- Ramah - approval
  - RNSB
  - Navajo IRB



## Aim 1: Reaffirm Advisory Committee

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- Getting buy-in from each tribe's AC members
- Keeping each tribe's leadership informed
- Participation is added extra workload of AC members
- Gaining tribal and local governing body approval of research project
- Gaining Navajo IRB approval for Ramah Navajo research project
- Keeping an advisory group from multiple programs together
- Size of advisory committee



## Aim 1: Reaffirm Advisory Committee

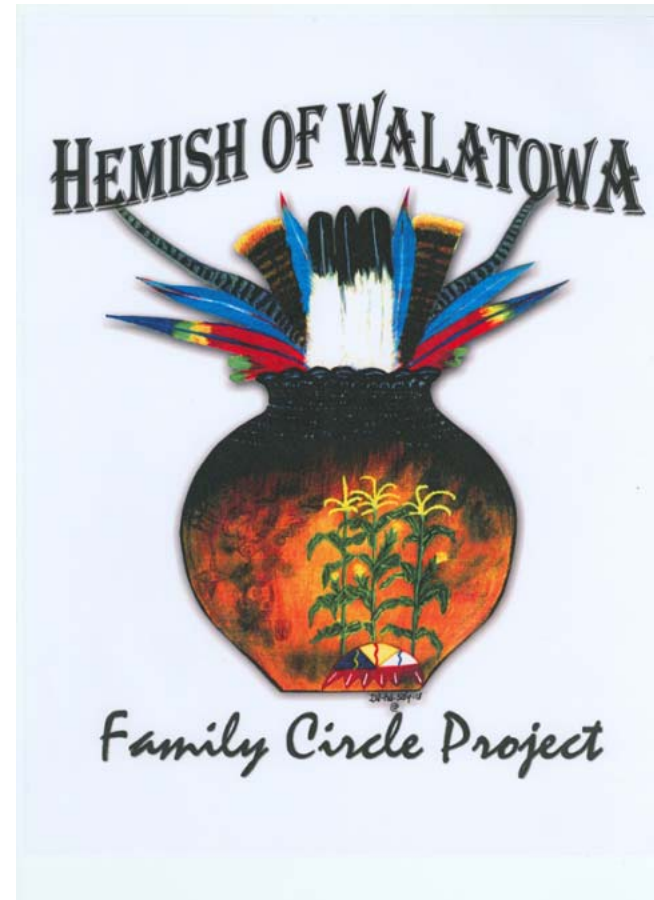
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- Able to establish very active ACs with monthly meetings, usually conducted in the Towa, Navajo or English languages
- Allowed the opportunity for the elders from the community to get together with tribal program staff and to share knowledge
- AC members given the opportunity to envision a sustainable project for their community to share their traditions, values, language and culture
- AC members were trained to facilitate and transcribe focus group discussions
- Focus group: Elders, Parents, Youth & Service Providers

## Aim 2: Adapt Curriculum

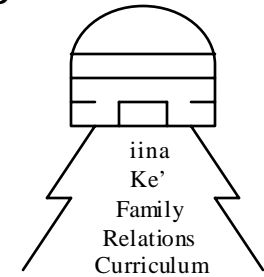
Each AC actively reviewed and are in the process of adapting each of the 14 sessions of the Anishinabe curriculum

1. *Welcome Feast*
2. *My Family*
3. *History*
4. *Way of Life*
5. *Our Vision*
6. *Community's Challenges*
7. *Communication & Help Seeking*
8. *Recognizing Types of Anger*
9. *Problem Solving*
10. *Being Different*
11. *Refusal Skills*
12. *Peer Communication*
13. *Building Social Support*
14. *Making a Commitment*



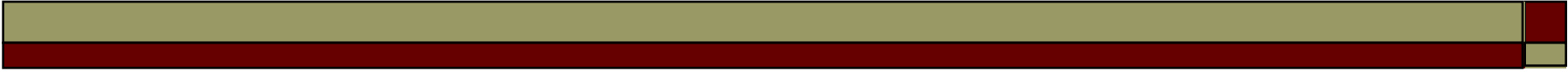
## Aim 2: Adapt Curriculum *Outcomes – Ramah Navajo*

- Elders' focus group discussion:
  - Importance of the home (hogan) and the teachings on the traditional ways of life (e.g. clanships)
  - Personal histories and stories
  - Importance of education, respect and discipline
  - Teachings with regards to the seasons and planting



- Involvement by Pine Hill high school students
  - Creation of a "Health Club"
  - UNM developed student internships
  - Students developed survey and questioned students about their school
  - Visioning exercise with students on what they would like their community to look like that would support a healthy family





## Aim 3: Pilot Curriculum

## Aim 4: Implement Curriculum

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### □ **Third Year of Project**

- Finalized curriculum for each tribe;
- Finalized facilitator's manual
- Pilot curriculum with ten Jemez and Ramah Navajo families who have fourth and fifth graders;
- Develop community action projects;
- Administer Pre/Post evaluations;
- Have youth develop photo essays with cameras;

### □ **Fourth Year of Project**

- Based on pilot results revise curriculum
- Prepare for full implementation in Jemez and Ramah Navajo



# Self-Reflection by Advisory Members

- ❑ Value the teachings by the Elders
- ❑ Importance of keeping and sharing of traditional values
- ❑ Need to set examples for our youth and the responsibility of keeping our tradition and language alive
- ❑ The importance of teaching of clans/clanships





# Self-Reflection of Graduate Student

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- Power Issues
  - Native woman researcher
  - Raised in matriarchal society and had to work with patriarchal society
- Listening and Seeing Mode:
  - Sensitive to being outsider
  - Hidden issue of cultural practices
  - Sensitive to discussions in native languages
  - Silence is not viewed as negative
- Questioning Mode:
  - Recognition of asking appropriate types of questions
  - Able to ask questions around traditions and respectful if not answered directly
- Personal Reflection Mode
  - Process more collaborative and more personal
  - Importance of native graduate student researchers
  - Learned of importance of own traditions from involvement in research project



# Self-Reflection by UNM Graduate Students

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*"It has been challenging for me at times to balance dual roles which consist as that of a university researcher and that as a tribal member of a New Mexico pueblo. I believe the CBPR process is very helpful for a person serving dual or multiple roles because one can critically reflect on; how, when, where and why a particular role is more beneficial and when it is not appropriate. For myself having dual roles, it is necessary to manage these identities because of the contextual situations CBPR presents in the community; knowing when to speak and knowing when to listen as an example. The CBPR methodology, combined with shared goals of reducing health disparities through community health interventions, is one that offers great potential to utilize community expertise in any setting. The blending of community expertise and participation, combined with this research method is a much needed dynamic approach to tackling the hugely complex health issues facing communities everywhere."*



# Implications of CBPR

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- CBPR is well-suited for research project with tribal communities
  - Does not impose academic knowledge, especially important when historical mistrust is an issue
  - Emphasizes place, setting, culture, identity
- Builds community confidence and trust
  - Stated agreements that process/data belongs to tribe needed to be proven to be trusted
- Addresses issues of power, participation, and knowledge
  - Indigenous knowledge and expertise are deeply valued and respected
  - Identifies core tensions: academic power/privilege, participation, knowledge, interpretation, sharing, and use of findings



# Implications of CBPR

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- Improves use of results to improve community health
  - Contextual application of research findings to intervention effectiveness research
- Can lead to further collaboration
  - Importance of community/researcher relationships to generalizable processes for planning, diagnosis, and matching/adapting/ evaluating interventions to specific communities
- Other presentations in other conferences
  - IHS Research Conference, Phoenix, AZ, June 2007
  - 19th IUHPE World Conference on Health Promotion and Health Education/Health Promotion Comes of Age: Research, Policy & Practice for the 21st Century, Vancouver, BC, June 2007
  - Navajo Nation HRRB Conference, Window Rock, AZ, Sept 2007
  - International Network on Indigenous Health Knowledge and Development Conference, New Zealand, October 2007
  - APHA 135<sup>th</sup> Annual Meeting, Washington DC, Nov 2007



# Partners



## JEMEZ PUEBLO

Anita Toya, Carol Gachupin, Willie Waquie, Dominic Gachupin, Harriet Yepa-Waquie, Leah H. Stevenson, Robert Shendo, David Yepa Sr., Bessie Yepa, Tony Toledo, Mary Margaret Shendo, Marie Romero, Rose Shendo, Eleni Fredlund, Eileen Shendo, Brian Appell & Jemez Charter High School Students

## RAMAH NAVAJO

Jennifer Henio, Ira Burbank, Phoebe Maria, Lula Kelhoyouma, Yin-Mai Lee, Carolyn Finster, Freddie Lee, Robert Murdoch, Elder's Group & Pine Hill High School Health Club



## Albuquerque Area Indian Health Board

Marianna Kennedy, Rita Kie, Connie Garcia and Henrietta Vigil