For the call Cultural based programming was defined as recognizing the value of cultural ways of knowing and doing (language revitalization, drum groups, cultural camps, historical rides, etc) as a way of joining traditional knowledge with western science in sustaining efforts to bring about the prevention of suicide.

**Brief Overview:**

1. *Guest Presenter: Judy Gobert, Trainer for Confederated Salish Kootenai Circles of Trust GLS project*

It is not about trying to go back in the past, but trying to bring the past to the future. No matter what our education, the community always knows best and what is important. We are here to provide the support to take activities that already exist and build upon them.

* + Horse Camp: historical/spiritual connection to the traditions that govern the tribe
	+ Traditional Hunting: teaching gender roles and how they relate today; ceremonies prior to a hunt; skills taught around the use of all parts of the animal.
* Elders teaching traditional activities, then educating youth to value their role in preserving their heritage: beading, sewing, hunting, traditional dances, making regalia, drumming, singing, etc brings about mindfulness of your part of the circle. Who you are when you sit at the drum; what is your role.
	+ - * Creates a safe place to share and receive ancient teaching to strengthen our people
			* Learning their role – connectiveness and humble pride
			* How to maintains and hold yourself when away from the drum
			* The responsibility that it holds
			* Spiritual connection to the drum and the heart beat

2) Call opens to all participants to share their thoughts.

* Reintroducing traditional healing practices as a way to introduce leadership and support resiliency: Talking Circles, sweat lodges, talking sticks, Pow Wows
	+ Kettle Drum: explaining the knowledge, have youth apply it to their own drum to encourage them to expand upon their teaching by becoming more familiar about their ways or traditions – creating sustainability.
	+ Working with Elders teaching parents and youth about the sacred sites and history that are relevant to the tribe.
	+ Introducing traditional sports i.e. LaCrosse (Mohawk)
	+ Language revitalization and storytelling
	+ Seasonal gathering sacred to the traditions of the community, brings about wellness
1. *How did the program decide reviving traditions and cultural ways of knowing, of doing was the right journey in contributing to the prevention of suicide in the community?*
	* Resiliency is tied to our culture
	* Spiritual tie/ try to give a name to it (naming ceremony) – when you have a name the universe knows who you are; creating transformation, very important in the development cycle.
* Research from First Nations shows that resilience in our communities is tied to our culture. Didn't need research to know this, but nice to have the evidence.
* Been doing language and culture camps forever, but now an even more important role for survival, especially related to suicide prevention.
* Lessons from stories, such as exploring how to select a name. Helping parents (and children) to reconnect. Trying to target transition points in the developmental cycle of life.
	+ Empowerment of the community to take ownership that builds the tribe/villages pride to continue efforts that create change.
1. *Provide examples of some of the approaches/perspectives that helped inform the importance of culturally informed programming and how you employed that in an overall cultural framework to prevent suicide? Was specialized training required?*
* ASIST, safeTALK, adapted trauma informed CBT-STAR (Cognitive Behavioral Therapy-Student Trauma and Resiliency) (<http://iers.umt.edu/National_Native_Childrens_Trauma_Center/interventions.php>)
* Carefully navigate the politics and local practice- remember tribal government has its own things to do as well,
* Have the community provide feedback, identify who should provide traditional practices; talking circles – it has a lot to do with belonging & social connections
* WENT WITH WHAT WAS ALREADY WORKING
* Traditional gatherings that modeled good practices i.e., matching foods at events with harvesting practices
* Getting adults and Elders involved, not just youth
* Collaborating with other partners that they didn’t originally know about that may have similar goals and objectives. Ex. timing with youth organization programs
* Modified program strategies based on Readiness of the community
* Storytelling part - something elders expressed they wanted, it was important, felt connected to youth on many different levels - on a spiritual level, etc.
* Urgency from elders that this was important. Some of storytelling tied into dept. of natural resources and board of trustees.
1. *Guest Presenter: Deloris Subia Big Foot PhD, University of Oklahoma Health Sciences Center: How can evaluation support cultural programming in the prevention of suicide? How do you translate culture based programming outcomes into SP outcomes?*

Identifying events in terms of concepts that don’t violate the ceremony

1. Identify – knowing who we are (naming)
2. Belonging – most groups identify this by lineage; connectivity to external
3. Connectiveness – being a good relative (relationships)

The field of suicide prevention is emphasizing these terms but it is cultural practices/teachings that have been always doing this….but we need more opportunities to bring this about and appreciate how (drumming, beading) reaffirm the practices that natives have always known.

**Lessons Learned:**

* First year, more gatekeeper training and crisis response training than we had predicted.
* Partnering with tribal governments from the beginning, good efforts go along way.
* When writing grants, vary the Coalition activities, know your roots, and include activities that have a natural fit, i.e. Sons and Daughters, Beading and Talking Circles, etc.
* Need more opportunities have evaluation support cultural programming and appreciate how (drumming, beading) reaffirm the practices.

**Related resources:**

Programs:

* White Bison **Sons of Tradition** is a prevention education program for Native American boys age 13-17. The focus of this program is establishing identity and learning what it is to be a Native American man. (<http://www.whitebison.org/wellbriety-training/families-in-wellbriety-programs.php>)
* **Daughters of Tradition** is a facilitated educational program that addresses current issues such as alcohol and drug abuse, domestic violence, and the empowerment of young American Indian women, in a way that blends the spiritual, emotional, mental, physical, and cultural parts of living into a seamless whole (<http://www.whitebison.org/youth/dotflyer.pdf>)
* **EAGALA Model** Suicide Prevention program video in the Gila River Indian Community: Kahv’Yoo Spirit. Horses connecting hope to youth <http://www.youtube.com/watch?v=qZJtjEYsYLY>
	+ - **Sources of Strength**is a comprehensive wellness program that uses the combined power of peer and caring adult relationships to improve social norms, enhance coping and social support, and increase help-seeking behaviors in order to reduce conditions that give rise to suicide and other risk-taking behaviors. To learn more please visit [http://www.sprc.org/sites/sprc.org/files/bpr/ SourcesofStrength .pdf](http://www.sprc.org/sites/sprc.org/files/bpr/%20SourcesofStrength%20.pdf)
* **Good Behavior Game** uses a classroom-wide game format with teams and rewards to socialize children to the role of student and reduce aggressive, disruptive classroom behavior, which is a risk factor for adolescent and adult illicit drug abuse, alcohol abuse, cigarette smoking, antisocial personality disorder (ASPD), and violent and criminal behavior. To learn more please visit <http://www.nrepp.samhsa.gov/ViewIntervention.aspx?id=201>
* **Cultural Camps:** The Champagne and Aishihik People have only recently been allowed to return to a part of their traditional territory that lies within Kluane National Park in Yukon Territory, Canada. This brief film illustrates what they did when they returned and how the First Nation is teaching youth <http://www.youtube.com/watch?v=0AiynBITr7Y>
* **He-He Butte Prevention Camp** in Warm Springs, Oregon <http://www.youtube.com/watch?v=zZNqAh7oRQk&feature=plcp>

Weblinks:

* Indigenous Language Revitalization: Facebook link advocates for Indigenous languages and sharing of valuable resources and additional links <https://www.facebook.com/#!/IndigenousLanguageRevitalization>
* [The Art of Community Mobilizing](http://www.cadca.org/cadca_tv/art-community-organizing) (July 22, 2010) Organizing a community behind a common cause does not happen easily. It takes work to mobilize and engage people and there are no one-size-fits all techniques. It’s more than getting people to show up at a meeting, you need to inspire them to take the next step. During this hour-long CADCA-TV program, learn what has worked for some coalitions and what leaders of CADCA’s Coalition Institute recommend (<http://www.cadca.org/cadca_tv/art-community-organizing>).
* The [Community Readiness Model](http://triethniccenter.colostate.edu/communityReadiness.htm) was developed at the Tri-Ethnic Center to assess how ready a community is to address an issue (<http://triethniccenter.colostate.edu/communityReadiness_home.htm>)

**SPRC Prevention Support Team for Technical Assistance:**

When working with specific populations, there are critical factors in the provision of culturally responsive services, including an understanding of the beliefs, values, traditions, and practices of the culture. Multicultural competence is an ongoing process, and developing cultural responsiveness takes much more than attending a standalone training it takes an overall comprehensive approach. If you are having difficulty with incorporating cultural teaching/practices into your overall SMART Goals please contact the SPRC Prevention Support Team for Technical Assistance –<http://www.sprc.org/content/contact-us>