



# Evaluating Culturally–Relevant Sexual Violence Prevention Initiatives: Lessons learned with the Visioning B.E.A.R. Circle Intertribal Coalition Inc. Violence Prevention Curriculum

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Wednesday, March 30, 2016

11am Pacific Time / 2pm Eastern Time

AK: Slides for this session are available at:

<http://www.preventconnect.org/2016/03/evaluating-culturally-relevant-sexual-violence-prevention-initiatives-lessons-learned-with-the-visioning-b-e-a-r-circle-intertribal-coalition-inc-violence-prevention-curriculum/>

AK: Why is it important for prevention projects to be culturally relevant?

SM: otherwise it won't work!

GC: so they resonant and stick.

AJ: To make sure that people don't get excluded.

LS: To reach the people you mean to reach and teach.

MJ: What works for one may not work for all.

KB: because projects should be rooted in the community.

KMG: you must speak the language in order to communicate.

MF: Because sexual violence happens to everyone.

LZ: We're changing culture so we need to be in touch with the communities we're working with.

PL: Identity.

SC: You want to meet people where they are.

GS: Communication in same language.

MJ-T: Because sexual violence prevention is for everyone...

KB: address the WHOLE person, not just an experience of trauma.

RS: When we are talking about prevention it needs to be all-inclusive.

C.J. Baca: we need to be well informed in order to know how to prevent.

KF: so you can acknowledge the role of sexism, racism and other oppressions in the history and perpetration of violence and silencing of victims and communities.

CP: Many cultures and communities that have been oppressed for centuries are being overlooked and this must change.

OdH: If people feel they are not in the intended audience then they may not fully engage in the education.

PB: So that as advocates we can properly address clients from different cultures.

MJ-T: Because it looks and sounds different for a Latina like myself.

JP: effective strategies are ones that are grounded in the culture of the community you're working with.

AB: culturally relevant prevention can identify/address community-specific issues.

AK: NSVRC's Preventing Sexual Violence in Latin@ Communities:

[http://www.nsvrc.org/sites/default/files/publications\\_nsvrc\\_assessments\\_latina-needs-assessment\\_0.pdf](http://www.nsvrc.org/sites/default/files/publications_nsvrc_assessments_latina-needs-assessment_0.pdf)

DL: Sorry the chat disappeared.

BB: so Mother Earth is being sexually assaulted with fracking.

AK: How can we include an expanded definition of violence in capturing data on prevention?

DC: I think we also see it in public schools...public schools are often a site of violence especially for black, brown and queer students.

SOL: Yes environmental violence causing climate change.

KB: connecting systemic/institutionalized violence to interpersonal violence; intersections of identity and cultural meanings around identity and how these connect to violence on localized and widespread levels.

CP: Yes, the schools could be helpful especially in educating children about historical trauma.

SOL: Looking at the intersections of oppression is really great. way to address violence prevention.

SOL: VBCIC is teaching the curriculum to community leaders working to undo racism.

SOL: Teaching children about conflict resolution is so important in this work.

BB: emotional readiness & intelligence!

SOL: yes.

SOL: Children's stories can be a good vehicle for doing this.

CP: Do you know of any children's stories that can teach children about the intersections of oppression?

SOL: Holly and Patrick have been great to work with.

SOL: we want our community to embrace the wisdom of the elders in building our lives - with ceremony and healing an important part of that.

SOL: you can even ask people in the community to write those stories. I do know of some but cant think of any to cite right now. I think it is great to have artists among us write those stories!

CP: I love that idea!

SOL: Art and culture foster equality in relationships.

TM: Can art/storytelling or a traditional practice be a form of evaluation for long-term evaluation? Identifying whether groups keep these practices and teaching in place as a form of healing long term.

DL: Great question @Tang - we will get to that later.

SOL: Interesting idea. I would think there is a way to include art and traditional practice in evaluation - maybe by the very increase in the use of these practices.

AK: CDC Evaluation RFA <http://www.grants.gov/web/grants/search-grants.html?keywords=+RFA-CE-16-005>

SOL: I think traditional ceremony is critical for healing from trauma. I think it has a role in prevention, too.

NG: can we get a copy of chat emailed to us?

AB: Our program, A'Gin has comprehensive models that link to the Tewa culture: Butterfly Model, Corn Model, and Trauma Rocks. For these activities we worked quite a bit to fix the wording for our journal prompt questions about what they learned from these models.

AK: @Novella yes, you will receive an email next week when the recording and chat are available on the website.

NG: Thanks so much :) This is great information!

BB: one way maybe supporting scientific research to validate. I sometimes say..."this is an old Indian tick that a white man taught me" I do a Water presentation with cultural content and Dr. Emoto research.

BB: Trick.

SOL: Love the examples just given from Tewa culture! I have benefited from a traditional Apache ceremony for letting go of past trauma using seeds and stones.

SOL: I find that healing ceremonies involve the whole community -- instilling the knowing that healing and prevention takes a village and is not just the problem of one or two people. Violence impacts the whole community.

TM: Strong Oak, at the end of this could we talk a little more about how you included community accountability in the implementation of your prevention work? It sounds like that's what we are talking about quite a bit here.

AB: This is great, at Tewa Women United we've adopted planning with the Moon Cycle and using that time frame has been helpful for me.

SOL: I think the real change is if violence is reduced in the community - like the Hollow Water Tribe was able to achieve.

SOL: Like the Moon Cycle idea.

AB: Planning with the Moon's Cycles: <http://www.stariel.com/articles-2/planning-with-the-moon%E2%80%99s-cycles/>

AK: What would you do differently if you were not driven by time pressure imposed from outside?

SOL: Note here: There has been a lot of success in tribal groups who use their own Circle process and cultural knowing in eliminating the incidence of violence.

PL: try more "crazy" ideas.

KB: having time for attendees to introduce themselves and create a safer space by building connection.

LZ: More qualitative methodology exploration and PLENTY of time for reflection and review.

PL: Time is the most precious gift we can give, truthfully it is all we really have, As Sioux we see it as disrespectful to take someone's time and waste it waiting for things to happen.

AH: More time for self-care and promoting general wellness.

CC: I find that I am more productive.

PL: Most things community wise was done in a timely manner.

SOL: I believe the dominant culture, from which the violence comes, cannot be the determiner of how to prevent violence.

BB: allow for my programs to free flow and engage longer in experiential methods and models.

PL: Dominant culture or not they are still relatives and have healing and medicine to offer.

KV: Hi just tuning in, what are we discussing at this point in time?

LZ: I think also space for authentic conversations and communication. I read a Colorlines article about formal education and teachers providing more affirming spaces for youth of color experiencing PTSD, intergenerational trauma, and

facing structural inequities: <http://www.colorlines.com/articles/how-can-white-teachers-do-better-urban-kids-color>

TM: I would love to hear more Strong Oak, the communities I work with have very similar feelings of systemic violence and the continuation of violence perpetration and challenging how to view things differently. I also think the dominant culture should see it as an opportunity to learn more from our indigenous communities. The herbal healing practices we have to offer, our meditation practices, healing practices, and our practices of viewing the earth and tightly knitted families.

TM: which can be viewed as protective and holistic contributions to improve our communities.

VP: How open is the CDC to a conversation about alternative evaluation?

SOL: Love to hear from ideas people have in this chat!

SOL: I am actually happy with the evaluation we are involved in so far because my community likes it!

SOL: Most of all they like teaching it!

SOL: community volunteers have done the lion's share of the work. We teach in groups of four, with teachers in each of the four directions.

SOL: We also plan on the curriculum being revised over time to incorporate the wisdom of circle participants.

SOL: What Patrick just said is important. The rounds that don't involve the pre and posttest questions seem to contain the most pertinent sharing.



SOL: We have three groups starting in April involving the full curriculum.

TM: How large are your groups? Do you find intimacy and effectiveness is compromised in larger cohorts?

SOL: Our groups are best with smaller groups of 9 or so.

AJ: Strong Oak, I sent you a question in a private message.

CB: I am representing a portion of South Dakota. We have 9 different tribal entities in SD. Have you been working with multiple tribal entities in your area? What common difficulties/barriers have you faced when working with different tribal entities?

AH: What are your thoughts on how to do effective, culturally relevant programming with really large-scale programs (i.e. required programs for 6,000 first-year students at a University)? I know, big question.

CB: And what are some helpful tips when you faced those barriers.

AK: What next steps are you going to take to evaluate culturally relevant prevention programs?

LZ: I agree! I think concepts of time and the power we assign it is something I'll definitely be thinking about.

AK: <http://visioningbear.org/>

NM: thank you so much

NG: Thank You Great Training

SOL: [visioningb.e.a.r@gmail.com](mailto:visioningb.e.a.r@gmail.com)

KB: Amazing webinar- thank you!

AK: Thank you all for joining us today.