



ALAMEDA COUNTY BHCS
ROUND THREE
INNOVATION GRANT PROGRAM



Community Health for Asian Americans (CHAA)

Oyate Tupu'anga



Community Health for Asian Americans (CHAA)

Oyate Tupu'anga Native American Two Spirit and Pacific Islander Takataapui Support Group

OUR STORY

The Oyate Tupu'anga project focused on Native American and Pacific Islander Two Spirit/LGBTQI people. Before colonization, being Two Spirit/LGBTQI was a respected identity in indigenous communities. Systems of colonization devalued and eradicated Two Spirit/LGBTQI indigenous roles that were a respected part of daily community life. When Two Spirit/LGBTQI people lost cultural practices and roles, it led to isolation and imbalance in life. The project design that Oyate Tupu'anga developed is intended to teach Native American and Pacific Islander Two Spirit/LGBTQI people cultural practices across generations and increase their leadership, participation and visibility in their own communities in order to help people come out of isolation and heal from mental illness.

For more information, please contact:

Ann Rojas-Cheatham, Research & Training Director
510.247.8200

arojascheatham@gmail.com

www.chaaweb.org

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Oyate Tupu'anga: Desired Outcomes and Program Design Content

ROUND THREE INNOVATION GRANT Desired Outcomes & Program Design Content LGBTQI2S Clients & Consumers

Report Overview:

This report documents the desired outcomes and program design content for the Oyate Tupu'anga Innovations project. The report is formatted following the guidelines and questions from the Round Three Innovations Grant Desired Outcomes & Program Design Content Guidelines for LGBTQI2S Clients & Consumers.

Submission Date:

10/16/2015

Project Name:

Oyate Tupu'anga

Grantee Organization:

Community Health for Asian Americans (CHAA), working in partnership with Bay Area American Indian Two Spirits (BAAITS)

Contact Information:

- Ann Rojas-Cheatham: arojascheatham@gmail.com
- Loa Niumeitolu: loaniuemeitolu@gmail.com
- Ruth Villasenor: peacewarrior@earthlink.net

Project Contact:

Ann Rojas-Cheatham



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LEARNING QUESTION

1. Identify the Learning Question(s) your project addressed.

How would an effective, age-based program of culturally responsive strategies, (i.e., peer and family supports, community connections, or other evidence-based, best practice or community-defined strategies) decrease social isolation among Two Spirit and LGBTQI Children, Transition Age Youth (TAY), Adult, and Older Adult persons with serious emotional disturbance or serious mental illness?

2. Please respond to your Learning Question(s) based on your project findings and outcomes.

Using a seven step popular education and community based participatory research process (see question #12 for more information), the Oyate Tupu'anga project facilitated a group of indigenous Pacific Islander and Native American Intergenerational Two Spirit and LGBTQI people to develop project designs that have the goals of decreasing social isolation among Two Spirit and LGBTQI children, TAY, Adult and Older Adult persons with serious emotional disturbance or serious mental illness.

The purpose was to use the seven step process with this group so that the community members themselves could answer the learning question and develop project designs for each age group.



The seven steps include: team and trust building, listening survey, theme development, group analysis, research, action and reflection/evaluation.

All of these steps were completed with the Oyate Tupu'anga group with a focus on integrating traditional Native American and Pacific Islander cultural traditions and practices.

The project designs that were developed to answer the learning question for each age group are rooted in the unique experience and knowledge of the Oyate Tupu'anga group members. The response to the learning question is the project designs for the four age groups described in this document. **Here we want to highlight some of the most important strategies for reducing isolation that the Oyate Tupu'anga group defined:**

- The importance in reducing isolation of having two Two Spirit and LGBTQI indigenous groups collaborate, such as Native Americans and Pacific Islanders, with respect and humility for each others' cultures and traditions;
- Intergenerational indigenous cultural practices are critical to reducing isolation among all four age groups;
- The collaboration between isolated Native American and Pacific Islander Two Spirit and LGBTQI and their broader communities is extremely important to support in order to reduce isolation.

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PROGRAM DESIGN

3. What are the program goals?

The goal of the project designs that the Oyate Tupu'anga group developed through the seven step process is to decrease social isolation among Native American and Pacific Islander Two Spirit and LGBTQI Children, TAY, Adult, and Older Adult persons with serious emotional disturbance or serious mental illness by developing intergenerational groups tailored to support different age categories. **These groups focus on:**

- Increasing opportunities for Native American and Pacific Islander Two Spirit and LGBTQI people to participate and reconnect with their larger communities as Two Spirit and LGBTQI people;
- Creating opportunities for Native American and Pacific Islander Two Spirit and LGBTQI people to increase their visibility, leadership and traditional roles within their larger indigenous communities;
- Ensuring that after participating in larger indigenous community events that Native American and Pacific Islander Two Spirit and LGBTQI people have opportunities to process and discuss the experience in a safe and comfortable environment;
- Developing opportunities for Native American and Pacific Islander Two Spirit and LGBTQI people to learn about and engage in traditional cultural practices together.

4. Describe the Program Design, including the essential program components (e.g., outreach & engagement, service, evaluation, etc.)

Being Two Spirit and LGBTQI was a respected and revered identity before colonization in Native American, Pacific Islander, and indigenous communities. Through colonization, including Christianity, being Two Spirit and LGBTQI became immoral and criminalized behavior and was prohibited. Systems of colonization devalued and eradicated Two Spirit and LGBTQI indigenous roles that were a part of daily community life. When Two Spirit and LGBTQI people lost cultural practices and cultural roles, it led to isolation and imbalance in life.



Imbalance is a term to express experiencing mental illness and being in balance is a way of expressing health and wellness.

The project designs that Oyate Tupu'anga developed were intended to teach Native American and Pacific Islander Two Spirit and LGBTQI people cultural practices using an **intergenerational strategy, where different age groups learn together to understand their specific roles in the group and engage them visibly and with leadership in their larger communities.** In so doing Pacific Islander and Native American Two Spirit and LGBTQI people have the opportunity to come out of isolation and heal from mental illness. This project includes program strategies and outreach strategies that are specific to four age groups (Children, TAY, Adult, and Older Adult) that help each specific group to come out of isolation and gain balance and wellness described below and in question #6.

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Program Elements:

The project relies on 5 core elements/project designs, which are discussed below and diagrammed in the accompanying picture.

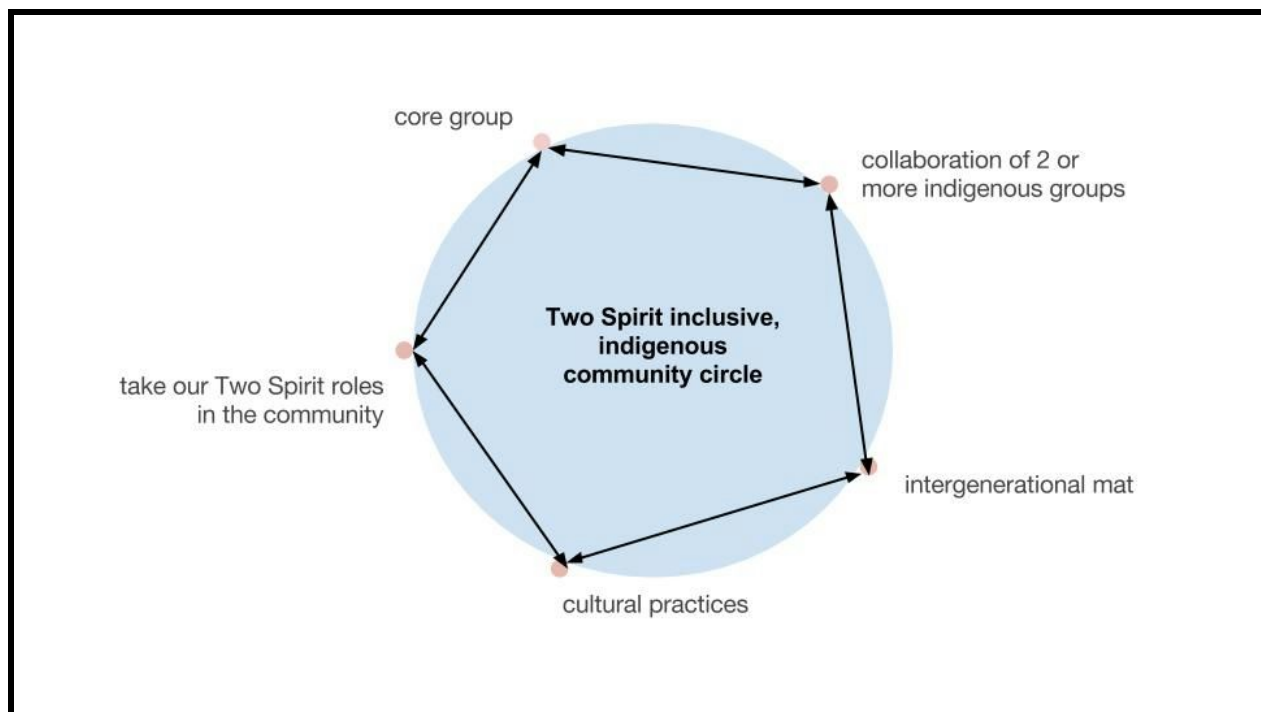
- **Core group:** This project design proposes a cyclical, ongoing process in which facilitators hold intimate, supportive space for Two Spirit and LGBTQI group members (meeting approximately 2 times per month) and link the group's talents and skills to broader community events. After larger community events, the members should meet to debrief about their participation and roles in it. For example, in the smaller support group, Oyate Tupu'anga participants can discuss: What worked well at the broader community events? What did not? What do WE want to happen next time? Why do WE want it to change? How is it hurting us -- making us invisible or isolated? How can we be more visible and connected as individuals and a group?
- **Collaboration between two or more indigenous groups:** Many Two Spirit traditions are lost, so bringing multiple traditions together to support each other to remember is important. In this program it is suggested that settler indigenous groups (groups not originally from the land) partner with the First Nations people that are indigenous to the land that the project is based in to honor the land and indigenous traditions of inclusion of Two Spirit people. Collaboration between an indigenous group and the First Nations indigenous group whose land it is that the project is based on and/or other First Nations groups in the U.S is important. A unique part of this project design is its focus on indigenous identity and its use of cultural practices. The sacredness of place is primary to indigenous people and therefore, it is protocol for a settler indigenous group (people not indigenous to the land they are on) to acknowledge, partner, work and learn from the First Nations group of the land the project is based. In following this partnership, the project's foundation will have secure footing in indigenous knowledge, culture and practice and it will ensure that the group's development will stay intact with its goal to empower Two Spirit and LGBTQI people and their communities.
- **Intergenerational mat:** When working with Pacific Islanders the project design includes the use of an intergenerational mat. A traditional Pacific Islander woven mat is rolled out for group members to sit, learn, discuss, chant, and hold group activities. In indigenous communities, every age group learns together and has specific roles in the community. The intergenerational mat is a model that reflects indigenous community. For example, when people are on the intergenerational mat, the children watch, listen, and mimic what older members do; TAY express themselves in creative ways and carry out duties such as setting up and cleaning up the space; adults teach; and older adults share the histories of cultural practices.
- **Cultural practices:** Native American and Pacific Islander cultural practices provide the core framework for this project design. Native American and Pacific Islander Two Spirit and LGBTQI lost their cultural practices and therefore their cultural roles, crucial to this project



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design is the regaining and teaching of cultural practices, such as prayers, smudging with sage, chants, drumming, singing, using indigenous languages, and others. At the beginning of the Oyate Tupu'anga project, participants stated that they had been isolated from their communities for a year or more. This isolation caused depression, anxiety, stress and other mental health issues. However, when they joined the group and participated in cultural practices they felt balanced again. They were able to re-enter into community events where they shared the cultural practices they learned and participated in community ceremony and new cultural practices that brought them out of isolation.

- **Taking Our Two Spirit Roles to the Community:** Two Spirit people were criminalized by systems of colonization and lost their cultural roles, which isolated them from the community. For example, one member of Oyate Tupu'anga expressed that they left the community for years and become very isolated, but came to the group and after a few months this member wrote on Facebook about how proud they are of the group and started going with the group to larger community events. The larger community also gained the elements that were missing because Two Spirit people were silenced, so when Two Spirit and LGBTQI Pacific Islander and Native American group members participate in larger community events the larger community embraces them and is strengthened by the return of Two Spirit roles. Therefore, active, continuous exchange and participation between the Two Spirit and LGBTQI group members and their larger communities is key to the project design.



See question #6 for additional project designs/strategies tailored for each age group.

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5. How did the program impact the population served by this project?

The Oyate Tupu'anga project helped bring all age groups of Native American and Pacific Islander Two Spirit and LGBTQI identifying people out of isolation and reintegrate Two Spirit people into the community. The group met twice a month for approximately 15 months. Children were encouraged to watch, listen, and participate in their own capacity. For example, a four year old boy colored during an art project, sang along, listened to discussions, and ate with the group. TAY found this as a safe place to ask questions, express themselves in creative ways, and help to set up/clean up and do outreach on social media to recruit other TAY members. The Oyate Tupu'anga group provided most of the TAY members with the only Pacific Islander and Native American cultural practices that they had access to in their lifetimes. Adults were able to teach cultural practices and mentor/coordinate younger members. Older adults were the backbone of the group and shared the histories of cultural practices and life experiences, which gave context and deeper meaning in the use of the cultural practices in Oyate Tupu'anga. All of these roles were important in helping each age group to learn from each other and to understand that their roles are important and necessary for the group and broader community to grow stronger and to decrease social isolation.

PROGRAM STRATEGIES

6. Describe the strategy(s), methods of implementation and timeframe.

Outreach and engagement of core group members required using unique methods for all four age groups and thoughtfulness about the broader context in which Pacific Islander and Native American people identify as Two Spirit and LGBTQI. Due to historical roles of Two Spirit and LGBTQI people being respected and revered in indigenous communities, Two Spirit and LGBTQI indigenous people do not want to be differentiated or separated from their larger communities.



Outreach methods emphasize indigenous identities before Two Spirit and LGBTQI identities. For example, outreach flyers should not include rainbow symbols or other mainstream Two Spirit and LGBTQI symbols, but use indigenous images and language (i.e., Native American colors, Polynesian designs).

Age-specific cultural and outreach strategies for reaching and retaining Oyate Tupu'anga members were as follows:

- **Children:**
 - Cultural strategies: Provide opportunities for children to participate in cultural practices that are welcoming of and provide leadership opportunities for Two Spirit people.
 - Outreach strategies:
 - Recruit parents, explain to them about the events.
 - Never turn away children. Advertise for everyone to be welcome.

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- **TAY:**
 - Cultural strategies:
 - Provide safe places for TAY to express themselves, specific to being Native American and/or Pacific Islander and Two Spirit.
 - Provide opportunities to attend and actively participate in broader cultural events that are welcoming to and provide leadership opportunities for Two Spirit people.
 - Provide opportunities for TAY to learn about and practice traditional cultural traditions
 - Provide space as a group to process/debrief and express how to contribute and how the contribution went before and after the event.
 - Outreach strategies:
 - Social media (pages, groups)
 - One on one interactions between members and facilitators including phone calls, meeting for coffee, personalized outreach.

- **Adults:**
 - Cultural strategies:
 - Provide opportunities for adults to mentor and teach cultural traditional knowledge, practices and other tools to address mental health.
 - Offer personalized one-on-one check ins to support adults in their other priorities and struggles (e.g., relationship issues)
 - Outreach strategies:
 - Social media (pages, groups)
 - One on one interactions between members and facilitators

- **Older adults:**
 - Cultural strategies:
 - Provide opportunities for older adults to reclaim their roles as Two Spirit and spiritual guides, storytellers, and holders of cultural, genealogical, historical, and ancestral knowledge.
 - In the case of older adults, meeting special needs (e.g., low sugar, seating, transportation, food to take home) is important to support older adults to participate in cultural and community events that provide space and welcoming for Two Spirit people to take a leadership role.
 - Outreach strategies:
 - Social media (pages, groups)
 - One on one interactions between members and facilitators

All of the above mention outreach techniques, program strategies and methodologies are recommended for groups to use in an on-going way. There is no limiting time frame. The project design can be implemented for one year, three years, or longer. It is important that the group meet two times a month while it is running in order to effectively reduce social isolation.



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Additionally, key retention strategies that applied to all age groups included:

- Providing stipends as many participants were low income;
- Sending meeting dates in advance;
- Providing refreshments and creating space in the agenda to eat and connect with the community;
- Focusing on indigenous cultural practices before Two Spirit and LGBTQI identity or mental health concerns;
- Connecting the group to participation, visibility and leadership in broader community work.



It was critical that outreach continued throughout the program to create opportunities for expanding the Oyate Tupu'anga project and connecting the work to broader Pacific Islander and Native American movements.

PROJECT SUBPOPULATION

7. Identify the subpopulation of Two Spirit and LGBTQI clients / consumers for whom this program was most effective. Please include age, culture/ ethnicity, language, and other factors. How was this determined?

Using the seven step process to develop project designs was effective for all four age groups: children, TAY, adults and older adults.



If adapted culturally, the seven step process is an effective way to have authentic and meaningful programs developed by the community members who are most experienced and knowledgeable.

In the case of Oyate Tupu'anga, to the extent possible, using indigenous languages for cultural practices (e.g., Native American tribal languages, including Lakota and Ohlone languages, and Pacific Islander languages, including Tongan, Hawaiian, Samoan, and Fijian) was important for program effectiveness. While Oyate Tupu'anga observed effectiveness and developed strategies to reduce social isolation across all four age groups, the project was most effective for TAY and adults, as they were the largest and most consistent participants in it's development.

Oyate Tupu'anga was effective for TAY by creating safe space for TAY to express and validate themselves as indigenous and Two Spirit, actively participate in broader cultural events welcoming of Two Spirit people, and debrief broader events in small supportive groups. It was effective for adults through offering opportunities for adults to mentor and teach cultural traditional knowledge as well as receive personalized one-on-one check ins to discuss their other priorities and struggles (e.g., relationship issues). Older adults had infrequent attendance due to health concerns, but they expressed that the group was memorable for them and when they attended they were active and participated fully by teaching songs and sharing history about cultural practices.

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8. How are the strategies culturally responsive to the target population?

The strategies are inherently culturally responsive to the target population of Native American and Pacific Islander Two Spirit and LGBTQI Children, TAY, Adult, and Older Adult persons with serious emotional disturbance or serious mental illness because they were developed by Native American and Pacific Islander Two Spirit and LGBTQI isolated and SMI people for their peers.



The strategies are centered in Native American and Pacific Islander culture as opposed to responding to culture.

The project designs use the Two-Spirit Inclusive Indigenous Community Circle strategies (see graphic above) for each Two Spirit and LGBTQI target age group. The project designs incorporate cultural practices and teach Native Americans and Pacific Islanders in indigenous languages, which addresses the needs of the members to know their specific cultural knowledges and yet learn other ones. The project used the intergenerational mat and cultural practices so that different age groups can support each other and offer knowledge and ways for the other age groups to learn from. After attending community events, group members returned, debriefed and discussed specific learnings from the community event that affected their age group and their ethnic and cultural group.

PROGRAM COLLABORATORS

9. Describe collaborations with Two Spirit and LGBTQI stakeholders, the process for Two Spirit and LGBTQI stakeholders.

Collaborations occurred through outreach to potential partners, personal relationships of facilitators to many partners, and the intention of Oyate Tupu'anga to connect the group's work to broader community movements. Partners supported Oyate Tupu'anga by offering cultural practices in the intimate support space and inviting and supporting Oyate Tupu'anga as a group to participate in broader community events.

10. Describe process for stakeholder involvement with BHCS clients/ consumers, family members, and BHCS contracted providers.

BHCS could potentially work with future Oyate Tupu'anga groups to ensure that the groups have the resources they need and also to make sure that if group members want access to behavioral health services they can get it.

EFFECTIVENESS OF STRATEGIES

11. How do you know these strategies are effective in achieving goal of reducing isolation for the target population?

We know that the strategies in the program design developed by the Oyate Tupu'anga project are effective because of the feedback we received through the reflection and evaluation of core group members. Through verbal and artistic expressions at core group meetings and public testimonials on social media and at public events, core group members validated the effectiveness of Oyate Tupu'anga's strategies for reducing isolation among Native American and Pacific Islander Two Spirit and LGBTQI Children, TAY, Adult, and Older Adult persons with serious emotional disturbance or serious mental illness.



One of the core group members (isolated and SMI) said that being part of the group not only brought her out of social isolation but saved her life.

For example, many core group members had isolated themselves from their communities for a year or many years before coming to Oyate Tupu'anga. As a result of joining Oyate Tupu'anga and attending community events together, these members are now participating in community events on their own. Additionally, the very act of core group members, who are a part of the target population, and other Two Spirit people showing up to core group meetings and community events demonstrated that the strategies were effective in reducing isolation. Oyate Tupu'anga facilitators also experienced people asking about the group and observed changes in core group members and the broader community, which indicated the effectiveness of their strategies for reducing isolation. Observations included seeing members returning to the community who had previously left and observing both isolated SMI Native American and Pacific Islanders coming together at events and gaining the support of their broader communities.

12. Describe the process for arriving at the Program Design supported by evidence-based or community defined best practice findings.

The process for arriving at program designs for the Oyate Tupu'anga project happened through a community defined approach using a seven step process. In this section we will describe each step along with the activities used by Oyate Tupu'anga.

- **Team and Trust Building:** Groups participated in team building activities that allowed them to build trust and confidence. At Oyate Tupu'anga's second meeting, the community was invited to learn about the project and to be part of it. A group of adult mothers of transgender TAY brought their group drum and drummed and sang songs. An Ohlone woman leader offered the opening blessing and a Pacific Islander Spiritual Leader offered a blessing. There were children, TAY, adults and older adults present. The facilitators shared their personal stories about their journeys that brought them to Oyate Tupu'anga. Adults shared poetry and older adults shared the history of Native Two Spirit people in the San Francisco Bay Area. At this meeting, we established the activities that we would use for all

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our meetings: indigenous blessings/prayers; cultural practices of using sage to cleanse the space (smudging), traditional songs, and dance; check-in about week, preparing food and eating together, and sharing personal stories. Examples of activities include:

- **Writing our stories** in "Where I'm From" writing activity. We used the initial prompt, "Where I'm from...." When facilitator asked additional prompts like, "When I was young we live..." or "My neighborhood..." Everyone read their writing to each other.
 - **Drumming** was a particular activity that required the group to trust each other and to work as a team. The Pacific Islander members had never sat at an indigenous, traditional drum before. Many Native women had never touched a drum before because women were prohibited from drumming in their tribe. In drumming together at each meeting, each person trusted the group to support and encourage them and the group supported each individual. This activity built confidence in the individual and trust for the group.
 - **Chanting**. The group learned a Hawaiian chant. The Native and Pacific Islanders do not speak Hawaiian and they felt very scared and inadequate to learn this chant. Even the Native Hawaiian members in the group, did not know this chant. With a lot of encouragement, the group worked as a team to learn the chant and they trusted and supported each other. This is the chant that the entire group offered as a blessing to open the BAAITS Two Spirit Powwow. The members now offer this chant together at many community events.
- **Listening Survey:** The purpose of the listening survey was for group members to share their life experiences and life stories, primarily life experiences and stories related to mental illness and social isolation. In the case of Oyate Tupu'anga, each participant had multiple opportunities to share their life experiences. At each meeting there was a **Gathering activity**. A Gathering is an activity we adopted from Alternatives to Violence Project, a non-violence and conflict resolution workshop. The group is "gathered" together and a prompt is offered. An example of a prompt that is related to social isolation is, "What have you done to be connected to other people and your community that has worked for you?"
 - **Theme Development:** After completing the listening survey, the group uncovered themes related to their lives as two spirit, isolated SMI. Oyate Tupu'anga participants completed "**Our Bodies**" collages. Through these collages they shared personal stories about commonalities, differences, challenges, successes and diverse histories related to their experiences being SMI and socially isolated. From this activity, the group recognized common themes that they wanted to address in their development of a project design to answer the learning question. In participating in community events and returning to the group to debrief, the group recognized this process as a crucial one to address social isolation that they built into the program designs.
 - **Building Group Analysis:** During this phase, groups focused on building a group analysis of the issues that arose from the listening survey related to developing an action for socially isolated, SED, and SMI two spirit people. The goal was for the group to build a

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social justice frame and upstream analysis for the program design as opposed to a victim-blaming frame.

- **Research:** During the research phase, groups defined what more they needed to know in order to develop and implement an appropriate action to address the learning question. For Oyate Tupu'anga, online research and talking to people about cultural teachers to invite to teach or be guest speakers at the meetings or community events was completed. Online research focused on traditional cultural practices. Conversations and interviews with cultural practitioners about indigenous concepts and practices was also important. Library research about Native and Pacific Islander histories was conducted.
- **Action:** The action phase involved the development of project designs that answer the learning question for each of the four age groups. See description of the project designs.
- **Reflection:** This project involved regular reflection. When we attend and participate in a community event, we return and debrief our participation at the event(s). Facilitators met with participants and had one on one conversations with them. Facilitators also met with a few participants at a time and had conversations with them about community events and cultural practices. The field testing was also done to reflect and evaluate on the process of developing the project designs and the project designs themselves.

13. Provide quantitative and qualitative data that show the effectiveness of the strategies. Include measures of effectiveness and data sources used.

The following quantitative and qualitative data is available to show the effectiveness of strategies:

- Detailed meeting notes recorded at every 7-step training with facilitators
- Photos, artwork, poetry, and other creations from facilitators participating in trainings as well as Oyate Tupu'anga core group members
- Notes of support and technical assistance meetings between CHAA staff and Oyate Tu'puanga facilitators
- Meeting notes and agendas from Oyate Tupu'anga meetings
- Sign in sheets from all Oyate Tupu'anga events
- Invitations from other community groups for Oyate Tupu'anga members to participate in events
- Facebook posts about the group and testimonials from core group members
- Findings from Oyate Tupu'anga's pre/post assessments of their storytelling event
- Findings from the pre/post assessment of the facilitators' retreat
- Notes from debrief sessions with facilitators and core group members
- List of events Oyate Tupu'anga participated in, had a leadership role in or facilitated:
 - Oakland Pride, August 14, 2014
 - Sunrise ceremony at Alcatraz, September 14, 2014
 - Kris Prasad event and welcome party, November 8, 2014
 - Wiping away tears at intertribal friendship house, Dec 13, 2014

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- Powwow, February 7, 2015
- Climate change march, February 7, 2015
- One on ones with adults, April 2015
- Refinery walk, April 2015
- No Sainthood for Serra Mission Carmel, April 2015
- No Sainthood for Serra at Mission Dolores, April 2015
- Water walk, May 19, 2015
- Free West Papua, May 20, 2015
- Community event, May 23, 2015
- No Sainthood for Serra Mission Santa Barbara, May 30-31, 2015
- Storytelling event, July 2015

REPLICATION of PROGRAM DESIGN

14. How do you recommend replicating this Program Design?

The following are the program elements that work together as a framework to replicate this Program Design. These program elements can be thought of as part of a circle or a wheel that moves the program design to success.

- An indigenous settler group collaborate with the First Nation group whose land it is that the project is based at, or a First Nations group from the U.S. that acknowledges and honors the First Nations people of the land the project is based on.
- The group members from these two groups can all be two spirit, SMI and socially isolated. Group should meet two times a month.
- Allow different age groups to be part of the group, making it an intergenerational group where different age groups learn, teach and support each other.
- Use indigenous knowledge and cultural practices to shape and form the group agreements, group practices, agenda, activities. For example: begin with smudging with sage, giving an offering to the First Nations of the land group is held and to the non-human relatives. Another example: Sit down together and have a meal together.
- Get involved in community events and programs. Attend and participate in community and public events. Let the community know about the group and their participation. Ask to be part of community events and programs. Fine opportunities for group members who are SMI and socially isolated to be participate in community cultural events, increase their visibility in the community, and take advantage of leadership opportunities in community/cultural events.
- Offer core group members the space at meetings to share and debrief their experiences at community and public events and receive support for it.
- Offer one on one time with individual members or smaller group of members to check-in and debrief important experiences and feelings that may not be shared at group meetings.

15. What are the essential elements to replicate this program?



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- Increasing opportunities for Native American and Pacific Islander Two Spirit and LGBTQI to participate with and reconnect with their larger communities as Two Spirit and Two Spirit and LGBTQI people. These opportunities will increase their visibility, their connection to their communities and their leadership roles. This will reduce social isolation
- Creating opportunities for for Native American and Pacific Islander Two Spirit and LGBTQI people to increase their visibility, leadership and traditional roles within their larger indigenous communities
- Ensuring that after participating and being visible at larger indigenous community events that SMI and socially isolated Native American and Pacific Islander Two Spirit and LGBTQI people have opportunities to process and discuss the experience in a safe and comfortable environment.
- Creating opportunities for Native American and Pacific Islander Two Spirit and LGBTQI people to learn about and engage in traditional cultural practices together.

16. Identify staffing requirements: a)Job title; b) Role/ responsibilities with Full Time Employment (FTE); c)Required qualifications, certification and / or licensure.

Implementing this program design requires the following staffing:

- 1) Two group facilitators (.40 FTE) who ideally have training and experience with facilitation, popular education and traditional indigenous practices. One facilitator from the Native American Community and the other from the Pacific Islander Community
- 2) One manager (.40 FTE) to support the work of the facilitators who has program management experience as well as popular education and facilitation expertise
- 3) One administrative person (.20 FTE)
- 4) One mental health professional to provide mental health consultation (.20 FTE)
- 5) Staff and/or volunteers who are experts in traditional indigenous practices

17. Identify the collaborators necessary to the success of the program.

Collaborators that are necessary to the success of this program are community leaders, healers and holders of cultural knowledge, history and practices that can act as advisors to the group. These people can also come in to group meetings to lead and teach cultural practices.

Other important collaborators are those in the community who work with or have connection to two spirit SMI and socially isolated people so that they can refer them to be group members.

18. Recommendations for resource, facilities, and infrastructure requirements needed for support:

Technology and equipment needs:

supplies for cultural activities, comfortable and culturally appropriate meeting place, computer and phone access for outreach, recruitment and retention

Systems and services needs (e.g., billing, interpreter, etc.):

no recommendations at this time



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Budget requirements:

staff salaries, stipends for group members, honorariums to pay community teachers and leaders, food for meetings, travel to community events

One - time costs (e.g., implementation and training):

no recommendations at this time

Other resources required for infrastructure support:

no recommendations at this time





MISSION: Our mission is to maximize the recovery, resilience and wellness of all eligible Alameda County residents who are developing or experiencing serious mental health, alcohol or drug concerns.

VISION: We envision communities where all individuals and their families can successfully realize their potential and pursue their dreams, and where stigma and discrimination against those with mental health and/or alcohol and drug issues are remnants of the past.

VALUES: Access, Consumer & Family Empowerment, Best Practices, Health & Wellness, Culturally Responsive, Socially Inclusive.

Alameda County Behavioral Health Care Services

2000 Embarcadero Cove, Suite 400

Oakland, CA 94606

Tel: 510.567.8100, Fax: 510.567.8180

www.acbhcs.org