

Shea-Wiff, Protecting Our Community: A Study of Community Perceptions of Violence, Abuse
and Culture

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A thesis

submitted in partial fulfillment of the

requirements for the degree of

Master of Public Health

University of Washington

2019

Committee:

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Program Authorized to Offer Degree:

Department: Health Services

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Abstract

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Background: Potential threats and harms to health have evolved since colonization but have only been well documented for the past 20 years. Today’s imminent threats to community life and sacred practices include various types of abuse and violence. In Isleta, domestic violence rates are high and are often reported as outcomes of alcohol and drug offenses. These are major public health issues.

Methods: The purpose of this qualitative study was to define violence, abuse, and cultural approaches to reduce these public health issues in a small tribal community in the southwest. Youth and adult tribal members in the community of Isleta Pueblo participated in interviews and focus groups to define culture and the health outcomes of interest, reduction of violence, and abuse in the community.

Results: There were five male-identified youth participants in Focus Group 1 (FG1). There were three female-identified participants in Focus Group 2 (FG2). All youth participants were between the ages 12-15. Two of the adult interviewees were female-identified and two male-identified. The ages of participants in the adult interviews ranged from 31 to 74. All contributed to defining violence, abuse, and cultural approaches.

Conclusions: This study was one of the first studies conducted in Isleta that acknowledges approaches specific to the local culture that may help the prevention and reduction of violence and substance abuse. It is believed that the challenges facing the Isleta community can be answered by the cultural traditions, teachings, and stories of the families that make up this community.

Introduction

In Isleta Pueblo, there is a story about two young warriors who were created for the purpose of bringing good back to the community. For years the community lived in fear because an evil man living in the volcano would come down and attack the children. One evening, the two warriors went to the volcano, tied the evil man down, cut out his bad heart and replaced it with a good one. It was said that after this the man stopped harming children and the community was able to thrive once again.

Shea-wiff or what is known today as Isleta Pueblo, has always focused on protecting and maintaining the health of its members. Potential threats and harms to health have evolved since colonization but have only been well documented for the past 20 years. Today's imminent threats to community life and sacred practices include various types of abuse and violence. In Isleta, domestic violence rates are high and are often reported as outcomes of alcohol and drug offenses. Domestic violence, alcohol, and drug offences accounted for 57.6% of total reported serious incidents to the police department in 2016 (Pueblo of Isleta, 2016).

Background

Exposure to violence and abuse within tribal communities represents a major public health problem. In 2017, there were 47 reported incidents of domestic violence in Isleta (Caponera, 2018). This is equivalent to a rate of 11.9 reported incidences per 1000 people. Of these incidents, 62 percent had male suspects (Caponera, 2018). Across the US, young Native men are at increased risk of exposure or involvement in violent incidents and subsequent substance abuse (Turanovic, Pratt, 2017). Nationally, American Indian/Alaska Native (AI/AN) women are more represented than any other race for women who experienced intimate partner violence in their lifetime at a rate of 47 percent (Caponera, 2018). In Albuquerque, the neighboring city to Isleta, Native American victims are three times more represented than their population in Bernalillo

County (11 percent victimized to 3.9 percent population). Rates of victimization are likely underreported due to a lack of a formalized process to capture the incidence of reported or unreported victimizations of Native Americans. These impact Native American survivors ability to a) access appropriate services, b) increase investigation and prosecution of intimate partner crimes against Native Americans, c) improve the safety of Native families and communities and 4) obtain data to justify the need for funds to improve prevention and response to Native victims (Caponera, 2018).

Exposure to violence heavily impacts Native youth. The Department of Justice reports American Indian and Alaska Native children are exposed to violence at rates higher than any other race in the United States. Due to exposure to violence, Native youth experience post-traumatic stress disorder rates like those of Iraq and Afghanistan war veterans at a rate of 22% (National Congress of American Indians, 2018).

In Bernalillo County, where Isleta is located, 21.6 per 100,000 AI/AN died from drug overdose. This is higher than the state rate for AI/AN (14.5 per 100,000) (New Mexico Department of Health, 2019). In the Monitoring the Future (MTF) Study, lifetime drug use among Native youth was higher than the general MTF sample for all illicit substances with the exception of tranquilizers and amphetamines (NIDA, 2018). The study reinforced the need to develop culturally appropriate early prevention efforts that include the inherent strengths and tradition of indigenous peoples (NIDA, 2018).

Violence and abuse threaten all Native communities' wellbeing. Levels of community violence are risk factors in mental, emotional and behavioral disorders (PrettyPaint, Taylor, 2013).

There is a need to further develop approaches to violence that address social and cultural norms of violence. Social and cultural norms have major influence over individual behavior in various contexts including violence and its prevention. Norms can create an environment that either fosters or mitigates violence (PrettyPaint, Taylor, 2013). Indigenous cultures have social and cultural norms that are known to prevent violence and should be the central focus of prevention strategies (PrettyPaint, Taylor, 2013; Hamby, et al., 2017).

While there has recently been encouraging progress with substance abuse prevention programs specific for Native youth, many programs are not evaluated consistently for efficacy and evidence-based prevention. Furthermore, AI/AN prevention science is still emerging and there are several questions about the successful cultural adaptation of practice-based evidence interventions (Guttamnova, Wheeler, Hill, Evans-Campbell...Catalano, 2017). This study, in collaboration with the Isleta tribal community, identified and defined issues and approaches to violence and abuse that can guide cultural adaptations or develop new programs that are developed from a strong community perspective.

Literature Review

Literature included in this study consists of both “grey-literature” and peer-reviewed publications. Topics explored included search terms such as violence in AI/AN, gun violence and substance use. A search was also done in PubMed using MESH search terms congruent with

terms searched in the general University of Washington libraries search engines. The literature indicates that though there has been work done on these topics, there is still a need to localize issues and programs to match community needs, values, and ways of thinking. Of 185 abstracts scanned when searching the terms violence and AI/AN in PubMed, 9 of these articles provided glimpses into the work being done in regard to violence and abuse in the AI/AN community. The results are briefly reviewed below.

In a report prepared for RISE for Men of Color, the authors questioned whether it would be more useful to target emotional regulation, social support, or problem-solving skills in violence prevention. They also stated that research in relation to these questions on protective factors is limited as sampling approaches lead to low enrollment of boys and men of color (Hamby, et al., 2017). Additionally, in their search, researchers found only two articles focused on protective factors for violence among AI/AN. In one, the protective factors, parental monitoring, self-efficacy, and interest in tribal culture, were associated with less violent behavior if experienced at high levels (Hamby, et al., 2017). The second, which focused on Alaska Natives, found that structures within the community that encourage activities involving traditional culture and promote social ties, are beneficial for violence exposure reduction (Hamby, et al., 2017).

Research on resiliency-focused prevention and intervention programs is limited but could benefit Native communities who wish to develop approaches rooted in cultural resiliency (Hamby, et al., 2017; Tenorio, 2018). Integrating community specific resiliency factors can increase chances of successful AI/AN interventions (Tenorio, 2018). This concept aligns with what is currently being developed in terms of violence prevention and intervention strategies as highlighted by RISE.

One article did discuss an approach that focused on a nationwide tribal community movement toward healing, violence prevention, and positive youth development called “Native Aspirations” or NA. NA was led by a team of AI/AN mental health professionals and had a focus on historical trauma. Tribal sovereignty was another central focus of the NA approach and the team worked with the local tribal government to identify how best to connect with the tribe’s young people (PrettyPaint, Taylor, 2013). The NA approach modeled traditional values such as respect and sharing to create a safe environment for young people to process and understand trauma while envisioning a better, healthier community. NA programming started by organizing a large community healing ceremony known as GONA (Gathering of Native Americans) (PrettyPaint, Taylor, 2013). During this ceremony, participants could engage in open dialogue about historical trauma, conduct an inventory of community needs, and enhance connections among organizations and individuals already working on violence prevention. The result was a community-wide prevention strategy that involved everyone (PrettyPaint, Taylor, 2013). NA addressed challenges facing Native youth through cultural traditions, teachings, and stories of their families and communities. Researchers believe the NA approach strengthened cultural protective factors, and helped to heal historical trauma (PrettyPaint, Taylor, 2013).

The Center for Disease Control with support from the Health Native Communities Partnership hosted three convenings with tribal leaders to discuss tribal practices that promote physical, emotional, and spiritual well-being (CDC, 2017). The purpose of the convenings was to describe practices that would be appropriate for federal agencies, like the CDC, to support with grant funding. Federal agencies do not always understand these practices (CDC, 2017). The result of

the convenings was the development of seven strategies and associated practices that promote health and well-being. Short outcomes listed by CDC associated with the seven strategies include (2017):

- a. Increased participation in community wellness
- b. Increased knowledge of tribal history and culture
- c. Increased feelings of connectedness to pride and cultural heritage
- d. Increased feelings of connectedness to and pride in cultural heritage.
- e. Increased consumption of traditional healthy foods and drinks.
- f. Increased opportunities to participate in physical activity and increased participation in physical activity opportunities.
- g. Increased understanding of and engagement in healthy living practices by community members.
Increased understanding of one's spiritual mental, and physical well-being.

Researchers cautioned use of positive stereotypes involved in cultural connectedness programs as these programs still need replication and evaluation, especially by researchers other than the original curriculum developers. Programs are also limited when it comes to evaluation, and most programs only receive one formal evaluation which can limit the findings on level of effectiveness (Hamby, et al., 2017).

Anecdotal evidence suggests gun violence represents a major issue in Isleta. In 2017 there were a reported 15 incidents of violence involving a weapon (Caponera, 2018). Though gun violence is of interest when conducting research on violence, research is limited on this topic as a result of limited funding available for gun research. The Center for Disease Control has not received funding for gun research for two decades (Hallerman, 2019). There is some literature available on gun use by male juveniles, however, this research focused on the Rochester Youth Development Study, a longitudinal study that investigated the development of delinquent behaviors among a group of urban adolescents in New York (Lizotte, Sheppard, 2001).

According to this study, rates of violent crime decrease when community collaboratives are formed to address risk factors associated with gun violence are valued (Lizotte, Shepard, 2001). More information is needed to adequately address this growing issue.

Another policy brief mentions the need to develop approaches that support Native boys and young men's access to opportunities that contribute to family economic sustainability. This could support a strong skill base in tribal communities and by providing young men with economic stability leading them to serve as role models for future generations (Villegas, n.d.).

Local Literature

The New Mexico Youth Risk and Resiliency Survey (YRRS) assesses health risk behaviors and resiliency factors of NM high school and middle school students through self-reported data in a classroom setting (Green, Hopper, Peñaloza, n.d.). The YRRS explores risk behaviors related to alcohol and drug use, unintentional injury, violence, suicidal ideation and attempts, tobacco use, sexual activity, physical activity, and nutrition. It also explores resiliency factors such as relationships (family, school, community and peers) and health factors (bodyweight and asthma) (Green, Hopper, Peñaloza, n.d.). This is a tool that could help monitor factors specific to tribal communities.

Research Question

The following two questions informed this study:

- 1) How does Isleta Pueblo define culture, abuse and violence in the context of their community?
- 2) How can Isleta culture be used to reduce violence and abuse?

Theoretical Framework

The Cultural Framework for Health (CFH) research and evaluation design is a practical guide to investigate how culture relates to health research questions, and how to conceptualize and operationalize culture in that research (Kagawa-Singer, Dressler, Sheba, Elwood, & The NIH Expert Panel, 2015). This framework emphasizes the need to challenge the idea that definitions within the dominant culture about domains such as family, self-hood, wellbeing and fairness are salient across communities. Too often in research, the historical, geographic, social and political contexts that influence a cultures response to problems are ignored (Kagawa-Singer, et al, 2015). Evidence based practices are also known to disregard cultural norms outside the dominant culture and can disallow adaptation to communities linguistic and cultural frameworks or value systems (PrettyPaint, Taylor, 2013).

In order to integrate culture into future projects and programs, researchers must explicitly define and describe how culture will be operationalized in future projects and the corresponding measures. “Application of the Cultural Framework for Health (CFH) is the first step to address the complex and dynamic construct of culture with the goal to improve health outcomes for all populations” (Kagaw-Singer, et al., 2015). Isleta Pueblo could apply this framework in hopes of developing a future initiative that targets the positive factors to reduce violence and abuse in addition to the role culture. This research focused on defining the cultural “tools” that enable community members to make sense of their world and to find meaning in life by providing a sense of safety and well-being. One of the outcomes from application is a desire of living one’s

life well and create a sense of being a contributing member of one's social network (Kagawa-Singer, et al., 2015).

This study was guided by the Community Based Participatory Research (CBPR) Model. (See CBPR Conceptual Model, Appendix D). CBPR works to decolonize narratives developed by scientific discourse and ensures community level benefit, promotion of knowledge democracy, which means that well-established community driven theories are prioritized (Kastelic, Wallerstein, Duran, Oetzal, 2018). In congruence with Community Based Participatory Research Principles this study partnered with the local community. This study originated out of local identification of a health problem and sought to build on community contexts such as local strengths and resources including local organizations involved in protecting the health and safety of its members (Kastelic et al., 2018). As demonstrated in previous CBPR research, integrating community and cultural voice leads to greater culture-centered interventions that match the local setting (Kastelic et al., 2018).

Methods

Study Setting

Isleta has a total population of 3,951 members. Of this population 1,332 are under the age of 25 (U.S. Census Bureau, 2016). There are an estimated 1,623 total housing units within the reservation. The median household income is \$37,500 (U.S. Census Bureau, 2016). 22% of people are identified as living in poverty (Flaherty, 2015). Between 2006-2010, 28 percent of children in Isleta lived at or below the federal poverty level (242 children). About 19%, or 160 children, lived with families where neither parent is employed (U.S. Census Bureau, 2016). The

Pueblo of Isleta, located in New Mexico, runs several health and social service organizations, including a 638-contract clinic, behavioral health services, social services, a victim's advocate office, a cultural committee, and operates its own police department.

Sampling method/recruitment

Youth and adult tribal members in the community of Isleta Pueblo participated in interviews and focus groups to define culture and the health outcomes of interest, reduction of violence, and abuse in the community. Participants were recruited through flyers posted around the reservation. All potential participants or their parents were screened when they contacted the researcher. Participants had to be a member of the community of Isleta Pueblo. Youth participants had to be between ages 12-15.

Focus Group Methods

Two audio-recorded, one-hour-long focus groups took place at Isleta Behavioral Health Services. Youth were told the story of "The Bad Man" to help them understand what they are doing by participating in the focus group. They were notified that like the two young warriors they were helping to remove some of the harms (the bad heart) in the community (i.e. violence and abuse). This study asked open-ended questions that encouraged youth to develop definitions of violence and abuse in the context of Isleta. They were asked questions about their knowledge of violence and abuse in the community and how they think culture can help to reduce these harms with nine questions, adapted, with support from Isleta Behavioral Health Services, from Sherry Hamby's (2015) *Life Paths measurement packet: Finalized Scales* (see Appendix A). Consent/assent forms were signed by the parents and the youth participants prior to the beginning of the focus

group. An employee of the behavioral health team was present at the focus groups in case any participants experienced emotional distress. While the study did not aim to collect information about individual experiences of violence and abuse, it was possible participants could have disclosed information that meets the criteria for mandatory reporting. Though this did not happen in any of the focus groups, participants were aware that should it occur, the appropriate authorities would be notified. Youth received \$20 for participating.

Interview Methods

To supplement the youth perspective, interviews were conducted with four adult community members/employees about perceptions of violence and abuse. Interviews took place at the Elderly Center (n=3) and at the Isleta Library (n=1). Some questions for adults were different from questions asked in the youth interviews. Questions were developed with guidance from Isleta Behavioral Health Staff and were more focused on language and cultural components related to Isleta. Interviews were composed of two males, two females. The ages ranged from 31-74. Consent forms were read to the participants. Participants signed the consent forms and were offered a copy of the signed consent form. Throughout the interviews, participants were reminded that we were not looking for individual experiences. Interviewees received \$20 for participating.

Analysis

Focus Groups and Interviews were transcribed and entered into *Dedoose*, a qualitative analysis software. A semi-structured codebook was developed which included 5 codes and 111 emergent sub codes. Themes from interviews and focus groups were assigned multiple codes. Codes with

more than 10 excerpts in their category were considered significant which reduced the number of codes from 111 to 18. Though interviews and focus groups were asked different questions, they were analyzed together to synthesize themes of perceptions. Of the 18

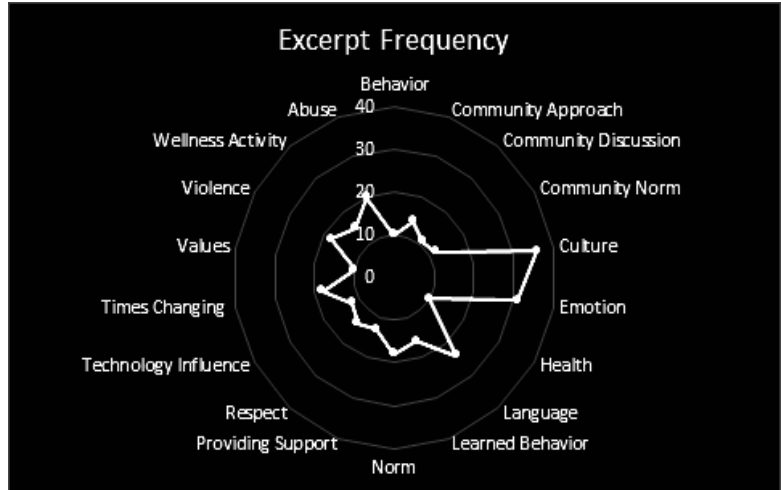


Figure 1. Codes with High Excerpt Frequency

excerpts, there were four themes that were identified to define the constructs of abuse, violence and cultural approaches. These were abuse, language, and violence. Other themes were mentioned as indicators that influence these major themes.

Some of the responses collected are considered sacred cultural knowledge to the people of Isleta. It is a cultural norm to not share information if it is not appropriate outside of the Isleta cultural context. However, these responses will be used in a more appropriate context when developing culturally appropriate programming and initiatives focused on violence and abuse with other community members.

Results

There were five male-identified youth participants in Focus Group 1 (FG1). There were three female-identified participants in Focus Group 2 (FG2). All youth participants were between the ages 12-15. Two of the adult interviewees were female-identified and two male-identified. The ages of participants in the adult interviews ranged from 31 to 74.

<u>Gender</u>	<u>Interviews</u>	<u>Focus Groups</u>
<i>Female-Identified</i>	2	3
<u>Age Range</u>	31-58	13-14
<i>Male-Identified</i>	2	5
<u>Age Range</u>	59-74	12-15

Table 1. Participant Demographics

This study focused on violence, abuse, and culture. The following reflect definitions of these items to support prevention work.

Culture

There were 36 excerpts that support defining Isleta cultural response to violence. Culture was defined by youth as a set of behaviors such as dancing, phrases, cultural teachings, prayer, and language. These codes were included to define the major theme, culture.

Exposure to specific cultural experiences and language learning depend on whether a youth is female or male. *“I think it’s easier for boys because boys learn to sing.”* Girls are taught to bake bread, cook, clean, prepare, and sew. Language is taught at the head start, the elementary school and through the language program. Youth in the male-identified group did not respond to knowing the story of the bad-man while the female-identified group could provide a response to knowing the story.

Youth in both groups also defined sports as part of Isleta culture. Respect was another aspect of Isleta culture that was mentioned 14 times in the study by interviewees and focus group participants. Respect was summarized by one adult as:

“I think every day... a simple greeting every day from kids. Youth saying thank you to their parents and for anything. Whether it be the food on the table or what they have. And that's just showing thankfulness and generosity that life is not to be taken for granted. Life and the things that you have every day is given to us by a thing call or a being called a creator.”

An adult interviewee mentioned that dances are not only part of Isleta culture, but a part of the way Isleta addresses the need to correct harmful behaviors,

“We have our traditional dances with, the (grandfathers)...that's the time when you should go and tell them and let them know what this individual's doing so that way they can get after them in our cultural way. I mean everybody's scared of them. So, I think that's one of the ways to, where we can use our tradition.”

Dances are not every day and there was a statement about the need to practice respect, a good mindset and open heart even when dances and feast days are not happening.

“I mean we have our dances and our feasts but it's not every day. I mean it's here and there throughout the year. But I mean even if you go and participate too, you do have that mindset of listening, needing to listen and not just looking at your phone or texting or calling anybody.”

Isleta culture includes aspects of both indigenous and catholic cultures. Prayer in both the indigenous way and catholic way was mentioned by youth and adults. There was one participant who noted how to bring aspects of Isleta culture into everyday practice. They said every morning, wake up, pay respect to the [sun in Tiwa] to the father, son. And in the night pray to the little stars and the [moon in Tiwa].

Isleta culture is not the same as it used to be according to another adult interviewee. “Times changing” was a code used when participants mentioned a shift in culture and societal norms.

“We want to fit in to today's culture and we have to live the way culture is today with the assimilation of, um, the white man's way of what is today. We call it the white man's way, but it's actually everybody's way now.”

Times changing appeared to be both positive and negative. More education was associated with times changing but so was the increase in violence.

Violence

There were 18 excerpts that support a definition of violence in Isleta. Violence was mentioned in three adult interviews and both focus groups and the definitions for violence were similar to definitions for abuse. Physical violence such as fistfights and bullying were the most mentioned form of violence. A participant in the female-identified focus group noted that physical violence happens more when people are intoxicated. A participant in the male-identified focus group stated that violence is caused by hate. *“So much hate from one thing might cause violence”*. Participants in both groups stated that anyone should be able to confront violence when it’s happening. They also noted that it’s up to parents to pass down “right from wrong”. An adult interviewee held similar views about violence and believed it occurs with more when people are under the influence of drugs or alcohol which can lead to more extreme forms such as shootings.

“They don't realize that when they act in that fashion that it produces violence and they don't mean to, to start off partying by drinking and doing drugs. They don't mean to start off thinking that they're going to be fighting or shooting or anything. But it erupts to that point when they lose their awareness of what is right and wrong. Unfortunately, the drinking, the drugs and things, it just gives you a curtain about what is right and wrong, and then that's how the violence comes about.”

The same participant also stated that rates of violence can be influenced by norms of what people hear and see. The participant hypothesized that rates of violence in Isleta have been influenced by the amount of violence occurring in neighboring cities like Albuquerque and Los Lunas and what occurs in other nearby towns is brought into Isleta by those who see it. One participant noted, *“We have a lot of people deal with living in poverty here and that living in that type of violence.”* Violence can be caused by the conditions that people live in.

Abuse

There were 20 excerpts that help define abuse in the context of Isleta. Abuse was defined in both interviews and focus groups. Youth described abuse as “using something the wrong way.” They also noted very specific forms of abuse such as drug abuse, child abuse, physical abuse, verbal, physical, emotional, and mental. When asked if these abuses were common in Isleta, they said drug abuse was the most prevalent in the Pueblo. Bullying on the internet via social media was another form of abuse that was common across youth. Many of the youth in the male-identified group provided examples of what cyberbullying is. A youth in the male-identified group stated that this looks like people commenting negatively on pictures posted on social media and that this behaviour can negatively impact on individuals.

Perceptions of violence seem to impact the community in a multitude of settings and situations. A male-identified focus group participant noted that children’s physical injuries may be perceived as abuse even though they are not, and this can have consequences in doctors’ offices or at school.

“Say someone got sick and then like you're little, and then we went to the hospital or whatever. And then like the doctors asked if you are a safe at home and then it's kinda like say like said you say it to a little kid, then it's kind of crazy because they (the little kid) think that you're going to take him away from his mom. So, like maybe they like freak out and they (the doctors) think that you're getting abused at home.”

One adult interviewee also noted the opposite end of this, that youth may claim child abuse is happening at home even though it may not be occurring. Adults also mentioned child abuse, elder abuse, verbal abuse, spousal abuse, family abuse, alcohol abuse ,and drug abuse. One adult interviewee mentioned how abuse happens.

“Everybody gets to a point, reaches a point where they get upset and uh, and they cross the line where violence takes over and or excessiveness of alcohol or drugs. Excessiveness of trying to prove a point by using physical violence or abuse of a spouse or abuse of, uh, anything that you consider the, they, they crossed the line of what is being able to tolerate. And after that, after that line is crossed, then the abuse happens.”

Approaches to Prevent Violence and Abuse

Some of the major approaches suggested by groups were the revival of community discussions and meetings. There was also the suggestion to offer programming at times when more people can attend after work with their families. Both groups asked for more language programs and exposure to cultural teachings. They also wanted to know how to help individuals maintain levels of wellness experienced during cultural gatherings (respect, good behavior, positivity, prayer, etc.) throughout the year. Many participants mentioned the need for traditional leaders to step in and fulfill their roles as mentors. They also mentioned the need to have other positive role models in the community including parents, grandparents, siblings, council members, coaches, and church leaders. Finding joy and purpose in life was also mentioned by several individuals. Art was another important category and was also mentioned as giving youth an option to practice their talents and find their purpose. Many participants mentioned programs that focus on safety

such as social services, behavioral health, the church, and sports programs around the community. These programs offer family time and community discussion.

Discussion

Strengths

This study was conducted by a community member of the Pueblo of Isleta. There was a positive relationship between the researcher and Isleta Behavioral Health Services who was crucial to supporting this study. Study questions were developed in collaboration with Isleta Behavioral Health Staff. This study also received approval by 2018 Pueblo of Isleta Tribal Council.

Limitations

There was not a strong comparison group for the youth focus groups. The timing of the focus groups coincided with baseball season in which many youths from Isleta are enrolled. Ideally, there would have been equivalent amount of youth in the female and male identified groups. There would have also been a comparison group for those in the language programs and those not.

Alignment with previous work

The study's results align with previous work that states role models, positive emotional support and community-based approaches work best to reduce violence as mentioned in NA approach and RISE. Many of the suggestions to prevent violence and promote health mentioned by the participants align with the CDC's Seven Strategies that Promote Health and Well-Being (CDC, 2017). Each of the seven strategies had three or more example provided by the participants of

this study. Four of the CDC strategies strongly resonated with strategies mentioned by participants. For example, seasonal cultural and traditional practices such as dances, singing, and prayer were mentioned by focus groups and interviewees. In relation to CDC’s social and cultural activities, youth participants mentioned learning sewing and painting through programming around the community. Intergenerational learning opportunities were described by participants as learning traditional games with elders, visiting grandparents, and having elders teach the language program. A knowledge of the importance of water, farming, and dances relate to the CDC strategy of cultural teachings and practices about traditional healthy foods to promote health, sustenance, and sustainability. The rest of the strategies are summarized in Table 2.

The perceptions and norms also aligned with historic cultural norms. “White man’s way” was something that came up during the discussion as a contributor to violence. The white man’s way can be interpreted as colonization. Colonization has impacted societal norms such as marriage, sexuality and power (Gutiérrez, 1991). This aligns with statements made by the adult participants about times changing and the influence of money, education, and power has on increased rates of violence and abuse in Isleta.

CDC’s Seven Strategies to Promote Health and Well-being	Strategies Mentioned by Participants
Family and community activities that connect cultural teachings to health and wellness	<ul style="list-style-type: none"> ● Awareness parades ● Community health fairs
Seasonal cultural and traditional practices that support health and wellness	<ul style="list-style-type: none"> ● Dances ● Singing ● Prayer
Social and cultural activities that promote community wellness	<ul style="list-style-type: none"> ● Sewing ● Painting ● Cooking

	<ul style="list-style-type: none"> ● Church
Tribal, intertribal, governmental, and nongovernmental collaborations that strengthen well-being	<ul style="list-style-type: none"> ● Good council members ● Traditional leaders as positive role models ● Traditional leaders hosting community meetings
Intergenerational learning opportunities that support well-being and resilience	<ul style="list-style-type: none"> ● Playing traditional games with elders. ● Visiting grandparents ● Language program
Cultural teachings and practices about traditional healthy foods to promote health, sustenance, and sustainability	<ul style="list-style-type: none"> ● Knowledge of the importance of water ● Farming ● Dances
Traditional and contemporary physical activities that strengthen well-being	<ul style="list-style-type: none"> ● Running ● Basketball ● Football

Table 2. Aligning Strategies for Health and Well-being

Implications

For Public Health Practitioners

Public Health practitioners should consider how healing happens within a community and how to support those structures. The definition for preventative health should be expanded to include art, language classes, wellness activities, positive uses for social media and technology that match community cultural norms. These can be worked into grant applications. Public Health practitioners should also focus on workforce capacity and early exposure to public health professions as these may provide youth with a sense of purpose that helps prevent violence and abuse.

Youth and adults were concerned about who this information was being shared with and wanted to protect the information. When working with indigenous communities’ researchers of all

backgrounds should respect community members when they ask where the information is going and how it is being used and should be clear in their consent forms and recruitment practices.

For Isleta

There is a need to focus on how we can support positive relationships, messaging to youth, and positive societal norms. Some of the current norms perpetuate violence and abuse. It is normal for emotions to be stigmatized rather than discussed and for judgement to come before conversation. There was a common perception that people in Isleta don't engage in enough healthy dialogue and it can be difficult to share feelings with other. The Tiwa language can help guide these expressions if the tribe continues to develop the systems that allow language learning. In the language, there are lessons and messages for how to live a respectful and happy life. However, these are not being passed down and the youth have a strong desire to know these messages.

Drug abuse was one of the most prominent abuses named by the youth. Drug abuse and alcohol abuse lead to violence according to the youth. Isleta may consider engaging in more early prevention measures and can develop next steps for these issues by using the NA approach.

Future research

Future research may focus on the development of a prevention focused campaign or initiative within the Pueblo on social media abuse, cultural values, drug abuse, and everyday language phrases for well-being. Future research may also focus on sexual abuse. Though this was not

mentioned in the interviews or focus groups, it may not have been mentioned for the reason that sex and sexual abuse may still be taboo to discuss among tribal members.

Conclusion

This study was one of the first studies conducted in Isleta that acknowledges approaches specific to the local culture that may help the prevention and reduction of violence and substance abuse. It is believed that the challenges facing the Isleta community can be answered by the cultural traditions, teachings, and stories of the families that make up this community. This study centered youth perspectives as these are the community members who will be responsible for putting these approaches, like the CDC seven strategies, into practice while receiving guidance from elders and traditional leaders. Our next steps may include using the NA approach to supplement the interviews and focus groups in this study. The goal of this would be to operationalize the practices mentioned by community members for future generations to come. The hope is that together, we can continue to protect Shea-Wiff and move forward with good hearts.

Acknowledgments

Herr-khem to the youth and elders who participated in this study. You all came with a good heart and willingness to engage. Herr-khem to the Tribal Council for trusting me to conduct research with our community. Herr-khem to the Isleta Behavioral Health Services staff for all the support in the development of study materials and for the work you do with our community. A special thanks to my thesis chairs who have provided me with the research tools necessary to conduct the study.

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Appendixes

Appendix A.

Topic	Question - Focus Groups	Literature
Emotional Awareness	How are boys in Isleta taught to express their emotions? Who teaches these things? What is not allowed to be expressed? Probe	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/
Emotional Awareness	How are girls in Isleta taught to express their emotions?" Who teaches these things?	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/
Community Support	Where can you go within this community where you feel you can get emotional support? (like when you are feeling sad or angry?)	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/

Community Support	What programs (if any) are available for kids your age to participate? Do you think these programs help kids feel safe and why? [If no programs, ask what types of programs could exist]	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/
Religious Meaning Making	Do you think that Isleta culture is part of the programs available to youth? Which parts? [If no programs mentioned, ask how could Isleta culture be integrated].	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/
Religious Meaning Making	What (Isleta) cultural practices have you been taught that lead to living a healthy life?	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/
Victimization Juvenile	What does violence mean and how can violence can be prevented?	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/
Victimization Juvenile	What are your thoughts on abuse? What does that word mean? (Examples?) What parts of (Isleta) culture might protect you from abuse?	Hamby, S., Grych, J., & Banyard, V. L. (2015). Life Paths measurement packet: Finalized scales. Sewanee, TN: Life Paths Research Program. http://www.lifepathsresearch.org/strengths-measures/

Generativity

What do you think could help stop violence and abuse for the next generation? (Think about your younger siblings)

Hamby, S., Thomas, L.A., Banyard, V., de St. Aubin, E., & Grych, J. (2015). Generative roles: Assessing sustained involvement in generativity. *American Journal of Psychology and Behavioral Sciences*, 2(2), 24-32.
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Appendix B.

Focus Group Guide:

Hello everyone! Thank you all for wanting to be here. My name is Danielle and I am a student researcher at the University of Washington. I am here to ask you questions about things that might exist in our community like violence and abuse. I would like to know how you all think culture may play a role in helping to stop these from existing. You all signed a form that states you agree to be in this group, but if at any time you are uncomfortable and would like to leave, please let me know. Also, if you need to talk more about these topics, a member from behavioral health services is here to help. Please know that everything you share here will be kept confidential. However, the confidentiality of the information discussed in the group and the identity of the participants could be lost because the researchers cannot guarantee that all participants will keep the information confidential. There is also a risk that confidentiality could be lost if the study data is improperly accessed.

With that being said, I would like to ask you all to follow a few rules.

- 1) Please do not share personal experiences about violence and abuse. If you begin to, I will re-direct the conversation.
- 2) Please do not share what is discussed here with anyone outside of this group. We want to make sure this is a space where you feel comfortable to talk and not be afraid that someone is going to take what you said and tell someone else.

I want to start by asking if anyone knows the story of Chopathlewthlee and would be willing to tell it to the group.

[wait to see if someone answers. If no response, will provide the story.]

[If there is a response say the following]

Thank you for sharing. In the story, we hear about the community wanting to change the bad into something good. That is what we are doing here. You are helping me and others working on things that might be hurting our community so that we can see good things happen.

Are we ready to start? There are no right or wrong answers here.

1. How are boys in Isleta taught to express their emotions? Who teaches these things?
2. How are girls in Isleta taught to express their emotions?" Who teaches these things?
3. Where can you go within this community where you feel you can get emotional support? (like when you are feeling sad or angry?)
4. What programs (if any) are available for kids your age to participate? Do you think these programs help kids feel safe and why? [If no programs, ask what types of programs could exist]
5. Do you think that Isleta culture is part of the programs available to youth? Which parts? [If no programs mentioned, ask how could Isleta culture be integrated].
6. What (Isleta) cultural practices have you been taught that lead to living a healthy life?
7. What does violence mean and how can violence can be prevented?
8. What are your thoughts on abuse? What does that word mean? (Examples?) What parts of (Isleta) culture might protect you from abuse?

9. What do you think could help stop violence and abuse for the next generation? (Think about your younger siblings)

Does anyone have any final questions or comments? Thank you for participating. I will walk around and be providing \$20 as a thank you for your time. You all are really helping us try to increase healthy experiences in the community.

Also, if anyone has been affected by the things that have been shared today, please see me or the behavioral health staff.

Appendix C.

Interview Guide:

Hello. Thank you for agreeing to participate in this study. My name is Danielle and I am a student researcher at the University of Washington. I am here to ask you questions about things that might exist in our community like violence and abuse. I would like to know how you think culture may play a role in helping to stop these from existing. We just went over your consent form that states you agree to be in this study, but if at any time you are uncomfortable and would like to leave, please let me know. Also know that everything you share here will be kept confidential. However, there is a risk that confidentiality could be lost if the study data is improperly accessed but we have done our best to protect data on password protected computers. During the interview please do not share personal experiences about violence and abuse. If you begin to, I will redirect the conversation.

Do you have any questions? [Pause for response] Great, let's get into some study questions.

1. What are the old sayings about happiness and good relationships?
2. What everyday practices can youth participate in to carry on cultural practices?
3. Are there cultural signs that someone is getting angry?
4. What does Isleta say about violence?
5. What are ways to prevent violence?
6. How does violence impact youth?
7. How has Isleta community defined abuse?
8. How can the community best address abuse from a cultural perspective?
9. What community programs protect native youth from abuse and violence?

Do you have any final comments or questions? [Wait for response] Thank you for your time. I have \$20 as a thank you for your time. Please reach out to me if you have any questions or concerns.