

# Part 4: Dissemination Methods and Examples



Report to key groups for why you did the study. Key groups should also receive a report. Learning how to gayopi in a good way.. teaching, something that some did that was wrong and teaching them not to do it. It is all about learning lessons.

**For any intervention** that occurs in a Tribal reservation or community, public awareness of the benefits for the intervention requires buy-in by the entirety of the community. The best way to disseminate information is to report in person to the key groups involved in the intervention. These key groups included Tribal leaders/government authorities, community/parent groups, school staff members, but most importantly students involved in the intervention.

Here are some examples of dissemination efforts of NE efforts. \*These are included below in the 'Adaptable Dissemination Strategy' section



- Paula Firemoon

One of the things that is so important about the way this intervention has worked in this specific community is that it builds on over 20 years of Beth being engaged in a partnership with her partners there.

The tribal partners are involved in every step of the process. Decision making is consensual. It has involved the CAB and elders, even if they are not on the CAB. Finding a name for things, deciding cultural components for the intervention. These were important decisions made together.

Dissemination and results first happen in the tribal community. The process is then working with the Tribal community to decide how to share it with others. It's about working together for dissemination.

As researchers, we want to get results and statistics that show results. We want to provide opportunities to share all of the stories.

– Molly Secor



# Adaptable Dissemination Strategy

## Reporting and Communication

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Results and findings should be shared first with the Tribal community. Regularly meeting with and reporting to stakeholders allows for meaningful dialogue, transparency, the opportunity for feedback to guide the next steps, and verifies the cultural relevancy and effectiveness. This creates a sense of ownership over the intervention. Key stakeholders include:

- ✦ **Tribal Leaders and Government Authorities:** Central role in giving the intervention legitimacy and ensuring it aligns with community and cultural values.
- ✦ **Parents and Families:** Educating and involving families is essential, particularly on matters relating to youth health. Their understanding and support of the intervention will create long term sustainability.
- ✦ **School Staff Members:** Teachers, administrators, and other school personnel are essential as they directly interact with students and help integrate the intervention into the school environment.
- ✦ **Students:** As focus of the intervention, it is vital to hear their voices to accurately measure the impact and make necessary adaptations.

### During these meetings it is important to:

- ✦ Share results in culturally appropriate ways, such as storytelling or oral presentations.
- ✦ Create space for stakeholders to provide input, guidance, and feedback.
- ✦ Work collaboratively and consensually to decide how to share results with the Tribal community and beyond.

## Examples

**NenŪnkUmbi/Edahiyedo (“We Are Here Now”): a Multi-level, Multi-Component Sexual and Reproductive Health Intervention for American Indian Youth**

**Sexual and Reproductive Health Guide for Parents**

## Social Media

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When appropriate, dissemination can be extended through social media platforms, especially to reach younger audiences. Tribal leadership should guide on how and what is shared publicly to ensure that content is culturally sensitive and appropriate.

## Examples

**Infographic**

**NenŪnkUmbi/Edahiyedo Overview**

**We R Native Facebook Page**

## External Dissemination Beyond the Tribal Community

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In partnership with the Tribal leaders, the decision on how and when to share results with other Tribal communities or broader health and education organizations should be made.

## Examples

**Infographic**

**Sexual & Reproductive Health in American Indian Communities**

## Positive Outreach

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Acquiring continuous feedback at interval points in the intervention timeline was essential in the formulation and distribution of the intervention. Guidance offered by these different key groups was essential for determining the effectiveness the intervention had with the Native American community. Developing a positive outreach method of communication with our key groups was necessary for understanding what the intervention needed to meet the communities' needs. Prior to colonization, Tribal elders had the daily responsibility of teaching the young children while their mothers worked in the camp when young and adult men hunted during the day. Young and adult women would be the keepers of the camps by doing the daily chores of preparing food and upkeep of the camp. Children spent the majority of their time with the grandmas and grandpas during the day.

## Learning how to Gayopi in a Good Way

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Native Americans tend to focus more on "learning from one's mistakes" rather than being punished for their mistakes. When a young person makes a mistake or exhibits inappropriate behavior the Tribal elders would speak to them without harsh words or actions. The discussion would emphasize to the young person how it takes more courage to acknowledge their bad behavior as a sign of weakness and self-worth. Public humor or shaming is a form of correction by our elders at times when some actions by children are determined to be inappropriate behavior.

## Meeting State Educational Standards

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Montana State has a constitutional requirement and duly enacted policy requirement for recognition of the distinct and unique cultural heritage of American Indians and a commitment in our educational goals to preserve their cultural heritage. Every Montana, whether Indian or non-Indian, should be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner. The Office of Public Instruction (OPI) Indian Education for All (IEFA) Units works with districts, Tribes and other entities to ensure all schools have the knowledge, tools and resources necessary to honor the IEFA requirement and integrate it into their teaching materials and methods. The Native STAND Intervention meets the requirements for Montana State Health Curriculum Standards for grades 9-12, as well as the Indian Education for All cultural educational requirements. Submission of the intervention to the Montana OPI Office of Indian Education for All Department with a request to be as an acceptable curriculum for health educators/IEFA educators is pending.

Dissemination is really important. To do it with a manuscript but it's important to do that with you people. We do a lot of that, we do a lot of meeting, discussing, what is working, what is not, do you have any ideas. We use information from parents, teachers, staff, admin, kids, some are very open about sharing things. One class we had a young lady said I would like a female mentor to come in and talk with me about the menstrual cycle.

I am very cultural and I understand that we should not be sitting among boys and talking about that. We talked about that and then we said we need to offer that. A privacy and one and one. Just little things like that. We talk about a lot of things. It is really important and it has brought about good changes. We have gotten these from other people.

Gayopi- it is about sharing good news and good things. Culturally we are oral people and we never wrote anything down to share news to spread things. You don't know how many times I have been at the tribal building just gayopi ... I tell them we are just talking about the NE... they ask me when I am coming to their community. This leads to networking and relationship building.

- Olivia Johnson



I think dissemination hinges on having a CBPR approach. You have to be dynamic in dissemination and how communities receive info. The priority population is always community. It's important to consider how we share results with tribal leadership first. Then we worked outward from there. A big portion of our brain power and collaboration was centered in the community. They are the content experts. It impacts our community first. We have been dynamic, making videos, pamphlets, and community events.

- Adriann Ricker



Democratization of knowledge. Sharing knowledge about SRH and making it more accessible to everyone within a Tribal community was one of the goals of NE.

Training and education and sharing of the data. Local staff can provide training and education to the community and share data about strengths and needs. Be inclusive with technology knowledge. Being bold and inclusive leads to equitable distribution of knowledge and skill building in the community. Include everyone at every level. Trust all research partners with the technology. Trust building starts early in the research process.

- Beth Rink

