HEALING OF THE CANOE

A Culture-Based Intervention to Reduce AOD Problems among American Indian/Alaska Native Native Youth

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7th Biennial International Indigenous Research Conference
Auckland, New Zealand, November 2016
In the beginning.....

“If the research you are proposing to do doesn’t benefit the community, then it’s not research worth doing here.”

Tribal Elder
Healing of the Canoe: Background
The Healing of the Canoe: Community Pulling Together Strong People Pulling Together

- Funded by the National Institute on Minority Health and Health Disparities (NIMHD)
- Collaborative project between the Suquamish Tribe, Port Gamble S’Klallam Tribe and the University of Washington Alcohol and Drug Abuse Institute
- Uses Community-Based Participatory Research (CBPR) and Tribal Participatory Research (TPR) Methods
- Based on community and Tribal traditions and values
- Includes Tribal Council approval, Tribal resolutions, memoranda of understanding, and data sharing agreements
Healing of the Canoe: A Brief History

• Phase I – Suquamish, ADAI (Years 1-3)
  o Community engagement, relationship building, needs/strengths assessment, literature review, adapt and pilot curriculum

• Phase II – Suquamish, PGST, ADAI (Years 4-8)
  o Extend partnership to include Port Gamble S’Klallam Tribe
  o Replicate assessment and adaptation process
  o Refine, implement and evaluate curricula

• Phase III – Suquamish, PGST, Makah, ADAI (Years 9-11 +)
  o Implement, train, and disseminate
Port Madison and Port Gamble S’Klallam Reservations, Kitsap County, Washington
Port Madison and Port Gamble S’Klallam Reservations, Kitsap County, Washington
The Suquamish Tribe

- A sovereign tribal government.
- Important components of the culture include family, canoes, fishing, song, dance, basketry, weaving & gathering.
- Located on the Port Madison Indian Reservation in Suquamish, Washington, across the Puget Sound from the city of Seattle.
The Port Gamble S’Klallam Tribe

- A sovereign tribal government.
- PGST, originally known as the Nux Sklai Yem or Strong People, are descendants of the Salish people who have been well-established in Puget Sound’s basic and surrounding areas since 1400 A.D.
- In the late 1930s, the Port Gamble S’Klallam Reservation, located on the northern tip of the Kitsap Peninsula in Washington State, was established. Many of the Tribe’s members, who total about 1,200, still live here today.
TRIBAL SOVEREIGNTY
ASKING PERMISSION TO COME ASHORE
Canoe Journey as a Metaphor for Life’s Journey

When paddling to another Tribe’s village, guest canoes must stop at the shore with paddles up, introduce themselves, announce their intentions, and ask permission to come ashore.

This principle also underlies the process of community-based participatory research between Tribal communities and academic settings.
Community-Based Participatory Research

- Collaborative partnership in all phases of research
- Addresses issues of concern in the community
- Builds on strengths and resources in the community
- Recognizes community as experts
- Facilitates cross-training and community capacity building
- Promotes a co-learning and empowering process that attends to social inequalities
- Employs culturally appropriate and relevant interventions
- Generates data that provide the community with information that can enhance the community’s ability to more successfully reduce health disparities and promotes health
- Disseminates findings and knowledge gained to all partners

Israel, 1998; Viswanathan, et al., 2004
Tribal Participatory Research (TPR)

- Tribal oversight of the process and project
  - Tribal Council resolutions and research code
  - Community advisory council
  - Ongoing communication with community members
- Use a cultural facilitator
  - Serve as intermediary between project staff and CAB
  - Establish culturally appropriate process for meetings and translate between community members and researchers
  - Facilitate balance of power
- Training and employing community members as project staff
- Use culturally specific interventions and assessments that incorporate traditional practices and concepts

AIAN Communities as Experts

- Indigenous people have been scientists for thousands of years
- Possess the knowledge and the tools to keep youth, family, and communities healthy
- In spite of critical health disparities, Tribal communities have developed culturally grounded programs that blend traditional approaches with current “best practices”
- Cultural resurgence resulting in healthier youth, families, and communities
TRUE COLLABORATION – PULLING TOGETHER
Pulling Together

• Ask permission to “come ashore”
• Equitable distribution of resources
• Hire staff in the community
• Blend of local and academic knowledge and expertise
• Educate Institutional Review Boards
• Negotiate Data Ownership/Sharing/Use Agreements
• Co-authorship
• Transparency, trust, respect
• Ask permission to leave
Healing of the Canoe: Social Worlds
The Healing of the Canoe project was chosen as one of 12 exemplary models of the application of the principles of community engagement.
Phase I – (Years 1-3)

Community engagement, relationship building, needs/strengths assessment, literature review, adapt and pilot curriculum.
Expectations of Original NIMHD RFA

Identify and reduce health disparities and promote health and wellness by

- Conducting community needs/resources assessment
- Identifying and prioritizing health disparities
- Specifying a disorder to address through development of appropriate intervention(s)
- Developing and pilot testing community-based intervention(s)
Healing of the Canoe: Community Pulling Together

Phase I Steps

- Key stakeholder interviews and focus groups
- Community needs and resources assessment and report
- Ongoing reports to Cultural Cooperative and Tribal Council
- Quarterly community meetings and dinners
- Monthly updates in Tribal newsletter
- Community advisory and curriculum development groups adapt and develop *Holding Up Our Youth* curriculum
- Conducted two feasibility pilot studies with middle school Tribal youth in two different venues
- External evaluation of project and process
Key Stakeholder Interviews & Focus Groups

- Conducted key stakeholder interviews with 16 individuals nominated by the Tribe’s Cultural Cooperative, the project's CAB
- Conducted focus groups with agency staff, Elders, youth, and community members
- Used an adaptation of the Community Readiness Interview developed by the Tri-Ethnic Prevention Research Center
- “Think about your community, the physical, mental, spiritual, and cultural health, including substance abuse problems.”
- The initial question asked interviewees to identify and rank order those issues of greatest concern for the community
“What kinds of things are you most concerned about in your community?”

- Youth substance use/abuse
- A lack or loss of cultural identity, meaning and belonging as a Tribal and community member among youth

“What are the greatest resources in the community to deal with these issues?”

- Tribal Elders
- Tribal Youth
- Suquamish Tribal traditions, values, beliefs, teachings, practices, and stories
While substance use was the primary target, it needed to be addressed in a way that would allow “re-traditionalization” by incorporating:

- use of extended family
- traditional teachings
- culturally specific approaches
- cultural restoration (mentors, crafts, language)

In addition, it also would be important to incorporate methods that:

- promote Suquamish identity and self-efficacy
- build community connections
- promote culture, tribe, and extended family
- increase community support systems
Pacific Northwest American Indian / Alaska Native Cultural Resurgence through the Canoe Journey
Ennis Village mural, Ancient Klallam Village
"I'm an alcoholic in recovery. I went to a medicine man to learn our ancient ways of sobriety, which connected me to the old ways of being spiritual, and that led me to the canoe which is a sacred part of who we are."

Tribal Journeys 2009
Paddle to Suquamish
"The 'journey' is an opportunity to teach prevention through our culture....It brings self-esteem and reminds us all where we come from."

Herman Williams Jr., Tribal Council Chairman of the Tulalip Tribes.

Seattle Post-Intelligencer, Tuesday, July 29, 2003
A journey toward healing, by canoe
Curriculum Development Process
Cultural Adaptation of Evidence-Based Practices

Guided by three complementary approaches:

• Community-Based Participatory research (CBPR) and Tribally-Based Participatory Research (TPR)

• Implementation Mapping and Collaborative Intervention Planning Framework

• Iterative stakeholder process
Collaborative Intervention Planning Framework to Adapt EBPs

Using a community-based participatory research (CBPR) approach, the four steps include:

- Fostering collaborations between researchers and Community Advisory Board (CAB) member
- Understanding the needs of the local population through a mixed-methods needs assessment, literature reviews, and group discussions
- Reviewing intervention objectives to identify targets for adaptation
- Developing the adapted intervention

Cabassa, et al., 2011, 2014
Benefits of Cultural Adaptation of Behavioral Health Interventions

- Enhance community support
- Enhance client participation
- Enhance program satisfaction
- Enhance outcomes
- Promote adoption/institutionalization

Solomon, Card, & Malow, 2006
Four Basic Phases in the Cultural Adaptation Process

- Information gathering
- Development of initial adaptation design
- Pilot testing
- Additional refinement

Barrera & Castro, 2006
FIGURE 1. Map of Adaptation Process: A Systematic Approach for Adapting Evidence-Based Behavioral Interventions

Note. This is a working draft. Investigators will distribute a revised draft at the conclusion of ADAPT project activities.
CANOE JOURNEY / LIFE’S JOURNEY

- An 8-session life skills curriculum based on the Canoe Journey
- Developed for an urban AIAN population
- To prevent the initiation of substance use and promote abstinence
- To reduce the risk of harm and the potential for developing an addiction
- To help Native youth identify and utilize healthy and appropriate social skills and lifestyle choices
- Adaptable to other communities
Developing the HOC Intervention: An Iterative Process

- Conduct Key Stakeholder Interviews
- Conduct Focus Groups
- Meet with Tribal Council, CAB, & Other Community Members

Youth Substance Abuse & Lack of Cultural Identity Identified as Priority Concerns

Identify/Review Available Evidence-based Substance Abuse Preventive Interventions, with a Focus on Those Developed and Validated with AIAN Populations

- Present to the Suquamish & University Research Teams
- Present to Cultural Cooperative (CAB) & Community Curriculum Development Team
- Present to the Tribal Council

Community & Research Workgroups Adapt Best Available Intervention, Making it Culturally Appropriate for Tribe
Blending Tribal traditions and cultural values with evidence-based practices

The deeper the roots, the stronger the branches
Holding Up Our Youth: What it is…

• Life skills and substance abuse prevention curriculum for use with tribal youth.

• Designed to be adapted by tribal communities – using unique tribal traditions, beliefs, values and stories to teach youth life skills and promote a sense of belonging to their community.

• Uses the Pacific Northwest Tribal Canoe Journey as a metaphor for life (we encourage Tribes to use other tribal specific metaphors if more relevant).

• Consists of 11 chapters plus an honoring ceremony. Traditional stories, cultural activities and speakers from the community are woven throughout the sessions.
Healing of the Canoe: Community Pulling Together

- An 11-session prevention program plus Honoring Ceremony incorporating evidence-based components with Indigenous knowledge, traditions, and values

- Provides Native Youth the skills they need to navigate through their life journey without being pulled off course by alcohol or drugs, with tribal culture, traditions, and values as compass to guide them and anchor to ground them

Holding Up Our Youth
Holding Up Our Youth

Life Skills Include

• Self awareness and self-definition
• Recognizing and standing up against stereotypes
• Getting help from one’s community
• Mentoring others
• Coping with negative emotions
• Goal setting
• Overcoming obstacles and solving problems
• Listening, effective communication
• Understanding consequences of substance abuse
• Community leadership, serving the community
HOC Curriculum
Holding up Our Youth

• One: The Four Winds/Canoe Journey as a Metaphor
• Two: How am I Perceived? Media Awareness and Literacy
• Three: Who am I? Beginning at the Center
• Four: Community Help and Support: Help on the Journey
HOC Curriculum
Holding up Our Youth

• Five: Who Will I Become? Goal Setting
• Six: Overcoming Obstacles: Solving Problems
• Seven: Listening
• Eight: Effective Communication: Expressing Thoughts and Feelings
HOC Curriculum
Holding up Our Youth

• Nine: Moods and Coping with Negative Emotions
• Ten: Safe Journey without Alcohol and Drugs
• Eleven: Strengthening our Community
• Honoring Ceremony
Holding Up Our Youth Curriculum

Skills for Life’s Journey
Cultural Activities Taught During the HOC Curriculum

- Suquamish History
- History of Suquamish Tribal Council
- Storytelling
- Introductions in Lushootseed
- Drum Making
- Suquamish Museum

- Wool Weaving
- Native Plants
- Foods of our Ancestors
- Natural Resources
- Suquamish Hatchery
The Healing of the Canoe: Suquamish - Community Pulling Together

Phase II

• Five year competing continuation

• Continue to work with Suquamish Tribe to further refine and implement the intervention using CBPR/TPR methods
  – Adapted original curriculum for use in Suquamish Tribal High School, for which students could also receive college credit
  – Adapted curriculum to be presented in intensive workshop/retreat formats
  – Incorporated digital story telling as integral component

• Conducting more rigorous evaluation of the adapted curriculum
The Healing of the Canoe: Port Gamble - Strong People Pulling Together

Phase II

- Developed working relationship with PGST Tribe and Chi-e-chee community advisory board
- Conducted community needs and resources assessment – Community Readiness model
- Adapted curriculum to make it unique to Port Gamble S’Klallam traditions, values, and culture:
  - **Navigating Life the S’Klallam Way**
- Implemented and pilot test adapted curriculum
  - Adapted curriculum to be presented in intensive workshop/retreat formats
  - Incorporated digital story telling as integral component
- Conducting more rigorous evaluation of the adapted curriculum
Curriculum Development Process

**Step 1**
- Secure support from Tribal Leaders (funds, staff, facility, approval to proceed)
- Secure an Advisory Board (often delegated from leadership, sub-committee)
- Secure knowledgeable staff to navigate and engage community
- Develop trust and confidence through community involvement and transparency

**Step 2**
- Hold Focus Groups to determine themes of concerns and strengths
- Develop and implement ‘key stakeholder’ interviews with knowledgeable community members
- Develop curriculum review and adaption committee (elders, cultural leaders, staff, parents, youth)
- Review and add or change each chapter/topic to be meaningful and relevant to tribal community

**Step 3**
- Trial implementation and feedback/outcome response
- Final edits/additions, then Publish
- Recognition and Honoring Celebration (community awareness, archival contributions)
CANOE JOURNEY
LIFE'S JOURNEY

A LIFE SKILLS MANUAL FOR NATIVE ADOLESCENTS

June La Marr, Ph.D. G. Alan Marlatt, Ph.D.

Holding Up Our Youth

Healing of the Canoe:
The Community Pulling Together
Developing the HOC Intervention: An Iterative Process

- Conduct Key Stakeholder Interviews
- Conduct Focus Groups
- Meet with Tribal Council, CAB, & Other Community Members

Youth Substance Abuse & Lack of Cultural Identity Identified as Priority Concerns

Identify/Review Available Evidence-based Substance Abuse Preventive Interventions, with a Focus on Those Developed and Validated with AIAN Populations

- Present to the Suquamish & University Research Teams
- Present to Cultural Cooperative (CAB) & Community Curriculum Development Team
- Present to the Tribal Council

Community & Research Workgroups Adapt Best Available Intervention, Making it Culturally Appropriate for Tribe
Navigating Life the S’Klallam Way

The Port Gamble S’Klallam Tribe
&
Alcohol & Drug Abuse Institute
University of Washington

Holding Up Our Youth

Healing of the Canoe: Community Pulling Together
General Domains of Assessment

• **Demographics**

• **Cultural**
  – Cultural identity
  – Enculturation
  – Traditional activities
  – Traditional spirituality

• **Substance-Related**
  – How much, how often, of what (quantity and frequency)
  – Expectancies (positive, negative, altitudes toward use by self and others)
  – Consequences of use
  – Perceived norms
General Domains of Assessment

- **Psychological**
  - Stress/Anxiety
  - Trauma
  - Depression/Suicidality
  - Externalizing behaviors
  - Hope/optimism
  - Resilience
  - Self-esteem

- **Educational**
  - Grades
  - Attendance
  - Peer relationships
  - Future goals
Adaptations of the Holding up Our Youth Curriculum

• Middle school
  – Tribal summer school program
  – After-school program

• Tribal high school
  – Full year program as an integral component of school’s curriculum

• Three-session, 2-3 day intensive off-site workshops
Hypotheses

It was hypothesized that involvement in the Holding Up Our Youth curriculum would lead to:

- increased levels of cultural identification and practices
- increased levels of hope/optimism/efficacy
- increased knowledge about substances of abuse
- lower levels of substance use
Suquamish High School Design

<table>
<thead>
<tr>
<th>Suquamish High School Students</th>
<th>Baseline</th>
<th>Intervention</th>
<th>End of School Year Assessment</th>
<th>4 Month Follow-up</th>
</tr>
</thead>
</table>

The diagram illustrates a flow from Suquamish High School Students through Baseline, Intervention, End of School Year Assessment, and back to 4 Month Follow-up.
High School Results

- Small sample (N = 8; 5 males and 3 females)
- Data were available for 6 (75%) and 7 (87.5%) of the 8 at the end-of-school and the 4-month follow-up assessments, respectively.

- Compared to a baseline assessment at the beginning of the school year, the results analyses indicated that students participating in the curriculum evidenced:
  - a significant increase in the level of hope, optimism, efficacy at the end of the school year and at the 4-month follow-up assessment
  - a significant reduction in substance use from the beginning to the end of the school year for students receiving the curriculum
Summary:
Suquamish Tribal High School

Despite the small sample sizes involved, there is support for the delivery of the expanded Holding Up Our Youth curriculum in the tribal high school, with participation associated with increased hope/optimism/efficacy and reduced substance use.
Measure of Hope, Optimism, Efficacy, and Positive Expectancies about the Future

- I think I am doing pretty well.
- I can think of many ways to get the things in life that are most important to me.
- I am doing just as well as other kids my age.
- When I have a problem, I can come up with lots of ways to solve it.
- I think the things I have done in the past will help me in the future.
- Even when others want to quit, I know that I can find ways to solve the problem.
**Intensive Workshop Evaluation Design**

<table>
<thead>
<tr>
<th>Cohorts A (Intervention)</th>
<th>Baseline</th>
<th>Intervention</th>
<th>Post-Intervention</th>
<th>xxxxxxx</th>
<th>4-Month F-U</th>
<th>xxxxxxx</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohorts B (Delayed)</td>
<td>xxxxxxxx</td>
<td>xxxxxxxx</td>
<td>Baseline</td>
<td></td>
<td>Intervention</td>
<td>Post-Intervention</td>
</tr>
</tbody>
</table>

**Cohorts A + B (PGST + Suquamish)**

- Baseline
- Intervention
- Post-Intervention
Compared to students who had not yet attended the intensive workshops, those who attended the workshops had significantly:

- higher levels of hope/optimism/efficacy
- lower levels of substance use
Results of Intensive Workshop Comparisons

<table>
<thead>
<tr>
<th>Cohorts A (Intervention)</th>
<th>Baseline</th>
<th>Intervention</th>
<th>Post-Intervention</th>
<th>Month F-U</th>
<th>xxxxxx</th>
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<tbody>
<tr>
<td>Cohorts B (Delayed)</td>
<td>xxxxxxxx</td>
<td>xxxxxxxx</td>
<td>Baseline</td>
<td>Intervention</td>
<td>Post-Intervention</td>
</tr>
</tbody>
</table>

Compared to students who had not yet attended the intensive workshops, those who attended the workshops had significantly:

- higher levels of cultural practices
- higher levels of hope/optimism/efficacy
- higher levels of knowledge about substances of abuse
Compared to students who had not yet attended the intensive workshops, those who attended the workshops had significantly:

- higher levels of hope/optimism/efficacy
- lower levels of substance use
Summary: Curriculum Delivered in Intensive Workshop Format

There is support for the adapted curricula delivered in a series of intensive workshop/retreat format. Participants who had been through the workshops consistently demonstrated higher levels of hope/optimism/efficacy across all comparisons, and depending on the comparisons, also demonstrated higher levels of cultural identity and practices and knowledge of substances of abuse, and lower levels of substance use than those youth who had not yet been involved in the workshop/retreats.
Healing of the Canoe Phase III

HOC Phase III
3 years

Implementation Research

3 Community Implementation Sites
(Suquamish, PGST & Undetermined)

Intensive Training
Assessment, Curriculum Development & Evaluation plan in place

Personalized Ongoing Consultation & Support
In-person, webinar, surveys, meetings, Skype

Evaluation
Did they implement the program?
Why or why not?
Was it implemented with fidelity?
Barriers/challenges?

General Dissemination
National/regional/local websites, listservs, newsletters; professional AIAN research, behavioral health & policy meetings

Targeted Audience Conferences
Workshops for 20+ tribes
Kiana Lodge & Northern Quest
Train-the-Trainers

Dissemination Research

Ongoing Consultation & Support
In-person, webinar, surveys, Skype
Culturally Grounded Life Skills for Youth
Healing of the Canoe Phase III: Implementation

- Three community implementation sites
  - Suquamish, Port Gamble, S’Klallam, Makah
- Intensive training
  - Assessment, curriculum development, and evaluation plans are in place
- Personalized ongoing consultation and support
  - In-person, webinar, surveys, meetings, Skype
Healing of the Canoe Phase III: Dissemination

- General dissemination efforts
  - National/regional/local websites, listservs, newsletters; professional AIAN research, behavioral health & policy meetings
- Targeted audience conferences
  - Workshops for tribes, Kiana Lodge & Northern Quest
  - Train-the-Trainers
- Ongoing consultation and technical assistance
  - In-person, webinar, surveys, Skype
- Peer consultation and support
  - Network of individuals, communities, agencies that have gone through the training
PLEASE JOIN US
HEALING OF THE CANOE
COMMUNITY MEETINGS

JANUARY 8, 2014
12PM OR 5PM

SUQUAMISH ELDERS’ LUNCH ROOM
FAMOUS DAVE’S WILL CATER THE 5PM MEETING

• Digital Story Presentation
• Raffle
• Next Steps

FOR MORE INFO CONTACT: ROBIN @ 360-340-0756 OR NIGEL @ 360-990-7331
Electronic Media Dissemination

- Healing of the Canoe Website (http://healingofthecanoe.org/)

- Healing of the Canoe Project Facebook page (https://www.facebook.com/groups/HealingoftheCanoe/)
  - 681 members

- Healing of the Canoe YouTube Channel
  - (https://www.youtube.com/user/healingofthecanoe)
  - 1,395 views
HOC Website visits, 7/1/2013, through 10/20/2016

Sessions: 18,602
Users: 15,137
Pageviews: 31,013

HOC Website Metrics
The Community Pulling Together: A Tribal Community-University Partnership Project to Reduce Substance Abuse and Promote Good Health in a Reservation Tribal Community
Lisa R. Thomas, Ph.D., Dennis M. Donovan, P.D., Robin LW. Sigo, Lisette Austin, and Q. Alan Marliatt, Ph.D.

Identifying Community Needs and Resources in a Native Community: A Research Partnership in the Pacific Northwest
Lisa Rey Thomas, Dennis M. Donovan, and Robin L. W. Sigo

Navigating the Tide Together: Early Collaboration between Tribal and Academic Partners in a CBPR Study
Heather S. V. Lonczak, Lisa Rey Thomas, Dennis Donovan, Lisette Austin, Robin L. W. Sigo, Nigel Lawrence, and Suquamish Tribe

HEALING OF THE CANOE: PRELIMINARY RESULTS OF A CULTURALLY GROUNDED INTERVENTION TO PREVENT SUBSTANCE ABUSE AND PROMOTE TRIBAL IDENTITY FOR NATIVE YOUTH IN TWO PACIFIC NORTHWEST TRIBE
Dennis M. Donovan, PhD, Lisa Rey Thomas, PhD, Robin Little Wing Sigo, MSW, Laura Price, AAS, Heather Lonczak, PhD, Nigel Lawrence, BBA, Katie Ahvakana, BA, Lisette Austin, MA, Albie Lawrence, MSW, Joseph Price, Abby Purser, and Lenora Bagley
Healing of the Canoe: Phase 3 Curriculum Trainings

Save the Date!
Healing of the Canoe Curriculum Training
May 24-25, 2016
Clearwater Casino Resort
Suquamish, WA
For more information:
info@healingofthecanoe.org
Healing of the Canoe Curriculum Trainings

Our project team has offered Healing of the Canoe of the Canoe curriculum adaptation/implementation training workshops to train attendees to be able to:

• Assess needs and resources in their community
• Focus the curriculum on specific issues of concern, and address those using community-based and culturally grounded strengths and resources
• Adapt the generic curriculum template to the specific cultural teachings, practices, values, and activities of their communities (integrating culture as prevention)
• Engage community members to be active contributors in adapting and implementing the curriculum
• Implement the adapted curriculum with youth in their communities
• Employ teaching strategies to build a learning environment that will support effective implementation
• Establish a sustainable intervention
• Evaluate the impact of the curriculum as implemented
Our 2014 - 2016 Trainings Have Been Successful:
270 Attendees from 29 Tribes and 11 Tribal Organizations!
Tribes/Tribal Organizations Trained in the Healing of the Canoe
(size based on the number of tribal-affiliated attendees)
From Training to Community Implementation
Healing of the Canoe Phase III: Evaluation

- Was the generic template adapted? Why or why not?
- Was the adapted templated implemented? Why or why not?
- What was the setting?
- What was the target problem area?
- What was the target age group/population?
- What was the impact at the community, agency, and/or individual participant level?
“The Journey Is What We Enjoy”

“Although the start is exciting and the conclusion gratefully achieved, it is the long, steady process we remember. Being part of the journey requires great preparation; being done with a journey requires great awareness; being on the journey, we are much more than ourselves. We are part of the movement of life. We have a destination, and for once our will is pure, our goal is to go on.”

From the *Ten Rules of the Canoe*, developed by the Quileute Canoe contingent, 1990
In the end.....

“We told them what we needed them to do and then they did it!”

Tribal Elder
Healing of the Canoe

http://healingofthecanoe.org

For questions about the Healing of the Canoe project, please send email to info@healingofthecanoe.org
HOC team after canoe trip at Port Gamble S‘Klallam (2010), including the Chair and Administrator of the UW Human Subjects IRB Committee overseeing the project.
The Suquamish Tribe

- The Suquamish Tribe
- Suquamish Cultural Cooperative
- Suquamish Tribal Council
- Suquamish Elders
- Suquamish Education
- Suquamish Community

- Robin Sigo
- Nigel Lawrence
- Albie Lawrence
- Kate Ahvakana
- Lenora Bagley
- Lisa Jackson
- Gidget Lincoln
- Laura Sachs
- Steve Gallion
- Truth Griffeth
- Port Gamble S’Klallam Tribe
- Port Gamble Tribal Council
- Chi-e-chee Community Advisory Board
- Port Gamble Elders
- Laura Price
- Joe Price
- Kelly Baze
- Abby Purser
• Dennis Donovan
• Lisa Rey Thomas
• Lisette Austin
• Heather Lonczak
• Merrilee Gavigan
• Belinda Sachs
• G. Alan Marlatt
• Bonnie Duran

• UW Human Subjects Division
• UW Office of Sponsored Programs

Funding from NIMHD
5R24MD001764