

Youth Risk Behavior & School-Based STD Prevention Efforts in Indian Country



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Insanity is hereditary. You get it from your children. *Sam Levenson*

Few things are more satisfying than seeing your own children have teenagers of their own. *Doug Larson*

Adolescence is a period of rapid changes. Between the ages of 12 and 17, for example, a parent ages as much as 20 years. *Author Unknown*

Mother Nature is providential. She gives us 12 years to develop a love for our children before turning them into teenagers. *William Galvin*

The troubles of adolescence eventually all go away - it's just like a really long, bad cold. *Dawn Ruelas*

At fourteen you don't need sickness or death for tragedy. *Jessamyn West*

Telling a teenager the facts of life is like giving a fish a bath. *Arnold Glasow*



What is great about teens?

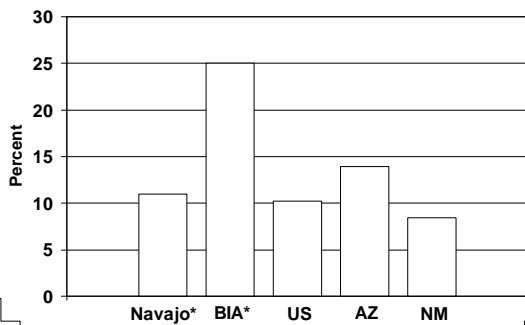
- | | |
|-------------|--------------------|
| ➤ Loyal | ➤ Individual style |
| ➤ Funny | ➤ Passionate |
| ➤ Curious | ➤ Empathetic |
| ➤ Opinioned | ➤ ?? |
| ➤ Confident | ➤ ?? |
| ➤ Loving | ➤ ?? |

Youth Risk Behavior Surveillance

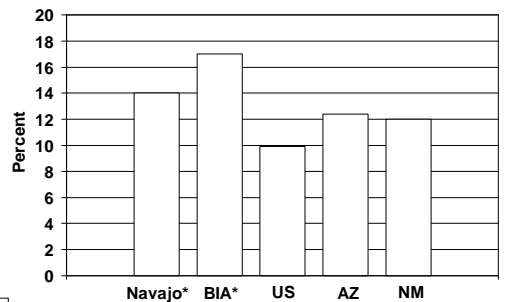
- National school-based survey conducted by CDC
- Monitors priority health-risk behaviors among youth:
 - unintentional injuries and violence
 - tobacco use
 - alcohol and other drug use
 - sexual behaviors that contribute to unintended pregnancy and STDs/HIV
 - unhealthy dietary behaviors
 - physical inactivity
- State and local surveys—Navajo Nation, BIA
- For more info, visit:
<http://www.cdc.gov/HealthyYouth/yrbs/index.htm>

Unintentional Injury & Violence

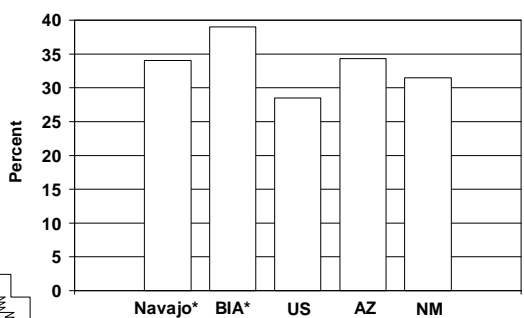
Rarely or Never Wore Seatbelts, 2003* & 2005



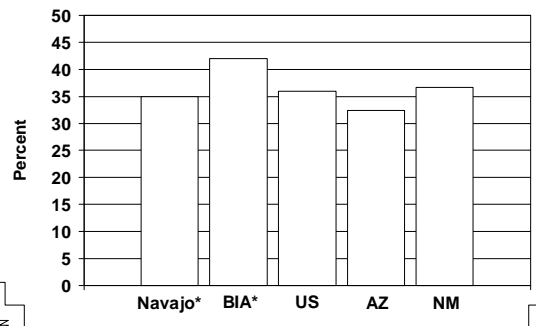
Drove After Drinking Alcohol in Past Month, 2003* & 2005

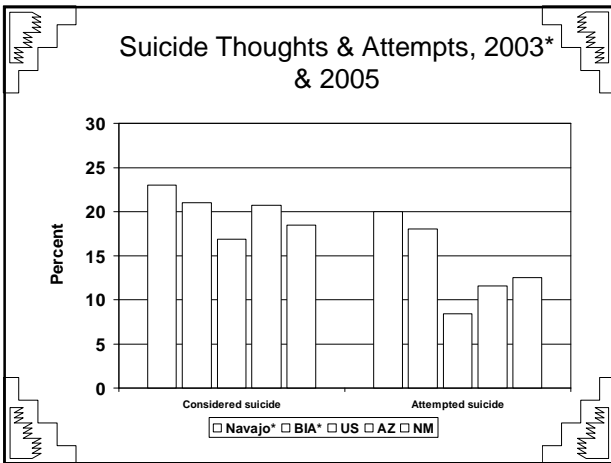


Rode with a Drinking Driver in Past Month, 2003* & 2005

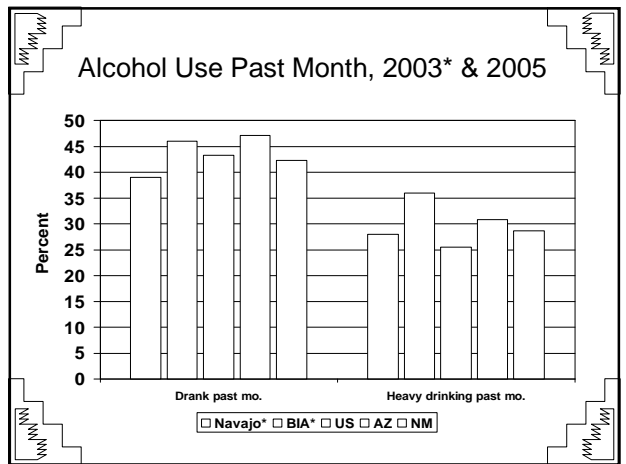
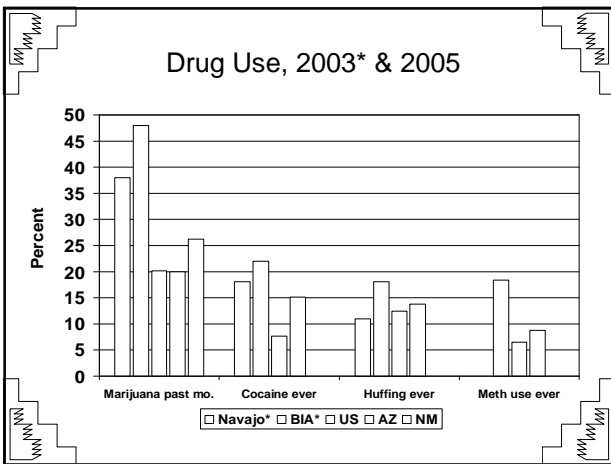


In a Physical Fight in the Past Year, 2003* & 2005

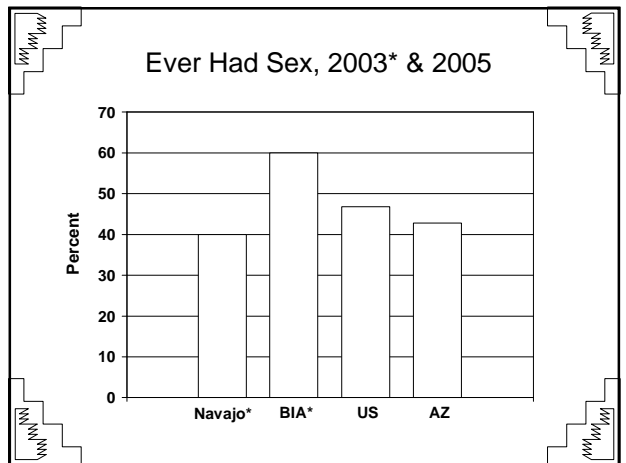


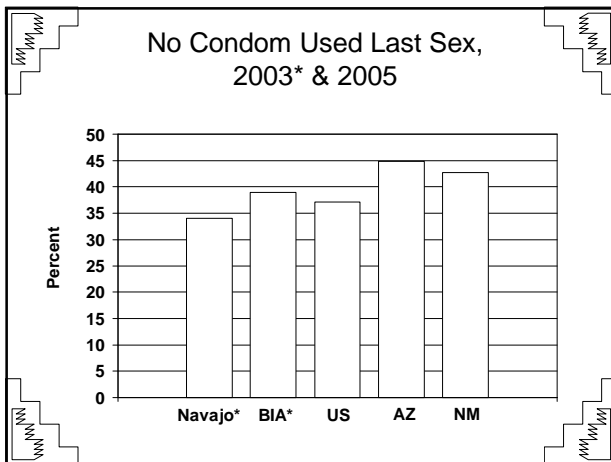
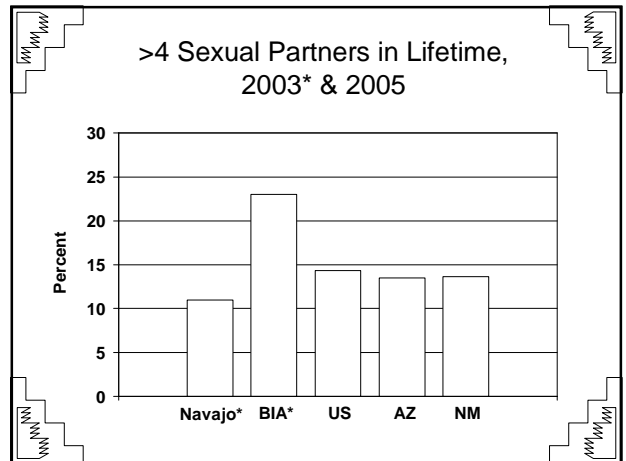
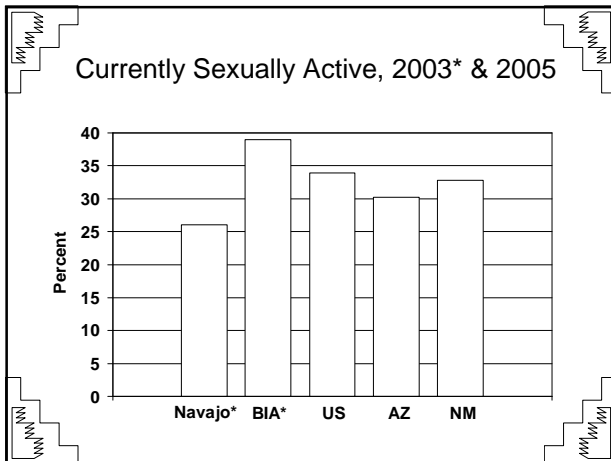


Drug & Alcohol Use



Sexual Risk Behaviors





- ### Prevention Efforts for Teens
- School-based STD screening
 - Peer education program
 - Comprehensive risk assessment with tailored screening and education

INDIAN HEALTH SERVICE
National STD Program

Starting a School-Based
Chlamydia Screening
Project in Indian Country

Developed in collaboration with the Centers for Disease Control and Prevention,
National Center for HIV/AIDS, STDs & TB Prevention,
Division of STD Prevention

January 2007

- ### School-Based STD Screening Guidelines
- Published in 2007
 - Adapted from ETR's guidelines
 - Results from several pilot project efforts
 - Available at:
http://www.ihs.gov/medicalprograms/epi/health_issues/std/Chlamydia_School_Guidelines.pdf

Major Challenges to School-Based STD Screening

- Identifying, engaging, and retaining a local champion and a multidisciplinary team
- Navigating multiple approval processes
- Identifying a lab and reimbursement process
- Working around school calendars

Updates

- Off-reservation boarding school in the Pacific Northwest
 - 201 screened for CT, males=3.6%, females=9.2%
- On-reservation public HS in Southwest
 - 419 screened for syphilis & HIV—2 syphilis, 0 HIV
 - 310 screened for CT & GC—12 CT, 0 GC
- On-reservation tribal school in the Northern Plains
 - 13% of students had CT, GC or both
 - 24% of seniors and alternative students had CT, GC or both
- On-reservation boarding school in the Southwest
 - 48 MS & HS girls screened for CT & GC, 0 positive



The Original STAND

- Peer educator curriculum developed for rural youth
- Focus on *healthy decision-making*
- Theoretically-based
 - Transtheoretical model (Stages of Change)
 - Diffusion of Innovation Theory (Popular Opinion Leaders)
- Evaluation findings:
 - increased communication about sexual issues
 - Improved knowledge and self-efficacy
 - Increased adoption of risk-reducing behaviors

The Native STAND Adaptation

- Convene workgroup
- Make culturally-appropriate revisions
- Collect feedback and input
- Finalize draft curriculum
- Identify pilot sites
- Support pilot projects
- Evaluate curriculum
- Finalize curriculum
- Obtain clearance and approvals
- Disseminate

Curriculum Content

- | | |
|---|--------------------------------|
| ➤ Team Building | ➤ STDs |
| ➤ Culture & Tradition | ➤ HIV/AIDS |
| ➤ Honoring Diversity/Respecting Differences | ➤ Goals & Values |
| ➤ Self-Esteem | ➤ Decision-Making |
| ➤ Healthy Relationships | ➤ Contraception |
| ➤ Reproductive Health | ➤ Drugs & Alcohol |
| ➤ Risks of Early Sexual Involvement | ➤ Negotiation & Refusal Skills |
| ➤ Pregnancy & Parenting | ➤ Stages of Change |
| | ➤ Becoming a Peer Educator |

Cultural Considerations

- Inter-Tribal (not specific to one tribe, region)
- Design uses Native American graphics, art work
- Native-specific teachings and activities woven in throughout each session
- Addresses the balance required to “walk in two worlds” – to be a Native who respects and honors tradition and an American teen who has a MySpace page, listens to rap, and uses his or her cell phone to text their friends all day long

Interactive Methods

- Guest speakers – an elder, a teen mom, a youth in recovery, an HIV positive person
- Role plays – a teen who finds out he’s HIV positive, a teen couple who find out they’re pregnant, a girl who says no to sex
- Games – game shows, team competitions
- Creative expression – collage

Man in the Maze

This figure is called Se-he (or “Big Brother”) in the Tobacco Ojibwa language. He is shown at the top of a labyrinth, or maze, and is often referred to as the “Man in the Maze”.

For the Tobacco Ojibwa, the symbol represents a person’s journey through life. The knots and turns represent choices made in life, with each turn, man becomes more understanding and stronger as a person. At the center (the last turn in the design), man has a final opportunity to look back over his life, to reflect and judge, before they pass into the next world. (Note that several other tribes related to the Tobacco Ojibwa use the same or similar symbols, sometimes with a slightly different interpretation.)

Here is how Alfreda Arlene, a Tobacco Ojibwa tribal member, sees Se-he and the labyrinth:

“Big Brother lived in the maze – and the reason why he lived in the maze was because I think how I’m gonna say this – respect on all, medicine man that can interpret, and that could bring, how parents and things like that – that was their dream, so the way they created that – the labyrinth – and he had all of children in the maze too, and he took in there people would go in there, but they couldn’t find him – they would turn around and go back.

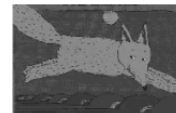
“But to read the – when you look at the maze you start from the top and go into the maze your life, you go there and then you reach a place where you have to turn around, you decide to go down the way that, sometimes happens in your home, you are not, you just, you turn and you go and get through the maze – you get out of the maze – that’s the journey in there you might – make your child dead – or make somebody dead, or you who, you feel and you feel that – you put on, you are not, you are not, when you reach that, results of the maze – that’s when you see the Sun God and the Sun God crosses you and you go to the maze, it – that’s where you are.”

“The maze is a symbol of life – happiness, sadness – and you reach your goal – there’s a dream there, and they think that dream must be good for the inside of the maze – that’s the maze that, my grandma told me that’s how the maze is.”

Exercise:
You will work in pairs to go through a simple obstacle course. The obstacle course will involve three to four rounds, one row, and three order. In your pair, one person will first be the Guide and the other person will be the Seeker. Both students will get the opportunity to experience both roles.

The Seeker is introduced and must rely on their Guide to direct them through the course. Guides must give clear, specific directions, and Seekers must rely upon their listening skills and instincts to gather information about how to navigate the course. Guides must not touch, lead by the elbow or hand, or use any other method of communication than giving clear directions.

When you have reached the end of the obstacle course, change roles and repeat the process.



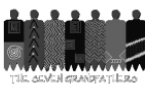
Traditional Stories of Sexuality:

Coyote's Carelessness (Wasco-Warm Springs)

Coyote was going along and he came to a river where five pretty sisters were bathing and washing clothes some distance from each other. “What pretty girls,” Coyote said to himself. “I wonder how I can enjoy them all.” He thought a little and then turned himself into a baby laced up on a papoose board and set himself adrift on the river.

Pretty soon he drifted down to the oldest sister. “Oh! What a beautiful baby!” she said. She pulled it ashore and picked it up. Well, that Coyote turned back into himself and before she knew what was happening he had his way with her. Then he became a baby again and drifted down to the second oldest sister. “Oh, my! What a cute baby!” she said. “I must save it!” But when she picked it up out of the water, it was that Coyote! And so he went, fooling two more sisters along the way until he reached the youngest.

When she saw the baby drifting down she said, “There’s something funny about this. Let me see.” She held the baby in the water with one hand and quickly unlaced it with the other. Sure enough, it was that Coyote! It seems that when he turned himself into a baby, he forgot to change his penis, too. When the youngest sister saw he was no baby, she threw him far out into the river. He was careless, but she was careful.



Many Anishinabe people use seven basic principles to guide how they live. These teachings are known as the Seven Grandfathers.

These principles are:

- Wisdom**
- To cherish knowledge is to know wisdom
 - To know wisdom is to know the difference between good and bad and to know the result of your actions
 - Wisdom is given by the Creator to be used for the good of the people
 - Symbolized by the beaver
- Love**
- To know love is to know peace
 - Love is given freely and you cannot put conditions on it or you will lose it all
 - Heart, mind and soul they need love to live
 - You must love yourself in order to love another
 - Symbolized by the eagle
- Respect**
- To honor all creation is to have respect
 - Respect others’ beliefs and your own
 - You must give respect if you wish to be respected
 - Symbolized by the buffalo

I want to make the basketball team.

I want to go to college.

I want to get married and have a family.

What Do Native Youth Think?

- 3 piloted training events:
 - National Congress of American Indians Youth Commission (N=18)
 - Laguna-Acoma Youth Group (N=6)
 - GLBTQ Navajo youth (N=10)
- Resounding support and appreciation for the curriculum
- Lots of good feedback – youth did not hold back in letting us know what they liked and what was too “cheesy”

Next Steps

- Spring 2009—MOU with BIA to pilot curriculum in 4 boarding schools
- Summer 2009—adult facilitator training
- Fall 2009—pilot begins
- Spring 2010—training phase ends
- Summer-Fall 2010—evaluation

For more information:

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