A Preliminary Study of Circle-Based Interventions in California

Conducted by

The Healing Generations Institute

For the

The California Endowment

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Executive Summary

Between February and October 2025, the Healing Generations Institute, a collaboration between the Brotherhood of Elders Network (BoEN) and the National Compadres Network (NCN), conducted a preliminary study of healthcare service delivery in California. The effort, which focused on in circle-based interventions, is part of an ongoing endeavor to provide and support restorative and healing processes practices. These include culture-based, spiritual mentorship, retreats, regional convenings that bring together organizations to share learnings in the areas of transformative justice, healing, and leadership. Our intent is to create successful culturally rooted, healing-centered programming and tools for others to replicate in their own communities.

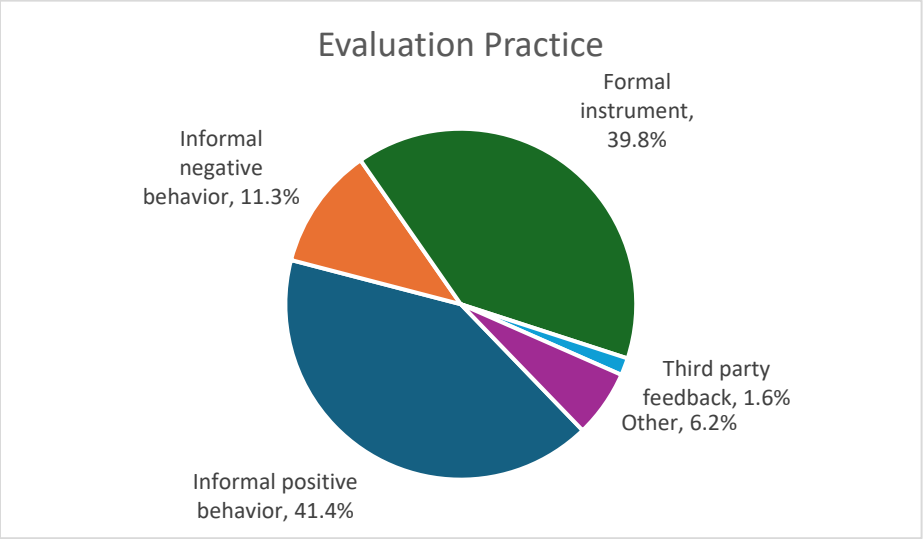
The study also aligns with a global shift away from the conventional, symptom-based approach to healthcare to a more inclusive and comprehensive framework that acknowledges the role of trauma, both historical and current, economic inequities as well as the critical function of culture and spirituality. The two-pronged study included in-person and virtual gatherings in seven anchor communities as well as an on-line survey. The gatherings were designed to reinforce the network of people providing services and to learn more about service settings, challenges and ongoing efforts to assess effectiveness. The on-line survey focused on developing an understanding of the implementation of circles in the community, especially those taking place in K-12 schools. A total of 141 service providers participated in the study (Table 1). They were primarily BiPOC individuals drawn from the existing HGI network. While not randomly drawn, the sample was fairly representative of age, gender, and geography.

Table 1. Circle keeper study participants

Source	Community	Region	Number	Percent %	Cumulative % of total
In-Person Gathering	Oakland	North Coastal	7	4.96	4.96
	Los Angeles	South Coastal	19	13.47	18.43
	Sacramento	North Inland	19	13.47	31.90
	Fresno	Central Inland	18	12.66	44.56
Virtual Gathering	Crescent City	Far North	3	2.13	46.69
	San Diego	South Coastal	17	12.06	58.75
	Coachella	South Inland	11	7.80	66.55
	Total participants in gatherings		94		
On-Line Survey only			47	33.45	100.0%
			141	100%	

In terms of their work, study circle keeper participants reported a mixture of actual service delivery practices or the expected outcomes. It was clear they worked "out in the field" – in public settings. It was also evident that over a third delivered services through some form of circle-based intervention. The expected outcomes of the services were primarily changes in individual lifestyle or efforts to change the "systems" in which people live and how services are delivered. In terms of challenges, respondents noted the need for funding as well as client-based problems such as transportation or loss of interest. Service providers also noted the lack of support from organizational administrators. This took the form of inconsistent spaces in which to work, lack of materials, and other important tangible needs. A significant group of respondents noted the use of formal instruments and over half of the service providers reported using meaningful, but informal methods for assessing their effectiveness.

Figure 2. Evaluation practices and outcomes



Circle-based Interventions

Most of the people that responded to the survey had direct experience running circles, with most doing so in a school setting or in a community-based organization. Consistent with the method in which in the sample was drawn, half indicated using the NCN's *La Cultura Cura* model. The other half used either the International Institute of Restorative Practice (IIRP) approach, a combination of both, or other individually developed frameworks. Combined with reported challenges and obstacles, there is a clear need to support circle keepers/facilitators so that they can better articulate, operationalize, and communicate their approach (Table 2).

Table 2. Biggest challenge to implementing the circles?

No.	Theme	#	%
1	Scheduling, finding most appropriate day, time and space	29	29.9
2	Getting buy-in, support from administrators, staff, discomfort with process	22	22.7
3	Establishing consistent attendance, participation, buy-in from participants	20	20.6
4	Funding	17	17.5
5	Adequately serving participants, establishing consistent model, confidentiality, dealing with trauma, support for them	9	9.3
	Totals	97	100

The information collected also indicates that circle-based interventions are relatively new to schools, with administrators wary of parent and public sentiment. School-based circle keepers perceived significantly less support from their hosting organization than those implementing in other community settings (Table 3). There were also significant ethnic/cultural differences in the value that circle-keepers/facilitators placed on culture and spirituality in well-being. Despite this, there is a general interest among circle-keepers/facilitators in receiving additional support, training as well as efforts to formalizing the use of circle-based interventions.

Table 3. Hosting Organization Support

		N	Min.	Max.	Mean	Std. Dev.
Overall study sample	How supportive is the sponsoring/hosting organization?	93	1.00	5.00	4.29	1.0792
School-based circle keepers/facilitators	How supportive is the sponsoring/hosting organization?	17	1.00	5.00	3.54	1.7945

In summary, the current study attempted to paint a very preliminary portrait of circle-based interventions in seven California regions. While are sample started with known circle keepers within the Healing Generations Institute, we collected information from a significant group of people from outside of the network. Most importantly and in addition to the preliminary landscape, we gained valuable insights into the challenges that circle keepers are experiencing. The data suggest as need to better understand actual practices in the field and how people are adapting foundational indigenous principles, which have been shown to be important to the healing of People of Color.

Lessons learned:

1. Healing circles are being utilized in different ways and capacities-all over California

2. Parental buy-in is crucial for student participation district-wide administrative support is optimal for full utilization and effectiveness of healing circle usage
3. Inequity, absenteeism, and climate change are all overarching factors affecting youth and adolescent health.
4. There is a need for some systemization, while acknowledging and in support of a wide array of effective healing modalities. (there were close to 60 different ones mentioned)
5. The set and setting are important elements, and most schools and centers do not have separate rooms or facilities for healing
6. There is a need to establish clear, district wide and organization wide and agreed upon methods of evaluation
7. A multi-tiered structure of funding to non-profit sustainability must be included. In the future, creating internal products such as workshops and training could supplement grant and philanthropic sources.
8. There is interest in Medi-Cal billing while still questioning organizational capacity to do it efficiently.
9. Urban center demographics are greatly different than rural ones in California. While in most major urban centers, it is mostly Black and Brown children having the most challenges-in DelNorte County, California, white working-class children were at a disadvantage, particularly culturally.
10. The areas that had participants trained as Circle keepers by the National Compadres Network or Healing Generations Institute had the most functioning circles, healing spaces, as well as parental and administrative buy-in.

Recommendations

1. The HGI should continue collecting relevant and important data through in-person gatherings and surveys to better inform the field, especially with respect to the role of cultural and spiritual aspects of the circle, considerations that are important to chronically marginalized People of Color.
2. Continue training in the Circle Keeping and regardless of the professed model, support practitioners in better understanding the foundational role of culture and spirituality in circles. Provide technical assistance in the foundation of circles, communicating basic principles, how they are operationalized and reasonable expected outcomes.
3. Provide support for organizational leaders in linking healing circles to basic needs through statewide youth jobs, apprenticeship, intern and externship, scholarship, mentorship, thus addressing economic equity and creating broader opportunities.
4. Continue developing an intergenerational perspective of circle keeping that includes the potentially supportive roles of parents, family members, and community members at large.
5. As the circle-keeping landscape and challenges to regulation becomes clearer, begin designing and implementing information campaigns so that stakeholders have a clear understanding of expectations for Medi-Cal reimbursement

A Preliminary Study of Circle-Based Interventions in California

I. Introduction

This report presents information from a preliminary, seven-month study of healthcare services in seven California communities conducted by the Healing Generations Institute, a collaboration between the Brotherhood of Elders Network (BoEN) and the National Compadres Network (NCN). This effort is part of HGI's continuing commitment to building the capacity of community partners and system leaders to create and deliver culturally-rooted, healing-informed policies and programs. Towards this end, HGI trains adult staff in Circle Keeping and other circle-based curricula. The institute also supports teams of elders capable of responding quickly to crisis and loss in communities across California. Additionally, the institute provides spiritual mentorship and retreats, and supports restorative and healing processes, as well as regional convenings that bring together organizations to share learnings in the areas of transformative justice, transformative healing and transformative leadership. Our intent is to create successful culturally-rooted, healing-centered programming and tools for others to replicate in their own communities.

The study effort aligns with a national movement away from a single-minded reliance on conventional, symptom-based, individualistic approaches and towards more holistic and inclusive healthcare that attends not only to past and current trauma, but also to the impact of economic, cultural and spiritual aspects on health and wellbeing. The movement is a response to America's rising healthcare costs, insurance gaps, and other socio-cultural inequities, while actual indicators of health, especially among youth are declining (Clark 2020). In California, the health decline among youth is also closely associated with rising school absenteeism, which further limits literacy and opportunities, especially for People of Color that constantly face socioeconomic inequity (Henning 2021; Rosales 2024). Through AB133, enacted in 2019, California advanced this effort by becoming the first state to ensure medical coverage to all its citizens, including undocumented workers.

Part of the movement toward a more holistic healthcare system has been the increasing use of circle-based interventions, or "circles", which regardless of actual name are generally acknowledged to be adaptations of long-standing, indigenous practices ((Marcucci, 2020; Wachtel, 2013, Regnier, 1994). Circles have been used to effectively address health associated problems in communities of color, such as substance use and depression among Native American youth (Marsh et al., 2016; Lowe et al., 2022), interpersonal relationships (Ortega et al., 2016), and resilience among Latino immigrants (Morales et al., 2023). Marcucci (2021) also found that circles helped build both individual resiliency and group solidarity among Black, school-aged girls. However, while circles have become more commonplace, little is known with respect to circle facilitator training, theoretical frameworks, and how different models might be operationalized into actual practice. Escamilla et al 2025 argue that in adapting the circles,

providers often focus too narrowly on individual achievement, overlooking the "team" of relationship building" power of the circle, an aspect that is critical to People of Color.

This two-pronged study included a listening tour, which consisted of either a virtual or in-person gathering of circle keeper/facilitator providers. The gatherings served as a vehicle for learning about existing services, while establishing new and strengthening ongoing relationships with and between participants. At the same time, we distributed an on-line survey to providers involved in circle keeping. The survey sought to better understand the use of circle-based interventions.

II. Study Participants

A total of 152 people participated in the study through the in-person or virtual gatherings, the on-line survey or both. A small percentage (7.3%) of the survey respondents indicated that they resided in non-California states and were excluded from further analysis (Table 1). The final sample consisted of 141 study participants.

Table 1. Circle keeper study participants

Source	Community	Region	Number	Percent %	Cumulative % of total
In-Person Gathering	Oakland	North Coastal	7	4.96	4.96
	Los Angeles	South Coastal	19	13.47	18.43
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	Coachella	South Inland	11	7.80	66.55
Total participants in gatherings			94		
On-Line Survey only			47	33.45	100.0%
			141*	100%	

***** 141 is an unduplicated count of study participants. 47 responded to the survey only, 94 participated in the gatherings and completed a survey as well.

Using zip codes and county boundaries, California was divided into the seven regions listed in table 2. The table also lists the community within each region that hosted an in-person or virtual gathering, the number as well as the percentage of surveys from that region. A more detailed table with included zip codes is included in the appendix to this report. The biggest group of survey respondents, 36.0%, was from the south coastal region, which includes the gathering venues of Los Angeles and San Diego. There were very few respondents from the

central coastal (<1%), which did not include a gathering and the far north region (1.4%, where only three people attended the virtual gathering). There appears to be a clear association between gathering participation and number of surveys collected.

Table 2. On-line survey respondents by region

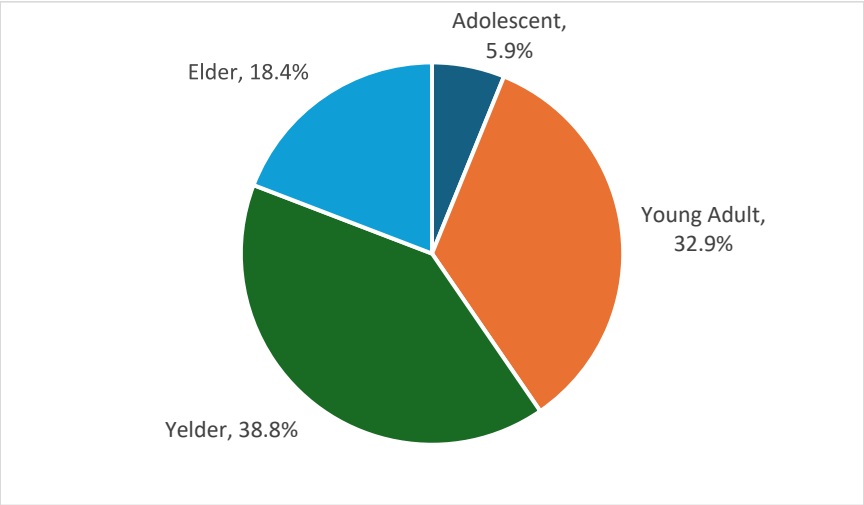
Region	Anchor Community	Number	Percent (%)
South Coastal	Los Angeles, San Diego	51	36.0
Central Coastal	**	1	< 1
North Coastal	San Jose, Oakland	27	19.1
South Inland	Coachella	13	9.2
Central Inland	Fresno	28	19.8
North Inland	Sacramento	19	13.5
Far North	Crescent City	2	1.4
		141	100

** no gathering in an anchor community for central coastal region

Respondents to the survey were between the ages of 20 and 78, with an average age of 42.24. The biggest group (38.8%) fell into the adult group, or what NCN staffs refer to as *yelders* (young elders between 39 and 52 years of age), as defined by the Meso-American calendar.[1] Adults between the ages of 26 and 39 made up the second biggest group (32.9%). There were relatively few (18.9%) elders (ages 39 to 52) and adolescents (5.9%), (Figure 1).

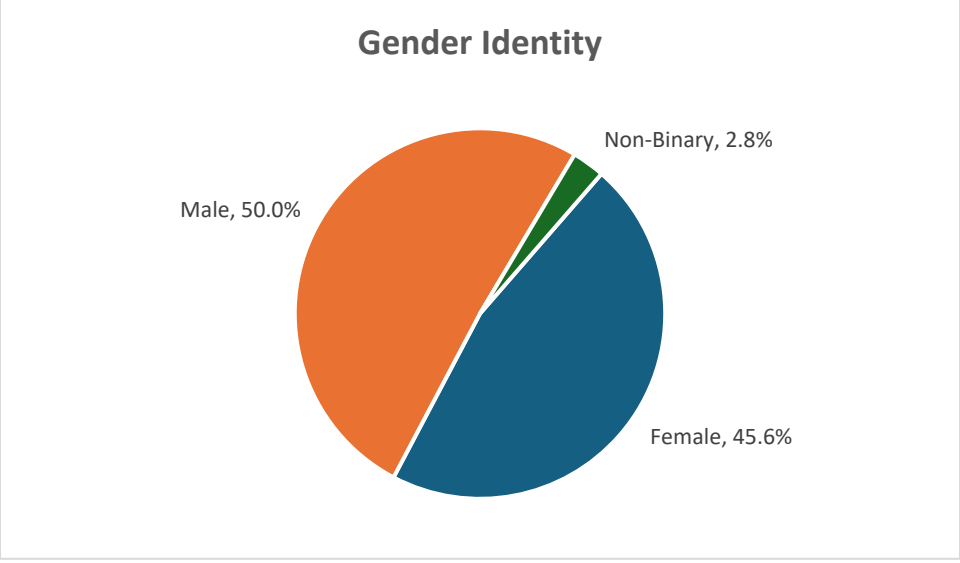
[1] Like many of the indigenous people of the Americas, the people of Mexico and Central America understood life as progressing in circular fashion. The first quadrant of the wheel was associated with childhood (0-13), followed by adolescence (13-26), young adulthood (26-39) adulthood (39-52) and elderhood, which was 52 and older.

Figure 1. Respondent age groups



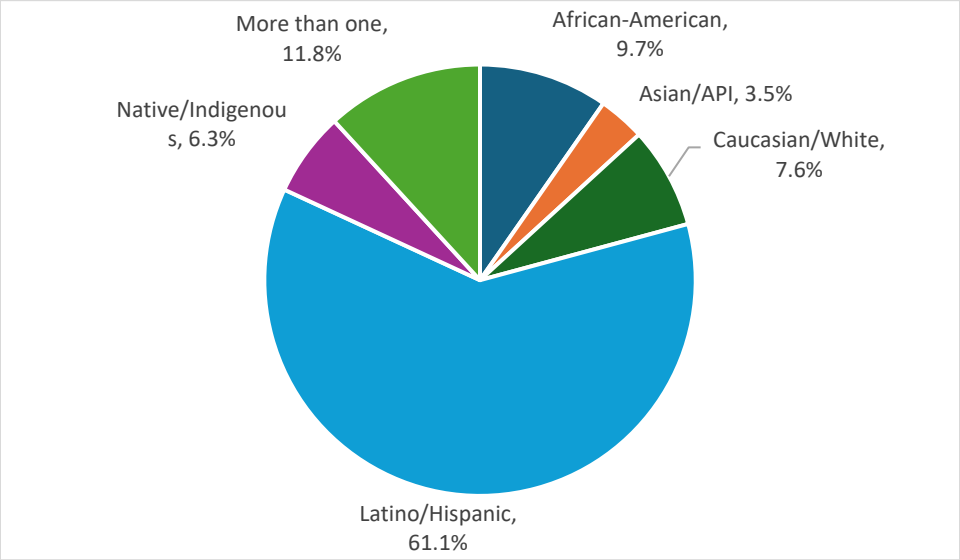
It is NCN's practice to ask for gender and ethnic/cultural identity in an open-ended format. The responses are then recoded into groups. The verbatim responses are included in the appendix, while figure 2 presents the number and percentage that fell into the different conventional groups. Half of the survey respondents (51.7%) identified as "male", while 45.6% identified as "female". A relatively small percentage (2.8%) of the sample used a non-conventional term such non-Binary, Gender Fluid or Queer.

Figure 2. Respondent Gender identity



In terms of culture/ethnicity, survey respondents defined themselves in a variety of ways, including conventional labels, nationality, skin color and other terms (see Appendix). Figure 3 presents the reported ethnic/cultural self-reported identities grouped into conventional terms. The majority of the respondents identified as Latino/Hispanic (61%). People that identified with more than one ethnic/cultural group (11.8%), made up the second largest group, followed by African-American (9.6%), White (7.6%), Native/Indigenous (6.3%) and Asian/API (3.5%) (Figure 3).

Figure 3. Ethnic/cultural identity (Grouped)



NCN routinely asks curricula training participants to use a five-point scale to rate the importance they give to culture and spirituality in overall health and well-being. Table 3 presents the basic statistics and mean scores for each variable. Overall, the respondents rated both spirituality and culture as being very important for health and well-being.

Table 3 . Importance of Culture and Spirituality in Well-Being

	N	Minimum	Maximum	Mean	Std. Dev.
How important is a spiritual life in health and well-being?	152	.00	5.00	4.6579	.81464
How important is culture in overall health and well-being?	150	2.00	5.00	4.8400	.46458
Valid N (listwise)	150				

A One-way Analysis of Variance (ANOVA) was conducted to compare mean scores for the sample based on gender, age and cultural/ethnic identity. The statistical test assesses the probability that reported differences in means are not due to chance. In the social sciences, a conventional probability of .05 or less is considered significant, meaning that the reported mean difference is probably not due to chance. Mean score differences between groups based on gender and age resulted in non-significant differences. Statistically significant differences based on self-reported ethnic/cultural identity were found. The number of cases for Asian/API, Caucasian, Native-American were relatively low, meaning the reported scores may not be reliable. The overall pattern of scores were similar to those reported by Escamilla et al 2025, specifically, that People of Color (BIPOC) tended to give more importance to both culture and spirituality in a person's overall well-being (Figure 4, Table 4).

Figure 4 . Importance of Culture and Spirituality in Well-Being by ethnic/cultural identity

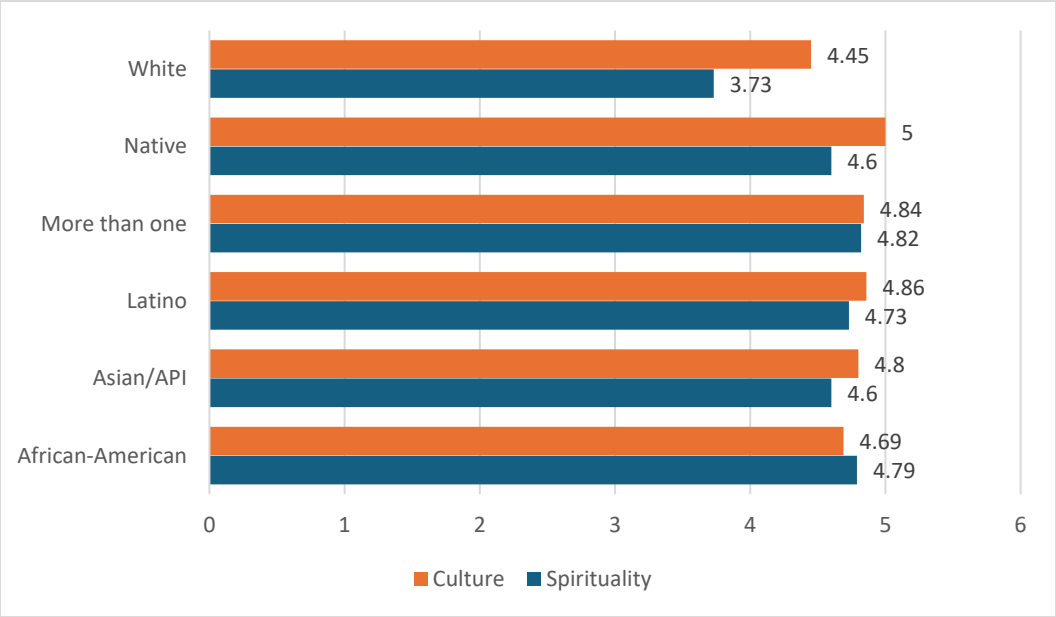


Table 4. Comparison of Importance of Culture and Spirituality by Ethnic/cultural group

		N	Mean	Std. Deviation	F	Sig.
Importance of spiritual life in health and well-being?	African American	14	4.7857	.57893	3.694	.004
	Asian/API	5	4.6000	.89443		
	Caucasian/White	11	3.7273	1.55505		
	Latino/Hispanic	88	4.7386	.61578		
	Native American/Indigenous	10	4.6000	1.26491		
	More than one	17	4.8235	.39295		
	Total	145	4.6621	.80122		
Importance of culture in overall health and well-being?	African American	13	4.6923	.48038	2.568	.030
	Asian/API	5	4.8000	.44721		
	Caucasian/White	11	4.4545	.68755		
	Latino/Hispanic	88	4.8636	.48380		
	Native American/Indigenous	10	5.0000	.00000		
	More than one	17	5.0000	.00000		
	Total	144	4.8403	.46804		

III. Study Methods

A. The Gathering

This study was a two-pronged effort conducted over a seven-month period, including gatherings in seven California anchor communities, which included Oakland, Los Angeles, Sacramento, Fresno, Crescent City, San Diego, and the Coachella Valley. The meetings brought together representatives from Community Based Organizations (CBO'S), school districts, city, and county agencies, state officials, and foundation program managers. Four of the gatherings were conducted in-person and three followed a virtual format. The meeting process began with *concocimiento,* an NCN adapted process that helps create safety, trust, group interconnection and cohesion. In practical terms, participants are given an uninterrupted opportunity to share who they are, their "roots" and relationships. Following the *conocimiento*, a focus group exploring their organizational activities and services was implemented. In gatherings with attendance over 10, the participants were divided into smaller groups, with HGI representatives providing a summary to the whole group. With probes used to clarify responses, focus group participants were asked to respond to the following questions:

1. *What are your best and most promising healing practices, including healing circles, that you use among school aged children--whether it's at school or Community Based Organizations?*
2. *What were the settings of these healing sessions/where did they take place?*
3. *What was the overall effectiveness of your work and how did you evaluate it?*
4. *What were the obstacles for you and your organization in doing this work?*

B. The On-line Survey

Following the focus group, meeting circle keeper participants were given an opportunity to respond to an on-line survey. The survey, which is included in the appendix of this report, sought to better understand the use of circle-based interventions, or circles. The survey included both scaled and open-ended response questions on location of circles, model used, as well as obstacles and needs. Participants were also asked about interest in additional circle keeper training, and potential Medi-Cal reimbursement for implementation of circles.

In addition to completing the survey, participants were asked to forward the Survey Monkey link to colleagues that were involved in circle implementation. The survey was also sent to circle keepers that had been trained by the National Compadres Network over the last 5 years. Finally, the survey was distributed through social media.

IV. Study Results

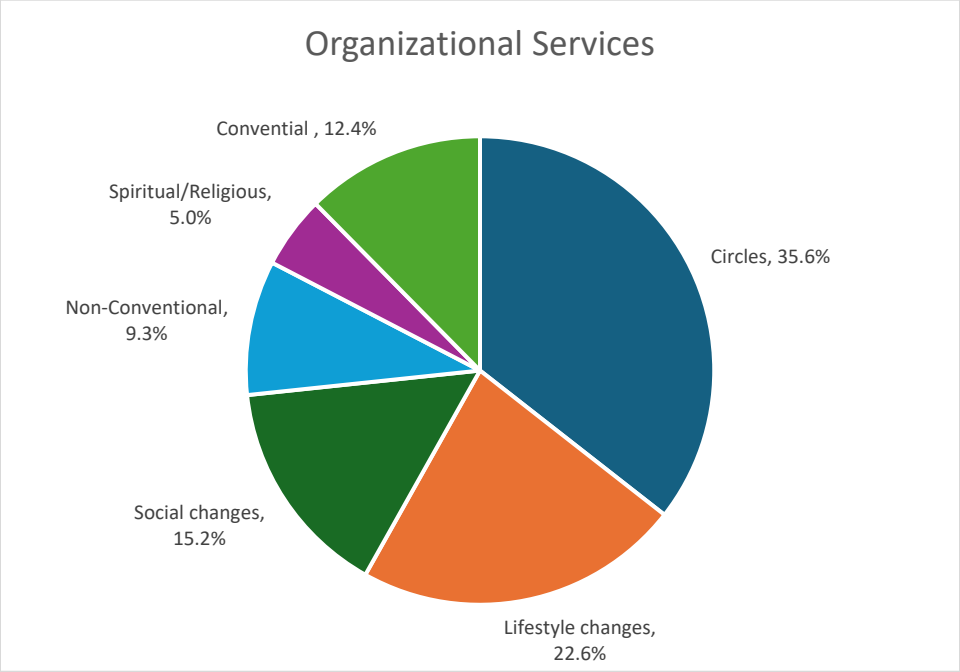
All 94 circle keeper participants were either knowledgeable or lay practitioners of various methods of traditional, cultural, allopathic, and alternative healing. All have had experience working with young people and adolescents. The number of best practices employed by each location ranged from four to twenty-eight, with seventeen being the average. The settings varied as well, with a range of five to twenty-two different settings with an average of twelve different settings per site. They all had some method of evaluation which ranged from one to twenty different forms. The obstacles ranged as well, with all having specific obstacles to their work.

A. Organizational Services and Activities

Gathering circle keeper participants provided an extensive list of about 50 diverse practices and interventions, which providers considered best practices and are included verbatim in the

appendix to this report. The responses were coded and grouped into six categories presented in figure 5. Some of the responses were not exactly services, but objective areas which organizations were working towards. In general, the responses pointed to either explicit services and activities or associated areas for improvement. The most commonly mentioned were circle-based interventions (35.6%), either in formal curricula, such as NCN's *Joven Noble*. Others mentioned included "healing", 'grieving" or "talking circles". Secondly, participants highlighted either services or objectives associated with lifestyle behaviors (22.6%), including changing diet, engaging in hiking, gardening, music, reading, etc. The third most common areas included social or institutional changes, such as "creating honesty and trust, "looking at structural racism and capitalism", or "working with teachers to change their model and worldview". Conventional services, the third most commonly mentioned intervention area (12.4%) included professional therapy, life-coaching, or conflict resolution. Other areas, such as non-conventional interventions (9.3%) and spiritual or religious based practices (5%), were the least mentioned. Overall, services tended to be delivered in some kind of group or circle format and focused on what might be called preventative, lifestyle, and social changes.

Figure 5. Organizational interventions and practices

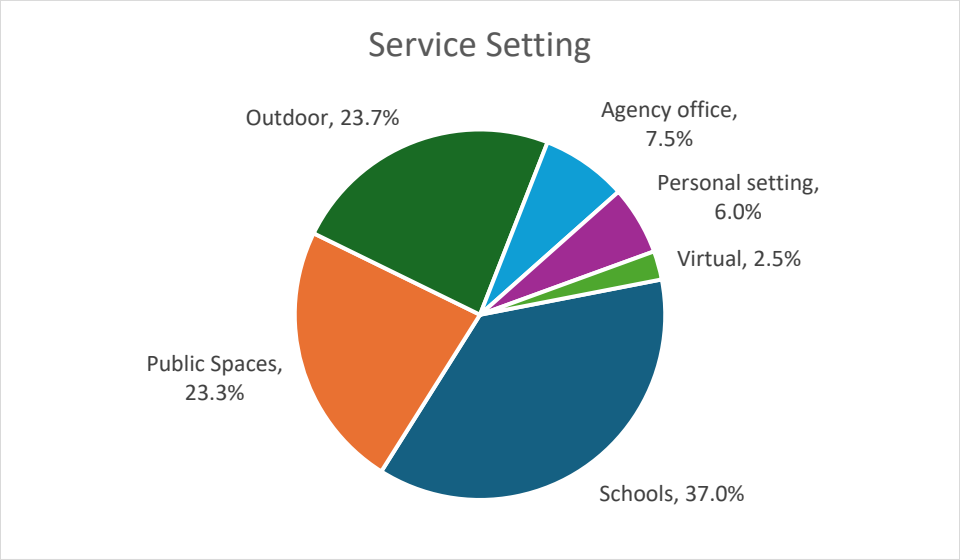


B. Service Settings

Gathering circle keeper participants also reported a list of diverse service settings, which are included verbatim in the appendix to this report. The settings were grouped into six types of

settings, which overall indicated that most people in the group delivered services out and away from their offices (Figure 6). The most commonly reported best practice setting was schools (37%), followed by Community/Public spaces (23.3%). Outdoor settings that included parks and football fields were also common areas for service delivery. Services delivered in agency offices (7.5%), personal spaces (6.0%), and in virtual format (2.5%) appeared less often. In general, the providers that participated in this study tended to work out in the field in public and community settings.

Figure 6. Service settings

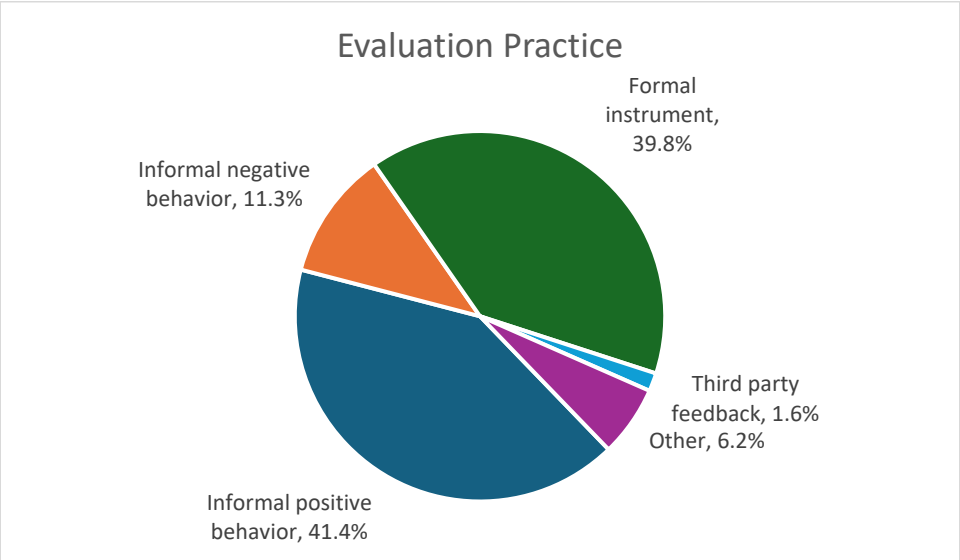


C. Evaluation Practices and Methods

Circle keeper providers that attended the gatherings listed an array of practices they use to evaluate the effectiveness of their services. The responses were coded and grouped, with the biggest groups consisting of either informal or formal practices (Figure 7). Providers using informal practices (41.4%) monitored "positive" changes in behaviors, such as more engagement and involvement, graduates returning to help, better attendance, etc. A relatively smaller percentage of informal methods (11.3%) focused on "negative" behaviors, such as less suspensions, law enforcement interactions, or less failure in general. Those that highlighted a formal practice (39.1%) identified the instrument, such as the ACES, Meyers-Briggs or some unidentified pre-post instrument. These respondents did not mention the behavior or target outcomes. A very small group of respondents (1.6%) indicated the use of parents, teachers or other third parties in assessing project effectiveness. A few participants (6.2%) provided

responses that were not easily categorized. Another added that circles in particular, “could not be evaluated effectively”.

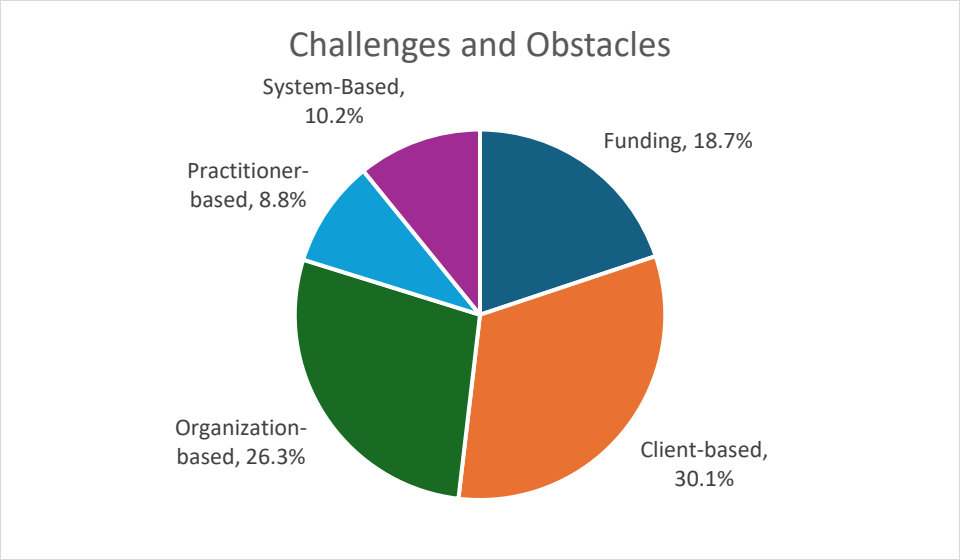
Figure 7. Evaluation practices and outcomes



D. Challenges and Obstacles

The circle keeper providers that participated in the gatherings, tended to see challenges and obstacles to general service delivery through different lenses. The biggest group (30.1%) highlighted client-based practical issues ,such as lack of childcare or transportation (Figure 8). A smaller group noted that parents are often not engaged, do not appreciate, or do not understand the politics nor theories underlying the services. The second most frequent theme (26.3%) included organization-based issues. This included lack of buy-in from administrators, staff turnover, or competition between organizations for clients or funds. Somewhat related to this, some providers (10.2%) mentioned system issues such as bureaucracy or stakeholder demands. A significant segment of the group (18.7%) indicated that they were challenged by the lack of funding. Lastly, service providers noted a lack of adequately prepared, culturally and gender appropriate circle keepers (8.8%).

Figure 8. Service delivery challenges and obstacles

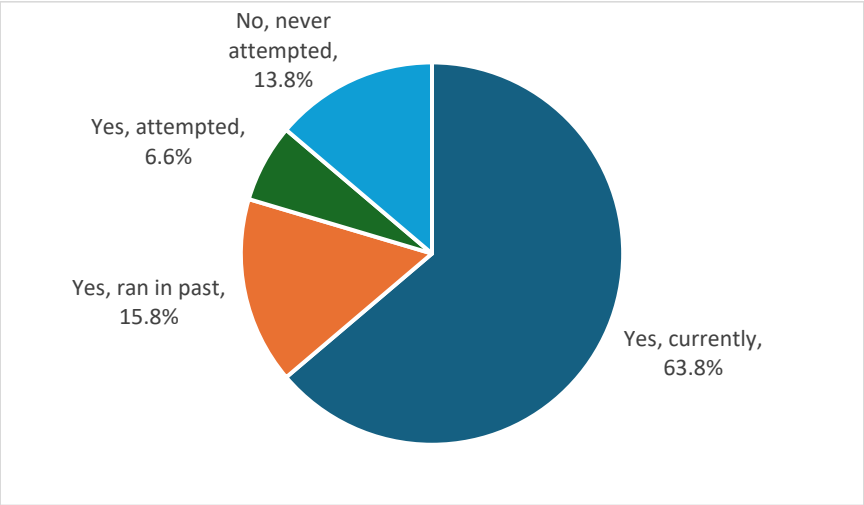


V. A Focus on Circle-Based Interventions

As part of the process, participants were asked to complete an on-line survey designed to learn about circles they were implementing. The survey also inquired about interest in additional training and support as well as their thoughts on possible Medi-Certification for circle keeping/facilitation. In addition, the participants were also asked to distribute the survey link to colleagues that were in any way involved in the implementation of circles. Through separate survey links, the Circles Landscape Survey was also distributed to people that had participated in NCN's *La Cultura Cura* based trainings over the past 5 years. As noted earlier, a total of 151 people, responded to the survey, with most respondents (92%) reported living in California.

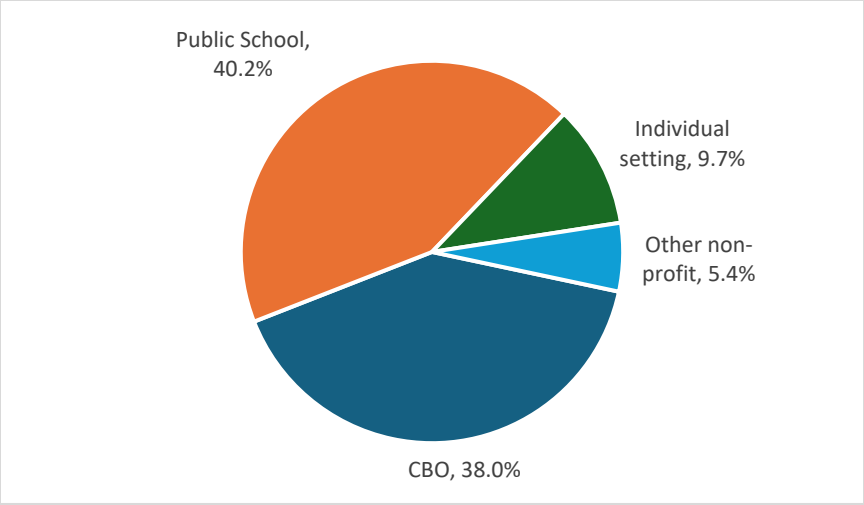
The majority (86.2%) of the people that responded to the survey indicated that they had some experience implementing circles. Most of them were currently running circles (63.8%), had done so in the past (15.8%) or made attempts to implement a circle in the past (6.6%), or (13.8%) had interest in, but had not ever attempted to facilitate circles (Figure 9).

Figure 9. Participant circle implementation experience



Of the people that stated they were implementing a circle, 40.2% were doing so in a school setting, with one indicating the host organization was a university. Another 38% indicated that the circle was hosted by some type of community-based organization. A relatively small percentage of survey respondents indicated that they used their residence, private practice or some other unaffiliated setting. The remaining 5.4% indicated they implemented circles in more than one type of setting or were integrating their circle keeper/facilitator sessions into other another form of therapy, counseling, or other healing practice (Figure 10).

Figure 10 – Circle host organization



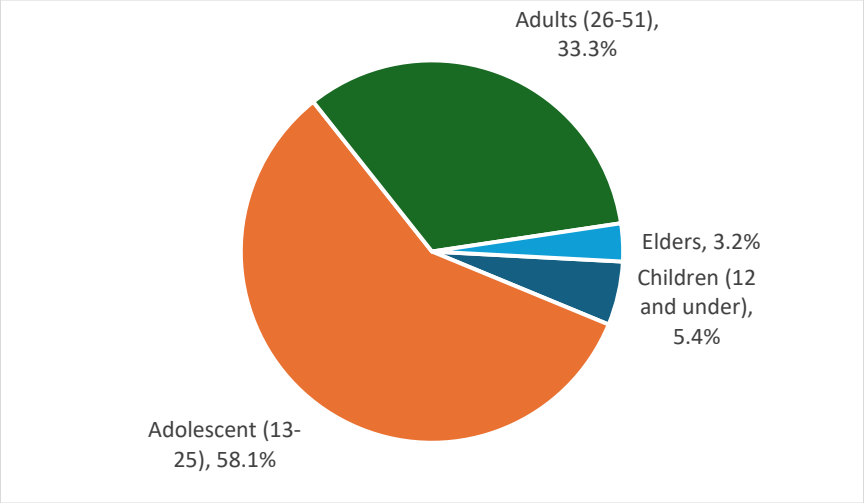
Overall, participants that were currently implementing circles indicated that they were receiving a fair amount of support from their hosting organizations, 4.29 out of a possible 5. (Table 5)

Table 5 . Hosting Organization Support

	N	Minimum	Maximum	Mean	Std. Deviation
How supportive is the sponsoring/hosting organization?	93	1.00	5.00	4.2903	1.07926
Valid N (listwise)	93				

Of the active circles reported by survey respondents, 58% were implemented for adolescents, 13 to 26 years of age (using the Meso-American calendar). One third (33.3%) of the circles were primarily for adults, while 5.4% included children and 3.2% were primarily for elders 52 years of age or older (Figure 11).

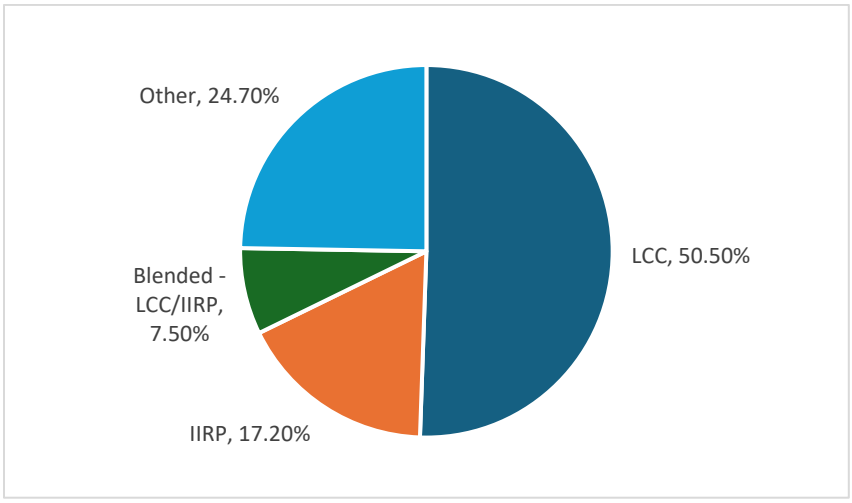
Figure 11. Circle participant age



Survey respondents were also asked to tell us about their circle keeping training history, specifically, what model they followed to run their circles. Half of the respondents (50.5%) said they were trained in and use the *La Cultura Cura* (LCC) model of circle keeping, which is a culture-based approach to strengthen communities, particularly those of color (Figure 12)., A second group of respondents (17.2%) identified the(IIRP) International Restorative Practices model, which began as alternative strategy for addressing discipline in public schools. A small

group of participants (7.5%) noted that their circle keeping model include or integrated principles of both LCC and IIRP. One out of four respondents (24.7%) said they had developed their own approach or model.

Figure 12. Circle keeper/facilitator model



Participants were also asked in an open-ended format to share the challenges that their circle programs were experiencing. The responses were analyzed and grouped into the five themes presented in Figure 13. The most frequently appearing theme was scheduling (29.9%). Respondents noted that finding the most appropriate day and time for both staff and circle participants was the most challenging aspect of implementing a circle program. Participants also noted securing support or "buy-in" from administrators and decision-makers (22.7%). They noted that some decision-makers did not completely appreciate or understand the importance of the circles, while others were more actively resistant to cultural or spiritual aspects of the underlying model. Another prevalent theme was maintaining the consistent attendance of participants. Some gatherings were well-attended, while at other times, relatively few people attended. Funding for the circles was another identified challenge (17.5%). A relatively small number of respondents (9.3%) noted that establishing a consistent model of intervention –one that provides participants with what they need most--is another problem.

Figure 13. Biggest challenge to implementing the circles?

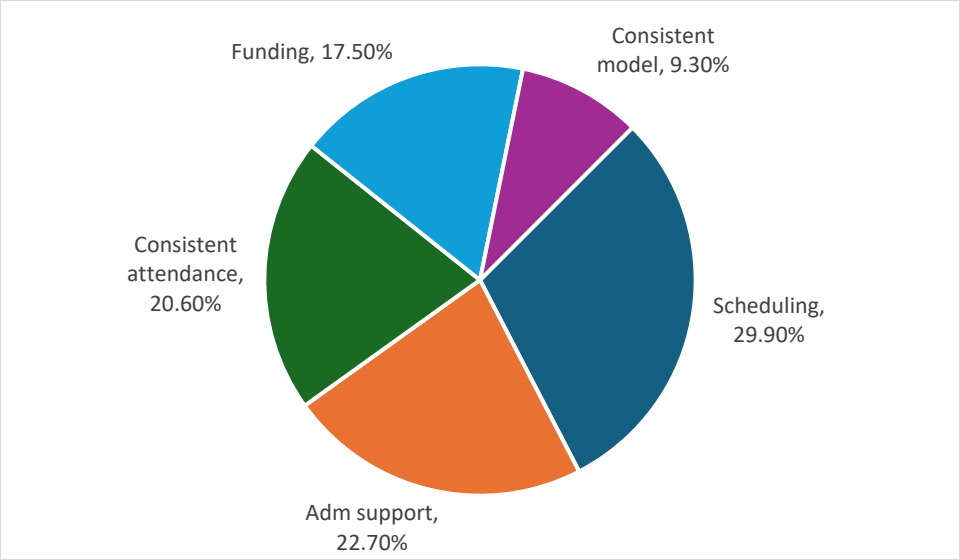


Table 6. Biggest challenge to implementing the circles?

No.	Theme	#	%
1	Scheduling, finding most appropriate day, time and space	29	29.9
2	Getting buy-in, support from administrators, staff, discomfort with process	22	22.7
3	Establishing consistent attendance, participation, buy-in from participants	20	20.6
4	Funding	17	17.5
5	Adequately serving participants, establishing consistent model, confidentiality, dealing with trauma, support for them	9	9.3
	Totals	97	100

While funding was not the most frequently mentioned challenge, it was the most frequently identified support needed (36.2%, Figure 14). Most of the respondents mentioned the need for materials, food and other items to support circle facilitation. The second most occurring theme (27.6%) was the need for technical assistance and capacity building. The TA was not so much for running the circles, but for related activities to starting and maintaining them, including participant recruitment, promotion and securing buy-in from decision-makers and the broader community. The need for additional training in circle facilitation (21.3%), ongoing guidance, and connection to peers (9.6%) also appeared as needs.

Figure 14. Support needed to keep implementing the circles?

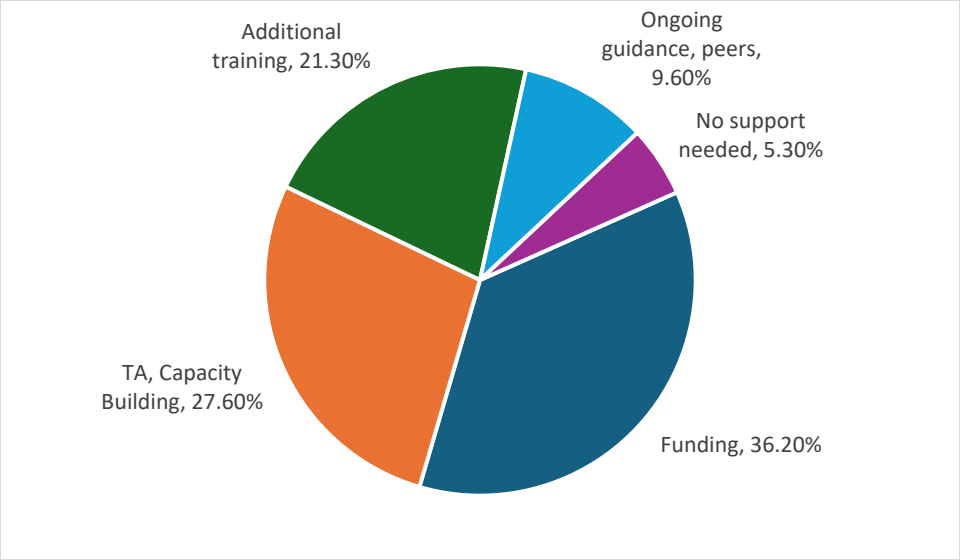
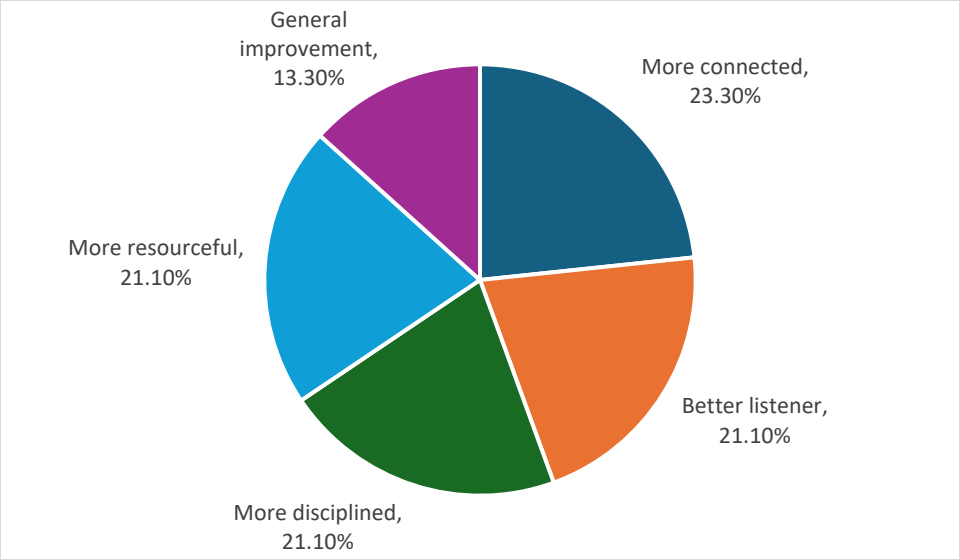


Table 7. Support needed to keep implementing the circles?

No.	Theme	#	%
1	Funding	34	36.2
2	Capacity building/support in recruiting, promoting, community-building	26	27.6
3	Additional training in circle keeping/facilitating	20	21.3
4	Ongoing guidance, support from elders, peers	9	9.6
5	No support needed	5	5.3
6	Totals	94	100

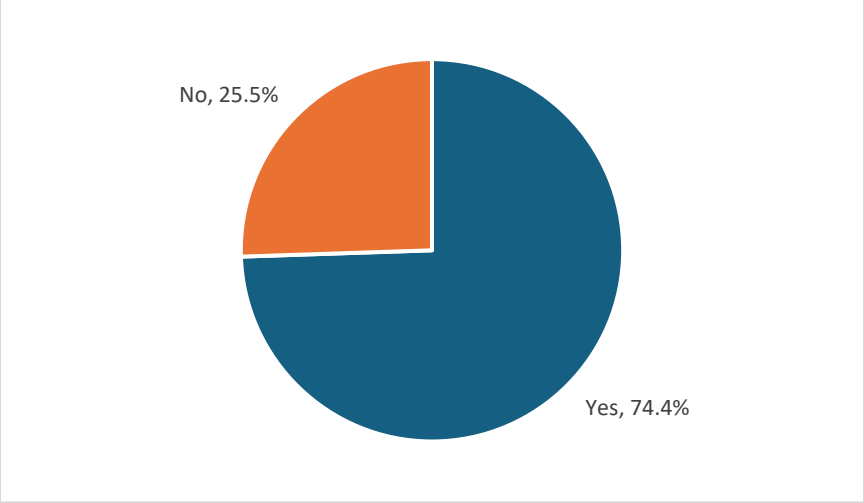
Survey respondents were also asked in an open-ended format to share how running circles had impacted their lives both personally and professionally. This question is also asked of facilitators as part of their post-training assessment. These responses were also analyzed and grouped by emerging themes. Figure 15 presents the five fairly equally distributed themes. About one in four respondents (23.3%) noted that their work in circles had helped them feel more connected – to circle participants, their family or other people in general. One out five respondents said they were better listeners, more open to others (21.1%), more committed or disciplined in their work (21.1%), or more resourceful with more "tools" to deal with people (21.1%). The remaining respondents (13.3%) provided more general assessments of how their work or lives had changed.

Figure 15. Personal impact running circles/círculos



The majority (74.4%) of the currently implementing circle survey respondents indicated that they would be interested in the possibility of having Medi-Cal reimbursement for circle keeping/facilitation (Figure 16).

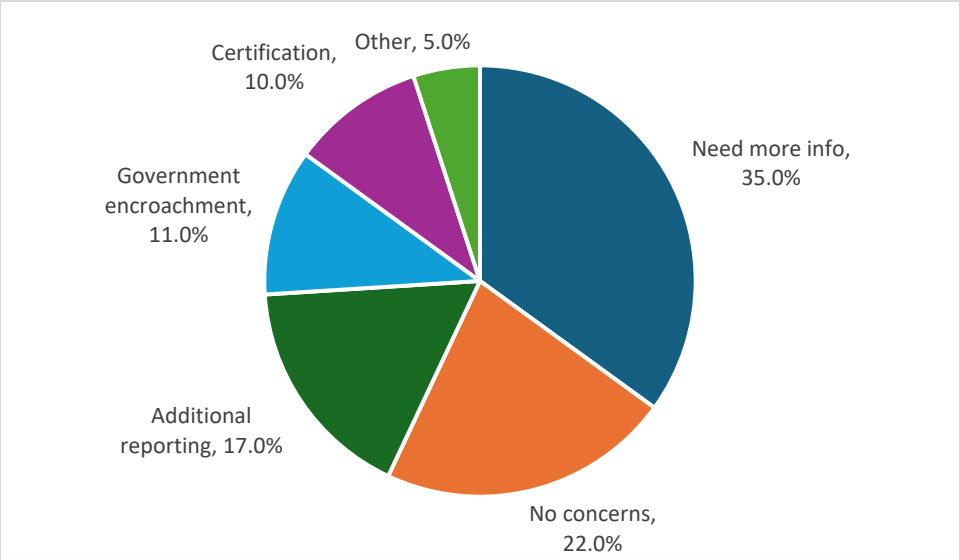
Figure 16. Interest in Medi-Cal reimbursement program



When asked about concerns with certifying the circle keeping process for Medi-Cal reimbursement, the biggest group (35%) of circle keepers/facilitators said they needed more information on the process before they could comment (Figure 17). One out of five (22%) circle

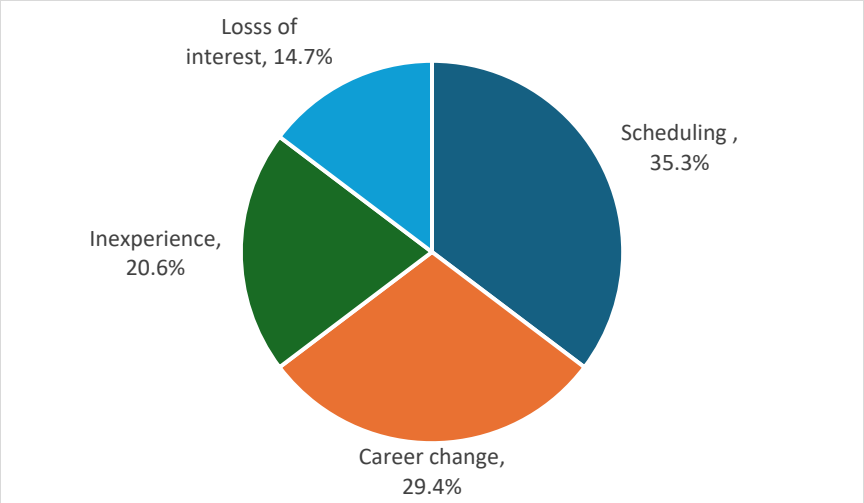
keepers/facilitators indicated that they did not have concerns. The remaining respondents noted s concerns about additional burdens. More specifically, 17% mentioned a concern with the additional paperwork and reporting that Medi-Cal reimbursement might add. Another one out of ten (11%) mentioned a concern with possible government encroachment and a similar amount identified training and certification requirements that might compromise the cultural aspects of their circle keeping work.

Figure 17. Concerns about Medi-Cal Certification for healing/restorative justice circles?



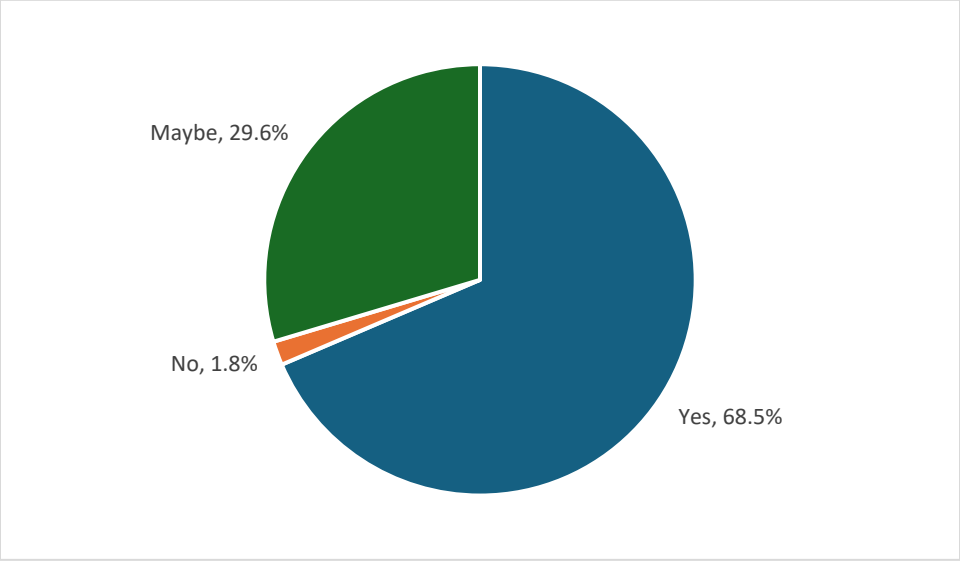
Survey respondents that were not currently running circles were asked to tell us why they stopped doing so. The open-ended responses were grouped into four themes listed in Figure 18. The most frequently appearing (35.3%) theme was that there were simply too many challenges, such as finding the most appropriate days, times and spaces for participants and hosting organizations. The second most cited reason (29.4%) was that the respondent changed careers or positions at work. The remaining respondents noted that the groups never really got started due either to their lack of experience (20.6%) or because the participants simply lost interest (14.7%).

Figure 18 . The main reason that you stopped running circles?



Finally, survey respondents that were not currently running circles were also asked if they were still interested in receiving training in facilitating circles. The majority of them (68.5%) responded affirmatively; they were interested in additional training and support. Another one out of three (29.6%) were not as decisive, indicating that they might be interested (Figure 19). A very small group of people, just under 2% said they were not interested.

Figure 19. Interest in training/support to implement circles?



VI. A Closer Look at School-based Circles

A total of 17 survey respondents, or 12% of the total sample, indicated that they were currently implementing school-based circles. The group was fairly representative of the whole sample in terms of gender and ethnic/cultural identity. Most of them (76.5%) were running circles for adolescents, 17% targeted adults, and only 1 facilitator served school-aged children. The distribution of model used was similar to the overall sample. 53% used *La Cultura Cura*, 17.6% used the *IIRP* model, and 29% used a combination of both or a more individualized approach. The school-based sample expressed a little less interest in the Community Health Worker program than the overall sample (58.8% compared to 74.4%). There are indications that school-based circle keepers/facilitators may place less importance on culture and spirituality in well-being, as can be seen by comparing mean scores in Table 8. However, the sample size is small for more definitive statements. There is a clear need for additional research.

Table 8. Importance of culture and spirituality in well-being

		N	Min.	Max.	Mean	Std. Dev.
Overall study sample	How important is a spiritual life in health and well-being?	152	.00	5.00	4.66	.81464
	How important is culture in overall health and well-being?	150	2.00	5.00	4.84	.46458
School-Based Circle Keepers/facilitators	How important is a spiritual life in health and well-being?	17	.00	5.00	4.04	1.6612
	How important is a culture in health and well-being?	17	1.00	5.00	4.08	1.6385

Another possible difference is that circle-keeper/facilitators may experience varying levels of support from their respective managers. Those that run circles in a school setting reported significantly lower levels of support. In terms of challenges, school-based circle keeper/facilitators stated that circles are relatively new in the schools, so they are not yet accepted and supported by the school nor community at large. Again, the sample is small, limiting more definitive conclusions, but a concern worthy of follow up.

Table 9 . Hosting Organization Support

		N	Min.	Max.	Mean	Std. Dev.
Overall study sample	How supportive is the sponsoring/hosting organization?	93	1.00	5.00	4.29	1.0792
School-Based Circle Keepers/facilitators	How supportive is the sponsoring/hosting organization?	17	1.00	5.00	3.54	1.7945

VII. Limitations of the Study; A note on Healing and Spirituality

As noted earlier, the current study was exploratory and sought mainly to provide a preliminary landscape of circle-based interventions in California. We used a sample of convenience - of people known to be affiliated with circle keeping and within the Healing Generations Network. Future studies need to include methods for reaching traditionally hard to reach communities and a sample more representative of gender, age and ethic/cultural groups. Our method did nonetheless attract a fair amount of people that were not part of the network and more importantly, provided some notable insights into the circle keeping landscape that are worthy of continued study.

For example, participant responses strongly suggest that while people may be trained in a particular facilitator model (e.g. LCC or IIRP), they may still struggle in operationalizing important critical model concepts. Moreover, others appear to be attempting to integrate both models or develop other approaches altogether. There are indications that circle keepers, especially those that attempt to include indigenous practices on which most current circles are actually based. Participant responses suggest that adapting and operationalizing indigenous understandings of spirituality and healing, which research indicates are important considerations for People of Color may be important concerns.

Indeed, *healing* is a concept that up until recently has been associated primarily with the experiential realm – to spirituality, faith and the soul. Healing was differentiated from *curing* or the removal of observable, measurable bodily symptoms or structures. Recent developments in the physical sciences, especially in the field of epigenetics suggest the line between body and soul are not as rigid as we believed. Several studies provide compelling evidence that trauma, abuse, and maltreatment have an effect on gene expression, a very *physical* process. In other words, what we see and more importantly feel and experience effects not our genetic code, but other genetic mechanisms that regulate the expression of specific genes. Research suggests that

changes in these genetic "switches" are also passed along in transgenerational manner to offspring. (Stephen, Micheal, D. Lucas, Kaleido Potter, Johnson Oyeniyi, 2023)

Whereas Genetic changes may take generations upon generations to take effect, epigenetic changes can occur in the present and within a short-term time frame-yet be passed down through subsequent generations parallel to other changes. *"The key aspect is that these stress-induced epigenetic changes are reversible and do not change the sequence of DNA, but they can change how your body reads a DNA sequence* (Hamilton 2025)*"* For our purposes, it helps explain how traumatic events, whether due to war (Uddin, Wildman 2022) (Rivera, et al 2024), state and street violence, domestic abuse, and or stress can create a cascade of cellular and DNA changes that make one more susceptible and vulnerable to a host of illnesses-including PTSD, depression and other mental illnesses, as well as possibly autoimmune and lifestyle illnesses such as heart disease, hypertension, diabetes, and others. (Degruy 2017, Tutashinda 2012).

Most importantly, this research suggest that healing practices long associated with an ephemeral soul – with our experience of life may also *reserve* changes in specific physical, epigenetic structures and processes. The human nervous system shows a remarkable degree of neuroplasticity. Healing circles, one on one and group psychotherapy, holistic lifestyle changes, in addition to community support and cultural activities have been shown to be effective supports to wellness and healing. (Lipton 2016, Carrillo, Saucedo, Tello, et al 2017). Future studies should delve deeper into actual circle processes

VIII. Discussion

In the present study, we conducted a preliminary exploration of healthcare service provision in California, particularly those involving in circle-based interventions or circles. Through a combination of in-person and internet-based methods, we collected information from 141 service providers, most with some involvement in the implementation of circles. As a whole, the participants were primarily people of color, equally distributed by gender and an average age of 42. They delivered an array of services, primarily out in the field, in public settings, parks and schools, making their services available to populations that are hard to reach. Our findings supported the findings of Escamilla et al 2025 that circle keepers/facilitators of color place more importance on culture and spirituality than their white counterparts. Their approach and implementation may be seen as more culturally-rooted. The sample of participants were mainly those already affiliated with the Brotherhood of Elders or the National Compadres Network. Nonetheless, the survey did successfully engage others, including those trained in circle keeping by IIRP. Others that had developed more individualistic models of circle keeping were also in

the sample. With the exception of the central coastal and far north regions, the sample was fairly well distributed throughout the seven California regions created for this project.

The response rates strongly suggest that using an anchor community approach, with an in-person or virtual gathering, may have facilitated engagement and participation in this study. Virtually all of the respondents provided us with contact information, suggesting a sense of trust and engagement. This preliminary effort could serve as a foundation for a more comprehensive landscape analysis of circle keeper/facilitators in California.

It must be noted that engagement with the Far North Region, which included Humbolt and Del Norte counties, continues to be a challenge. In previous efforts, we have learned that bringing together the three predominant cultural/ethnic groups, Native-American, White and a growing Latino population, is no easy task. We learned through the virtual gathering that work toward improving relationships continues through Projects, such as the "Re-indigenization of Commissioners" and a "Young bucks" Program, designed to encourage the commissioners and young male Native youth to embrace their Native culture and traditional ways in governing and living everyday life.

In terms of services provided, the emerging themes were a "mixed bag". About a third specifically mentioned some form of circle-based intervention or circle, which has been found to be an effective way of both team building – establishing and sustaining relationships between people -- as well as individual attitude or behavioral changes (Marcucci 2021). The rest of the group was focused not so much on the actual practice, but the expected outcome of the service. The outcomes were primarily lifestyle changes, which imply a change in personal attitude or behavior. The third group of respondents focused on social changes, which point to what are commonly called systems changes. These are changes in the way service providers deliver their services. In general, future efforts to learn about service delivery should clarify response expectations and, in so doing, also support service providers in defining their projects. At the same, the responses suggest that services should pay attention to changing not only individual changes, but also strengthening relationships between people and the organizations that serve them.

In terms of service delivery settings, the majority of the respondents were "out in the field" – in schools, public or outdoor spaces, and less so in an office setting. The reported service modalities harken back to the successful results of holding gatherings in Nature experienced at the California Endowment-sponsored Sons and Brothers Camp. They are also reminiscent of the ten year long Building Healthy Communities 'initiative' which sought to empower entire communities throughout California.

As a group, the respondents used a variety of ways to assess the effectiveness of their work, with the biggest group of people indicating that they were paying attention to "positive" behaviors, such as attendance and youth returning to help out as informal measures of effectiveness. A smaller group of people noted that they were tracking decreases in "negative" behaviors, such as fewer referrals to detention or disruptions at school. In other words, some tracked school-wide indicators, while others focused on individual measures. A significant group of people were using some form of pre and post measurement, with instruments such as the Meyers-Briggs, or ACES. The diversity of methods and measurement makes it difficult to adequately assess overall effectiveness of circles.

The information collected from the online survey helps clarify the circle landscape in the community and schools. The sample also included circle keepers that had been trained in *La Cultura Cura*, *Restorative Practices*, and others that used an individual approach that often incorporated or integrated these two formal models. Our study suggests a fair amount of diversity as to what people are actually practicing and a need for follow up research. Among all respondents, even those not currently running circles, there is interest in additional training and support. The interest is not just in a particular model, but also in technical assistance or capacity building. The data indicates that circle keepers need help in recruiting, eliciting buy-in from administrators, and the community. At the same time, challenges such as sustaining interest and attendance suggest that in addition to funding, circle keeper/facilitators may need more support in clarifying their model – their approach, principles, and expected outcomes. While there are concerns with adding the burden of bureaucracy, circle keepers are also curious about certifying the circle keeper process for Medi-Cal reimbursement.

A closer look at the school-based circle keeper/facilitators and the circles they implement suggest important differences in host organization support, as well as differing attitudes toward the importance of culture and spirituality in healthcare. Circle keeper/facilitators working in schools reported less than average support for their work. As respondents noted, circles are fairly new in the schools. There is apprehension and sometimes even intolerance to cultural and spiritual elements among both school administrators and the community. One respondent noted that a parent in their school referred to the circle as "witchcraft".

While researchers and practitioners note that existing circles are adaptions of culturally and spirituality-rooted, indigenous practice, which included drumming, dance, and ceremonies, we really do not know how much adaption renders them less effective. The original circle was primarily for building and strengthening community and secondarily to benefit the individual participants by developing individual skills, such as trust, honesty, self-esteem, and character development. Our research confirms the need to better understand how current adaptations

are managing the core cultural and spiritual aspects of the circle, which we believe, are critical to their effectiveness, especially for BiPOC people.

IX. Lessons Learned and Recommendations

The current study provides some guidance for promoting and advocating for healing circles and other modalities throughout California via its schools, CBO'S, curriculums and training programs. The following are lessons learned and recommendations,

Lessons learned:

1. Healing circles are being utilized in different ways and capacities-all over California
2. Parental buy-in is crucial for student participation district-wide administrative support is optimal for full utilization and effectiveness of healing circle usage
3. Inequity, absenteeism, and climate change are all overarching factors affecting youth and adolescent health.
4. There is a need for some systemization, while acknowledging and in support of a wide array of effective healing modalities. (there were close to 60 different ones mentioned)
5. The set and setting are important elements, and most schools and centers do not have separate rooms or facilities for healing
6. There is a need to establish clear, district wide and organization wide and agreed upon methods of evaluation
7. A multi-tiered structure of funding to non-profit sustainability must be included. In the future, creating internal products such as workshops and training could supplement grant and philanthropic sources.
8. There is interest in Medi-Cal billing while still questioning organizational capacity to do it efficiently.
9. Urban center demographics are greatly different than rural ones in California. While in most major urban centers, it is mostly Black and Brown children having the most challenges-in DelNorte County, California, white working-class children were at a disadvantage, particularly culturally.
10. The areas that had participants trained as Circle keepers by the National Compadres Network or Healing Generations Institute had the most functioning circles, healing spaces, as well as parental and administrative buy-in.

Recommendations

1. The HGI should continue collecting relevant and important data through in-person gatherings and surveys to better inform the field, especially with respect to the role of cultural and spiritual aspects of the circle, aspects that are important to chronically marginalized People of Color.

2. Continue training in the Circle Keeping and, regardless of the professed model, support practitioners in better understanding the foundational role of culture and spirituality in circles. Provide technical assistance in the foundation of circles, communicating basic principles, how they are operationalized, and reasonable expected outcomes.

3. Provide support for organizational leaders in linking healing circles to basic needs through statewide youth jobs, apprenticeship, intern and externship, scholarship, mentorship, thus addressing economic equity and creating broader opportunities.

4. Continue developing an intergenerational perspective that includes the roles of parents, family members, and community members at large.

5. As the circle-keeping landscape and challenges to regulation becomes clearer, begin designing and implementing information campaigns so that stakeholders have a clear understanding of expectations for Medi-Cal reimbursement

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Appendices

Table A1. Circle keeper study participants

Month	Location	Modality	# Participants	Organizations
April 23, 2024	Oakland	in-person	7	CURYJ Urban Peace Movement Youth Alive Heising-Simons Foundation Oakland Unified School District Freedom Community Clinic
May 29, 2024	Los Angeles	in-person	19	East LA Women's Center Wallis Annenberg High School/ La Junta Educativa University High School Charter/WCG Threewire The Youth Action-Project Latino Dad Connection Healing Urban Barrios Urban Peace Institute Wellnest Los Angeles Botanica Melo & Luna Nueva Holistic Therapy Infinite Paths Raices Sagradas Holistic Practice
July 24, 2024	Sacramento	in-person	19	Always Knocking / Council of Elders California Youth Empowerment Network East Bay Asian Youth Center (EBAYC) Foster Hope Sacramento Hooked on fishing not on violence foundation MILPA Rose Family Creative Empowerment Center The Center at Sierra Health Foundation
August 28, 2024	Fresno	in-person	18	Breath of Evolution Inc. CA DOJ (former Fresno BMOC member) California Health Collaborative Caruthers Unified School District Familias Empoderadas del Valle Central Reading and Beyond Stop The Violence-Fresno Visalia Circulo Visalia Unified School District
October 1, 2024	Humboldt/Del Norte	virtual	3	Big Brothers Big Sisters The Child Guidance & Development

				Company, LLC Two Feathers NAFS
October 9, 2024	San Diego	virtual	17	Avellaka's Native Connections Program with the La Jolla Band of Luiseno Indians Chula Vista Elementary School District San Diego State University Educators Cooperative Gratitude Financial Services Teatro Izcalli San Diego Opera Learn4LIfe Mundo Gardens National Conflict Resolution Center San Diego Unified School District Urban Visionaries
October 16, 2024	Coachella	virtual	11	*participation varied from* -CVUSD Officials -Mentors from Coachella Valley Youth Leadership (who are placed in the Middle Schools & High Schools) -Wellness Center teachers from Middle Schools & High Schools in CVUSD -Latino Commission

Table A2. Organizational practices and activities

one on one work (5%),
preventive care (2.5%),
diet (1.25%),
gardening (3.7%),
hikes in nature (3.7%),
literature (1.25%),
music (1.25%),
movement (1.25%),
art (1.25%),
consistency (1.25%),
encouraging fitness (1.5%).
creating honesty and trust (2.5%),
intergenerational communication (1.25%),
information sharing (1.25%),
creating autonomy (1.25%),
active listening (1.25%),
'looking at structural racism and capitalism' (1.25%),
creating improved self-esteem through self-reflection (1.25%),
'positive guidance and discipline' (1.25%),
working with teachers to change their model and worldview (1.25%),
inclusivity (1.5%),
relationship building (1.25%),
loving unconditionally (1.25%),
herbal remedies (2.5%),
breath work (2.5%),
'empathy interviews' (1.25%),
re-indigenization program for city commissioners (1.25%),
'young bucks' development program (1.25%),
check-ins (1.5%),
"Christian teachings about Jesus Christ" (1.25%),
meditation (1.25%),
visioning (1.25%),
positive affirmations (1.25%),
professional therapy (3.7%),
life coaching (2.5%),
co-counseling (1.25%),
conflict resolution (1.25%),
'youth ambassadors' (1.25%),
groupwork (1.25%),
transformative mentorship (1.25%),
trauma informed care (1.25%),

Table A3. Evaluation Practices

Evaluation

More participation (17.5%),
youth surveys (11.5%),
Myers Briggs test (10%),
youth surveys (10%),
Joven Noble Grads returning to help (8.7%),
improved attendance (8.7%),
less suspensions (7.5%),
and pre and post 'tests' (7.5%) led the way.
Others included improved graduation rates (5%),
improved behavior (5%),
testimonials (5%),
Adverse Childhood Experiences (ACE'S) survey (3.75%),
feedback (2.5%),
checking-in (2.5%),
improved motivation (2.5%),
less law enforcement interactions (2.5%),
improved self-esteem (2.5%),
less disruptive in class, data collection (1.25%),
parents see change (1.25%),
less failure (1.5%),
expressing gratitude (1.5%),
longitudinal study (1.5%),
students asking for help (1.5%),
California Dashboard (1.5%) (a website providing parents and teachers with information about schools and school districts),
counselor feedback (1.5%).
One participant felt "there is no way to evaluate the effectiveness of circles."

Table A4. Obstacles and Challenges

Obstacles and Challenges

The main obstacle listed was lack of funding with 18.75 %.
Lack of participation at 10%,
and lack of administrative buy-in at 10 % were next.
The other obstacles included lack of parental understanding (6.25%),
staff turnover (6.25%),
lack of transportation (5%),
lack of space (5%),
and competition for funding between CBO'S (5%).
Other specific obstacles included a lack of culturally rooted practitioners (3.7%),
bureaucracy issues (2.5%),
kids not sharing (2.5%),
stakeholder demands (2.5%),
lack of circle keepers (2.5%),
lack of childcare (2.5%),
lack of political consciousness (1.25%),
lack of male role models (1.25%),
lack of proper intervention (1.25%),
long travel distances (1.25%),
lack of active listening (1.25%),
time restraints (1.25%),
group home tensions (1.25%),
lack of advocacy (1.25%),
and lack of trust in police and child protective services (1.25%).
One participant said that one parent had compared circle keeping to witchcraft.

Table A5. Circle Keeper/Facilitator by California Region

Zip Code	Frequency	Community	Region	Circle Keepers
90003	1	Florence – Los Angeles	South Coastal	51 (36%)
90007	2	Los Angeles	South Coastal	
90018	1	Los Angeles	South Coastal	
90020	1	Korea Town/Wilshire – Los Angeles	South Coastal	
90025	2	West Los Angeles – Los Angeles	South Coastal	
90026	1	Edendale – Los Angeles	South Coastal	
90031	4	Lincoln Heights – Los Angeles	South Coastal	
90033	1	Boyle Heights – Los Angeles	South Coastal	
90044	1	El Monte – Los Angeles	South Coastal	
90059	1	Willowbrook – Los Angeles	South Coastal	
90220	1	Compton – Los Angeles	South Coastal	
90262	2	Lynnwood – Los Angeles	South Coastal	
90744	1	Wilmington – Los Angeles	South Coastal	
90804	1	Long Beach, Signal Hill	South Coastal	
91010	1	Duarte Monrovia – Los Angeles	South Coastal	
91103	2	Pasadena – Los Angeles	South Coastal	
91381	1	Santa Clarita	South Coastal	
91504	1	Burbank – Los Angeles	South Coastal	
91731	1	El Monte – Los Angeles	South Coastal	
91732	1	El Monte – Los Angeles	South Coastal	
91744	2	La Puente – Los Angeles	South Coastal	
91767	1	Ontario – Los Angeles	South Coastal	
91910	4	Chula Vista – San Diego	South Coastal	
91932	1	Imperial Beach – San Diego	South Coastal	
91945	1	Lemon Grove – San Diego	South Coastal	
91950	2	National City – San Diego	South Coastal	
91977	1	La Mesa- San Diego	South Coastal	
92078	1	San Marcos – San Diego	South Coastal	
92084	1	Vista – San Diego	South Coastal	
92104	1	Hillcrest, – San Diego	South Coastal	
92105	1	City Heights	South Coastal	
92115	3	Jackson – San Diego	South Coastal	
92127	1	Rancho Bernardo – San Diego	South Coastal	
92139	2	Paradise Hills – San Diego	South Coastal	
92703	1	Bristol – Orange County	South Coastal	
92780	1	Tustin – Orange County	South Coastal	
92203	2	Indio	South Inland	13 (9.2%)
92236	4	Coachella	South Inland	
92253	1	Thermal	South Inland	

	92254	1	Mecca	South Inland	
	92274	1	Salton City	South Inland	
	92316	2	Rialto	South Inland	
	93110	1	Goleta – Santa Barbara	Central Coast	1 (<1%)
	93230	1	Hanford	Central Inland	28 (19.8%)
	93245	1	LeMoore	Central Inland	
	93277	2	Visalia	Central Inland	
	93291	5	Vilaslia	Central Inland	
	93292	3	Town Center	Central Inland	
	93609	1	Caruthers – Fresno	Central Inland	
	93612	1	Clovis – Fresno	Central Inland	
	93615	1	Cutler – Fresno	Central Inland	
	93701	1	Fresno	Central Inland	
	93702	2	Barton – Fresno	Central Inland	
	93703	1	Cardwell – Fresno	Central Inland	
	93704	1	Cardwell – Fresno	Central Inland	
	93706	2	Fresno – Fresno	Central Inland	
	93721	1	Fresno	Central Inland	
	93726	1	Fresno	Central Inland	
	93727	1	East Fresno	Central Inland	
	93901	1	Alisal	Central Inland	
	93960	1	Soledad	Central Inland	
	94085	1	Sunnyvale	Central Inland	
	94577	1	San Leandro -Oakland	North Coastal	28 (19.8%)
	94601	1	Fruitvale – Oakland	North Coastal	
	94603	1	Eastmont – Oakland	North Coastal	
	94605	2	Eastmont – Oakland	North Coastal	
	94606	1	Grand Lake - Oakland	North Coastal	
	94621	1	Eastmont – Oakland	North Coastal	
	95002	1	Alviso – San Jose	North Coastal	
	95020	2	Gilroy – San Jose	North Coastal	
	95076	1	Watsonville – San Jose	North Coastal	
	95117	1	Campbell – San Jose	North Coastal	
	95121	1	Hillview – San Jose	North Coastal	
	95123	3	Blossomhill – San Jose	North Coastal	
	95125	1	Garden – San Jose	North Coastal	
	95126	2	Parkmoor – San Jose	North Coastal	
	95127	2	Clarksburg – San Jose	North Coastal	
	95131	1	San Jose	North Coastal	
	95136	1	Oakridge Mall – San Jose	North Coastal	
	95148	1	Eastridge – San Jose	North Coastal	
	95242	1	Lodi	North Coastal	

	95501	1	Eureka – North Coastal	North Coastal	
	95521	1	Arcata	North Coastal	
	95608	1	Carmichael	North Coastal	
	95337	1	Manteca – Stockton	North Inland	19 (13.5%)
	95348	1	Merced – Stockton	North Inland	
	95350	1	Modesto – Stockton	North Inland	
	95382	1	Turlock	North Inland	
	95616	1	Davis – Sacramento	North Inland	
	95684	1	Somerset - Sacramento	North Inland	
	95695	1	Woodland - Sacramento	North Inland	
	95776	1	Woodland - Sacramento	North Inland	
	95823	4	Woodland - Sacramento	North Inland	
	95825	1	Arden - Sacramento	North Inland	
	95826	2	Perkins - Sacramento	North Inland	
	95834	2	North Natomas - Sacramento	North Inland	
	95835	2	North Natomas - Sacramento	North Inland	
	95838	2	Sacramento	North Inland	
Total		141			141

Table A6. Ethnic/Cultural identity (Open-ended responses)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		3	2.0	2.0	2.0
	African American	5	3.3	3.3	5.3
	Afro-Latino	2	1.4	1.4	6.6
	American/Latino/Mexican/Salvadoran	1	.7	.7	7.2
	Americanized Mexican born with Salvadoran roots	1	.7	.7	7.9
	BIPOC	1	.7	.7	8.6
	Black/ AA	9	6.0	6.0	14.5
	Blanco	1	.7	.7	15.1
	Brown, Hispanic, Chicano	1	.7	.7	15.8
	Caucasian	1	.7	.7	16.4
	Celtic (Irish/Scottish), German, Italian (southern)	1	.7	.7	17.1
	Chicana	10	6.6	6.6	23.7
	Chicana Mexicana	1	.7	.7	24.3
	Chicano	10	6.6	6.6	30.9
	Chicano - Native American	1	.7	.7	31.6
	Chicano Indigenous	1	.7	.7	32.2

	Chicano Native Mixed with European	1	.7	.7	32.9
	Chicano/Indigenous	1	.7	.7	33.6
	Chicano/Mexicano	1	.7	.7	34.2
	Chicano/reconnecting indigenous	1	.7	.7	34.9
	Chicanx	1	.7	.7	35.5
	Chickasaw, Mescalero Apache, Mexica	1	.7	.7	36.2
	Chinese/Korean	1	.7	.7	36.8
	Decolonial, Abolishionist, feminist Chicano of Mexican decent	1	.7	.7	37.5
	English and Irish	1	.7	.7	38.2
	First Nation/ Chichimeca	1	.7	.7	38.8
	Hispanic	6	3.9	3.9	42.8
	Hispanic / Latino	1	.7	.7	43.4
	Hmong	3	2.0	2.0	45.4
	Indigena/Chicano	1	.7	.7	46.1
	Indigenous	1	.7	.7	46.7
	Indigenous Chicano	1	.7	.7	47.4
	Indigenous Mexicano	1	.7	.7	48.0
	Irish Sacramentian	1	.7	.7	48.7
	Irish-Californian	1	.7	.7	49.3
	Irish/Mexican/Portuguese	1	.7	.7	50.0
	Lao	1	.7	.7	50.7
	Laotian	1	.7	.7	51.3
	Latin	1	.7	.7	52.0
	Latin@	1	.7	.7	52.6
	Latina	7	4.6	4.6	57.2
	Latina/Mexica	1	.7	.7	57.9
	Latino	7	4.6	4.6	62.5
	Latino/Chicano	2	1.3	1.3	63.8
	Latinx	1	.7	.7	64.5
	Latinx indigenous Chicana	1	.7	.7	65.1
	Mayan	1	.7	.7	65.8
	MeChicano- Americano	1	.7	.7	66.4
	Mexica	2	1.3	1.3	67.8
	Mexican	16	10.6	10.6	78.3
	Mexican American/Chicano	1	.7	.7	82.9
	Mexican Chicano	1	.7	.7	83.6
	Mexican-American	7	4.7	4.7	84.2
	Mexican/Hispanic	1	.7	.7	84.9
	Mexican/Hispano	1	.7	.7	85.5
	Mexican/Reconnecting Indigenous	1	.7	.7	86.2
	Mexicana	1	.7	.7	86.8
	Mexicana	1	.7	.7	87.5
	Mexicano	1	.7	.7	88.2

Mixed	1	.7	.7	88.8
Nahua, Otomi	1	.7	.7	89.5
Native	1	.7	.7	90.1
Native American- Yaqui, Tarahumara, Totonaca	1	.7	.7	90.8
Native to turtle island	1	.7	.7	91.4
Of Mexican descent	1	.7	.7	92.1
Salvadoreña/ Américana	1	.7	.7	92.8
Western European/ Caucasian	1	.7	.7	93.4
White	5	3.3	3.3	96.7
White/ Hispanic/Latina	1	.7	.7	97.4
White/ Italian/Spanish	1	.7	.7	98.0
White/Native American	1	.7	.7	98.7
Yaqui/Apache	1	.7	.7	99.3
Zapoteca/Purhepecha	1	.7	.7	100.0
Total	152	100.0	100.0	

Table A7. Biggest challenge(s) to implementing the circles?

Accommodation, dates, time
Administration
At times administration wants to stop certain males from participating because they were suspended or didn't behave before the group.
Attendance
Attendance from caregivers/parents of the clients.
Attendance from participants.
Building rapport with participants so they feel comfortable enough to be vulnerable.
Calendaring adequate spaces, time and only looking at healing circles as reactive disciplinary measures rather than using Restorative Practices as proactive and preventative measures.
Circles are super new to the community - so developing the trust for the buy-in has been the most difficult.
Closing the circle in a way that doesn't leave others feeling emotionally exposed without closure. Most recently we changed the last round to be a "empowerment circle" and share what or who empowers you when they go through the difficulties of life.
Commitment from adolescents
Community participation
Confidentiality

Consistency of meetings with so many demands on all of our time and energy.
consistency, participation
Continuity, Curriculum Development, Sustainability, Community and Organization Culture
Faculty & capacity for a space
Finding a co-facilitator
Finding the time, since we do it during school hours.
Folk's availability.
Founding
Funding
Funding and dedicated space, scheduling
Funding for training
Funding. How can we bill CalAim to sustain this amazing and impactful and traditional healing practices?
Getting the youth to open up and giving them the space to be able to express themselves, and having them understand that this is a safe space for everyone to share and that whatever is said in the circle stays in the circle.
Have you encountered challenges implementing the circles? What were the most significant challenges in implementing the circles?
Having a consistent place to hold them that will allow the circle to be.
Hesitation from people unfamiliar with cultura cura
In the past, a big challenge was consistency. Our communications were spotty, and our meeting dates were irregular. In this past year we have become more aligned with communication and the logistics of our meetings. We have also had struggles with solidifying a location. Because we burn medicine(sage, cedar, copal), we need to use a community space that understands the usage of this medicine. This limits us to specific spaces where other orgs are also competing for space and time. Lastly, another challenge is the location is not always "turf" neutral and this may compromise safety of some of our circulo members.
Interaction with school staff and assigned admin
It was a new program so leadership had to buy into it and agree to get out of their comfort zone.
Lack of communication facilitators, space and time, language.
Lack of funds
lack of onsite funding... we are being sponsored by 180˚ program and Ms. Jeneva Westendorf. Without her, it would be difficult and or $$$ out of pocket.
Leadership and their ideas
Mental trauma & Generational trauma
N/a
N/A
Not having mental health follow ups for individuals that need further assistance
Not having money/budget that gives our circles money for food or materials.
Not Having proper space for circles at times.

Ordering supplies for circles
Our biggest challenge has been keeping the young men coming back. When they are in circles they are engaged but from week to week attendance may vary.
Our circles are for parents so finding a time/day that works for the group as a whole. Also, the parents in our community face a lot of challenges that they need to overcome to be able to sit in our space.
Our members graduating and numbers changing.
Outreach to Participants
Outreach/Advertising Consistent Circle Keepers/Co-Facilitators with deep understanding of how and why we do this - free follow-ups via Zoom, maybe one per month for 6 months, after training might be helpful
Participants don't like each other.
Physical space
Promotion. Reach out to more people.
Providing a space during the school day that is free from disruptions (ex. school staff walking in to assist with circle instead of being part of circle), getting buy-in from the school admin to help with recruitment (many of them don’t feel comfortable explaining what the groups are)
Recruitment has been the challenge
Relevant curriculum/ student consistency
Resources Finding a facility to host monthly meetings
Responding to daily situations in the school day and time constraints.
Scheduling conflicts with school administration
Scheduling, funding for maintaining supplies
School administrators
School district buy-in, general staffing support, and overall funds put towards various circles and related events.
School staff recruit students and low numbers are common. Staff are not prepared to implement, don’t go to local circulo or Jolon. Some are assigned then moved mid-session.
Since we are not sponsored by a formal org. everything comes out of pocket. We work potluck style for food and buy our own supplies.
Space
Space and failure, on side of the school administration , to support circles
Space and recruitment
Space
Spacing, funding
Students class schedule.
Students missing class/school therefore they are not able to attend group.
Supplies
The biggest challenge in implementing circles has been previous harm that hasn't been corrected. This makes for folks to not trust being in circles and creates misconceptions about experiencing healing opportunities.

	The program we are running is new to our district, so bringing awareness to the program so more parents can join has been a challenge.
	The school staff don't always understand the sacredness of the circles. This is the first time circles have been held on the campus so introducing circles to the students and getting buy in has been the main focus and challenge. Time
	Time Time is my biggest challenge Time, schedule & participants
	Transportation Transportation and childcare we need a budget for this Transportation. Many are facing issues with economic instability which leads to issues such as lack of funds for transportation to and back from círculo. We are running circles but we have no funding at all. Financial support is crucial. We have been blessed to not have many challenges, but maybe having student missing class and worry about falling behind, lack of money for food, and just not enough time to do everything that would be good for the community. We volunteer doing Joven Noble at schools. Staff turnover has been a challenge. We went from having a fulltime restorative justice practitioner to 2-3 periods. Schools need to know this is a fulltime job.
	We've had issues in the past where teachers would not send students if we called for them for Joven Noble. With our current groups/circles, we haven't had an issue. When flights happen and they interrupt the circles. Working remotely and post pandemic it has been harder to return to LA and the west coast . Working with people time they can attend

Table A8. The main reason that you stopped running circles?

	Capacity Change in my role at work means I am not currently in a position of implementation, but I may support my staff in running circles within my work with youth. I am hoping to get a circle started with my own community of families but finding time a space is a challenge.
	Changed Career Changed Career path Changed jobs Circles are ran on a as needed basis

	Circulos were not consistent. At times they were very large 30-40 people and other times 2-3 people. We run mixed circles for the Deaf and Hearing and it can be problematic with ensuring the accessibility for either group. My husband was trained under a scholarship/grant with the Compadres Network and I was unable to do so because someone had to stay home to care for our two children. We would like to run them regularly for the deaf but they are so inconsistent during the week… it has to occur on the weekend and even if they confirm the majority may not show up or the opposite they don't confirm and so many people show up. I run my Reiki classes in a Círculo form but I know they aren't a regular círculo
	Didn't know exactly what I was doing
	different roles and positions not necessarily cultural circles rather youth groups
	Family commitments
	Funding dried up
	Had a baby, pandemic
	I began working in the Wellness Center last year and co-facilitated. This year, I began facilitating a circle with co-facilitators.
	I didn't stop
	I feel I need to regroup and resurface the techniques needed to be effective
	I have never run a circle.
	I have not ran circles
	I haven't had one yet. Our population are not all in one place or one area of Sacramento so transportation is a problem. Also, they're we don't want to say "you have to come!" because everyone else says that to them. Also, we believe because our clients are still in their trauma or maybe just barely out of it we think the word "healing" is saying "you're in pain" and that is a turn off to attending. Also it may be too "heavy" for them since they are still in or are too close to their trauma.
	I haven't attempted to run a circle
	I haven't tried. I'm just trying to get youth to show up, at the moment.
	I just haven't started yet, hoping to next school year, regularly
	I never did
	I never ran circles
	I personally have never ran a circle myself, I have participated in them before.
	I registered for my first spiritual healing circle in 2020, during covid. Since being back at work. I feel I need more training before attempting to run my own circle.
	I still do as needed/on demand
	I used to run them when I was a therapist in group homes/residential care. Instead of groups I called them circles. I no longer work for mental health gov, but want to get into supporting community in this way.
	I'm assigned to 4 schools, practically 1 day at each school, we are still doing them not often but doing them
	LACK OF EXPERIENCE LEADING THE TOPIC OF CONVERSATION, THEMES, ETC.
	Lack of time

	Lost connection with the group because program ended
	My role in schools does not allow
	My supervisors would usually run the circles
	My work schedule didn't allow spaciousness to continue this work.
	NA
	N/A
	NA
	Never did
	None
	Not having enough time to Continue and clients out grow the circle
	One of my mentors moved out of state. I stopped working in Alternative Education and started working in a "traditional" elementary school setting.
	Pandemic
	Schedule problem
	Switched to a different school district and am starting to reconnect again by applying practices
	They happen mainly during my sports season and I haven't had an opportunity after
	Time
	Time management with the goals and plans didn't really match up
	Training this is my first time attending a training
	Transitioned to other commitments
	Waiting for next school year.
	Work constrictions & time.

Table A4. Support needed to keep implementing circles

	a budget.
	A large space to host groups.
	A location and a support community to help carry the circles.
	A space primarily
	Additional training would be helpful.
	Better promotion and community interaction
	Champions at site, admin and board level.
	Co- facilitators and 1-1 support post circles
	Community support

	Continue to provide new teachings, techniques, and lessons that can inform healing practices.
	Continued growth/training would be great! Some funds would also be good for supplies, food and camping fees too.
	Continued training and time to collaborate
	Continues training
	Curriculum Development Model (4-5 years).
	Deepening our understanding of Culturally proficient practices
	Elders and adult men from community
	encouragement,
	Figuring out how to balance clear common expectations across a district with the flexibility and responsiveness of leaders and educators to respond to their school communities.
	Financial support for buying food. We have generous people who have donated food or purchased meals for Joven Noble. However, we do not have a guarantee that we have food each week and it is too expensive to buy food every single wee.
	For me team support continues to be a big part of running the circles. Being able to depend and help each other out to ensure that these youth are getting the services and resources that they need.
	for the future $$. also challenging to pull a teacher out of teaching schedule. Most other facilitators are faculty that are not in classroom daily.
	Funding
	Funding
	Funding and Flexibility to extend the circles to after school on Saturdays
	Funding and staff
	Funding for a full time RP practitioner
	Funding for comfort and transportation
	Funding for further development of healing circles in schools
	Funding for snacks and supplies; a designated space at the school site
	Funding is always a need as well as ongoing training and self care for both the circle keepers and participants. Also, I feel there is a need to form a collective of folks that are running circles to have collaboration to share best practices, skills, lessons learned and wisdom.
	Funding opportunities that will allow us to take the youth on outings.
	Funding, training
	Funds and support
	Further training
	Gift cards or other incentives and appreciation resources for participants, funding for staff.
	Grants , community involvement, and promoting
	Greater systems awareness to the transformational power of restorative practices.
	Have good support in running circles
	I feel very supported. More circle keepers?

	I have all the support
	I will make this happen because it’s a part of our community and I made a commitment however I appreciate all the mentorship and if funding for snacks/supplies is there that is appreciated.
	I would like to begin holding circles within my community of El Monte - outside of a work setting. Moreso for the community members of my city. At the moment the space is the main issue but I hope to find a lending space soon.
	I'm supported within my agency.
	Just general backing and letters of support to school districts etc.
	Keeping facilitators learning about NCN's vision, process, mission, etc so we can all be on the same page and honoring the work of NCN
	Keeping the fire going
	Language, space, general support, advertising to community or presenting in a good way so they know
	Money to pay for child care because families with children need child care in order sometimes to participate
	More practitioners who are highly experienced in running circles and who also have deep knowledge of the communities we are currently serving.
	More school administrators to co-facilitate during at school sites and prioritizing time for circles during school session.
	More training. I wish you all would come to Denver again!
	More trainings and connections.
	n-a
	N/A
	New source of funding
	None
	None at the moment, but it would be nice to occasionally invite guest facilitators.
	Not sure how to answer
	Ongoing círculo training in working with kids at different developmental stages. Also support with parent groups.
	Our group had no funds at all. We need a space, materials, and financial to cover our expenses and own time.
	Our group needs to have some specific conversations and follow up with action steps that begin to transition leadership. So many of the veterans have been doing the work. Sometimes 1-2 leaders do all the work. We need to create and actualize a structure that allows members to "climb the ranks" so we are more explicit and intentional about leadership and transitional leadership.
	Our school has space, it's the schools who break up time to allocate only several sections instead of hiring a fulltime and several staff and student practitioners.
	Promotion and outreach, proper spaces, and sponsorship.

	Recruiting more adults to get training and be involved locally. This may not be amenable to NCN support?
	Recruitment and retention. Recruitment presentation Regular meeting space
	Representation from all world villages Snacks for students. Snacks help maintain focus when students are hungry. Currently i purchase snacks and do not get reimbursed. Space
	Space and Time Steady location Supplies
	The Circle Keepers need ongoing supporter. This being my first year running Joven Noble, I think connecting to the network and other school staff running JN to troubleshoot and collaborate on how to do our best. To hear of new programs talks or lectures via zoom for now via email Allisontrevino97@gmail.com. I suppose I would like to hear also of the next conference and the cost etc . Thank you and always sending my best to all💙 Training Training for Girasoles and other trainings Transportation unsure at the moment Visibility of it so it. We could use more support from CBO's. What kind of support would be most helpful to continue running circles? Will think about this, so far I am getting support.

Table A9. Personal impact of running circles

	Admiring, hearing, and learning from other's stories. Balance Being humble Being part of circulos and ceremonial life has helped me to find my sacred purpose. Better Human Brought out a better me. Connecting more with my culture, elders, and my community connecting with other human being

	Connection to being centered
	developing relationships with the community
	Discipline
	Empowerment
	Enriched
	Everything.
	Excited to share culture
	feeling more connected to my culture and my roots (being half latina)
	Fulfillment seeing healing in action.
	Full my heart and soul with purpose and connection
	great to see the students share their insight and issues and work through them with their peers
	Growth
	Has allowed me to better communicate with those in my life. It has allowed me to be in better relation with myself and others.
	Healing
	Healing for myself, learning more about myself.
	Healing, growth, patience
	Helped me better understand healing and transforming my own past
	Helped me open up more.
	Helps in my own healing by being vulnerable and supportive of others' needs.
	Helps me be more grounded; connect to others
	Helps me to reflect
	I am able to connect with women who are also struggling with the prison system
	I am more in touch with the emotional side of working with at risk youth. As well as acknowledging my own struggles, and reflecting through joven noble.
	I became aware of who I am and how best to support EML students
	I come home after every circle with so much love and admiration in my heart, and beautiful teachings that the students have surprised me with.
	I feel supported
	I heal at the same time I help other in their own path
	I listen to my own teenagers
	I live my life with the circulo creed, 1) honor your palabra 2) be accountable for your actions be non/violent both physically and verbally and 4) be a good role model in your community
	I think about my own personal growth, what I say and do.
	I try to attend a men's circle every month for support. I find it to be a healing space where I am held and allowed to exist as I am.
	I've learned a lot of ways of being that have helped me to heal.
	I'm able to apply the teaching to my day to day life.
	It fills my cup and passion

	It has allowed me to be vulnerable and speak from my heart
	It has been a healing and very positive experience running circles, I appreciate the learning, building relationships and sharing space with students and adults in a safe, inclusive and welcoming environment.
	It has been part of my healing journey
	It has continued to help me heal
	It has enhanced my personal and emotional growth
	It has helped me connect with others in a way I hadn't before and helps me feel connected to the ancestral ways of my ancestors.
	It has impacted me on a personal level because I have learned to be a great listener to my family and being able to hear them out and let them express what they are going through and talking in a respectful and peaceful manner.
	It has made me feel so much more connected to my community. It's also helped me to work on healing due to the loss of a family member.
	It has restored faith in myself amd allowed me to pursue the path that aligns most deeply with me while healing.
	It helps me exercise the healing we discuss in the healing circles.
	It helps me reflect on things that i need to do better.
	It is the thing that was missing for so long and guides me. I work to carry myself outside of Círculo as I would in Círculo
	It's additional support to walking the red road. It's a consistent reminder to me why having the discipline to walk that road matters. Circulo has brought a lot of clam and spirituality to myself and my community. We are living healthier, more aligned to our values and decolonizing our souls in the process.
	It's always enlightening to hear from youth and their lived experiences.
	It's gives me other alternatives for dealing with different situations
	It's transformed my life
	Its fufiling to see the change in participants as the groups pass
	Its transformed my life, I have become more empathetic and compassionate.
	Keeping my word
	Keeps me grounded
	Lots of discipline, learning about myself, trying to better myself so that I can serve as a role model
	More balance and peace
	More in tune with my culture, roots and identity. Able to be more at peace
	More mentally strong
	Personally, it has helped me stay centered and focused as I am the example for them.
	Positively - develop a community who can use the knowledge and skills I've built up over the years to help build themselves up and continue cultural teachings
	Positively, spiritual.
	Provided ME with the space to heal and connect with my community.

Providing healing for myself
Resourceful
Running circles has impacted my life by being of service to the community. At one point of my life I was part of the the problem, now I get to be part of the solution.
Running circles has impacted my life in a positive way, because when I hear students say that they look forward to our círculo and that they have learned and been able to apply what they have learned has helped my younger self heal.
Satisfaction of sharing medicine
Self-awareness, healing, support, peace of mind.
Sense of fulfillment
Stay connected with humanity
Stay grounded
strong relationships, support, having a community to feel belongingness, cultural teachings and pride
The interconnectedness has truly helped me heal as I continue to give back.
The trust that is built and talked about openly in the community
They help me bring balance and harmony to my life
This impacts me every day and has restored some of what I have lost . I am a better mother , community member and individual bc of NCN
This is a way of life for me. It's how I share space with family and close friends.
transformed my life
Well rounded, proud
x

Table A10. Other models of Circle Keeping/facilitation

a mix of both, sometimes the students adapt to one model over the other
A mixture of these, depending on the setting. Primarily based on RJ practices as these are more widely accepted, especially when working with primarily adults in professional settings with varied cultural and ethnic backgrounds.
All the above, red road to well-briety
And some restorative practices . Also the cultural exchanges with Canada help so much as well.
Both La cultura cura programs and also our own curriculums
Both!
Cara y Corazon
Combination of circles that I have experienced myself
Cultural/ Emotional Support

Curanderismo Ancestral Healing
Fortalecimiento de Raices Culturales, Gestalt Therapy, and Transpersonal Psychology.
Healing
healing talking circles with an emphasis on La Cultura Cura
I have incorporated different models
I mix both circle keeper and RJ model
I say both, RJP and La Cultura Cura
I think that promotoras have a model that they are training on and maybe we can list Promotora Educational Model
I was first trained by RJI and am also trained in LCC Circle Keeper. I use LCC as the model however RJI model is similar
IIRP
Integrative holistic practices
It was created based on community feedback and needs.
Izcalli: Tlahtolli
Mental Health Support and Resources.
Mindfulness based
Mixed methods and approaches, but these above.
No particular model
No specific training
not sure
Person centered
Person Centered
Restorative practices and the teachings of Macedonio Arteaga, which are connected to La cultura cura.
Sisterhood
Tlahtolli
Transformative circle
We made a curriculum to deconstruct popular notions of masculinity and run with it. But I would love to learn more about these other two. I practice restorative circles at work, but am mostly self-taught. I also attend a larger men's circle where I think it's based in the La Cultura Cura model

Table A11 . Concerns about Medi-Cal Certification for healing/restorative justice circles?

Am not a business Any prior certifications that may be needed to conduct the circles. at the moment none. This is my first one Billing and compliance Billing, compensation lag, etc. Culture appropriation in its western form is what I think about medi-cal certification Data training delays and reimbursement Delays with the certification process and reimbursement Do oyu have any questions about Community Health Worker certification? Don't know enough about the process, I don't know if it could be applied to the work that I do in schools. Don’t actually know what it is.
Everything Feeling out the paperwork wrong Finding the time to complete any classes, trainings, etc. Have no clue what this consists of Haven’t thought about this and would need more information. Having to meet certain numbers. How to get certified? I am not sure I am not sure if I have time/space to commit at this time. i currently have no information about this program to assist in funding. I do not have enough information to know of concerns I don't have any concerns right now, but I'm really curious as to what it entails and means. I'll have more questions once I learn more about it I don't know I don’t have time I don’t know a lot about the medi-cal certification and would like to know more information i don’t know about it. need more info. I feel confident that I can facilitate discussion and create a safe space, but I need to establish a plan for how I bring in the cultural elements to the experience and ensure I lift of up the Indigenous roots of this tradition while also bringing a piece of myself to the circle and maintaining authenticity. I have no concerns. I think it would help establish more circles. I would like more information I would like more information.

I would like to learn more about it. Not familiar with medi-cal certification but would love to learn.
I would like to receive more information about the program. I would need more info. however I am open to learning more. I'm not familiar with billing structures for medi-cal or what their criteria is for running a healing circle
I'm not sure I'm not sure what that would entail. I would need more information in order to discover if I should have concerns with medí-cal certification in order to run a healing group. I'm not familiar with the process or what the guidelines are to qualify.
I'm not in California 'Im not sure what it is entirely about. Invoicing and paperwork Just feels like more work. Our circulos are once a month and not a huge "lift" to actualize. No compensation is needed unless I was running a circle 2-3 times a week Live in Colorado Making sure there are standardized terms to define healing and restorative justice circles. May scare people off. May not be fair certification process
Might put limitations More information My kids going the wrong way
n-a N.A. n/a
N/a N/A n/a, OPEN
Na NA Need more information
Need more information on it. No concern. I am only able to commit to working in schools at the moment. No concerns
Non so far. none None
None as of yet None at this time. None except for reporting requirements required by government.
None identified

None right now.
None, how do I start?!
None!
None.
Not familiar
Not my area of expertise.
Not sure
Organizational questions and concerns. How process the session for payment with medi-cal.
Owned by the state; record keeping, confidentiality
Perhaps I can be certified to assist Med Cal recipients however I will need to reciprocate my social work license in Cali. This is a lot of paperwork that can be complicated .
Possible restrictions
Possible time conflicts with current work.
Propaganda from the government
Reporting requirements to the state
That it’s require in order to qualify
That we ensure those running circles are properly trained and supported to ensure the fidelity of the model and purpose.
The district I work for already bills for Medi-Cal for the services my role provides. I am not sure how the two different Medi-Cal certifications would work.
the government being up in my business
The logistics behind all the paperwork.
The restrictions regarding the needed certifications for the facilitators.
The time it takes to process paperwork and receiving the funding in a timely manner.
They dont want the healing they want profit
Time constraint, what other info is there about it?
To make sure it I'd effective in healing those who I come in contact with.
Training and time for processing
Training for billing
Unsure how my school site would take it.
unsure what this means
We are community members not affiliated with other groups. We are volunteering as Elders in Visalia School district
We are unaware of how to do that. It would be helpful as many of the people that attend our Círculos have Medí-Cal.
Well I believe you should some sort of certification. Not sure what Med-Cal certification is.
Would love to know how we may be able to implement elements of this within San Diego Unified School District (if we aren't already doing so).