



THE WAY FORWARD II: MEASUREMENT FOR HUMAN SERVICE PROGRAMS IN AMERICAN INDIAN AND ALASKA NATIVE COMMUNITIES

Meeting Summary

November 3-4, 2015

National Museum of the American Indian

Washington, District of Columbia

Prepared for:

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The Way Forward II: Measurement for Human Service Programs in American Indian and Alaska Native Communities

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BACKGROUND

The Office of Planning, Research and Evaluation (OPRE) in the Administration for Children and Families (ACF) has invested in several projects to enhance research, evaluation, and performance measurement in American Indian and Alaska Native (AIAN) communities. OPRE's efforts build upon ongoing initiatives with AIAN communities led by other ACF offices such as the Office of Child Care (OCC), Office of Head Start (OHS), Family and Youth Services Bureau (FYSB), Office of Family Assistance (OFA), Administration for Native Americans (ANA), and Office of Child Support Enforcement (OCSE), and other HHS agencies, such as the Health Resources and Service Administration (HRSA) and the Substance Abuse Mental Health Services Administration (SAMHSA).

OPRE has worked to increase the utility of data and evaluation for decision making in AIAN communities. One challenge is the lack of availability of measures that have been validated with AIAN populations, and can be used confidently in research. Likewise, performance measures for program monitoring and accountability are typically not tailored to meet the needs and contexts of human service grantees serving AIAN communities. Thus, OPRE has focused, as a first step, on measurement challenges and needs in AIAN communities with the goal of building capacity for practitioners and researchers to identify and develop useful measures to inform practice.

PURPOSE AND GOALS

OPRE invited researchers and federal staff who work with AIAN communities to explore pressing issues related to measurement validation and development with AIAN communities.

The goals of the meeting were to:

- 1) **Explore** challenges federal programs and grantees face in developing relevant and useful measures of program implementation performance and child outcomes in AIAN communities
- 2) **Share** what was learned at the meeting and to identify steps for creating resources that build capacity for program offices, grantees, and AIAN communities to identify and develop useful measures to inform practice.

ORGANIZATION AND STRUCTURE OF THE MEETING

On November 3-4, OPRE held the meeting "*The Way Forward II: Measurement for Human Service Programs in American Indian and Alaska Native Communities*" at the National Museum of the American Indian. This meeting built on the seminal meeting *The Way Forward: ACF Research with American Indians and Alaskan Natives*, which was held in April 2014. Over sixty researchers, federal staff, and grantees who work with AIAN communities gathered to discuss challenges and priorities for measurement development.

The meeting was structured over two days to cover four broad topics including: the role of tribal sovereignty and community participation in measure development; cultural adaptation and measurement of implementation fidelity; performance measurement for programs serving tribal communities; and measuring strengths and protective factors in AIAN communities. Academic researchers, federal staff, contracted researchers, and grantees gave presentations. Staff from the meeting planning committee moderated the presentations and facilitated questions and discussion between presentations. The meeting was not designed to generate consensus; rather, it was intended to generate a range of perspectives on the issues discussed.

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TUESDAY, NOVEMBER 3, 2015

WELCOME AND OVERVIEW

Aleta Meyer and Nicole Denmark, Office of Planning, Research and Evaluation

In her opening, Dr. Meyer described the background, purpose, and cross-agency effort to plan the meeting.

The Way Forward II is an outgrowth of *The Way Forward*, which was held in April of 2014 and was focused on ACF-sponsored research and evaluation in AIAN communities. The initial foci for the second meeting were formed in follow up calls with *Way Forward I* speakers and participants who called for research and evaluation to tell the stories of AIAN communities and measurement tools that accurately tell these stories.

The planning committee—comprised of OPRE, Family and Youth Services Bureau (FYSB), and Administration for Native American (ANA) representatives, as well as outside experts—designed the meeting agenda to provide participants with time to get saturated in key issues related to research, evaluation, and measurement in AIAN communities. Participants included those focused on research and evaluation, as well as program partners who are implementing interventions in AIAN communities.

ACF is committed to engaging in conversations about research and evaluation across programs and offices. The planning committee will use the information gained from discussions during *The Way Forward II* to inform work across ACF Offices.

WELCOME FROM THE ADMINISTRATION FOR NATIVE AMERICANS (ANA), ADMINISTRATION FOR CHILDREN AND FAMILIES (ACF)

Lillian Sparks Robinson, Commissioner, Administration for Native Americans, Administration for Children and Families

Ms. Sparks provided remarks on how data, measurement, and evaluations within AIAN communities remain a focus for the Administration for Native Americans (ANA) and other ACF offices.

ANA serves all Native Americans, including federally recognized tribes, state recognized tribes, and AIAN organizations, including those in U.S. territories. ANA provides training and technical assistance to eligible tribes and administers approximately \$39.5 million in discretionary grants in three main areas: social and economic development strategies; Native American cultural preservation; and environmental regulatory enhancement.

ANA is committed to engaging in program evaluation and supports on-site evaluations for ANA discretionary grants. Since 2006, ANA has conducted on-site evaluations in 600 communities and the data collected have shown the broad outcomes of funding in these communities. ANA uses evaluations to create congressional reports, and inform the development of compendia on topics such as Native Youth and Native language. ANA also operates four regionally based training and technical assistance centers

ANA also supports the U.S. Department of Health and Human Services (HHS) Secretary's Tribal Advisory Council (STAC), which is composed of federal officials and elected tribal leaders. The STAC meets quarterly, and conversations frequently address the topics of data access, use, and reporting. The council is seeking feedback on how federal agencies can be more responsive to tribal communities when collecting, using, and reporting data.

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They are also interested in understanding the best ways to measure impact and how to get tribes to institutionalize this type of measurement.

Ms. Sparks closed by noting ACF and ANA's desire to find ways to conduct meaningful evaluations of their programs and projects, and looked forward to hearing ideas from meeting participants.

SESSION ONE: MEASUREMENT VALIDATION, TRIBAL SOVEREIGNTY, AND COMMUNITY PARTICIPATION

Facilitator: Moushumi Beltangady, Office of the Deputy Assistant Secretary for Early Childhood Development

As ACF tribal grantees become more sophisticated in their research and data collection, they often struggle to find and select appropriate measures. In this session, presenters discussed the data needs of AIAN communities and the need for measurement validation, as well as the associated challenges and possible solutions.

Setting the Stage: Data Needs for AIAN Communities | Malia Villegas, National Congress of American Indians

In her remarks, Dr. Villegas noted the importance of data for informing policy and advocacy work. The National Congress of American Indians (NCAI) has made a huge shift in the story they are seeking to tell through data about AIAN communities. They are moving away from the negative factors (violence, oppression, stress, and trauma) and shifting toward positive factors (love, hope, peace, joy, and resilience). In making this shift, it is challenging to find measures that can tell the stories of strong and beautiful communities. It is also challenging to communicate the issues of tribal communities to philanthropists without framing them as "places of lack."

For many tribes, there is a need for capacity building around data collection and investments in data infrastructure development within Native communities. NCAI, through a grant from the National Science Foundation, is working with tribes to model ways for collecting citizen data. This type of capacity building and data infrastructure development promotes native-to-native learning and could help build strengths-based measurement capabilities among tribes.

Because of the relatively small numbers of AIAN individuals within national data sets, there is a need to make tribal citizens and native sub-populations visible within these data sets. Through a "Making Visible, Making Valuable" grant from ANA, NCAI is seeking ways to make tribal youth visible in large data sets. There are also concerns about representing disabled and homeless children within data sets, as they continue to be "invisible" in native communities. In order to see and understand these sub-populations within the data, there is a need to create disaggregated data sets to identify areas of overlap and difference among native communities.

Finally, Dr. Villegas raised that research ethics is an important part of the conversation regarding data and measurement in AIAN communities, and an important area for professional development among researchers. Dr. Villegas cautioned that ethics should not be confused with Institutional Review Board (IRB) approval. Ethics in research is an on-going process (before, during, and after research is conducted) and involves issues of capacity, governance, and trust.

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The Need for Measurement Validation, Tribal Sovereignty, and Community Participation | Nancy Rumbaugh Whitesell, University of Colorado-Denver¹

In her remarks, Dr. Whitesell discussed the importance of using validated measures with young AIAN children. As organizations continue to invest resources in evaluations, it is important to use validated measures in order to provide evaluation data that can be trusted, otherwise the evidence of intervention effectiveness can be undermined and erroneous conclusions drawn.

Several new initiatives—such as *Birth to 5: Watch me Thrive*—seek to facilitate the early identification of children’s development needs and connect them with resources to help them achieve better outcomes. It is imperative that these promising initiatives do not overlook children in native communities who often experience contextual risk factors for developmental challenges. In order to demonstrate the effectiveness and applicability of these initiatives to AIAN children, there is a need to validate screening tools with this population.

Researchers at Tufts Medical Center developed the Survey of Wellbeing of Young Children (SWYC)², a publicly available and brief assessment that can be completed by parents during visits to the pediatrician. Administering the SWYC does not require special training or instruments, and because administrators can score it quickly, it allows for immediate conversations about developmental concerns. The SWYC has undergone a rigorous validation process to ensure it is appropriately sensitive and specific.

Although there are many benefits to the SWYC, to date it has not been validated for a systematic sample of AIAN children or as a screening tool in the context of AIAN communities. Thus, the Tribal Early Childhood Research Center SWYC Community of Learning engaged community stakeholders from seven tribal communities in focus groups and key informant interviews to understand:

1. The need for screening of AIAN children.
2. The feasibility of using the SWYC in AIAN communities.
3. The appropriateness of the tool for the cultural contexts of AIAN communities.

Through this feasibility study, several key findings emerged. Communities indicated that there is a real need to screen children for developmental issues and they are eager for a tool like the SWYC to use immediately. Stakeholders appreciated the simplified yet comprehensive screening tool and the ability to engage parents. They also identified barriers to conducting this type of early screening, such as irregular doctors’ visits and insufficient resources to address identified developmental issues. Some of the questions were not appropriate for cultural norms within the community and others raised sensitive family issues that made parents concerned that it will be used by other agencies (such as Child Welfare).

As a result of this feasibility study, the community of learning developed three key recommendations:

1. Screening efforts should be enhanced in tribal communities to better meet the needs of young families and support better developmental outcomes for children.

¹PowerPoint presentation available on the Research Connections website:

<http://www.researchconnections.org/files/childcare/pdf/ai-an/WhitesellNeedMeasureValidation.pdf>

² For more information on the SWYC, see: <http://www.theswyc.org/>

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2. Guidelines should be developed to support tribal communities in using the SWYC in the ways that will be most useful, including recommendations for administration, interpretation, and action.
3. There is a need for a validation study with a wide sample of AIAN children to determine the psychometric soundness of the SWYC for use with tribal children.

While conducting a validation study with AIAN children presents several challenges, this type of undertaking is incredibly important in ensuring that national screening and early intervention efforts do not marginalize AIAN children.

Measurement and Tribal Sovereignty in the Case of Urban AIAN Communities | Myra Parker, University of Washington³

In working with AIAN communities, respect for tribal sovereignty and the inherent rights it entails is critical. Given the examples of research projects that have harmed communities, many Native communities are rightfully concerned about protecting individual and community rights. Engaging in the principles of community-based participatory research (CBPR), can address many of these concerns. These principles include:

- Recognizing community as a unit of identity
- Building on strengths and resources within the community
- Facilitating collaborative partnerships in all phases of the research
- Integrating knowledge and action for mutual benefit of all partners
- Promoting a co-learning and empowering process that attends to social inequalities
- Utilizing a cyclical and iterative process
- Addressing health from both positive and ecological perspectives
- Disseminating findings and knowledge gained to all partners

When engaging in CBPR the researchers and community should collectively assess community readiness; establish the research methodology; and develop a plan for analysis, discussion, and dissemination. It is also important to develop a clear plan for data maintenance, access, and ownership. Communities that are engaged in the research process show higher levels of trust and other positive outcomes.

Many resources exist for organizations that seek to improve their capacity for engaging AIAN communities in CBPR, including:

- Negotiating Research Relationships with Inuit Communities: A Guide for Researchers;⁴
- Researching Indigenous Health: A Practical Guide for Researchers;⁵
- Community-Based Participatory Research in American Indian and Alaska Native Communities;⁶ and

³ PowerPoint presentation available on the Research Connections website:

<http://www.researchconnections.org/files/childcare/pdf/ai-an/ParkerMeasurementSovereignty.pdf>

⁴ To access “Negotiating Research Relationships with Inuit Communities: A Guide for Researchers,” visit:

https://www.itk.ca/wp-content/uploads/2016/07/Negotiating-Research-Relationships-Researchers-Guide_0.pdf

⁵ To purchase “Researching Indigenous Health: A Practical Guide for Researchers,” visit::

<https://www.lowitja.org.au/lowitja-publishing/L009>

⁶ To access “Community-Based Participatory Research in American Indian and Alaska Native Communities,” visit::

<http://www.ncaiprc.org/files/CBPR%20Paper%20FINAL.pdf>

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- Native Peoples Technical Assistance Office at the University Of Arizona.⁷

Dr. Parker closed her presentation by sharing an overview of the Ethics Training for Health in Indigenous Communities Study (ETHICS), which is piloting ethics training for researchers. This randomized control trial will explore the effectiveness of a culturally adapted human subject training curriculum in AIAN communities. If proven effective this type of training aligns with the need to support capacity building within AIAN communities.

Challenges and Solutions from a Tribal IRB Perspective-Case Example of Oversampling | Francine Gachupin, University of Arizona⁸

Dr. Gachupin addressed the challenges and possible solutions associated with the development of Tribal IRBs, engaging communities in research designs, and using oversampling within AIAN communities.

IRBs exist to protect human subjects to ensure research includes basic ethical principles through processes like informed consent and appropriate selection of subjects. In many Native communities, however, research has already done harm and has resulted in a range of reactions from apprehension to research moratoriums. The written word has stigmatized communities in the past and they are now hesitant to support the publication of research results. This historical perspective is important, and AIAN communities should take advantage of the opportunity to comment on federal IRB regulations, available for public review through January 6, 2016.⁹ Currently, very few Native communities have their own IRBs, with the majority of communities relying on informal processes for research review. The federal government could support the development of AIAN IRBs by making AIAN communities eligible for grant opportunities that fund IRB development.

Ethical research avoids harms and maximizes utility for communities. Population-based survey data as well as local data can help tribal communities to better understand and advocate for community needs. Dr. Gachupin addressed the need to engage in community-based approaches to research and the use of oversampling through an example from the South Dakota Tribal Pregnancy Risk Assessment Monitoring System (SDT PRAMS). PRAMS is a Center for Disease Control (CDC) funded measurement tool that captures the pre-natal, birth, and post-natal experiences of mothers. The tribes of South Dakota were interested in focusing on infant mortality as the Northern Plains had the highest death rates prior to age one. Originally, tribes were not eligible to apply for the funding and advocated to have the Funding Opportunity Announcement updated. Further, in order to publish the data, the tribes of South Dakota needed to collect information from a certain percentage of their population. To capture the diversity of communities and ensure AIAN individuals are not collapsed in “other” categories, oversampling is often necessary. A community goal of discovering ways to reduce infant mortality through modification of existing programs and development of new programs drove the development of the SDT PRAMS. They hope to continue the surveillance of AIAN mothers in South Dakota to continue to improve the provision and coordination of services for pregnant mothers and infants.

⁷ The website for the Native Peoples Technical Assistance Office can be accessed at:
<http://www.nptao.arizona.edu/>

⁸ PowerPoint presentation available on the Research Connections website:
<http://www.researchconnections.org/files/childcare/pdf/ai-an/GachupinPRAMS.pdf>

⁹ For more information on the Proposal to Improve Rules Protecting Human Research Subjects, visit:
<http://www.hhs.gov/ohrp/humansubjects/regulations/nprmhome.html>

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DISCUSSION SUMMARY

Following the presentations from Dr. Villegas, Dr. Whitesell, Dr. Parker, and Dr. Gachupin, meeting participants engaged in a discussion of the measurement validation, tribal sovereignty, and community based participatory research. During the discussion, the following key points emerged

- Participants provided suggestions for building trust and engaging tribal communities, including: requiring contributions be returned to the community (e.g. developing a grant application to address the issue being studied), allowing the community to review presentations in advance, publically recognizing community involvement in the project, and setting aside grant funds for pre- and post-study knowledge building.
- There are opportunities to engage tribes in all phases of research, including defining research questions, choosing measures, informing sampling approaches, and writing and reviewing publications. Communities of Learning are one strategy for building the capacity of a diverse group of stakeholders.
- There is a deficiency in scientific training in that researchers do not know how to explain information to a general audience. There needs to be a focus on meeting people in a respectful way to conduct research.
- When screening tools like the SWYC identify developmental issues, ethical issues arise if the community lacks resources to address those issues.
- There are opportunities to engage “collective voices” in research to help protect the anonymity of communities and individuals.
- There are no regular sources of funding to help tribes develop their own IRBs. AIAN communities have experienced challenges with academic researchers who, after receiving their institutions’ IRB approval, think they do not have to cooperate with tribal research protocols and IRBs. There are also challenges related to building the capacity of tribal IRB members and students at tribal colleges and universities to ensure plans rigorously adhere to ethical standards. Meeting participants expressed a desire to bring together tribal IRBs to brainstorm around these issues.
- Meeting participants also discussed new measures that would be useful. In the home visiting program, it would be helpful to have a measure of the relationship between families and staff to understand how that drives outcomes.

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SESSION TWO: CULTURAL ADAPTATION AND IMPLEMENTATION FIDELITY

Facilitator: Aleta Meyer, Office of Planning, Research and Evaluation

Scaling-up Evidence-Based Practices in AIAN Communities: Measuring Fidelity and Impact When EBP's Are Grounded in Culture | Nancy Rumbaugh Whitesell, University of Colorado-Denver¹⁰

Dr. Whitesell provided context for the discussion on cultural adaptation and implementation fidelity. She framed her comments around four key questions.

What does culture have to do with taking practices to scale in tribal communities?

When working with AIAN communities, it is important to include culture otherwise the intervention will not work because it is not appropriate for the community. There are many ways that culture can impact the intervention. It can enhance the effects of the intervention, allow effects to occur (activation), or culture in and of itself can act as the intervention.

Incorporating culture into an evidence-based practice requires the consideration of several factors. Researchers should consider how culture is defined, how it will be included in the intervention, and how they believe incorporating culture in the intervention will change outcomes (theory of change). Incorporating culture also influences measurement-related considerations, such as confirming fidelity, choosing outcomes, measuring culturally relevant outcomes, and measuring in a culturally appropriate way.

How is fidelity measured after culture is included?

When adapting an evidence-based practice, one can consider fidelity to both the core components of the evidence-based practice, as well as to the core cultural components. Culture may require implementing the core components of the intervention differently or with different details.

How is impact measured in the context of AIAN communities?

As outlined in CBPR, those implementing culturally relevant interventions engage the community in the identifying and/or designing culturally relevant outcome measures. In identifying and designing culturally appropriate measures, communities must also assess their reliability and validity for the population of interest.

Is this putting culture in a box?

Although there is a desire to prove that culture is a necessary component of an intervention (or the intervention itself), it is a difficult concept to define and operationalize. Measuring culture raises many concerns, including the appropriateness of placing western constructs on indigenous concepts.

¹⁰ PowerPoint presentation available on the Research Connections website:

<http://www.researchconnections.org/files/childcare/pdf/ai-an/WhitesellMeasurementCulturallyAdaptedEBPs.pdf>

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Utilizing Cultural Foundations & Adaptation | Elizabeth Kushman and Lisa Abramson, Inter-Tribal Council of Michigan¹¹

The member tribes of the Inter-Tribal Council of Michigan (ITCM) identified a need for children ages 3 to 5 in their community and developed an early learning supplementary program for their home visiting program. The supplementary program, called Gikinawaabi, uses the medicine wheel teachings common to Michigan tribes as a foundation for its lessons. The curriculum is composed of thirteen lessons, delivered monthly, that focuses on math, language, and literacy. The curriculum also includes supporting “leave behind” materials that parents and children use between visits.

In developing Gikinawaabi, the team focused on important community considerations. The tribes of Michigan wanted to create an environment where children thrive, but early learning services had long waiting lists for 3-5 year olds and curriculum was not available for early learning within the context of home visiting.

Using the “Making it Work!” process from the National Center on Cultural and Linguistic Responsiveness, ITCM began developing their curriculum. When considering implementation fidelity, ITCM’s first priority was fidelity to tribal self-determination and focused on developing partnerships rather than authority. Secondly, there are both similarities and variation among the ITCM member tribes so having a core message was important. In the case of Gikinawaabi, supporting parent and child relationships to support learning is both a core program goal and cultural teaching. It was important to move away from defining fidelity as strict adherence and exact replication, to ensuring fidelity to the core components of the approach. Those core components include:

1. Allowing culture to take the lead which will result in necessary variability among families and communities.
2. Making the home and community a place that offers rich learning opportunities.
3. Demonstrating supportive child interaction skills and coaching parents on these skills using a strengths-based approach.
4. Providing leave behind materials and activities.

To study the Gikinawaabi approach, ITCM and their partners are using a stepped wedge cluster randomization where the randomization unit is the tribal site. In assessing fidelity to these core components, ITCM tracks several measures, including: the presentation of the lesson, the use of leave behind materials by the parent with the child, referrals to community resources and events, and demonstration and coaching of parents as observed during quality assurance visits. Measures such as the PICCOLO and LOLLIPOP are used to track parent and child outcomes, respectively.^{12 13}

Through the process of developing Gikinawaabi, ITCM has learned that starting with culture and working with those who are deeply rooted in the cultural values is helpful when aligning values with academic content areas. The multi-disciplinary team that worked on Gikinawaabi also created a space where all perspectives were valuable.

¹¹ PowerPoint presentation available on the Research Connections website:

<http://www.researchconnections.org/files/childcare/pdf/ai-an/UtilizingCulturalFoundationsAdaptation.pdf>

¹² Cook, G., and Roggman, L. (2009). *PICCOLO (Parenting Interactions with Children: Checklist of Observations Linked to Outcomes) Technical Report*. Logan: Utah

¹³ Chew, A. L., & Morris, J. D. (1984). Validation of the Lollipop test: A diagnostic screening test of school readiness. *Educational and Psychological Measurement*, 44(4), 987-991.

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For ITCM, fidelity also includes doing the work “in a good way” and capturing implementation through both quantitative and qualitative information that is critical to telling the story.

Cultural Adaptation and Implementation Fidelity: Accountability, Engagement and Meaning Making | Jessica Ball, University of Victoria¹⁴

Dr. Ball provided examples of successful cultural adaptations within indigenous communities. When considering implementing a program, one should start with the communities’ self-identified goals. In Canada, they are moving toward a grant process that begins with a letter of intent. By doing so, indicators become part of the grant application process and the communities’ goals inform fidelity and program measurement.

Dr. Ball’s comments focused on communities and not singular cultures. While some indigenous people live in more homogenous groups, city-centered individuals tend to live in heterogeneous communities. Making one culture the driver of adaptation can create tensions and therefore there is value in talking about communities rather than cultures when adapting or customizing interventions.

Partnerships are a critical component of adaptations. Agencies and communities must work together to negotiate the terms of program funding, delivery, monitoring, and evaluation. There is value to working in the “ethical space” between two knowledge systems (in this case, western and indigenous) where there is opportunity for engagement, openness, and learning. Working in this space and negotiating leads to valuable learning and capacity development that comes from questioning.

In working with communities, there is great value in remaining open and nimble. To do the work “in a good way,” indicators should be thought of as tools for building knowledge. Dr. Ball provided an example of successful cultural adaptation from the Eagles Nest program, a provincially funded child care program for 2 to 4 year olds. The community started by defining the important components of the program—learning, spirituality, and healthy choices—and then began developing indicators. In Canada’s Aboriginal Head Start Program, communities apply for funding for a program based on six mandated components. The community then engages in their own process of stakeholder engagement and development to determine how best to deliver those mandatory components within the context of their community. The community also defines their indicators, which guide fidelity monitoring for the program.

In closing, Dr. Ball touched on the concept of cultural safety and five key principles: partnerships, personal knowledge, protocols, process, and positive purpose¹⁵.

¹⁴ PowerPoint presentation available on the Research Connections website:
<http://www.researchconnections.org/files/childcare/pdf/ai-an/BallAIANPresentation.pdf>

¹⁵ To see Dr. Ball’s infographic on Cultural Safety, visit:
<http://www.ecdip.org/docs/pdf/Cultural%20Safety%20Poster.pdf>

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DISCUSSION SUMMARY

Following the presentations from Dr. Whitesell, Ms. Kushman, Ms. Abramson, and Dr. Ball, meeting participants engaged in discussions in pairs about the following questions:

- When you think about implementation fidelity and culture what are some measurement ideas you would like to take back to your work?
- When you think about a particular ACF program (Healthy Marriage Responsible Fatherhood grants,, Tribal Temporary Assistance for Needs Family), intervention, or prevention:
 - What are some take-homes about how this session informs your thinking about measuring fidelity?
 - What are some possibilities for maximizing the effectiveness of the intervention for the population served?

Reflections from participants are summarized below:

Current federal grant programs seem to lie somewhere between the requirement of evidence based practices and adaptation. It is unclear how programs shown to be effective in other settings will work in tribal settings. Participants were encouraged to hear the statement from *Prevention Science* regarding the next generation of implementation science, “A statement of efficacy should be of the form that “Intervention X is efficacious for producing Y outcomes for Z population at time T in setting S.”¹⁶ There is a need to create the space for communities of learning about program practices that work in tribal communities across ACF grant programs

- There is a need to articulate theories of change and map measurements to those ideas within evaluations. How do we address fears and concerns around measuring sacred and special cultural components?
- There are distinctions being drawn between a culturally adapted program and core components, but how do we know that the core components are being implemented with fidelity?
- There is a need to move away from defining culture, and move toward engaging culture in interventions. Fidelity is about fit in relation to what is appropriate.
- When assessing fidelity of evidence based practices, typically researchers look to demonstrate the components of the intervention in a different setting. When culture is a core component of the intervention, this transfer could result in dilution.
- Implementation process studies are important when using adaptations so that knowledge can be shared. Sharing what does not work is also important.
- Whatever evaluation takes place needs to be locally relevant and generate information that the program can use. It needs to engage the staff on the ground to improve the program and generate knowledge.

¹⁶ Gottfredson, D.C., Cook, T.D., Gardner, F.E.M., Gorman-Smith, D., Howe, G.W., Sandler, I.N., & Zafft, K.M. (2015). Standards of Evidence for Efficacy, Effectiveness, and Scale-up Research in Prevention Science: Next Generation. *Prevention Science*, 16, 893-926. doi: 10.1007/s11121-015-0555-x.

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FOUR CORNERS ACTIVITY

Facilitator: Melinda Baldwin, Children's Bureau

At the conclusion of Day One, Melinda Baldwin facilitated a reflective exercise for participants, asking them to respond to four questions. The responses to those questions are summarized below:

What is one thing you will do as a result of this meeting?

- Learn about cultural adaptations and consider how to conduct cross-program studies of culturally modified approaches.
- Share the information learned during the meeting with colleagues, such as the principles of community based participatory research.
- Think deeply about important issues such as cultural safety, monitoring fidelity to cultural processes, and community-informed approaches.
- Revise practices for collecting, using, and sharing data with communities.
- Engage communities in the development of measures and post-study data management plans.
- Develop technical assistance offerings that address key issues such as cultural safety and cultural adaptation.
- Work to be comfortable operating in the space between knowledge and ways of knowing.

What are two ways in which you can contribute?

- Listen to the needs of tribal nations and consider their uniqueness in measurement development.
- Share lessons learned with colleagues and tribal leaders.
- Think about cultural interventions as supporting a connection with culture rather than delivering culture.
- Push federal government agencies to be thoughtful about engaging tribal communities in research.
- Challenge the use of language and labels.
- Network to build partnerships that make Indian country stronger.
- Build measurement capacity among tribal nations.
- Integrate western science with indigenous knowledge systems.
- Consider how data systems can contribute to moving forward "in a good way" with tribal communities.

What new idea did you hear about today that you plan to try?

- Build the capacity of communities through engagement in the research and evaluation process.
- Account for culture through the adaptation of evidence-based practices.
- Conceptualize fidelity to consider functions, not just core components.
- Assess the viability of tools, such as the SWYC, in communities.
- Create research ethics training opportunities, such as vignettes around common tensions.
- Do things "in a good way."
- Focus on how research outcomes impact communities.
- Advocate for and respect Tribal IRBs.
- Protect both community and individual level data.
- Integrate the concept of cultural safety.

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What do you need?

- Forums for this community of measurement scholars to stay connected.
- Leadership support to move research and evaluation in a new direction.
- Information about ACF's expectations for tribal programs and measurement.
- Tribal IRB focused funding and training resources.
- Community guidance and input to ensure research and evaluation efforts align with the values and needs of tribal communities.
- Funding to promote research and measurement in AIAN communities, including support for validation studies of screeners, assessment tools, and other measures.
- Tribal consultations on measurement policy.
- Data management repositories that are accessible and easy to use for analysis.
- Training on the concept of cultural safety and how to operationalize it in research with AIAN communities.

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WEDNESDAY, NOVEMBER 4, 2015

WELCOME AND SUMMARY OF DAY ONE

Aleta Meyer and Nicole Denmark, Office of Planning, Research and Evaluation

In reflecting on the first day's sessions and discussions, several themes emerged. Meeting participants saw a personal responsibility to take what they had learned and incorporate it into their work "in a good way." They also expressed a commitment to continue learning about new topics such as cultural safety and implementation fidelity. As they continue to incorporate and learn about new approaches that enhance work with AIAN communities, meeting participants also expressed a desire for ongoing interactions with this community.

SESSION THREE: PERFORMANCE MEASUREMENT FOR PROGRAMS SERVING TRIBAL COMMUNITIES

Facilitator: Amelia Popham, Office of Planning, Research and Evaluation

Performance Measurement: The ACF Perspective | Emily Ball Jabbour, Office of Planning, Research and Evaluation¹⁷

Ms. Ball Jabbour provided an overview on ACF's perspective on performance management. According to Section 200 of the A-11, "Performance management activities often consist of planning, goal setting, measuring, analyzing, reviewing, identifying performance improvement actions, reporting, implementing, and evaluating. The primary purpose of performance management is to improve performance and then to find lower cost ways to deliver effective programs.¹⁸" Each ACF program office has a performance liaison who works closely with the budget and policy team, as performance management information is used to develop and justify for budget proposals.

Performance management includes measures (inputs, processes, outputs, and outcomes), targets, and reward/sanction implications. ACF sets rigorous, but realistic, targets. Performance management generally provides information on trends in individual and program outcomes, but cannot show that the program caused the observed change. It is difficult to measure success across grant programs using a few performance measures when there is so much diversity. Despite these limitations, there are many benefits to engaging in performance management, including conducting regular analyses to inform real-time program changes. Additionally, engaging grantees in the development of performance measures can help create alignment between grantee and government information needs. Grantees often collect information on additional performance measures that are important for other stakeholders in their communities.

¹⁷ PowerPoint presentation available on the Research Connections website:
<http://www.researchconnections.org/files/childcare/pdf/ai-an/BallJabbourPerformanceManagementNativeMeasurement.pdf>

¹⁸ Section 200 of the A-11, *Overview of the Federal Performance Framework*, can be accessed here:
https://www.whitehouse.gov/sites/default/files/omb/assets/a11_current_year/s200.pdf

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Early iterations of performance management legislation focused on cost efficiencies, but there has been a growth in understanding that this is not always an appropriate measure, particularly with respect to human services programs. In the case of block grants, the government looks to see that more funds are allocated for service provision than for administrative costs. In 2010, the government passed its most recent performance management legislation, the Government Performance and Results Act Modernization Act (GPRAMA). In implementing this act, the Obama Administration requires the establishment of cross-agency and agency priority goals, and holds senior federal leadership accountable for these goals. The goals and their associated progress reports are accessible on performance.gov.

Tribal PREP: Grantee Challenges and Considerations Moving Forward | Marc Clark, Family Youth Services Bureau¹⁹

The Tribal Personal Responsibility Education Program (PREP) is a \$3.25 million grant program authorized under the Affordable Care Act (ACA) that funds tribes' and tribal communities' efforts to develop and implement comprehensive adolescent pregnancy prevention programs. When implementing Tribal PREP, there was a significant gap in validated models of pregnancy prevention and adult preparation subjects for AIAN youth. There was an interest in learning how to adapt existing evidence-based programs for AIAN youth and how to identify promising programs for working with this population. While Tribal PREP grantees have both adapted and developed curriculum to meet the needs of their communities, they have experienced challenges selecting curriculum and working with program developers to adapt them to meet the needs of their community. It has also been challenging for some grantees to implement programs due to lack of validated curricula and trained program providers in rural communities, staff turnover, and reduced operating budgets due to the sequester.

In preparing to implement the Tribal PREP program, grantees had a one-year planning period, which provided them the opportunity to conduct a readiness assessment. Grantees valued the time and training provided to understand their communities' needs and plan for implementation. Tribal PREP program has benefited from tribal organizations' ability to diffuse information across wide-geographic areas and to many tribes.

Performance Data from Tribal PREP Grantees | Susan Zief, Mathematica

Dr. Zief provided an overview of the performance measures used in the Tribal PREP program and some initial findings. Although Tribal PREP programs have different administration structures and use different models, the performance measures can be used to help understand and compare the implementation of evidence-based programs nationwide. Tribal PREP performance measures fall into three broad categories, and include measures related to the grantee, the providers, and the program model:

- 1. Program structure and support for implementation:** These measures collect information about the training and technical assistance provided by the grantee; providers' service delivery, staff, and challenges; and the intended dosage, target population, and adult preparation topics for each program model.
- 2. Participant characteristics, and perceived program experiences and effects:** These measures provide information on outcomes through entry and exit surveys. They include questions about demographics; sexual behavior and sexual orientation (at entry only); perceptions of program effects on sexual behavior and adulthood preparation; and perceptions of program quality (exit only).

¹⁹ PowerPoint presentation available on the Research Connections website:
http://www.researchconnections.org/files/childcare/pdf/ai-an/Clark_TribalPREP.pdf

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- 3. Program attendance, reach, and dosage:** These measures collect information on youth who have attended at least one session; youth who complete at least 75 percent of the intended program hours; and whether more than 50 percent of youth served are from a vulnerable subpopulation.

The Tribal PREP performance measures are reported in the aggregate once per year. The program has designed Excel-based tools to help grantees collect the data they need for reporting. In working with youth and in school-based programs, there needed to be some flexibility in data collection requirements. Youth under age 14 do not answer sensitive questions, and middle school students do not participate in the entry survey at all. Additionally, school-based programs do not have to report on attendance. FYSB was mindful of reducing grantee burden when providing this reporting flexibility.

The 2014-2015 Tribal PREP performance measures findings are indicative of maturing programs. The program has grown both in numbers of providers and facilitators. Nearly all facilitators (99 percent) are trained to deliver the program they are providing. Technical assistance requests focused on training facilitators and minimizing negative peer interactions, and reflect a shift away from more process-based requests like improving recruitment strategies. Programs have also improved their reach to vulnerable youth and increased the percentage of youth receiving the intended program dosage. Eighty-two percent of youth being served by the program are 14 and under, and 80 percent of youth are served by an in-school program. Surveys indicate that youth respond positively to their PREP programs and report changes in their sexual and adult behaviors because of program participation.

Tribal PREP: Grantees' Experiences with Performance Measurement and Considerations Going Forward | Caryn Blitz, Family Youth Services Bureau

Dr. Blitz provided an overview of grantees' experiences with performance measurement and shared lessons learned. Initial performance measurement planning occurred for State PREP, as Tribal PREP was not included in the original TA contract. By the time Tribal grantees began program implementation, the measures had been set.

Because all performance data are reported in the aggregate, grantees were not able to receive grantee-level information. There were also challenges associated with the data reporting system, which was built for the State PREP program. Tribal PREP grantees had challenges with the cost reporting system and program structure. The system was unable to distinguish between legitimately missing data and missing required data.

Moving forward, FYSB is making changes to address the challenges they have encountered and the missed opportunities for grantee engagement. They plan to elicit feedback from current Tribal PREP grantees prior to the new grant award, and incorporate performance questions that are important to Tribal grantees. Beginning in FY 2016, FYSB will be providing grantee-level reports back to each PREP program. They are also working to create a data dashboard for the PREP program that provides interactive, real-time reporting for program monitoring and improvement.

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Performance Measurement for Programmatic Monitoring and to Inform Local Decision Making | Lauren Supplee, Office of Planning, Research and Evaluation²⁰

Dr. Supplee's comments addressed the purpose of collecting data and the programmatic uses of data. Data are only interesting if it matters and if the questions being asked are aligned with program priorities. By creating a culture of curiosity and quality, agencies and programs can support using data for focused learning and continuous improvement. To support this culture of curiosity and quality, Dr. Supplee outlined five key components:

1. Useful measures that produce quality data
2. Leadership
3. A team or person focused on answering questions through data analysis
4. A data system and a plan for data collection
5. Stakeholder input

In selecting measures, it is important to remember that not all measures work for all purposes. For example, measures used for research may be very different from those used for performance management. There are also costs and benefits associated with choosing measures along the continuum from unstandardized to standardized. When ACF programs require the use of standardized measures, they are able to tell a national story but individual programs lack ownership. Conversely, in programs like MIECHV that allow programs to choose measures for required constructs, the process is challenging but in the end the grantees feel ownership and are collecting information that matters to their community.

The concept of Continuous Quality Improvement (CQI) provides a framework for using data to make programmatic decisions designed to improve the system. Through the systematic collection and review of performance data, stakeholders can collaboratively design program changes and address challenges related to identified goals. This process is empowering as it allows communities to rapidly learn, change, and adapt programs based on the data.

Dr. Supplee closed by noting what can be done to create a culture of curiosity and quality. Creating stronger logic models with clear ties to meaningful measures will help programs ensure they are asking and answering questions that matter. There are opportunities for ACF to provide technical assistance to programs on the use of data in program administration. One meeting participant noted the need to reframe performance management and monitoring in a more culturally appropriate way, perhaps describing it as storytelling. Another participant suggested building in a planning period to grants as a strategy for building a culture of curiosity and quality among grantees.

²⁰ PowerPoint presentation available on the Research Connections website:
<http://www.researchconnections.org/files/childcare/pdf/ai-an/SuppleeMeasurementpdf.pdf>

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WHOLE GROUP DISCUSSION

Mark Greenberg, Acting Assistant Secretary, Administration for Children and Families

Mr. Greenberg provided comments on the overall direction of ACF and their goals for working with AIAN communities. In the recent years, ACF has encouraged a culture of curiosity. In late October, ACF changed Naomi Goldstein's position to Deputy Assistant Secretary for Planning, Research and Evaluation to underscore ACF's commitment to being an organization focused on learning. There is a desire to build an explicit process to help programs learn and to learn from grantees. This desire aligns with ACF's strong interest in research and evaluation, performance measures, and data.

ACF is proud of the progress they have made in listening to and being responsive to tribes and tribal issues. Tribal research is now an important component of the agency's research agenda. ACF is mindful of how the research can be helpful and responsive to tribal needs. They are also mindful that there are multiple forms of evidence, and ACF needs to recognize and be sensitive to these multiple forms of evidence.

DISCUSSION SUMMARY

Following his comments, Mr. Greenberg encouraged meeting participants to engage in a discussion. During the conversation, the following key points emerged:

- The Tribal Home Visiting program is an example of a program that has successfully worked across programs and silos through collaborative and supportive relationships.
- Data sharing and access after a program ends continues to be an area where tribes and researchers need additional support. These data could be useful to programs across the country, but parameters around who can access data, how it can be accessed, and de-identification protocols are important for addressing fears and potential stigmatization that could affect tribal communities. OPRE has engaged in similar discussions regarding data from the FACES project, which will be housed on Research Connections. OPRE is in the process of documenting their data plan, which includes who is able to access the data, for what purposes, safeguards that are in place, and other key issues. Tribal partners pushed for this data sharing, but researchers believe this is because they were engaged in the process from the start and were able to define the data that was important for their communities.
- It would be helpful if ACF put resources behind technology, such as computer assisted research measures, that make it easier for tribes to select and use measures. Many rural communities have moved to handheld devices. Researchers need to find ways to capitalize on the technology that communities use.
- There is value to engaging in single case-study investigations in the spirit of a "culture of curiosity." Investing in a pilot study of evaluation of a "locally-grown" tribal program, where the tribe has control of the data, could inform current evaluation efforts. This type of pilot could help develop a train-the-trainer process.
- There need to be studies of measures for validity and reliability for AIAN youth. Resources could be invested in working collaboratively with communities to see how well measures are working in communities and how they can be adapted.
- There is a desire to shift the focus to develop strengths-based measures and emphasize positive stories. Related to that, is a need to change messaging about native youth and families.
- There needs to be improved identification of Native Americans in large data sets and data need to be reported and analyzed at the regional, state, and local levels.

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- Canada has recently undergone the first phase of their Truth and Reconciliation process, which includes giving primacy to indigenous research efforts and research ideas. Research is required to be compliant with indigenous research guidelines, and researchers need to be accountable to the research methodologies preferred by indigenous cultures. Additionally, there has been an increased focus on capacity building.

SESSION FOUR: NEW MEASURES-STRENGTHS AND PROTECTIVE FACTORS IN AIAN COMMUNITIES

Facilitator: Joshua Marshall, Administration for Native Americans

Measures of Positive Parenting for American Indian and Alaska Native Adolescents in Urban Contexts | Stephanie Ayers, Arizona State University²¹

Dr. Ayers provided an overview of the community-based participatory research conducted on measures of positive parenting among AIAN youth in urban settings. AIAN communities are disproportionately affected by health disparities, but despite the fact that 60 percent of Native Americans live in urban communities very little research has been done with this population. The research partners in this study sought to measure parenting styles as protective factors to prevent substance abuse and other problem behaviors among AIAN adolescents.

Urban AIAN parents are often living in two worlds, or between two worlds, of traditional AIAN parenting and mainstream parenting. Although urban AIAN parents can be successfully bicultural, there are challenges associated with navigating opposing belief systems, losing daily contact with extended family, and feeling isolated.

To address these challenges, the project partners developed a culturally adapted curriculum for urban AIAN parents with the goals of:

1. Empowering parents to assist their youth in resisting substance use and risky sexual behavior
2. Building and strengthening family functioning that would lead to pro-social youth behavior
3. Increasing the families problem solving and communication skills in a culturally relevant way

The foundation of the program was the “Families Preparing a New Generation” curriculum for Latino Families in Phoenix. Through a program pilot with 91 parents, and focus groups with parents, elders, and urban youth, the program developers identified 10 cultural elements that resonated with all participants regardless of tribal affiliation or level of connectedness. The curriculum was adapted to create the “Parenting in 2 Worlds” program, which embeds these 10 elements throughout the lessons.

Both surface-level and deep structure adaptations were needed. The lessons and activities were redesigned to be non-linear and holistic and incorporated the AIAN worldview about guiding children. The lessons also focused on culture and family as strengths, not deficits. Videos were created so that each lesson would begin with a story and the emphasis on cultural tradition and the number of hands-on activities increased. The curriculum facilitators were AIAN parents from the community.

²¹ PowerPoint presentation available on the Research Connections website:

http://www.researchconnections.org/files/childcare/pdf/ai-an/Ayers_P2WParentingMeasures.pdf

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“Parenting in 2 Worlds” is being evaluated through a randomized control trial of 607 parents of AIAN children living in the Phoenix, Flagstaff, and Tucson, Arizona. The measures selected for parenting and family functioning were extensively studied and validated for other urban racial/ethnic minorities, but there was a concern that these measures may not work for AIAN parents in an urban setting. In an analysis of the scales, Dr. Ayers found that they often mapped to more than one construct for AIAN families. For example:

- The Family Cohesion scale taps two aspects of family cohesion, internal family cohesion and external family support, and does so according to positively and negatively worded items
- The Parental Supervision scale taps two aspects of supervision, acts and knowledge of supervision
- The Parenting Practices scale taps two aspects of parenting, tangibly rewarding positive actions and expressive gestures to demonstrate approval
- The Parent-Adolescent Conflict scale taps two aspects of conflict, parent-centered conflict and aspects of the child’s temperament
- The Parental Self-Agency scale taps four aspects of parental self-agency: overall sense of confidence, permissiveness, success and persistence in problem solving, and sense of failure

This analysis provided the research team with several important pieces of information. Positive and negative measures do not necessarily represent a single underlying construct, and negatively worded constructs are not necessarily the opposite of positive. Dr. Ayers noted that when creating new measures is not feasible, it is possible to use statistics to understand how previously validated measures can work with AIAN families.

The Need for and Characteristics of Community-Level Measures that Support Native Language Revitalization | Susan Mosley-Howard and Daryl Baldwin, Myaamia Center-Miami University²²

Mr. Baldwin and Dr. Mosley-Howard discussed the process of developing community-level measures to understand the Myaamia language revitalization program. Mr. Baldwin provided a history of the Myaamia people, and the loss of language and culture that happened through their forceful removal from their ancestral homeland and subsequent homes. In the 1960s, the last native language speakers were lost, but thankfully, there was documentation left behind. In 1991, Mr. Baldwin decided to home school his children and revitalize the Myaamia language.

The effort statement of the Myaamia Tribe Revitalization project states the goal of “reconnecting the Myaamia people to their indigenous knowledge system.” In the Myaamia language, there are no words for language and culture. They are actions by which the knowledge system can be shared. Through this revitalization effort, they have observed positive changes in the community and wanted to study the forces at work in those changes.

In developing an assessment of the revitalization efforts, the Myaamia Center is blending traditional research paradigms with community direction and ways of knowing. The research questions were generated by tribal leadership, translated into Myaamia, and then translated back into English. They include:

1. How does reflecting on our ways of knowing cause us to be wise?
2. How does reflecting on our ways of knowing cause us to live properly and help each other?
3. How does reflecting on our ways of knowing cause us to be of one mind and one heart?

²² PowerPoint presentation available on the Research Connections website:

<http://www.researchconnections.org/files/childcare/pdf/ai-an/MosleyHowardMyaamiaAssessment.pdf>

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4. How does reflecting on our ways of knowing cause us to remember where we are from and to care for those we have not yet seen?

The youth and adult assessment focuses on education; wellness and identity; language; and community/kinship ties and cultural integration. To study these four areas, the research team uses a variety of methods including interviews, observation, surveys, cohort comparisons, and pedagogical analyses. They are currently studying the impact of tribal education efforts on its youth, and are in the process of developing measures of tribal involvement and well-being, as well as family involvement and use of language.

To study the impact of education on identity development, the researchers looked at both quantitative and qualitative data. While the Native American Identity Scale has been standardized, it was for a reservation-centric population and the items did not resonate with the Myaamia youth. Qualitative data from freshmen and senior year essays provided more useful information on the development of identity over time. The researchers also looked at qualitative data on the impact of education on community engagement activities such as using the Myaamia language at meetings, infusing traditions at weddings, and using of the Myaamia language to tell stories.

Adolescent Suicide Prevention: The Research and Development Path Toward the Apache Youth Entrepreneurship Program | Allison Barlow, Johns Hopkins University²³

The John Hopkins University (JHU) Center for American Indian Health has a long history working with the White Mountain Apache (WMA) tribe. Beginning with informal support in 1993, WMA engaged JHU around youth suicide prevention. In response to a community crisis in 2001, the WMA mandated suicide surveillance for youth. This paper-based system resulted in limited follow-up and there were few financial resources to support the needs of the community. In 2004 with funding support from SAMSHA, WMA created a formal agreement with JHU to manage their surveillance program and monitor follow-up. For each youth intake form, they would follow-up to see what actually happened, learn what help they wanted, and connect them with care.

JHU developed their first study with WMA youth to understand the rates, pattern, and precipitants from youth who attempted suicide. In looking at the data, the highest death rates were among those 20-24, the highest attempt rates among those 16-19, and although males and females attempted suicide at the same rate, men were six times more likely to be successful. To gain a deeper understanding of the precipitants, WMA research staff conducted qualitative interviews with youth and followed them for an entire year. Among those youth, 35% cited family problems, 19% anger/depression, and 22% said “nothing” indicating they were so drunk/high they did not remember what happened. Only 64 percent were referred to treatment, and of those referred only 60 percent attended. They also found a strong relationship between substance abuse and suicide. Because of this study, the WMA tribe expanded their mandated reporting and began to conceptualize substance abuse as a form of self-harm.

The next study looked at binge substance abuse and used the emergency department as a place to begin their intervention. They matched Apache youth ages 10-19 who were binge users (case) with those who did not have a history (control) and looked at both risk and protective factors. There were significant differences between the case and control groups—including their school attachment. Those in the control group were strongly connected

²³ PowerPoint presentation available on the Research Connections website:

http://www.researchconnections.org/files/childcare/pdf/ai-an/Barlow_ACFTALKWayForward2Barlow3.pdf

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to school, saw the connection between school and future education/employment goals, and accessed school-based adults in times of need.

Out of these studies, the WMA Tribe developed the Apache Conceptual Model of Suicide and began developing an approach to preventing youth suicide and substance abuse through a focus on protective factors. Through a gift from Barclays, the WMA Tribe developed the Apache Arrowhead Youth Entrepreneurship Program to foster these protective factors. The program recruited youth ages 13-16 to participate in a one-week residential camp that focused on problem solving, goal setting, entrepreneurship, and developing a positive cultural identity. Following the camp, youth participated in six months of guided small business development and worked with a mentor. Youth received a funding allotment between \$500 and \$1,500 and worked with their mentors to acquire what they need for their businesses.

The National Institutes of Health's Native American Research Centers for Health (NIH/NARCH) is funding a randomized control trial of the program. The outcomes of interest in the study are educational achievement, college aspirations, and behavioral/health outcomes such as hopefulness, self-efficacy, substance abuse, depression, and risk-taking. The measures of interest are collected through audio computer assisted self-interviewing (ACASI). Preliminary data from the first cohort indicate increases in GPA and school achievement.

Although CDC data from 2007-2012 indicate suicide rates for the WMA Tribe are still higher than national averages, they have declined significantly from the 2001-2006 data. Dr. Barlow noted that this is good news for the WMA people, who are moving their community in a positive direction.

DISCUSSION SUMMARY

Following the presentations from Dr. Ayers, Dr. Mosley-Howard, Mr. Baldwin, and Dr. Barlow, meeting participants engaged in discussions about areas of interest that lack measures and need development. Reflections from participants are summarized below:

- There are needs for measures of community identity, connectedness, and belonging.
- With measurement, there is a need to embrace movement towards a goal rather than just goal achievement. Thinking in terms of progress is motivating.
- There is a need for a deeper understanding of how things like tribal enrollment affect identity development.

CLOSING REMARKS

Linda Smith, Deputy Assistant Secretary for Early Childhood Development, Administration for Children and Families

Ms. Smith provided closing remarks for the meeting, noting her passion for addressing issues confronting tribal nations and excitement to share the positive advances made by AIAN communities.

1. ACF is hopeful that the **American Indian and Alaska Native Head Start Family and Child Experiences Survey (AI/AN FACES)** report will generate useful information and data for AIAN communities.
2. The work done around measurement with the **Tribal Maternal, Infant, and Early Childhood Home Visiting (MIECHV) program** has changed the way ACF approaches needs assessments and outcomes measures. The process for selecting outcomes and developing measures was difficult, but ultimately both

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Tribal MIECHV programs and ACF are proud of the rigor. It is increasingly important to demonstrate this type of rigor in order to withstand the scrutiny of stakeholders when requesting continuing or expanding funding for these types of programs.

3. The **Tribal Early Learning Initiative (TELI)**, launched in the fall of 2012 with four grantees, has created successful collaborations among Tribal MIECHV, AIAN Head Start/Early Head Start, and Tribal Child Care. It is now a model for other programs working to develop collaborative systems in rural America.
4. The Tribal Early Childhood Research Center has made progress in their feasibility study of **Survey of Wellbeing of Young Children (SWYC)** as a tool that could be adapted and used in AIAN communities. It is critical that researchers continue to look at how to use standard screening tools in tribal communities.

Ms. Smith noted that these four projects are examples of how AIAN communities and researchers can capitalize on the progress made and continue to move the work forward. There is still much work to be done in understanding AIAN communities, designing programs to meet their needs, and modifying federal policies to better align with the goals and needs of tribal nations. To bring about change, however, it requires compelling rationale. Developing this compelling rationale should continue to be the challenge that researchers strive toward.

Ms. Smith also referenced recent research on the problem solving abilities of bilingual children compared to monolingual babies as an additional argument for the inclusion of native language in AIAN early childhood programs. The research supports the fact that learning two languages can aid in child development, which should justify funding and policies that support language programs.

DISCUSSION SUMMARY

Following her remarks, Ms. Smith led a discussion with the meeting participants. During that discussion, the following key points emerged:

- Meeting participants appreciate the support from ACF and their desire to do the work “in a good way.” There is a need to make sure measures are good and that measures are developed on the front-end, not as an afterthought.
- When talking about measurement, there is a need to push beyond national measures to more regional data that allow for community-to-community comparisons.
- The data on the number of babies being born drug addicted are staggering. Work needs to be done to help change these behaviors that impact child development. There is also a need to train people to work with babies going through detox.
- There is a need to address the impact of historical trauma and how the clash of cultures has impacted communities.
- There is a desire to shift from talking about negative factors to conversations of healing and resilience through hope and love.
- There is a need to think about education differently. Neuroscience shows that the cognitive activities of the brain travel through the social/emotional parts of the brain, showing the connection between social/emotional health and the ability to learn. There is a need to look to tribal communities and Montessori schools for examples of how to look at curriculum differently.