The Zuya Yuha O'mani Program

Implementation Guide

2022

OGLALA LAKOTA CHILDREN'S JUSTICE CENTER

Center for Native Child and Family Resilience

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The Center for Native Child and Family Resilience (CNCFR) includes staff from JBS International, Inc. (JBS), the Tribal Law and Policy Institute (TLPI), Mathematica, and L&M Policy Research (L&M). The Center partnered with five project sites to design or refine, implement, and evaluate their child maltreatment prevention or intervention programs for AI/AN children and families. This document represents the work of:

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Cover photo: Black Elk Peak, also known as Hinhán Kága ('owl-maker' in Lakota), is the highest point in South Dakota. The Lakota people consider it a sacred site within the Black Hills. Each year during the Vernal Equinox, the Lakota people journey to these mountains for the Ceremonial Welcoming Back of the Thunder Beings.

About this Guide

This Implementation Guide provides information necessary for implementing Zuya Yuha O'mani, a program developed by the Oglala Lakota Children's Center (OLCJC) to serve the fragmented, fractured, and traumatized Indigenous children and their families who have been affected by child maltreatment. Zuya Yuha O'mani is one of the Tribal child welfare (TCW) programs supported and evaluated as part of the Center for Native Child and Family Resilience (the Center), a 5-year project of the Children's Bureau originally founded as the National Quality Improvement Center for Preventive Services and Interventions in Indian Country.

This Guide will help organizations or Tribes implement Zuya Yuha O'mani in their community in ways that are congruent with their culture, norms, rituals, and communities. The guide will inform the reader about the program's creation, general implementation guidance, recommendations for working with the community, suggestions for addressing evaluation and legacy throughout the process, and lessons that were learned along the way. The result is a document that integrates overarching implementation guidance with program specific Zuya Yuha O'mani guidance.

The Zuya Yuha O'mani Implementation Guide should be used in conjunction with the Zuya Yuha O'mani Program Manual to gain rich insight to specific aspects of the program's activities and services.

Material in this Guide

Following the introductory sections about the Guide and the Center, the remaining sections provide information about:

- **Program Story:** Presents an overall sense of the history, context, and origin of Zuya Yuha O'mani at a high-level description including core program components; information about the target population(s); and how Zuya Yuha O'mani is intended to impact the target population.

> "Today, families live in a transitional society which struggles to stabilize itself through cultural reintegration of Lakota values, beliefs, and traditions. Families are relearning the concept of Wakanyeja through the Zuya Yuha O'mani Program."
>
> *—OLCJC*

- **Implementation and Evaluation Planning and Readiness:** Provides the reader with an overview of what activities need to be completed prior to implementation, including assessing community readiness for change and prospective evaluation of the program implementation. The section provides information on using the Pathway to Change instrument[1], creating and defining roles for the implementation process, making adaptations to programs, and providing program training. It also outlines elements needed to prepare for evaluation including financial and material considerations, data collection, and continuous quality improvement (CQI) activities.
- **Ongoing Program Implementation and Evaluation:** Discusses what needs to be done on an ongoing basis to support the day-to-day activities of Zuya Yuha O'mani, including setting policies and procedures, determining the frequency of data collection and analysis, and communicating results to workers and the broader community.
- **Program Sustainability Through the Development of a Legacy Plan:** Describes the importance of developing a sustainability plan from the outset and how to use the Legacy Planning Tool to think through the various elements of sustainability. In the work of the Center, the legacy of a program refers to how it continues to operate in a community as the way things are done and the ability of the program to continue to serve the community and sustain it over time. The legacy of a program and the ability to sustain all or part of it might look different depending on where the program is in

1 The Pathway to Change was created by the Capacity Building Center for Tribes, funded by the Children's Bureau.

the planning process and its incorporation in the larger community. (Refer to the Legacy Planning Tool in the Appendix for more information).

A Note About Material *Not* in This Guide

Although the Implementation Guide may include some materials relating to Zuya Yuha O'mani's local culture and traditions, it has been written to support the implementation of the program by other Tribes and organizations. In order to protect any sacred rites or rituals, the community's local cultural components may have been removed under guidance of the community. The inclusion of any materials specific to the community culture were approved by the developing Tribe for the purposes of sharing.

The Zuya Yuha O'mani model is ready for adaptation to fit local strengths, resources, culture, traditions, and needs. Groups implementing Zuya Yuha O'mani are encouraged to draw on their own traditions and resources to make the program their own.

Background of the Center for Native Child and Family Resilience

The Center brings together experts in child welfare, Indigenous communities, and evaluation to promote Tribal solutions to child welfare. Comprising three partner organizations—JBS International, Inc., the Tribal Law and Policy Institute, and Mathematica—the Center seeks out and disseminates knowledge of culturally relevant practice models, interventions, and services that contribute to child maltreatment prevention.

The Center's work includes:

- Sharing information about existing programs uncovered during its literature review[2] and environmental scan [3] work.
- Partnering with five Tribal organizations to identify and enhance culturally based programs designed to strengthen community and family resilience in American Indian/Alaska Native (AI/AN) communities; these projects focus on efforts with promise for preventing and intervening in child maltreatment. All five projects share a unifying theme: they implement community- or practice-based innovations that strengthen the AI/AN families and reduce risks to AI/AN children.
- Developing approaches to program development and evaluation based on the collaborative model described in A Roadmap for Collaborative and Effective Evaluation in Tribal Communities[4] (Roadmap), which provides a process for engaging Tribal community resources and expertise.
- Working with Indigenous child welfare experts to create a first-of-its-kind Resilience-Informed Care Curriculum, a trauma-informed curriculum that centers Indigenous resilience rather than trauma.

The Center embraces its unique opportunity to honor and advance the valiant Tribal community efforts that improve Native family resilience and help empower Tribal communities by using culturally engaged, community-based evaluation models to demonstrate the effectiveness of these efforts and to disseminate Indigenous solutions to the field. CNCFR work centers Indigenous Ways of Knowing (IWOK) in program development and evaluation, recognizing Tribal sovereignty over knowledge products and the value of lived experiences of Tribal communities in the approach we take to intercultural sharing of information.

The Center uses community-based and community-collaborative evaluation models compatible with IWOK to build knowledge and empower Tribal communities of care. Through program development and evaluation assistance, the Center supports culturally grounded and Tribally created child and family service programs built upon Native philosophies, community and practice-based evidence, behavioral norms, relationships, and attributes as part of culturally engaged and congruent community wellness.

2 Center for Native Child and Family Resilience. "Center for Native Child and Family Resilience: Literature Review." Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services. October 2018.

3 Center for Native Child and Family Resilience. "Center for Native Child and Family Resilience: Environmental Scan." Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services. October 2019.

4 Tribal Evaluation Workgroup. "A Roadmap for Collaborative and Effective Evaluation in Tribal Communities." Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services. September 2013.

For this work, the Center has gathered recognized experts in the field who are knowledgeable about Tribally based prevention, evaluation, and knowledge development (i.e., Tribal research) work. This group of experts has experience and understanding in the areas of Tribal program development, Tribal community-based prevention efforts, and child welfare prevention and intervention programs that support and strengthen family and community resilience. The experts bring to bear many modes of knowledge development and rigorous examination that center IWOK, which includes a range of epistemic approaches that embody the cultural values and worldviews of AI/AN cultures. IWOK offers insight into variety of program effects and demonstrate how a constellation of factors and interventions have significant effects on prevention and care strategies that are frequently discounted or overlooked by approaches to program evaluation based in Western epistemologies.

IWOK in Action

The Center values the importance of continuous engagement with Tribal partners in a participatory manner by building relationships, knowledge, and skills through evaluation activities. This approach to project evaluation allows us to:

1. **Ease concerns caused by the history of negative research experiences in Indian Country.** The history of deficit-based research across Tribal communities has seen outside researchers impose Western frameworks, interpret data, and disseminate findings without incorporating Tribal input and understanding, addressing Tribal needs, or creating positive social change. Because we center participatory approaches, we prioritize collaborative and participatory engagement with Tribes throughout the evaluation process to gain trust and ensure that findings will provide useful tools for the community and reflect the cultural context in which they are implemented.
2. **Allow sufficient time and employ a flexible timeline to accommodate a collaborative and participatory approach.** The collaborative and participatory aspects of the evaluation require significant time and coordination, so we have factored additional time and flexibility into our evaluation timelines.
3. **Use multiple data sources to overcome limitations of administrative data that may vary in availability and quality.** Many Tribes may not have the resources for robust management information systems to track service delivery and participant outcomes data. Even if Tribes have child welfare data systems, the systems may not have the necessary tracking and reporting capacity or a scope that includes all the relevant information (e.g., about prevention programs). To address this potential problem, we use an approach that emphasizes direct data collection from site visits, cost workbooks, and participant intake and outtake forms. However, to minimize burden on sites, the plan can be adapted to include administrative data, if there is administrative data available. This approach, which uses confidential intake and outtake forms and culturally grounded storytelling for case studies, allows for high quality, Tribally focused data collection on sensitive topics.

The Zuya Yuha O'mani Program Story

Vision and History

The Zuya Yuha O'mani Program was developed by the Oglala Lakota Children's Justice Center (OLCJC) to advocate for children and families who have been traumatized by sexual and physical abuse. The OLCJC was founded in 1997 to advocate for and protect the rights of Lakota children on the Pine Ridge Indian Reservation. OLCJC was formerly known as the Oglala Lakota CASA program which had been on the Pine Ridge Indian Reservation representing the best interests of Lakota children that have been physically or sexually abused. OLCJC is a Native-led 501(c)(3) nonprofit organization with two dedicated staff members: Executive Director, Arlana Bettelyoun and Case Manager/Cultural Specialist, Lawrence Swalley (see bios and more information on OLCJC history in the *Zuya Yuha O'mani Program Manual*).

Program Description

The Zuya Yuha O'mani Program uses lessons from the history of the Oglala Lakota people and contemporary methods combined with traditional customs, language, and ceremonies to provide comprehensive and holistic advocacy for every Wakanyeja (sacred little ones) and their Tiospaye (family members). The program provides a range of services—including forensic interviews, counseling, culturally appropriate case management and advocacy, and cultural teachings—that heal and protect children who have been traumatized by physical, emotional, and sexual abuse. The Zuya Yuha O'mani Program employs traditional Lakota customs, language, and ceremony to provide comprehensive and holistic advocacy for children. The goal is to create a better way of life for the Wakanyeja and Tiwahe (families) in crisis by helping them reclaim their heritage, identity, and self-esteem. More information about the program can be accessed on the OLCJC website at https://www.lakotacjc.org/about-us. In addition, OLCJC maintains a Facebook page with news posts, photos, and videos at https://www.facebook.com/OglalaLakotaChildrensJusticeCenter/.

Program Core Components

The Zuya Yuha O'mani Program's core components are summarized below:

Core Component 1: Advocacy – Primary advocacy services include culturally appropriate case management, counseling, coordination of volunteers and services, and investigation of cases involving the abuse of children. The program assists local child welfare/protective agencies, law enforcement, and the court system. The program advocates to develop or update children's codes and ensure policies and procedures are in place to support and protect children and families. All advocacy services are grounded in a comprehensive child-centered approach that views uplifting each individual child's well-being as the paramount goal.

Core Component 2: Cultural Teachings – The program teaches and demonstrates the value of traditional culture in helping heal the trauma of physically, emotionally, and sexually abused children. The program provides cultural education and ceremony for children, youth, and families designed to develop skills and strengthen Native cultural identity. The program ensures that all its services are delivered through culturally appropriate methods.

Core Component 3: Culturally Sensitive Social Services Networking – The program builds partnerships with community stakeholders and social services organizations. Collaborating with partner organizations is necessary to provide holistic support for the people of the community. Examples include sharing and receiving service referrals, sharing information about the work for children taking place, providing trainings, and sharing progress, lessons learned, and success stories.

Core Component 4: Community Education and Outreach – The program provides community education to raise awareness of child welfare issues and training on child abuse and mandatory reporting requirements. The program performs community outreach to inform the community about the program's services, listen to community members to better understand community needs, build relationships and partnerships, raise funds, and recruit volunteers.

The population served is Indigenous children and their families, focusing on children who have been traumatized by physical, emotional, and sexual abuse and those who are most in need, including those who have witnessed violence, are experiencing grief and loss, or are having suicidal thoughts. The program was developed to serve the Pine Ridge Indian Reservation, an area of 3,468 square miles with a population of close to 40,000.

Intended Outcomes

The goal of the Zuya Yuha O'mani Program is to advocate for and protect the rights of Lakota children living on the Pine Ridge Reservation who have been traumatized as victims of severe physical, emotional, and sexual abuse, whether personally experienced or witnessed, and help their spirits heal and soar. The program aims to reduce recurrence of child trauma and violence and in doing so, reduce long-term negative consequences of child maltreatment among future generations. Through work with the child, immediate and extended family, service providers, and the community, the program heals child victims and builds their resilience so that they can protect themselves and their future children from victimization. OLCJC seeks to improve the lives of Wakanyeja, Tiwahe, and Tiospaye by helping them reclaim their cultural heritage and identity and strengthen their self-esteem. Guiding and supporting the healing process leads to holistic wellness of child victims - emotionally, physically, spiritually, and culturally.

Program Considerations

When determining whether the Zuya Yuha O'mani Program is a good fit for a community, the following will be important to take into consideration:

Laws, Codes, and Jurisdictional Issues

The Zuya Yuha O'mani Program is proactive in advocating for laws that protect children. An important way to support the welfare of children while maintaining Tribal sovereignty is to advocate to develop or update children's codes and ensure policies and procedures are in place to support and protect children and families. In order to do this, program staff need a thorough understanding of the laws related to children with jurisdiction over the community as well as Federal laws such as the Indian Child Welfare Act (ICWA). This can be challenging because states and child welfare jurisdictions interpret ICWA compliance differently. There is great variety in the structure of Tribal child welfare systems. Tribal professionals must meet standards and requirements set forth by Federal, State, Tribal, and local governments.

The *Oglala Sioux Tribe's Youth and Family Code* serves as a vital blueprint that guides the Zuya Yuha O'mani Program's purposeful engagement with children and families. The Code supports collaboration and networking with all stakeholders and social services partners. It entails the sharing of information about the program's work with children, identifying appropriate training, and sharing news and progress on work related to all social service systems.

HELPING THEIR SPIRITS HEAL—AND SOAR

During times of crisis, our program provides safety through the transitional processes with collaborative placement agencies and ongoing traditional therapy through ceremony. We work to strengthen the spirit of the child to overcome past trauma through the following:

- Re-education by teaching the necessity and value of traditional cultural ceremonies for girls and boys.
- Re-acculturation, which is the orientation to know and practice the Lakota culture to experience its impact in healing of the physically and sexually abused child.

Operating as an Independent Non-Profit Organization

This program is operated by a 501(c)(3) non-profit organization (OLCJC). This context impacts how the program operates. Operating as a non-profit organization brings both strengths and challenges. Potential adopters will benefit from an understanding of how this context will affect their service delivery.

NON-PROFIT IMPACT AND RELATIONSHIPS WITH TRIBAL GOVERNMENTS

Non-profit organizations are groups organized under state law, for specific purposes other than generating profits. Under non-profit status, no part of the organizational income may be distributed to members or directors.

- Social services programs for children, within Tribal budgets are often limited and Tribal governments are unable to change the many structural barriers that exist at the federal level.
- Non-profits can be valuable partners, collaborating with Tribal governments by bringing additional resources to support children and families.
- Non-profits operating within Native communities may have access to real time data on the needs of children and youth, that federal agencies may not be allowed to or able to provide.
- Non-profits operating in Native communities can build relationships and credibility with foundations and other funders.
- Non-profits can help create a climate of political neutrality and build bridges in Native communities.
- Non-profits can often work "outside the lines" to bring badly needed services to children and youth.
- Non-profits can provide leadership development and professional growth opportunities for community members and youth.

System Partners and Community Linkages

The success of community-based initiatives can be dependent on the formation of effective partnerships between community organizations and other stakeholders. "Culturally Sensitive Social Services Networking" is one of the core components of the program – this program recognizes the importance of collaboration and networking with all community stakeholders and social services partners. OLCJC recognizes that "For something as important as protecting the welfare of our children, no organization can stand alone." Examples include providing and receiving service referrals, sharing information about the work for children taking place, providing trainings, and sharing progress, lessons learned, and success stories.

Culturally sensitive social service networking is an evolving, living process that must demonstrate flexibility in adapting to changing circumstances. Program developers recommend that adopters form relationships with a variety of Tribal and local agencies and organizations. Programs should work to collaborate with a variety of entities with openness and flexibility. The OLCJC network is continually growing as staff continue to reach out and build new relationships within the community and with partners that serve the community.

Implementation and Evaluation Planning and Readiness

Preventing and intervening on child maltreatment are serious issues, and changes related to them may have particularly vexing barriers at multiple levels. Ensuring any community is ready and able to make these changes prior to implementation is vital to the success of the program. As a result, the Center worked with OLCJC project staff to complete a Readiness and Evaluability Assessment and the Pathway to Change. They used the information obtained during these processes to prepare for key elements of implementation.

Community Readiness

OLCJC initiated a community readiness process designed to gauge the communities' readiness to move forward with refinement, expansion, and implementation efforts.[5] The community readiness process began community conversations about the value of OLCJC to address child maltreatment and its collaboration with CNCFR to move forward with evaluation of the Zuya Yuha O'mani Program, program refinement and expansion, and implementation of the Zuya Yuha O'mani Program in other communities. The community meetings were attended by many people in the Pine Ridge community.

Meeting participants supported the collaboration of OLCJC and CNCFR. Participants expressed strong support for the Zuya Yuha O'mani Program as a strength-based model for building on the resiliency that exists in the community and providing culturally based healing of trauma as a component of child advocacy and cultural identity development. By knowing the perceptions of the community members and aligning the collaboration of CNCFR and OLCJC to that readiness level, the community became engaged and invested in the collaboration. Participants felt the community readiness process was effective for building community engagement while focusing on a vision for healthier children.

Participant comments also noted that building the capacity of the community to address child maltreatment is a labor of love but sustaining that capacity is an ongoing challenge. Participants identified potential barriers to sustaining effective child maltreatment services such as resources, political climates, funding, historical trauma, and the absence of wisdom keepers and culture bearers. Participants also noted that many children are "invisible" victims of child maltreatment due to the silence and normalization of violence in the community and the continuing lateral oppression and mistrust. Many of these children do not receive the resources they need through traditional justice or social services.

Creating a Pathway to Change

Once you have a sense of the community's level of support and ability to implement a change, the next steps for implementation involve understanding the change you want to create. A theory of change is a description of a desired change in a project or program and the steps required to take to achieve chosen goals intended to get your program to a future state of desired change. The Pathway to Change (PTC) is a tool that was developed under the Capacity Building Center for Tribes (CBCT), a federally funded technical assistance provider for Tribes. The PTC has been used to support Tribes in the development of a theory of change and initial development of project work plans on technical assistance projects.

Because the PTC is a tool for developing solutions to complex problems using a collaborative process for defining a long-term vision for and the steps to achieve that goal, the Center used the PTC tool to brainstorm and identify the future state of change for each CNCFR project. At its core, the PTC is a collaborative process for defining a long-term vision and the steps to achieve that vision. It consists of a 7-step process for developing an Impact Model, a visual tool that provides a map for achieving program goals.

5 Plested, B.A., Jumper-Thurman, P., & Edwards, R.W (2016, March). Community Readiness Manual, The National Center for Community Readiness, Colorado State University, Fort Collins, Colorado. Retrieved from: https://nccr.colostate.edu/wp-content/uploads/sites/51/2019/08/cr_manual_gen.pdf

The use of a collaborative team to support this activity is critical to its success, and team development should occur prior to embarking on this activity. The steps of the PTC are:

- **Step 1: What We Build:** The PTC activity begins with development of a short statement that captures the long-term desired condition (i.e., future state achieved as a result of the change). The statement becomes your Vision of Success, which you should review regularly as you move through the PTC activity.
- **Step 2: Who We Impact:** The next step is to identify the people, groups, and stakeholders that will the changes brought about by achieving the Vision of Success will affect. Potential groups to consider include mothers, fathers, children, youth, adolescents, community, child welfare professionals, the Tribe, etc.
- **Step 3: What We Know:** Subsequently, you compile background and contextual information relevant to achieving the Vision of Success and completing your project.
- **Step 4: What We Bring:** This step involves identifying the resources, strengths, and challenges that the program, Tribal community, and children and families bring to the desired project and that will be used in achieving the Vision of Success.
- **Step 5: What We Change:** In this step, you'll identify the specifics of what will be different once the Vision of Success is achieved.
- **Step 6: What We Do:** At this point, you will list some of the activities that will lead to the changes identified in the previous step, What We Change.
- **Step 7: How We Know (Evaluation and CQI):** The purpose of this section is to you think about how the evaluation and CQI concepts of outputs and milestones are connected to the activities you're undertaking. This section looks at some of the activities listed in the section "What We Do" (and related to a change identified in the section "What We Change") and identify outputs and milestones for those activities.

The PTC tool and a more detailed description of the process can be found in the Appendix.

Creating and Defining Roles

It is understood that potential adopters may be organizations of varying sizes, may be public or private, and will have their own organizational structures. These factors will influence how this program will be staffed, managed, and delivered. This section describes the staffing model for this program as it currently operates to serve as a reference point for analysis and exploration.

The Zuya Yuha O'mani Program operates with two full time dedicated staff members: the Executive Director, and the Case Manager/Cultural Specialist. Sample job descriptions for the dedicated staff are provided below. The dedicated staff members are supported by students and volunteers. As an organization with a small number of staff members, it should be understood that:

1. Staff are expected to perform multiple roles and perform a variety of tasks.
2. A network of students and volunteers can help supplement the dedicated staff.
3. Relationships with outside organizations and individuals are critical to program success.

At least one cultural knowledge bearer, cultural keeper, or other expert in the culture of the Tribe will need to be a program staff member. The required number of staff with cultural expertise will depend on the scale of the program. It may be possible to deliver the program in coordination with a Tribal cultural committee or other partnership that can provide cultural guidance. However, the program must include staff with the cultural expertise and availability to provide direct, sometimes one-on-one cultural trainings with children, youth, and families. See the following table for existing staff positions in the Zuya Yuha O'mani Program.

EXECUTIVE DIRECTOR

Summary

The Executive Director is responsible for leading and managing all aspects of the program and serves as the lead advocate for children. In this role, the Executive Director conducts interviews with children and families, provides case management services, and builds relationships to ensure the safety and well-being of children. The role of the Executive Director also includes focuses on fundraising, marketing, and community outreach. As the primary public contact for the program, the Executive Director also leads efforts to collaborate with local social service agencies and community organizations that provide services to the children and families, and advocates for improvements to laws impacting child welfare issues.

Key Roles and Activities

- Responsible for leading Center and implementing its mission and strategic goals
- Responsible for fundraising, grant writing, and developing other revenues necessary to support the Center
- Manage day to day operations of the Center
- Coordinate data collection and information monitoring for program evaluation purposes
- Provide comprehensive and holistic advocacy for children
- Assist the child and the non-offending caretaker to understand the Judicial System and court procedures
- Conduct expert forensic interviews with children
- Meet with children and families to provide support and coordinate services
- Plan and facilitate trainings and community events
- Prepare and deliver presentations
- Network and engage with partner organizations

Knowledge and Skill Areas

- Nonprofit management
- Grant writing
- Budget management
- Business development
- Tribal law
- Forensic interviewing
- Cultural competency
- Leadership
- Public speaking
- Active listening skills
- Working with children and families
- Knowledge of social work and child welfare issues
- Compassion
- Understanding of trauma and its effects

Requirements and Qualifications

- Bachelor's degree in Human Services or related field
- Transparent and high integrity leadership
- Senior nonprofit management experience
- Strong financial management skills, including budget preparation, analysis, decision making and reporting

CASE MANAGER/CULTURAL SPECIALIST

Summary

As indicated by the position's title, the Case Manager/Cultural Specialist serves in a dual role. This position is responsible for intake, case management, screening, assessment, and service delivery. This position also leads the development and implementation of cultural activities and services.

Key Roles and Activities

- Plan, organize, and lead traditional cultural ceremonies
- Provide traditional services, including virtual and in-person education sessions with children, youth, and families
- Meet with children and families to provide support and coordinate services
- Maintain relationships and coordinate services with local child welfare/protective agencies, law enforcement, the court system, and other social services agencies
- Provide culturally appropriate case management services
- Maintain records, files, and reports on cases and organizational activities
- Provide data collection and information monitoring for program evaluation purposes
- Attend required meetings of the Child Protection Team
- Process referrals and conduct intake activities such as screenings and assessments to identify service needs

Knowledge and Skill Areas

- Cultural competency with good communication skills
- Case management
- Active listening skills
- Working with children and families
- Knowledge of social work and child welfare issues
- Compassion
- Understanding of trauma and its effects

Requirements and Qualifications

- Bachelor's degree in Human Services or related field preferred but not required
- Computer literacy and ability to create forms, certificates, presentations
- Knowledge of culturally specific applications
- Lakota ceremonial qualification to pour water (Sweat Lodge) is earned by making the accomplishment of no food or water for 4 days resulting in the piercing at Sundance as well as accomplishment of Vision Quest resulting in the creation of a home and family
- Contemporary qualification: A common man who carries humility, integrity, faith, and spiritual conviction in a selfless manner, to assist family healing (The Eagle Feather)
- A working knowledge of current Tribal Laws as well as Traditional Laws
- Ability to share songs appropriate to your Tribal ways

Volunteer and Support Staff/ Internship/Practicums

This program provides volunteer opportunities for community members. As a non-profit organization, the program has relied on help from all sources. College students can partner with the program when they are participating in practicums for social work or other human services degrees and other forms of internships. A sample list of qualifications for volunteers is provided below.

- Can pass a background check
- Over the age of 18
- Experienced in working within a non-profit organization
- Have a cultural awareness of Tribal values
- Are willing to perform a variety of tasks, from emptying the trash can to writing documents to answering the phone and tracking donors
- Understanding of need to maintain extreme confidentiality and personal integrity
- Dedication to work with the most innocent and vulnerable population – children

Training

There are a variety of background options for program leaders and staff. Training requirements will vary according to their background. Program leaders should have a strong knowledge of child welfare and the people and traditional culture of the community served. All staff should be trained in computer literacy, confidentiality issues, grant writing, advocacy, and cultural competency. For the peace circles component, it is recommended that facilitators of peace circles be trained and certified. In addition to peace circles, you may wish to investigate the conflict resolution approaches used by your Tribe and community. Staff may wish to pursue training and certification in forensic interviewing of children.[6] Trainings can frequently be acquired through live or virtual participation in individual trainings or attendance at conferences (live or virtual) and other education platforms. See the *Zuya Yuha O'mani Program Legacy Plan* for more information on training.

Program Adaptation

The Zuya Yuha O'mani Program employs contemporary methods combined with its community's traditional customs, language, and ceremonies to provide comprehensive and holistic advocacy for children. The program will require the integration of the local community's needs and traditional customs, language, and ceremonies to be effective. In addition, the program is intentionally flexible, ongoing, and constantly evolving and improving. See the *Zuya Yuha O'mani Program Manual* for more details on program components.

Financial and Material Considerations

Estimated costs of Zuya Yuha O'mani program implementation provide an idea of what it might cost to replicate the program in a similar context and continue offering the program at a similar scale. To provide cost estimates for delivering the program, we collected data across several cost categories and analyze estimated total costs.

Program costs account for the value of all resources that are needed to deliver the program on the Pine Ridge Reservation. Table 1 outlines sample resources that would be needed for replication and includes labor, equipment, supplies, and in-kind contributions.

6 For more information, see https://www.nationalcac.org/forensic-interviewing-of-children-training/

Table 1. OLCJC Program Costs

COST RESOURCE/APPROXIMATE ANNUAL COST (These will vary in each community.)	DESCRIPTION
Staff and volunteers/$125,000	» Executive Director and Case Manager/Cultural Provider salaries, payroll taxes, employee benefits, liability insurance » Executive Director and Case Manager/Cultural Provider time beyond normal working hours » Volunteer and advisor time » Stipends
Contracted consultants/$15,000	» Community consultant contract cost
Program materials/$5,000	» Medicines, garden products, garden supplies » Donated backpacks and contents » Materials for ceremonies » Materials for community education and outreach » Materials for trainings
Office space, materials, and equipment/ $40,000	» Repairs and maintenance » Utilities » Telephone, telecommunications » Supplies » Printing and copying » Postage, mailing service » Lease or mortgage » Computers or laptops (including maintenance and software fees) » Furniture (desks, chairs)
Travel and meetings/$7,200	» Visits to children and families » Court appearances » Travel to community events and activities » Travel to trainings
Fees and dues/$3,000	» Professional fees » Bank service fees » Dues and subscriptions

Lessons Learned

- **Start earlier -** Intentional conversations on legacy and sustainability planning did not take place until the second year of CNCFR's partnership due to the collection of information on the Zuya Yuha O'mani Program that was not initially available. Ideally, legacy and sustainability planning would have happened during the first year of the partnership to fully explore what OLCJC would like to sustain, and which resources and activities would sustain them.
- **Community Readiness implementation** is an effective process for building community engagement while focusing on a vision for healthier children.

- **Effective collaboration and partnerships** guide and support the healing process to holistic wellness of child victims - emotionally, physically, spiritually, and culturally.

Data Collection, Evaluation, and Continuous Quality Improvement (CQI)

Data Collection

The ability to track program data is essential for any program. Program staff gather ongoing stories of the lived experiences of children and their families in the form of testimonials regarding the program services they received. The testimonials highlight the strengths of the children and families and the journey of their lives over time. Opportunities to gather the testimonials in the community – for example, at events or chance encounters – emerge from the impact of the program, and program staff develop powerful and lasting impressions. Testimonials are reviewed, inform improvements or other changes in program delivery, shared orally with stakeholders, and documented in program case notes.

Program Evaluation

Program Evaluation tells the story of how a vision for change and the actions taken to bring that vision to fruition lead to outcomes for children and families. Telling that story requires gathering data from numerous sources, be they program participants and alumni, Elders, external reviewers, case management or other automated information systems, budgets, etc. Evaluation efforts might address different aspects of a program, including:

- Outcome evaluations, which could help with understanding whether the program is having the intended effects
- Implementation or process evaluations to identify the extent to which the program is running as intended
- Cost evaluations, which address how much a program costs to operate
- Quality assurance, which helps assure that the program implementation aligns with desired outcomes

These efforts work best when they are baked into the implementation discussions from the beginning. For example, thinking in terms of being able to gather data to evaluate the program while formulating the program's desired outcomes means that putting in place the processes for data gathering can happen at the outset rather than as an afterthought—desired data collection processes can be built into the program itself, rather than having evaluations that rely on data that happened to be gathered (regardless of how useful they are for measuring the specific outcomes). In addition, considering evaluation at the time of program implementation allows the opportunity for further reflection on and refining of program goals.

OLCJC conducted an evaluation of the Zuya Yuha O'mani program in 2021 to assess how program services contributed to the healing process of child victims and ultimately their holistic wellness, with a focus on emotional wellness and cultural competency. The evaluation was conducted with support from the CNCFR under a cooperative agreement with the Children's Bureau in the Office of the Administration for Children & Families at the U.S. Department of Health & Human Services. Grounded in culturally responsive indigenous evaluation methods, the evaluation questions, information sources, and methods were identified after months of bidirectional learning, listening, and planning between program staff and community advisors, the CNCFR team, and Indigenous consultants.

The participatory evaluation was designed to shine light on the strong culture and organizational activities that prevent the recurrence of child maltreatment on the Pine Ridge reservation. Children in the evaluation displayed promising signs of emotional wellness. During interviews, children responded with many examples of activities they enjoyed, and they highlighted how they enjoyed being with siblings and friends or just relaxing in the comforts of home. Caretakers greatly valued having OLCJC staff in their lives. One caretaker remarked on the power of OLCJC's Lakota ceremony, saying "I loved it! The singing, the dancing, the words he said, the wisdom, there was so much wisdom in that hour or two or whatever it was. The things he said were really good. I really liked it, and I talked about it a lot." Caretakers prized the director's generations of support to families, experience, and knowledge about their children. Both interviewed caretakers and children who recalled working with

OLCJC staff provided positive feedback on the way that OLCJC staff positively influenced their families' lives.

Fidelity Monitoring

Fidelity tracking is important to monitor the degree to which the program services are delivered as intended. Elders and other child welfare professionals can be involved, as well as those in the community who are passionate about the welfare of this community. Although OLCJC has not yet formally implemented fidelity tracking, it addresses this area by monitoring and advocating service delivery adherence to the 2007 Children and Family Code and reviewing program services with Tribal Elders.

Ongoing Program Implementation and Evaluation

Ensuring the framework necessary to run the Zuya Yuha O'mani Program is in place prior to implementation is another essential step. The sections below provide guidance and client engagement strategies.

Communication and Collaboration Strategies

Working with tight-knit communities, certain individuals and agencies can be essential to opening the doors to communication and creating new inroads. On the Pine Ridge Reservation and in compliance with the 2007 OST Children and Family Code (Wakanyeja Na Tiwahe Ta Woope), OLCJC maintains meaningful communication and collaboration through standing meetings and ongoing communication with the Tribal Law and Order Committee and all social service agencies providing services to the community's children and families. Building opportunities for collaboration through communication allows for the success of OLCJC goals and aspirations for the children of the Pine Ridge Indian Reservation. As discussions unfold, it is important to engage all relevant partners or knowledge bearers throughout the process. Remember to be purposeful in communication and check-in regularly with partners throughout the process to ensure everyone is aligned in understanding what is formulated.

Client Engagement Strategies

The Oglala Sioux Children and Family Code serves as a blueprint to guide OLCJC's engagement with community partners, families, and children. In the Lakota way, program services strive to be a "good relative" in the child's life by protecting the child. As members of the Oglala Lakota Nation, OLCJC staff stand for children. Through action, OLCJC staff respond to important and often unasked questions, "are our Lakota children safe and secure?" and "where were they when the first responders arrived?" Client engagement strategies reflect a commitment to families with broken down social structure and historical distrust of social services based on generations of separation of Native children from their families and communities. OLCJC's commitment is demonstrated by the establishment of trust; safeguarding children's confidentiality; elevating positive experiences to reinforce a positive future; and building and strengthening relationships by being comfortable and confident, genuine and attentive, and most of all compassionate in all dealings.

OLCJC staff engage the child by acknowledging the sexual violence and trauma that a child has experienced or witnessed and creating a safe space for the child. During a special greeting time, OLCJC staff ceremonially cleanse the child with sage smoke, pray for them, and offer them healing water that has been enspirited with prayer. Staff engage the child in conversation and support the child's revelations by assuring the child that he or she has done nothing wrong, sometimes using forensic interviewing as tool for conversation.[7] OLCJC staff explained, "We don't bring [the traumatic event] up. We don't talk about what happened to them. We don't pry. Instead, when we get them, we just let them talk." OLCJC staff tailor services for children and families to support their changing needs over time. Services may involve culturally appropriate case management, counseling, coordination of volunteers and services, and investigation of cases involving the abuse of children.

7 A forensic interview is a "single session, recorded interview designed to elicit a child's unique information when there are concerns of possible abuse or when the child has witnessed violence against another person" (National Children's Advocacy Center, 2021).

Program Sustainability Through the Development of a Legacy Plan

Creating a program that continues in a community requires ongoing support and resources to help the program remain effective and continue to achieve its goals. Sometimes this involves planning for sustaining an entire program, perhaps with an eye toward ensuring its continued existence following the end of grant funding; other times, this means planning for the program's legacy, perhaps when the whole of the program cannot be sustained but critical elements of it persist in an institution or a community. The legacy of a program might look different depending on where the program is in the planning process and its incorporation in the larger community.

As part of implementation planning, organizations should consider the desired legacy of cultural resilience, family strengthening, child protection, community resilience, and risk reduction they want for their program. Legacy planning may involve not just consideration of financial resources for the continuation of a program in its entirety, but also might include understanding the relationships with and between community entities (e.g., community members, agencies, coalitions), community support for the program, and leadership in the community. The Legacy Planning Tool and instructions for its completion can be found in the Appendix.

Zuya Yuha O'mani Program Legacy Plan

The following represents key elements of the Zuya Yuha O'mani Program Legacy Plan. They are elements and strategies that began during implementation and should continue in order for the Zuya Yuha O'mani Program to continue.

- **Organizational support is vital.** On the Pine Ridge Reservation and in compliance with the 2007 OST Child and Family Code (Wakanyeja Na Tiwahe Ta Woope), OLCJC maintains meaningful collaboration through standing meetings and ongoing communication with the Tribal Law and Order Committee and all social service agencies providing services to the community's children and families. Based on the Tribe's 2007 Child and Families Code, OLCJC is responsible for informing the community, including the schools, about issues related to child maltreatment. Children's Codes provide definitions of abuse and neglect and contain laws pertaining to abuse and neglect reports and investigations. Tribes can seek guidance on deciding between revising and editing the current code or writing an entirely new code, based on your region or Tribe. The Code represents your blueprint for working with children and families.
- **Networking and developing partnerships form a team approach.** Child welfare issues are complex and multidimensional. No one agency or organization can effectively intervene in the lives of maltreated children and their families. A coordinated approach that involves a broad range of agencies, organizations, and professional disciplines is essential for effective child protection.
- **Evaluation support informs change.** The Zuya Yuha O'mani Program recently developed and implemented a program evaluation through its partnership with CNCFR. The Zuya Yuha O'mani Program plans to continue program evaluation to inform the identification, assessment, correction, and monitoring of important aspects of the Zuya Yuha O'mani Program services. It is recognized that evaluation support enhances the quality of program services and ensures consistency with a program's mission and goals within available resources.
- **Diversity of stable and predictable funding sources is necessary to fiscally support the Zuya Yuha O'mani Program and support operations for the long-term.** Program services are provided by two dedicated full-time staff and volunteers. OLCJC is continuously working to collect donations which include funding as well as items which are used by the Zuya Yuha O'mani

Program and distributed to the community. For example, the program shares backpacks with local children that contain donated items. In the past the Zuya Yuha O'mani Program survived with primary dependence on grants but has recently transitioned to be funded primarily by a private foundation due to the many program initiatives that align with the private foundation funding. However, the Zuya Yuha O'mani Program will continue to explore funding opportunities as it has done since 1997 to sustain its program.

Lessons Learned

- **Creation stories are vital to orient and connect** children and families to their customary ways of understanding, to include customary legends of Creation that describe who they are, where they come from, and why they do the things they do so that they can protect themselves and their future children from victimization.
- **The Oglala Sioux Tribe's Children and Family Code serves as a vital blueprint** that guides the Zuya Yuha O'mani Program's purposeful engagement with children and families. The Code supports collaboration and networking with all stakeholders and social services partners. It entails the sharing of information about the program's work with children, identifying appropriate training, and sharing news and progress on work related to all social service systems.
- **Non-profits such as OLCJC can be valuable partners** in collaborating with Tribal governments by bringing additional resources, collecting real time data, to support children and families and being "outside the lines" to bring badly needed services to children and youth.
- **It is critical to begin conversations early** about which program services to evaluate and what target populations qualify in order to assure that you can gather the data you need for the evaluation.
- **COVID-19 restrictions presented significant barriers** to client access that required flexibility and multiple data collection attempts over a long period of time to address.

Appendix

Blank forms and templates and brief instructions for use.

1. Readiness and Evaluability Assessment Overview
2. Community Readiness Assessment Interview Questions
3. Guided Evaluability Assessment Discussion Guide
4. Readiness and Evaluability Narrative Summary
5. Pathway to Change Overview and Instructions
6. Pathway to Change Impact Model
7. Work Plan Template
8. Project Driven Evaluation Planning Tool
9. Evaluation Plan Template
10. Legacy Plan Guidance and Template

1 Readiness and Evaluability Assessment Overview

Center for Native Child and Family Resilience

Community Readiness Assessment

Assessing community readiness for change and supporting Tribal communities to prevent and intervene in child maltreatment

August 31, 2018

Manual materials are adapted by JBS International, Inc. based on materials from the Tri Ethnic Center for Prevention Research, Community Readiness Assessment (Colorado State University) and SAMSHA Tribal Training and Technical Assistance Center, Community Readiness Manual on Suicide Prevention in Native Communities.

Table of Contents

Overview

Many prevention and intervention models in Indian Country build resilience by using Tribal cultural values, the transmission of family traditions, and the experiences of Tribal youth. Guided by these values, traditions, and experiences, Tribal communities have shown great promise in developing resilience-based models for child abuse prevention. The experiences of Tribal communities suggest that these approaches are often effective in enhancing family resilience and reducing the risks of harm to children and adults—yet rarely have these strategies used collaborative community-based evaluation to demonstrate their effectiveness.

The ***Center for Native Child and Family Resilience*** (the Center) is a partnership effort between JBS International, Inc. (JBS), the Tribal Law Policy Institute (TLPI), Mathematica, and the Children's Bureau. The Center will generate and disseminate knowledge of culturally relevant practice models, interventions, and services that contribute to child maltreatment prevention.

As part of a Children's Bureau project to raise awareness of Tribally engaged prevention and intervention efforts, the Center supports and enhances resilience-related approaches to Tribal child welfare by supporting Tribes in developing and building evidence-based standards of care. The Center embraces the unique opportunity to honor these valiant community efforts that improve Native family resilience and to help empower Tribal communities of care by using culturally engaged, community-based evaluation models to demonstrate the effectiveness of these efforts and disseminate Native solutions to the field.

The Center will collaborate with Tribes, Tribal communities, and community-based organizations to develop or enhance models of effective prevention services, whether these services already exist in the community or their implementation in Indian Country appears promising. The community organizations may include social services agencies and community partners committed to the health, safety, and education of children, youth, families, and communities.

The unifying theme shared by these projects will be the community- or practice-based innovations that strengthen the Indian family and reduce risks to Indian children. The Center will work with communities to share their community or cultural strategies for prevention and resilience. This engagement and partnership will be founded on a collaborative model described in the document, *A Roadmap for Collaborative and Effective Evaluation in Tribal Communities* (*Roadmap)*. Importantly, the *Roadmap* provides a process for engaging Tribal community resources and expertise.

The Center will bring together the collaborative efforts of recognized experts in Tribally based prevention, evaluation, and knowledge development (i.e., Tribal research). This group of experts have experience and understanding in the areas of Tribal program development, Tribal community prevention efforts, and child welfare prevention and intervention programs that support and strengthen family and community resilience.

The experts bring to bear many avenues of knowledge development and rigor of examination that rely on quantitative and qualitative measures of effect, including Indigenous Ways of Knowing, which includes a range of epistemic approaches that embody the cultural values and world view of Indigenous cultures. Indigenous Ways of Knowing can offer insight into variety of program effects and demonstrate how a constellation of factors and interventions have significant effects on prevention and care strategies.

Many prevention models in Indian Country build *resilience* by using *Tribal cultural values*, the *transmission of family traditions*, and the and experiences of *Tribal youth*. Guided by these values, traditions, and influences, Tribal community initiatives have shown great promise in developing resilience-based models for child maltreatment prevention. The experiences of Tribal communities suggest that these approaches are often effective in enhancing family resilience and reducing the risks of harm to children and adults—yet rarely have these strategies used collaborative community-based evaluation to demonstrate their effectiveness.

The ***Center for Native Child and Family Resilience*** (the Center) will support and enhance resilience-related approaches to Tribal child welfare by empowering Tribal Communities to develop evidence-based standards of care. The Center embraces the unique opportunity *to honor* these valiant community efforts that improve Native family resilience and *to help empower* Tribal communities of care by using culturally engaged, community-based evaluation models to demonstrate the effectiveness of these efforts and disseminate Native solutions to the field.

The Center readiness and evaluability onsite group (onsite team) will serve to implement to readiness and evaluability collaborations with selected communities. The onsite team is made up of a Center lead, an evaluation partner from the Center evaluative team (Mathematica), and an onsite team lead, whom is a member of the local Tribal community initiative or program requesting the community based brief assessment.

Project Goals

As part of a Children's Bureau project to raise awareness of Tribally engaged prevention and intervention efforts**,** the Center will partner with Tribes to examine solutions for healing the family trauma persisting in the aftermath of the numerous historical injuries shared by many Tribal communities, including the break-up of Indian families and child removal.

The Center works in partnership with Tribal communities to:

- Honor effective Tribal community and practice-based models of prevention;
- Promote awareness and use of culturally relevant child maltreatment prevention services that are supported by practice-based evidence in Tribal child welfare systems;
- Improve holistic services for American Indian/Alaska Native (AI/AN) children affected by child abuse and neglect;
- Develop models of cultural, community, and trauma resilience;
- Build the evidence-base of Tribal child welfare knowledge and practice through evaluation; and
- Transfer knowledge from project findings to the field.

What is the Community Readiness Model?

The Community Readiness Model:

Is a model for community change that…

- Integrates a community's culture, resources, and level of readiness to address child maltreatment more effectively.
- Allows communities to define issues and strategies in their own contexts.
- Builds cooperation among systems and individuals.
- Increases capacity for Tribal communities to prevent and intervene in child maltreatment.
- Encourages community investment in issues related to child maltreatment and awareness.
- Can be applied in any community (geographic, issue-based, organizational).
- Can be used to address a wide range of issues.
- Serves as a guide to the complex process of community change.

What does "readiness" mean?

Readiness is the degree to which a community is prepared to take action on an issue.

Readiness…

- Is issue specific.
- Is measurable.
- Is measurable across multiple dimensions.
- May vary across dimensions.
- May vary across different segments of a community.
- Can be increased successfully.
- Is essential knowledge for the development of strategies and interventions.

Matching an intervention to a community's level of readiness is absolutely essential for success. Interventions must be challenging enough to move a community forward in its level of readiness. However, efforts that are too ambitious are likely to fail because community members will not be ready or able to respond. To maximize chances for successful implementation, the Community Readiness Model offers tools to measure readiness and to develop stage-appropriate strategies.

Why use the Community Readiness Model?

- The prevention and intervention of child maltreatment is a serious issue that may have barriers at various levels. The Community Readiness Model addresses this resistance.
- It conserves valuable resources (e.g., time and money) by guiding the selection of strategies that are most likely to be successful.
- It is an efficient, inexpensive, and easy-to-use tool.
- It promotes community recognition and ownership of issues related to child maltreatment.
- Because of strong community ownership, it helps to ensure that strategies are culturally congruent and sustainable.
- It encourages the use of local experts and resources instead of reliance on outside experts and resources.
- The process of community change can be complex and challenging, but the model breaks down the process into a series of manageable steps.
- It creates a community vision for healthy change.

What should NOT be expected from the model?

- The model cannot make people do things they do not believe in.
- Although the model is a useful diagnostic tool, it does not prescribe the details of exactly what to do to meet your goals. The model defines types and intensity of strategies appropriate to each stage of readiness. Each community must then determine specific strategies consistent with their community's culture and level of readiness for each dimension.

Process for Using the Community Readiness Model

Step-by-Step Guide to Doing an Assessment

Step 1:

Identify your issue. In each project, the issue/project may be different. The readiness assessment will not only provide us with valuable insight into the community's perspective on the issues they are facing but will also give us information on related issues within the community. It may be that the project has already identified what the issue is believed to be. The team should analyze the project proposed to determine if it is really intended to impact the issue. Starting a project can be very exciting but knowing what issue or challenge will be addressed through the project development and implementation will guide the plans. If the project proposed does not directly address the issue facing the community, then discuss if the project proposed is the right project or if the issues the project intends to address will impact the overall change wanted by the community.

Step 2:

Define your "community." This may be a geographical area, a group within that area, an organization, or any other type of identifiable "community." It could be youth, Elders, a reservation area, or a system.

Step 3:

Conduct a Community Readiness Assessment using key respondent interviews to determine your community's level of readiness to address the issue you are facing.

Step 4:

Analyze the results of the assessment using both the numerical scores and the content of the interviews. Once the assessment (Step 3) is complete, you are ready to score your community's stage of readiness for each of the six dimensions (refer to next page), as well as compute your overall score.

Step 5:

Develop strategies to pursue that are stage appropriate. For example, at low levels of readiness, the intensity of the intervention must be low key and personal.

Step 6:

Evaluate the effectiveness of your efforts. After a period of time, it is best to conduct another assessment to see how your community has progressed.

Step 7:

Utilize what you've learned to apply the model to another issue. As your community's level of readiness to address the identified issue increases, you may find it necessary to begin to address closely related issues.

Dimensions of Readiness

Dimensions of readiness are key factors that influence your community's preparedness to take action on the issue your community is facing. The six dimensions identified and measured in the Community Readiness Model are comprehensive in nature. They are an excellent tool for diagnosing your community's needs and for developing strategies that meet those needs.

A. **Community efforts:** To what extent are there efforts, programs, and policies that address the issue the community is facing?

B. **Community knowledge of the efforts:** To what extent do community members know about local efforts and their effectiveness, and are the efforts accessible to all segments of the community?

Your community's status with respect to each of the dimensions forms the basis of the overall level of community readiness.

C. **Leadership:** To what extent are appointed leaders and influential community members supportive of the project/intervention?

D. **Community climate:** What is the prevailing attitude of the community toward the project/intervention? Is it one of helplessness or one of responsibility and empowerment?

E. **Community knowledge about the issue:** To what extent do community members know about or have access to information on the issue they want to address and understand how it impacts your community?

F. **Resources related to the issue:** To what extent are local resources (people, time, money, space) available to support the prevention and/or intervention efforts?

Stages of Community Readiness

Stages of Readiness		Description
1	No Awareness	The issue is not generally recognized by the community or leaders as a problem (or it truly may not be an issue).
2	Denial/Resistance	At least some community members recognize that the issue is a concern, but there is little recognition that it might be occurring locally.
3	Vague Awareness	Most feel that there is a local concern, but there is no immediate motivation to do anything about it.
4	Preplanning	There is clear recognition that something must be done, and there may even be a group addressing it. However, efforts are not focused or detailed.
5	Preparation	Active leaders begin planning in earnest. Community offers modest support of efforts.
6	Initiation	Enough information is available to justify efforts. Activities are underway.
7	Stabilization	Activities are supported by administrators or community decision makers. Staff are trained and experienced.
8	Confirmation/Expansion	Efforts are in place. Community members feel comfortable using services, and they support expansions. Local data are regularly obtained.
9	High Level of Community Ownership	Detailed and sophisticated knowledge exists about the issue, prevalence and consequences. Effective evaluation guides new directions. Model is applied to other issues.

How to Conduct a Community Readiness Assessment

Conducting a Community Readiness Assessment is the key to determining your community's readiness by dimension and by overall stage. To perform a complete assessment, you will be asking individuals in your community the questions on the following pages. There are 30 questions, and each interview should take 30 to 60 minutes. Before you begin, please review the following guidelines:

A. Identify Community Members:

Identify individuals in your community who are committed to the issue and intervention. In some cases, it may be "politically advantageous" to interview more people. However, only eight interviews or group participants are generally needed to accurately score the community. Try to find people who represent different segments of your community. Individuals may represent:

- Health and medical professions
- Social services
- Mental health and treatment services
- Schools or universities
- Tribal, city, and county government
- Law enforcement
- Clergy or spiritual community
- Community at large, Elders, or specific high-risk groups in your community
- Youth (if appropriate to do so and parent or guardian permission may be required)

B. Review and prepare

Review proposed questions for each dimension and gear them towards the particular project if appropriate. (Referred to in the following pages.)

C. Contact Interviewees

Contact the people you have identified, see if they would be willing to discuss the issue, and schedule the interview or group meeting time. Remember, each interview will take 30 to 60 minutes. Alternatively, group meetings will take 60 to 90 minutes.

D. Conduct Interviews

Avoid discussion with interviewers but ask for clarification when needed and use prompts as designated.

- Record or write responses as they are given.
- Try not to add your own interpretation or second guess what the interviewee meant.

E. Scoring

After you have conducted the interviews, follow the directions for scoring.

Community Readiness Interview Script

Introductory script (sample)

Hello, my name is _____. We are conducting interviews in our community to ask questions about the prevention and intervention of child maltreatment. I'm contacting key people and organizations in our community that represent a wide range of community-based organizations and community members. The purpose of this interview is to learn how ready our community is to address prevention and intervention efforts in child maltreatment.

Each interview will last about 30 to 60 minutes (60 to 90 minutes for groups), is voluntary, and individual names will not be associated with interviews. These questions will cover six dimensions, which include: existing community efforts, community knowledge about prevention, leadership, community climate, knowledge about the problem, and resources for prevention efforts.

You were identified as a key source of information due to your role/experience as _____.

Is this a good time to talk? Ok, well, let's get started. [If needed, schedule another time to talk.]

[Proceed to conduct interview, documenting responses. Following the interview proceed to next paragraph of narrative.]

Thank you for taking the time to do this interview. Your information will be used to help our community build a prevention plan to address and child maltreatment. It will be based on the information from this and other interviews, and an assessment of our community strengths and needs. Your time and your commitment to our community is greatly appreciated.

Community Readiness Assessment Interview Questions

Dimension A: Existing community efforts

1. On a scale from 1 to 10, how much of a concern is the issue in our community? (With 1 being "not at all" and 10 being "a great concern"). Please explain your rating.
2. What prevention/intervention programs or services are available in our community that address the issue?
3. How long have these programs or services been available?
4. What prevention programs or services are being planned for our community that address the issue?
5. What other treatment efforts or services are available in our community?
6. How long have these services been available?
7. What efforts or services are being planned for our community that address this issue?
8. Generally, do people in the community use these services? Are there plans to expand additional services or efforts? Please explain.
9. What policies related to the issue are in place in the community?
10. Can you describe efforts to involve the community, including youth and Elders, in the planning of prevention programs or services to address this issue?

Dimension B: Community knowledge about prevention

1. Based on your knowledge, what does the community know about efforts being made to address the child maltreatment? Include information such as the name of programs, the services provided, how to access services, who they serve (such as youth, adults, males, females), and the focus of the treatment.
2. On a scale from 1 to 10, how aware is the general community of these prevention and treatment efforts? (With 1 being "not at all" and 10 being "a great deal"). Please explain your rating.
3. What are the strengths of the available prevention programs and treatment services?
4. What are the limitations of the available prevention programs and treatment services?

Dimension C: Leadership

1. On a scale from 1 to 10, how concerned are our elected leaders with providing child welfare prevention/intervention programs for community members? (With 1 being "not at all" and 10 being "a great concern"). Please explain your rating.

2. On a scale from 1 to 10, how concerned are our informal or influential leaders with providing prevention and intervention services for community members? (With 1 being "not at all" and 10 being "a great concern"). Please explain your rating.

3. How are these leaders (elected or informal) involved in efforts regarding child maltreatment in our community? In other words, what are they doing?

4. Would the leadership (elected or informal) support additional efforts to address and plan for the prevention and intervention of child maltreatment in our community? Please explain.

Dimension D: Community climate

1. How would you describe our community?

2. What are the community's feelings about the prevention of child maltreatment?

3. How does the community support the prevention and intervention efforts?

4. What are the primary obstacles to obtaining or adding more prevention or intervention programs or services in our community?

Dimension E: Knowledge about the problem

1. How knowledgeable are community members about the issue of child maltreatment? Please explain.

2. In our community, what types of information are available about the prevention of child maltreatment?

3. Is local data on child maltreatment and prevention programs available in our community? If so, from where?

Dimension F: Resources for prevention efforts

1. Who would a person turn to first for help if he or she needed parenting support?

2. What are the community's feelings about getting involved in child maltreatment efforts (e.g., talking to a person thinking about suicide, volunteering time, financial donations, providing space)?

3. Please describe any prevention plans or grants to address the issue of child maltreatment in our community.

4. Do you know if any of these prevention activities or grants are being evaluated?

5. These are all of the questions we have for you today. Do you have anything else to add?

Scoring Community Readiness Interviews

Scoring is an easy step-by-step process that gives you the readiness stages for each of the six dimensions. The following pages provide the process for scoring. Ideally, the Center readiness and evaluability onsite group (onsite team) should participate in the scoring process in order to ensure valid results on this type of qualitative data. Here are step-by-step instructions:

1. Working independently, the onsite team scorers should read through each interview in its entirety before scoring any of the dimensions, in order to get a general feeling and impression from the interview. Although questions are arranged in the interview to pertain to specific dimensions, other interview sections may have some responses that will help provide richer information and insights that may be helpful in scoring other dimensions.

2. Again, working independently, the onsite team scorers should read the anchored rating scale for the dimension being scored. Always start with the first anchored rating statement. Go through each dimension separately and highlight or underline statements that refer to the anchored rating statements. If the community exceeds the first statement, proceed to the next statement. In order to receive a score at a certain stage, all previous levels must have been met up to and including the statement which the scorer believes best reflects what is stated in the interview. In other words, a community cannot be at stage 7 and not have achieved what is reflected in the statements for stages 1 through 6.

3. On the scoring sheet, the onsite team scorer puts his or her independent scores in the table labeled INDIVIDUAL OR GROUP SCORES using the scores for each dimension of each of the interviews. The table provides spaces for the eight key respondent interviews or consensus group interviews. Similarly, group consensus feedback is scored independently by the Center readiness and evaluability onsite team members to obtain the level of community readiness on each dimension.

4. The onsite team may follow up with the Tribal community participants of the group to clarify or resolve informational gaps which arise.

5. When the independent scoring is complete, the onsite team then meets to discuss the scores. The goal is to reach consensus on the scores by discussing items or statements that might have been missed by one scorer, communications indicating variance in readiness and which may affect the combined or final score assigned. Remember: Different people can have slightly different impressions, and it is important to seek explanation for the decisions made. Once

consensus is reached, fill in the table labeled COMBINED SCORES on one of the scoring sheets. Add across each row to yield a total for each dimension.

6. To find the CALCULATED SCORES for each dimension, take the total for that dimension and divide it by the number of interviews. For example: If onsite team has the following combined scores for their interviews:

Interviews	#1	#2	#3	#4	#5	#6	#7	#8	Total
Dimension A	3.5	5.0	4.25	4.75	5.5	3.75	2.75	3.00	32.50

TOTAL Dimension A: 32.50 ÷ # of interviews (8) = 4.06

Repeat for all dimensions, and then total the scores. To find the OVERALL STAGE OF READINESS, take the total of all calculated scores and divide by the number of dimensions (6).

- Example of final scores for each dimension:

  Dimension A: 4.06

  Dimension B: 5.67

  Dimension C: 2.54

  Dimension D: 3.29

  Dimension E: 6.43

  Dimension F: 4.07

  26.06 ÷ # of dimensions (6) = 4.34 Overall Stage of Readiness

In the example above, the average 4.34 represents the fourth stage of readiness (preplanning).

The scores correspond with the numbered stages and are "rounded down" rather than up, so a score between a 1.0 and a 1.99 would be the first stage, a score of 2.0 to 2.99 would be the second and so forth.

- Finally, under comments, write down any impressions about the community, any unique outcomes, and any qualifying statements that may relate to the score of your community.
- Strategies are developed per dimension based on their individual readiness scores.

Community Readiness Assessment Scoring Sheet

Scorer: _____ Date: _____

INDIVIDUAL or GROUP SCORES: Record each scorer's independent results for each interview for each dimension. The table provides spaces for up to eight interviews. Group consensus interviews, if added to individual scoring interviews, are repeated for as many participants as were in the group.

Interviews	#1	#2	#3	#4	#5	#6	#7	#8
Dimension A								
Dimension B								
Dimension C								
Dimension D								
Dimension E								
Dimension F								

COMBINED SCORES: For each interview, the onsite team scorers should discuss their individual scores and then agree on a single score. This is the COMBINED SCORE. Record it below and repeat for each interview in each dimension. Then, add across each row and find the total for each dimension. Use the total to find the calculated score below.

Interviews	#1	#2	#3	#4	#5	#6	#7	#8	Total
Dimension A									
Dimension B									
Dimension C									
Dimension D									
Dimension E									
Dimension F									

CALCULATED SCORES: Use the combined score TOTAL in the table above and divide by the number of interviews conducted. Add the calculated scores together and enter it under total.

Stage Score

TOTAL Dimension A _____ ÷ # of interviews _____ = _____

TOTAL Dimension B _____ ÷ # of interviews _____ = _____

TOTAL Dimension C _____ ÷ # of interviews _____ = _____

TOTAL Dimension D _____ ÷ # of interviews _____ = _____

TOTAL Dimension E _____ ÷ # of interviews _____ = _____

TOTAL Dimension F _____ ÷ # of interviews _____ = _____

Score	Stage of Readiness
1	No Awareness
2	Denial/Resistance
3	Vague Awareness
4	Preplanning
5	Preparation
6	Initiation
7	Stabilization
8	Confirmation/Expansion
9	High Level of Community Ownership

COMMENTS, IMPRESSIONS, and QUALIFYING STATEMENTS about the community:

Anchored rating scales for scoring each dimension

You may assign scores in intervals of .25 to accurately reflect a score on which consensus can be attained. The hyphens ("-") under each of the levels of readiness (i.e., 1 through 9) for each dimension indicates intervals of .25 (e.g., 1.00, 1.25, 1.50, 1.75, 2.00).

Dimension A. Existing community efforts

1 No awareness of the need for efforts to address the issue.

-
-
-

2 No efforts addressing the issue.

-
-
-

3 A few individuals recognize the need to initiate some type of effort, but there is no immediate motivation to do anything.

-
-
-

4 Some community members have met and have begun a discussion of developing community efforts.

-
-
-

5 Efforts (programs or activities) are being planned.

-
-
-

6 Efforts (programs or activities) have been implemented.

-
-
-

7 Efforts (programs or activities) have been running for at least 4 years or more.

-
-
-

8 Several different programs, activities, and policies are in place, covering different age groups and reaching a wide range of people. New efforts are being developed based on evaluation data.

-
-
-

9 Evaluation plans are routinely used to test effectiveness of many different efforts, and the results are being used to make changes and improvement.

-
-
-

Dimension B: Community knowledge of the efforts

1 Community has no knowledge of the need for efforts addressing the issue.
-
-
-

2 Community has no knowledge about efforts addressing the issue.
-
-
-

3 A few members of the community have heard about the efforts, but the extent of their knowledge is limited.
-
-
-

4 Some members of the community know about local efforts.
-
-
-

5 Members of the community have basic knowledge about local efforts (e.g., their purpose).
-
-
-

6 An increasing number of community members have knowledge of local efforts and are trying to increase the knowledge of the general community about these efforts.
-
-
-

7 There is evidence that the community has specific knowledge of local efforts including contact persons, training of staff, clients involved, etc.
-
-
-

8 There is considerable community knowledge about different community efforts, as well as the level of program effectiveness.
-
-
-

9 Community has knowledge of program evaluation data on how well the different local efforts are working and their benefits and limitations.
-
-
-

Dimension C: Leadership (includes appointed leaders and influential community members)

1 Leadership has no recognition of the issue.
-
-
-

2 Leadership believes that the issue is not a concern in their community.
-
-
-

3 Leaders recognize the need to do something regarding the issue.
-
-
-

4 Leaders are trying to get something started.
-
-
-

5 Leaders are part of a committee or group that addresses the issue.
-
-
-

6 Leaders are active and supportive of the implementation of efforts.
-
-
-

7 Leaders are supportive of continuing basic efforts and are considering resources available for self-sufficiency.
-
-
-

8 Leaders are supportive of expanding and improving efforts through active participation in the expansion or improvement.
-
-
-

9 Leaders are continually reviewing evaluation results of the efforts and are modifying support accordingly.
-
-
-

Dimension D: Community Climate

1 The prevailing attitude that the issue is not considered, is unnoticed, or overlooked within the community, "It's just not our concern."

-
-
-

2 The prevailing attitude is, "There's nothing we can do," or "Only those people do that" or "Only those people have that."

-
-
-

3 Community climate is neutral, uninterested, or believes that the issue does not affect the community as a whole.

-
-
-

4 The attitude in the community is now beginning to reflect interest in the issue, "We have to do something, be we don't know what to do."

-
-
-

5 The attitude in the community is, "We are concerned about this," and community members are beginning to reflect modest support for efforts.

-
-
-

6 The attitude in the community is, "This is our responsibility," and is now beginning to reflect modest involvement in efforts.

-
-
-

7 The majority of the community generally supports programs, activities, or policies, "We have taken responsibility."

-
-
-

8 Some community members or groups may challenge specific programs, but the community in general is strongly supportive of the need for efforts. Participation level is high, "We need to keep up on this issue and make sure what we are doing is effective."

-
-
-

9 All major segments of the community are highly supportive, and community members are actively involved in evaluating and improving efforts and demand accountability.

-
-
-

Dimension E: Community knowledge about the issue

1 The issue is not viewed as an issue that we need to know about.
-
-
-

2 No knowledge about the issue.
-
-
-

3 A few in the community have basic knowledge of the issue and recognize that some people here may be affected by the issue.
-
-
-

4 Some community members have basic knowledge and recognize that the issue occurs locally but information and/or access to information is lacking.
-
-
-

5 Some community members have basic knowledge of the issue, including signs and symptoms. General information on the issue is available.
-
-
-

6 A majority of community members have basic knowledge of the issue and prevention of the issue, including the signs, symptoms and behaviors. There are local data available.
-
-
-

7 Community members have knowledge of, and access to, detailed information about local prevalence.
-
-
-

8 Community members have knowledge about prevalence, causes, risk factors and related health concerns.
-
-
-

9 Community members have detailed information about the issue and prevention/intervention with the issue and related concerns, as well as information about the effectiveness of local programs.
-
-
-

Dimension F: Resources related to the issue (people, money, time, space)

1 There is no awareness of the need for resources to deal with the issue.

2 There are no resources available for dealing with the issue.

3 The community is not sure what it would take, or where the resources would come from, to initiate the efforts.

4 The community has individuals, organizations, and/or space available that could be used as resources.

5 Some members of the community are looking into the available resources.

6 Resources have been obtained and/or allocated for the issue.

7 A considerable part of ongoing efforts are from local sources that are expected to provide continuous support.

8 Diversified resources and funds are secured, and efforts are expected to be ongoing. There is additional support for further efforts.

9 There is continuous and secure support for programs and activities, evaluation is routinely expected and completed, and there are substantial resources for trying new efforts.

Record of community strengths, conditions or concerns, and resources

Community Name: _____ Date of Workshop: _____
Staff Name(s): _____
Overall Readiness Score and Stage: _____

Strengths	Conditions/Concerns	Resources

-EXAMPLE-

Record of community strengths, conditions or concerns, and resources

Community Name: Anywhere, USA Date of Workshop: 8/1/2014
Staff Name(s):
Overall Readiness Score and Stage: 4, Preplanning

Strengths	Conditions or Concerns	Resources
Community pride Caring for one another Strong family units; Religious/spiritual support Education Strong work ethic Cultural heritage Low crime/safe community Honesty (painfully so); Low cost of living Lake resources Recreation (baseball, track, golf); Tribal support;	Negative attitude Stigma Powerful and inaccurate gossip; School involvement is low Tough to challenge Lack of program buy-in from general community Low socioeconomic status Lack of youth input; Large minority population that is ignored by the state Few programs available locally No confidentiality Everyone knows everyone;	School Church Community and civic groups Spiritual leaders; Good healthcare and clinic Volunteers Lake School activities and clubs Family Neighbors Finances Health fairs; Sports opportunities Strong political connections; Local supportive newspaper; Local radio station;

Important points about using the model

Keep in mind that dimension scores provide the essence of the community diagnostic, which is an important tool for strategizing. If your Community Readiness Assessment scores reveal that readiness in one dimension is much lower than readiness in others, you will need to focus your efforts on improving readiness in that dimension. For instance, if the community seems to have resources to support efforts but lacks committed leadership to harness those resources, strategies might include one-on-one contacts with key leaders to obtain their support.

Remember: "Best practices" are only best for your community if they are congruent with your stage of readiness and are culturally appropriate for your community.

As another example, if a community has a moderate level of existing efforts but very little community knowledge of those efforts, one strategy may be to increase public awareness of those efforts through personal contacts and carefully chosen media consistent with the readiness stage. The facilitator should start with the first dimension and read the questions under that dimension. The facilitator should then ask the group to refer to the anchored rating scale for that dimension and using their responses to the questions asked, look at the first statement and see if they feel they can confidently say that their community meets and goes beyond the first statement.

Remember, it is the dimension scores which provide the community diagnostic to serve as the "guide"—showing you where efforts need to be expended before attempting advancement to strategies for the next stage.

The facilitator should then lead the group through the statements until one is reached that even just one member cannot agree that the community has attained that level. Everyone's input is important. Don't try and talk someone out of their opinion—they may represent a different constituency than other group members. A score between the previous statement where there was consensus and the one where consensus cannot be attained should be assigned for that dimension.

Validity and reliability of the Community Readiness Model Assessment tool

The Community Readiness Model Assessment tool provides an assessment of the nature and extent of knowledge and support within a community to address an issue at a given point in time. Both "the community" and "the issue" change from application to application, so standard techniques for establishing validity are not easily followed. The ***Center for Native Child and Family Resilience*** (the Center) will support clarity and empower Tribal Communities by performing this brief community readiness assessment protocol. In establishing the validity of a measure, it is customary to find another measure that has similar intent that is well documented and accepted and see if, with the same group of people, results on the new measure agree with results on the more established measure. It is difficult to apply this methodology to the Community Readiness Assessment tool, since each application is unique

and the constructs or ideas that the tool is measuring have not been addressed by other measures. There are, however, still ways validity can be established.

Following the protocol described in the scoring section helps increase the Community Readiness Assessment tool's validity and utility. This process generally ensures:

- The group consensus feedback is scored independently by the Center readiness and evaluability onsite team members to obtain the level of community readiness on each dimension.
- The Center readiness and evaluability onsite (onsite team) team may follow up with the Tribal community participants of the group to clarify or resolve informational gaps which arise.
- Following this community consensus building readiness appraisal scoring, the onsite team will meet to find consensus in an alternative ranking of the readiness assessment based upon the experience of the interview process.
- Having completed this process, a balance will be sought to clarify variances in the consensus-based community participants or stakeholders and the experiences of the onsite evaluation team.

Defining the Brief Assessment Process

Sometimes there is insufficient time or resources for a full assessment, but it is critical to develop an understanding of where your "community" is on each dimension before making plans for efforts.

If available, a group of people representative of the community, such as a coalition, the assessment can be done in the group, with discussion targeted toward building consensus for scoring for each dimension.

For such an assessment, one person of the onsite evaluation team should serve as facilitator, with the other of the team listening in to observe the process and feedback. Each participant should have a copy of the anchored rating scales for each dimension.

Validity and reliability of the Community Readiness Model Assessment tool

Establishing Construct Validity

The theory of the Community Readiness Model is a "broad scale theory." A broad scale theory deals with a large number of different phenomena, such as facts or opinions, and a very large number of possible relationships among those phenomena. Although it is not possible to have a single test to establish construct validity for a broad scale theory, it is possible to test hypotheses that derive from the theory. If the hypotheses prove to be accurate, then the underlying theory and the instrument used to assess the theory are likely to be valid (Oetting & Edwards). This approach has been taken over the course of development of the Community Readiness Model and construct validity for the model has been demonstrated. An explication of the hypotheses tested and results are presented in the Oetting & Edwards article.

Acceptance of the Model

The Community Readiness Model Assessment tool provides an assessment of the nature and extent of knowledge and support within a community to address an issue at a given point in time. Both "the community" and "the issue" change from application to application, so standard techniques for

establishing validity are not easily followed. In establishing validity of a measure, it is customary to find another measure that has similar intent that is well documented and accepted and see if, with the same group of people, results on the new measure agree with results on the more established measure. It is difficult to apply this methodology to the Community Readiness Assessment tool since each application is unique and the constructs or ideas that the tool is measuring have not been addressed by other measures. There are, however, still ways validity can be established.

As with measures of validity, the Community Readiness Assessment tool does not lend itself well to traditional measures of reliability. For many types of measures, the best evidence for reliability may be test-retest reliability. That type of methodology assumes that whatever is being measured doesn't change and if the instrument is reliable, it will obtain very similar results from the same respondent at two points in time. Readiness levels are rarely static, although they may remain at approximately the same level for very low stages and very high stages for some time. Once an issue is recognized as a problem in a community (stage 3, vague awareness or stage 4, preplanning), there is almost always some movement, often resulting in some efforts getting underway (stage 6, initiation) and likely becoming part of an ongoing program (stage 7, stabilization) or beyond. This movement from stage to stage can take place in a relatively short period of time depending on circumstances in the community and movement can occur at different rates on the different dimensions. For this reason, calculating a test/retest reliability is inappropriate.

Consistent Patterns

We have, however, taken a careful look at changes in community readiness over time, and there are consistent patterns that reflect on reliability. In one of those studies, for example, communities that were assessed as being low in readiness to deal with methamphetamine abuse were also assessed as being low in readiness over the next 3 years. In contrast, communities that were above stage 4, preplanning, were likely to change in readiness. For this pattern to occur, the measures of readiness had to be reasonably consistent over time.

An aspect of reliability that is highly important in determining how useful this model can be is inter-rater reliability. There are two ways of looking at this type of reliability for the Community Readiness Model—consistency among respondents and inter-rater reliability in scoring.

Consistency Among Respondents

One aspect of inter-rater reliability is the level of consistency among the respondents who are interviewed about readiness in their community. We have calculated consistency across respondents, and it is generally very high. We improve accuracy by restricting respondents to persons who have been in the community for a year or more, which generally results in a valid interview—an interview that accurately reflects what is actually happening in the community.

At the same time, we do not expect or want to obtain exactly the same information from each respondent—that is why we select respondents with different community roles and community connections. Each respondent is expected to have a unique perspective and their responses will reflect that perspective. The information that is collected through the interviews is never "right" or "wrong," it simply reflects the understanding of the respondent about what is going on in the community. There are, of course, occasions when respondents do not agree; when they have radically different views of what is going on in their community. If one respondent gives responses vastly different from the others

in the same community, we add further interviews to determine what is actually occurring in that community. The very high level of agreement among respondents is, therefore, enhanced because of these methods that we use to assure that we are getting an accurate picture of the community.

Inter-Rater Reliability in Scoring

The consensus of interviews with community respondents are scored independently by the scorers to obtain the level of community readiness on each dimension. We have tested inter-rater reliability on over 120 interviews by checking the agreement between scores given for each interview by the raters. The scorers, working independently, gave the exact same score when rating dimensions on an interview 92% of the time. This is an exceptionally high level of agreement and speaks to the effectiveness of the anchored rating scales in guiding appropriate assignment of scores.

It is part of the scoring protocol that after scoring independently, scorers meet to discuss their scores on each interview and agree on a final consensus score. We interviewed the scorers following this process and for nearly all of the 8% of the time they disagreed, it was because one scorer overlooked a statement in the interview that would have indicated a higher or lower level of readiness and that person subsequently altered their original score accordingly.

The inter-rater reliability is, in a sense, also evidence for validity of the measure in that it reflects that each of the two persons reading the transcript of the same interview, were able to extract information leading them to conclude that the community was at the same level of readiness. If the assessment scales were not well grounded in the theory, we would expect to see much more individual interpretation and much less agreement.

2 Community Readiness Assessment Interview Questions

Dimension A: Existing Community Efforts

1. On a scale from 1 to 10, how much of a concern is the issue in our community? (With 1 being "not at all" and 10 being "a great concern"). Please explain your rating.

2. What prevention/intervention programs or services are available in our community that address the issue?

3. How long have these programs or services been available?

4. What prevention programs or services are being planned for our community that address the issue?

5. What other treatment efforts or services are available in our community?

6. How long have these services been available?

7. What efforts or services are being planned for our community that address this issue?

8. Generally, do people in the community use these services? Are there plans to expand additional services or efforts? Please explain.

9. What policies related to the issue are in place in the community?

10. Can you describe efforts to involve the community, including youth and Elders, in the planning of prevention programs or services to address this issue?

Dimension B: Community Knowledge About Prevention

1. Based on your knowledge, what does the community know about efforts being made to address the child maltreatment? Include information such as the name of programs, the services provided, how to access services, who they serve (such as youth, adults, males, females), and the focus of the treatment.

2. On a scale from 1 to 10, how aware is the general community of these prevention and treatment efforts? (With 1 being "not at all" and 10 being "a great deal"). Please explain your rating.

3. What are the strengths of the available prevention programs and treatment services?

4. What are the limitations of the available prevention programs and treatment services?

Dimension C: Leadership

1. On a scale from 1 to 10, how concerned are our elected leaders with providing child welfare prevention/intervention programs for community members? (With 1 being "not at all" and 10 being "a great concern"). Please explain your rating.

2. On a scale from 1 to 10, how concerned are our informal or influential leaders with providing prevention and intervention services for community members? (With 1 being "not at all" and 10 being "a great concern"). Please explain your rating.

3. How are these leaders (elected or informal) involved in efforts regarding child maltreatment in our community? In other words, what are they doing?

4. Would the leadership (elected or informal) support additional efforts to address and plan for the prevention and intervention of child maltreatment in our community? Please explain.

Dimension D: Community Climate

1. How would you describe our community?

2. What are the community's feelings about the prevention of child maltreatment?

3. How does the community support the prevention and intervention efforts?

4. What are the primary obstacles to obtaining or adding more prevention or intervention programs or services in our community?

Dimension E: Knowledge About the Problem

1. How knowledgeable are community members about the issue of child maltreatment? Please explain.

2. In our community, what types of information are available about the prevention of child maltreatment?

3. Is local data on child maltreatment and prevention programs available in our community? If so, from where?

Dimension F: Resources for Prevention Efforts

1. Who would a person turn to first for help if he or she needed parenting support?

2. What are the community's feelings about getting involved in child maltreatment efforts (e.g., talking to a person thinking about suicide, volunteering time, financial donations, providing space)?

3. Please describe any prevention plans or grants to address the issue of child maltreatment in our community.

4. Do you know if any of these prevention activities or grants are being evaluated?

5. These are all of the questions we have for you today. Do you have anything else to add?

3 Guided Evaluability Assessment Discussion Guide

Center for Native Child and Family Resilience

Native Solutions with Native Voices
Guided Evaluability Assessment Discussion Guide

How to use this discussion guide:

You should tailor the discussion guide to each person or group of people you speak with. You can start by asking the bolded questions. The bullets that follow are probes you may use to get more information—***you do not need to ask each one***.

Discussion Guide
1. Please tell us about your community.
• Family or community wellness: What efforts does your community currently have available for community or family wellness or healing?
• Living in balance and harmony: I understand that different Indigenous languages may have specific words or phrases for the concept of living in balance and harmony. Do you feel comfortable sharing how your community expresses this concept in services?
• Traditional parenting and kinship practices: How do people in the community teach of life, respect for gifts of life or how to be in the world? And who does that?
• Knowledge bearers: Who are the knowledge bearers? Who are the Tribal/cultural community leaders active in family or community wellness?
• Cultural history: How do you think about the community's resilience? I'm sure you're used to hearing about intergeneration trauma, but what does that mean in this community? What aspects of cultural practices remain a source of strength? What aspects of intergenerational trauma or this history still impact the health of individuals, families, and the community?
• Politics: What's the political climate around this program? Who are the Tribal community organizers or champions of wellness? Are they aligned with this program?
• Relationship with public human service agencies (e.g., state/local, health, social services, or child welfare): What is your relationship with state or local public human services agencies? In what ways do they help or hinder your program?
2. Can you tell us the story of your program? Can you tell us about how this program got started?
• Process: What process or vision did you follow which led to developing this model or program? How did you get there?
• Program history: What was the process for understanding the community and cultural ways that would benefit this program? Please tell me the story of how a shared vision brought the program to this point.   ○ How did you identify the need for this program, and what went into that? (Formal needs assessment, Tribal council decided, etc.)

• Partners/knowledge bearers: Who were the leaders or organizers of the program development? What type of guidance or vision led to their commitments to the program?
• Activities: What are the essential activities of your program? Where are the activities and functions of the program offered (in community, in office or in a traditional setting)?
• Staffing: How do you identify the skills needed to be a part of your program? Do you staff traditional healers, culture bearers, or Elders as part of your program?   ○ Are any youth communities or groups involved in this program?
• Resources: How do you balance assessing and serving the needs of your children and families in ways that are reflective of your culture?

• Work with other agencies: What other partners are involved in this program (e.g. federal/state/local, health, social services, or child welfare), and what does their involvement look like?
  ○ In what ways do they help or hinder your program?
  ○ How does this program interact with other programs that are running (if any)?

3. What are the most essential parts of your program that reflect your ways of knowing and caring for people?
• Decolonization and cultural revitalization: Are decolonization and language/cultural revitalization a part of your program or vision for the future?
• Native wellness and healing: What do you see influencing the most change in the children and families you see that are part of this program? When you think about your approach to prevention and/or healing, what/where/who do you look to better understand how it is working (information/data, observations, stories, etc.)?
• Trauma: How do you address historical and intergenerational trauma in your program?
• What is the shared vision of the people and participants involved in the program? Are the efforts guided by cultural values, or possibly the guidance of spiritual calling or the vision of leaders?
• How do you keep families engaged? What happens when people prematurely leave the program?
4. How do people get to you for wellness and healing? How do they find the program?
• Other services available: Where else can people go for help and healing?
• Demand for services: Please describe how community members access your program. Are there other people your program could serve, but haven't yet? What are the barriers to accessing services?
• Capacity: Are there limits around how many can participate?
• Eligibility criteria: Who do you serve? Are there eligibility requirements (e.g., Tribal citizenship, age, where they live)?
5. Tribal communities have practiced evaluation through their own cultural lens since time immemorial. Some of this became part of the foundation for Western models and others remained in Native communities. What is the history of evaluation in this community? Is that history good or bad? How has it impacted the community?
• What could have/should have been done differently?
• Has this history (good or bad) informed a code of conduct for conducting evaluation today?
• How do Elders view data methods and evaluation from your cultural experience?
• How does your community prefer to collect information?

6. What kind of information tells you that the program is effective? How would you come to know if you're having a positive or desired impact?
• What would people say that would tell you if you were achieving the impact which you seek for the participants?
• What would the desired impact look like, and how would you know?

• Information sources: Where does that information come from?
  ○ Who records that information and how?
  ○ What would participants say?
  ○ What would Elders and leaders say?

• What would community members experience as a result of the program?
• Does the state collect any information about the program?
• What information, if any, does the Tribe collect about this program?
7. Are there challenges that you've had to overcome with this program?
• Strengths: How did you overcome them?
• Learning: Where or in what areas are you still learning about how to best implement this program?
8. What's your vision for the future? What do you need to achieve that vision?
• Capacity: What are your needs for capacity building?   ○ If you could have any kind of additional support to help these families, what would it be?
• How does the program align with the current priorities/strategic vision of the Tribe?
• Outcomes: What tangible efforts or behaviors are important at the individual, family, community, or even Tribal levels?   ○ Where do you hope to make the biggest impact?
9. What would you like to learn from an evaluation? What is your vision for an evaluation?
• What approach to evaluation is in keeping with your values as a community?
• What would an evaluation of this program look like?
• Is there a local or regional Institutional Review Board (or IRB)?   ○ Does the Tribal council or other governing body review applications?
10. You've shared a lot about your community and the story of this program. In thinking about the future of your community and this program's place in it, how would you tell the story of its future in the community? Where do you envision your program heading?

4 Readiness and Evaluability Narrative Summary

Center for Native Child and Family Resilience

Readiness and Evaluability Assessment

Tribe/Organization Name

Project Name

Overview

[Material that explains what is included in following document, who the players are, and a 1-2 sentence summary of the readiness and evaluability assessments. This is the frame of the story we're telling, and what unfolds will provide the details and explanation.]

Program Summary

Material should cover:

1. Project and Community Overview
2. Proposed Program Summary
3. Desired Program outcomes or effects
4. Story of the Program Components

The Readiness Assessment

The readiness assessment measures the extent to which a community is prepared to take action on an issue. Matching an intervention to a community's level of readiness is absolutely essential for success. Interventions must be challenging enough to move a community forward in its level of readiness. However, efforts that are too ambitious are likely to fail because community members will not be ready or able to respond. The readiness assessment measures change readiness for six areas:

- Existing community efforts
- Community knowledge of the efforts
- Leadership
- Community Climate
- Community knowledge about the issue
- Resources related to the issue

[ORGANIZATION OR TRIBE] community is in the following stages of readiness for each area:

Existing community efforts	**Stage X, XXXXX:** Description based on the material in Appendix A
Community knowledge of efforts	**Stage X, XXXXX:** Description based on the material in Appendix **A**
Leadership	**Stage X, XXXXX:** Description based on the material in Appendix A
Community climate	**Stage X, XXXXX:** Description based on the material in Appendix A
Community knowledge about the issue	**Stage X, XXXXX:** Description based on the material in Appendix A
Resources related to the issue	**Stage X, XXXXX:** Description based on the material in Appendix A

The Evaluability Assessment

[The content here should address the material gleaned from the storytelling discussion questions in three categories: program context, program information, and evaluation. For each of these categories, there should be a 1–2 paragraph summary and then separate, brief discussions of the strengths and key areas for capacity building related to the category.]

The evaluability assessment builds upon the strong tradition of oral storytelling in Tribal communities. This approach enables communities to talk about their proposed program and how it fits into their communities in their own words and in their own way. We developed the guided storytelling framework approach described here in conjunction with the Indigenous Evaluation Workgroup, a group of experts in Tribal research and evaluation.

Program context

[Material here should address these questions from the Guided Evaluability Assessment Discussion Guide:

- Please tell us about your community.
- Can you tell us the story about your program? Can you tell us about how this program got started?
- What are the most essential parts of your program that reflect your ways of knowing and caring for people?
- What's your vision for the future? What do you need to achieve that vision?]

Program information, activities, and resources

[Material here should address these questions from the guided storytelling model:

- How do people get to you for wellness and healing? How do they find the program?
- Are there challenges that you've had to overcome with this program?
- Other material addressing: program activities/services, recruitment and enrollment, participation/number of participants served, program duration, program staffing, program resources (including funding), and partnerships.]

Evaluation/Ways of Knowing

[Material here should address these questions from the guided storytelling model:

- What is the history of evaluation in this community? Is that history good or bad? How has it impacted the community?
- What kind of information tells you that this program is effective? How would you come to know if you're having a positive or desired impact?
- What would you like to learn from an evaluation? What is your vision for an evaluation?
- In thinking about the future of your community and this program's place in it, how would you tell the story of its future in the community? Where do you envision your program heading?]

Key Resources for Communities

[Provide a list of resources that will allow the organizations and communities take their programs to the next level of implementation and evidence-building. These resources are selected for their relevance to the program's readiness and evaluability findings.]

The following resources have been provided to assist [TRIBE/ORGANIZATION] to take their programs to the next level of implementation and evidence-building, based on the findings of the readiness and evaluability assessments.

5 Pathway to Change Overview and Instructions

Capacity Building CENTER FOR TRIBES

Pathway to Change: Your Road Map

FIRST TALK: FOUNDATIONS

What We Build

PURPOSE OF THIS SECTION: Develop a short and memorable statement that captures the long-term desired condition you wish to see as a result of your project. This statement is your project's Vision of Success and you will refer back to it as you move forward on the Pathway to Change.

Examples of a Vision of Success:

> *"Children grow up in our community in safe, healthy, and culturally grounded families."*
>
> *"Families in our community experience social, emotional, cultural, and economic well-being."*

QUESTION TO CONSIDER:

Remember, you are envisioning a desired future that will come about through your project. To develop your Vision of Success, asking questions such as the following may be helpful:

- What essential transformation (in children, families, community, child welfare program, etc.) would you like to see come about as a result of your project?
- What would your project like to leave behind as its legacy?
- What would you like your community to say in that future about what your project accomplished?
- What will be different in your community (or child welfare program) as a result of successfully completing your project?

Describe your long-term Vision of Success:

Capacity Building CENTER FOR TRIBES

Pathway to Change: Your Road Map

Who We Impact

PURPOSE OF THIS SECTION: Identify the people, groups, and stakeholders that will be impacted by the change brought about by achieving the Vision of Success.

QUESTIONS TO CONSIDER:

- Who is the direct target of this change? (individuals, groups, systems)
- Who will be involved in making the change happen?
- Who else will be impacted by the change?

List the people, groups, and systems impacted by the change:

People, Groups, Systems	How They Are Impacted

Capacity Building CENTER FOR TRIBES

Pathway to Change: Your Road Map

FIRST TALK: FOUNDATIONS

What We Know

PURPOSE OF THIS SECTION: Compile background and contextual information that is relevant to achieving the Vision of Success and completing the desired project.

QUESTIONS TO CONSIDER:

- What conditions currently exist in our community, with our families, or in our program?
- How does our child welfare program currently operate?
- What kinds of things are happening in our program/community that could support or detract from our project?
- What information or data do we have about the issues involved? What do we think may be contributing to these issues?

List of What We Know:

Capacity Building CENTER FOR TRIBES

Pathway to Change: Your Road Map

FIRST TALK: FOUNDATIONS

What We Bring

PURPOSE OF THIS SECTION: Identify the resources, strengths, and challenges that the program, Tribal community, and children and families bring to the desired project and which will be utilized in achieving the Vision of Success.

QUESTIONS TO CONSIDER:

- What formal and informal resources are available in our program? Our community?
- What do we see as the major strengths and resources of the program, the community, and children and families?
- What do we see as the major challenges and risk factors facing children and families in our community?

List the resources, strengths, and challenges that we bring to our desired project:

Capacity Building CENTER FOR TRIBES

Pathway to Change: Your Road Map

FIRST TALK: FOUNDATIONS

What We Change

PURPOSE OF THIS SECTION: Identify specifics of what will be different than it is currently once the Vision of Success is achieved.

It may be helpful to think about what needs to happen or exist to move from the conditions in the What We Bring section to the conditions that will exist when the Vision of Success is achieved.

QUESTIONS TO CONSIDER:

- What needs to be put in place or revamped to reach our Vision of Success (These could be changes in practice or staffing, new services, support from community, etc.)
- What doesn't exist now, but will need to in the future, to achieve the Vision of Success?
- What needs to be happening in order to go from where we are now to the Vision of Success?
- What are our assumptions about why these changes need to happen and how they lead to the Vision of Success? What resources will we need to access?

List of changes that will need to occur to achieve the Vision of Success:

Capacity Building
CENTER FOR TRIBES

Pathway to Change: Your Road Map

FIRST TALK: FOUNDATIONS

What We Do

PURPOSE OF THIS SECTION: List some of the activities that will lead to the changes identified in the previous section, What We Change.
During the work planning phase of your project, ideas from this section may be developed in greater detail and included in the project work plan.

QUESTIONS TO CONSIDER:

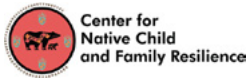
- What practical activities will help us make our changes?
- What tasks need to be a part of each activity?
- Who needs to be involved in each activity?
- What will result from each activity?

Change	Activity(ies)

Center for
Native Child
and Family Resilience

Pathway to Change: Your Road Map

Change	Activity(ies)



Pathway to Change: Your Road Map

How We Know (Evaluation & CQI)

PURPOSE OF THIS SECTION: Help you begin to think about how the evaluation and Continuous Quality Improvement (CQI) concepts of *outputs* and *milestones* are connected to the activities in a work plan.

In this section we'll look at some of the activities listed in the section "What We Do" (and related to a change identified in the section "What We Change") and identify outputs and milestones for those activities.

> Milestone = An action or event marking a significant point in progress or development; a sign of progress.
> Output = A direct and measurable product of a program activity.

QUESTIONS TO CONSIDER:

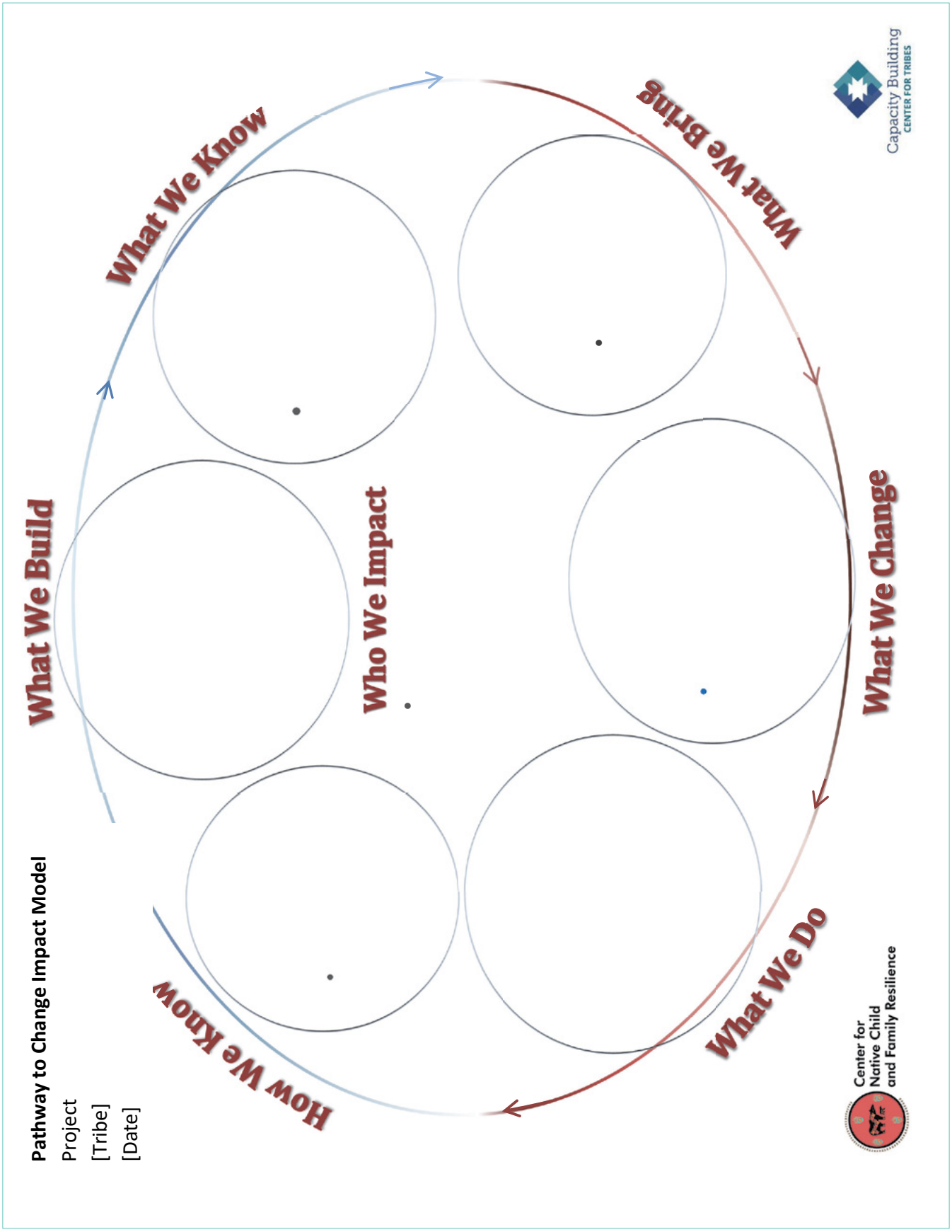
- What will indicate that we have achieved a particular activity or step within an activity?
- What are the milestones of a particular activity?
- How would we monitor our work to show we've met a milestone?
- What types of outputs would we expect from each activity?
- What data do we currently collect on activities and what new data might need to be collected?

Pathway to Change: Your Road Map

Activity	**Milestones** (signs of progress)	**Output(s) of the activity**	**How will we know activity has been completed?**

Center for Native Child and Family Resilience

6 Pathway to Change Impact Model


Pathway to Change Impact Model
Project
[Tribe]
[Date]
What We Know
What We Bring
What We Change
What We Do
How We Know
What We Build
Who We Impact
Capacity Building
CENTER FOR TRIBES
Center for
Native Child
and Family Resilience

7 Work Plan Template

Insert project or tribal logo here

Center for Native Child and Family Resilience

Children's Bureau

[PROJECT NAME]

SECTION 1: PROJECT WORK PLAN

Proposed Project Summary

[Use text from the *Program Summary* section of the **Readiness and Evaluability Assessment** report.]

[TRIBAL ORGANIZATION]'s Project Site Team

[Enter the brief narrative in this area.]

[TRIBAL ORGANIZATION]'S PROJECT SITE TEAM		
NAME	**ROLE/TITLE**	**KEY RESPONSIBILITIES**
		•
		•
		•
		•

Center for Native Child and Family Resilience Team

[Enter the brief narrative in this area.]

CENTER FOR NATIVE CHILD AND FAMILY RESILIENCE TEAM		
NAME	**ROLE/TITLE**	**KEY RESPONSIBILITIES**
		•
		•
		•

Work Plan Focus Area: Planning for Implementation

GOAL #1:			
DESIRED OUTCOMES			
Short-term: Long-term:			
Objective 1.1:			
ACTIVITIES	**PERSON(S) RESPONSIBLE**	**TIMELINE**	**EXPECTED OUTPUT (MILESTONE)**
1)			
2)			
3)			
4)			
Objective 1.2:			
ACTIVITIES	**PERSON(S) RESPONSIBLE**	**TIMELINE**	**EXPECTED OUTPUT (MILESTONE)**
1)			
2)			
3)			
4)			

Objective 1.3:			
ACTIVITIES	**PERSON(S) RESPONSIBLE**	**TIMELINE**	**EXPECTED OUTPUT (MILESTONE)**
1)			
2)			
3)			
4)			

Work Plan Focus Area: Intervention Implementation

GOAL #2:			
DESIRED OUTCOMES			
Short-term: Long-term:			
Objective 2.1:			
ACTIVITIES	**PERSON(S) RESPONSIBLE**	**TIMELINE**	**EXPECTED OUTPUT (MILESTONE)**
1)			
2)			
3)			
4)			
Objective 2.2:			
ACTIVITIES	**PERSON(S) RESPONSIBLE**	**TIMELINE**	**EXPECTED OUTPUT (MILESTONE)**
1)			
2)			
3)			
4)			
Objective 2.3:			

ACTIVITIES	PERSON(S) RESPONSIBLE	TIMELINE	EXPECTED OUTPUT (MILESTONE)
1)			
2)			
3)			
4)			

6

Project Budget

[Insert the budget that was approved by the CNCFR to support this project here]

Budget		
Category	**Description/Justification**	**Amount**

Parking Lot

PARKING LOT			
Identified Issue (What?)	**Needed Action**	**Person Responsible (Who?)**	**Due Date (By When?)**

Schedule of Deliverables

[Enter the schedule of deliverables in this area.]

Schedule of Deliverables		
Item	**Description**	**Due Date**

8 Project Driven Evaluation Planning Tool

Center for Native Child and Family Resilience

Project-Driven Evaluation Planning Tool

Using the Project-Driven Evaluation Planning Tool

Project-driven evaluation is the process of identifying, articulating, and understanding a program's value or outcomes. If the story of a project site's program or intervention is the story about how they build resilience among Native families, then evaluation is the journey between that vision, what they do (the work and activities), and the outcomes of that work. It is the story of how their vision leads to results for children and families.

Native people have a wealth of diverse languages, worldviews, teachings, and experiences. Long before Western researchers took up the mantle of scientific inquiry, Native people pursued knowledge and balance through intense interaction and observation with every aspect of their social, spiritual, and natural worlds. Indigenous Ways of Knowing honor the interconnectedness of all things and encapsulate the power of the current moment as it is woven together with lessons learned and passed on through deep time. Despite periods of great upheaval caused by colonial impositions and federal Indian policy, Indigenous knowledge and Native nations persist and thrive.

Native nations are working to recover, preserve, and decolonize their communities. It is with this knowledge that the Center seeks to work with project sites, to build Tribal capacity and bolster Tribal self-determination through a project-driven evaluation process.

The Project-Driven Evaluation Planning Tool will help guide and empower project sites through the evaluation process. The Center team is composed of representatives from JBS, TLPI, and Mathematica. Each project site will work with Center team members whose roles include a Center Lead, Evaluation Lead, and Indigenous Projects Program Lead. Center team members will use this tool to initiate and foster ongoing guided conversations with project sites to build stories of effectiveness through cross-site evaluation. The Center team will work with project sites to take stock of where they are in their story and where they want and need assistance in getting to where they hope to go. In the discussions with project sites, the Center team will identify and consider the purpose evaluation might serve for each project.

Ultimately, the Center team will use this tool to identify project values and inform the development of an evaluation plan that includes site-specific and cross-site collection and analyses of outcome, process, and cost components.

The final evaluation plan will be shared with and ultimately approved by the Children's Bureau (CB), as required by the cooperative agreement. However, this is intended to be an iterative and collaborative process between the Center team and project sites. This tool is meant to foster bidirectional learning and the creation of an evaluation plan that accurately reflects and aligns with the needs of each project site and CB.

How to use this tool

The Center team will facilitate discussions with project sites using questions from the first three sections as prompts to further expound on what communities want to know, what they already know, and further understand and capture project values. The first three sections of this tool will help evoke important information needed to complete the final "Project-Driven Evaluation Plan" (Section Four). Tailor questions in each section as appropriate to each project site. Further instructions are included in italics throughout each section.

Section Four includes tables that capture evaluation questions, information sources, responsibilities, and a timeline of evaluation activities. The Center team will summarize the information collected during discussions to populate this final section. To support this effort, the Center team and project sites can consider using visioning exercises, small group discussions, focus groups, talking circles, or one-on-one conversations. When the Project-Driven Evaluation Plan is complete, the Center team will share it with respective project sites to ensure that the information captured represents a shared understanding of the work ahead, and who will be responsible for each component.

1. Defining Key Terms

When first engaging with the project site, take time to come to a common understanding of key terms that will be used throughout the evaluation. It is essential to honor Indigenous Ways of Knowing throughout this process. Indigenous people have distinct training, knowledge, cultural protocols, and experience that informs how they might approach evaluation. The communities are the experts on their history and program development. This is a project-driven evaluation, care must be taken not to impose a western academic perspective onto the process of

evaluation planning. The Center team might ask the following questions to understand and define key terms:

- How does the project understand evaluation?
- What evaluation terms are the project comfortable using?
- Is there a word or words that reflect the concept of evaluation in the local Indigenous language?
- What approach is in keeping with your values as a project?
- How do you prefer to communicate?

If the project site discusses terms like "fidelity," "quality assurance plan or continuous program improvement," "informed consent" or "outcomes," please ask them to describe what these terms mean to them.

2. Developing Evaluation Questions

The following questions are intended to help the project site identify what they want to learn about their program. The Center team can work with project sites to identify what they are seeking to find and what information is needed to inform the process. As discussions unfold, it is important to engage all relevant partners or knowledge bearers throughout the process. Remember to be purposeful in communication and check in regularly with partners throughout the process to ensure everyone is aligned in understanding what is formulated.

Who should be involved in evaluation planning activities? How will each person be involved? (They may be advisors, or help conduct the evaluation plan, such as a program evaluator working in partnership with Center staff and advisors.)

Eligibility: What are the eligibility criteria for participating in the program? Who is the program designed for? For example, it might be at-risk Native youth from [project site community] between the ages of 10 and 19 or teen parents under the age of 21.

Consent: What is the planned consent process? Is informed consent needed? For example, you might plan to gather consent prior to the start of the program or participants will sign consent/assent forms at the first program session. If you plan to work with youth, you might stipulate that participants must have both signed parental consent and youth assent forms in order to participate. You might note that not consenting to participate in the evaluation will not affect participation in the program.

Setting: Where will the program take place? Is the program designed to take place in a particular setting or service area? For example, a school, community center, or within the sovereign jurisdiction of particular Tribes?

Administration/collection of information: Who will collect/gather information? At what points do they collect this information? For example, at program enrollment and exit or at program enrollment and 6 months after program exit? Who will analyze the information collected, and how? For example, X will enter it into an Excel spreadsheet, which they will use to automatically calculate numbers.

What outcomes do you want to achieve from your program? How do these outcomes address:

- preventing child maltreatment, including decreasing maltreatment, reducing perpetrator recidivism, promoting protective factors, and reducing risk factors, and
- Tribal, community, or systems outcomes, including building knowledge and skills of providers and increasing availability and awareness of culturally relevant services which other communities and entities might learn from?

How do you see the story of effectiveness unfolding for your program? For example, what do you hope to see in families after they complete the program? What does success look like for you and your project? How will you know if the program is working? What are the local and cultural indications of success? What does achieving your outcomes look like? For example, you might ask– How many families reunify, are fewer families referred to child welfare, or how are community members engaging in cultural traditions?

If the answer is yes to any of the questions, be sure to discuss and/or follow up with the project site leads to discuss possible information sources (such as enrollment, participation), when and how those data are collected, and who collects it.

What do you want to know about your program's implementation? Do you want to know if it is being delivered as intended? Do you want to document how your program should be implemented? Do you want to know how many hours of service people typically receive through your program? Do you want to document what services you are providing through your program? Do you want to document the challenges and successes of implementing this program? Do you want to know about the types of families you serve?

If the answer is yes to any of the questions, be sure to discuss and/or follow up with the project site leads to discuss possible information sources (such as enrollment, participation), when and how those data are collected, and who collects it.

What do you want to know about the costs of delivering your program? What would you want to learn from a cost study? Do you have a process in mind? Do you want to understand cost per person served? Do you want to know how much each component of your program costs? Do you want to know how much it costs to start up this program? Do you want to know how much it costs to run the program once it's set up? Do you want to know how much money you save families or your community by offering these services?

If the answer is yes to any of the questions, be sure to discuss and/or follow up with the project site leads to discuss possible information sources, how and when data are collected, and who collects it (for example, do they track how much time each type of staff spends on the program? Do they have cost estimates for all partners' work on this program? Do they know or can they find out how much their fixed costs are—cost for space, equipment, overhead, information technology, and human resources, etc.?).

What evaluation study permissions are needed? A key part of the evaluation process is ensuring you follow local approval processes for working with and collecting information from children and families. Before you collect any information, it is essential that you engage local approval bodies to gain permission. Depending on your project you may be required to engage some combination of:

- Local institutional review board (IRB)
- Tribal or regional IRB
- Local policy councils and/or Tribal councils
- Local spiritual leaders, knowledge bearers, or Elders

What is the estimated timeline for approval/review? How often do relevant approval bodies meet? What documentation is needed? For example, do you need to get a Tribal resolution passed? Do you need to establish a memorandum of understanding (MOU) or agreement of collaboration and participation from partners? Do you have a data ownership plan in place? Have you thought about data access and storage? Have you identified and established a plan to adhere to local mandatory reporting processes?

3. Information sources to inform the story

What do you already know about how your program is working, and how do you know? Do you have an indication of demand for the program? For example, is there a waitlist for the program? Do you have information sources that demonstrate program effectiveness? For example, are children returned to their families more quickly? Do you have information on participation? For example, do you collect enrollment forms or attendance records? Do Elders support or champion the program? Do you monitor referrals or have sources of information that show the community and Elders support the program? Do you have a process in place to monitor ongoing program activities (quality assurance plan or continuous program improvement plan)?

How do you measure the success of your program? What do you see as the benefits of this effort (what are the outcomes or values from your program)? How do you measure that outcome or value of interest? When do you use these measures? For example, if you want to see participants more connected to their spirituality and cultural identity, you might measure that with the Native American Spirituality Scale or through attendance at ceremony or enacting certain cultural or spiritual rites. You might employ a measure with eligible participants at the start and end of the program to observe changes in connection to spirituality and identity.

Be sure to also indicate if a project site wants to measure a particular value or outcome but does not know how to. Consider identifying or describing relevant instruments for consideration.

What other information sources exist that you are not currently using? Do you collect or have access to child welfare administrative data? What are the barriers to accessing this information? Do you have agreements in place with other agencies or partners to access this information? If not, do you need an agreement to access the information?

4. Project-Driven Evaluation Plan

Instructions: *After ongoing discussions with project sites, use the information gathered from the first three sections to fill out the final Project-Driven Evaluation Plan section. This section includes tables that capture evaluation questions, information sources, responsibilities, and a timeline of activities for site-specific and cross-site evaluation activities. Examples are provided in grey. We will populate the tables with the cross-site measures for outcomes, cost, and implementation and note how these will be captured/collected in each project site.*

We will have tables for each project site that get at their unique interests, along with the cross-site items all sites need to capture. We will combine the project site tables into one (1) evaluation plan document that describes the site-specific and cross-site plans.

Implementation or process evaluation: What you want to know about how your program works

Evaluation questions	Information sources	Who will collect this information?	When will this information be collected?	Who will analyze this information?
Is the program delivered as intended?	*1. Observation checklists* *2. Case review notes*	*1. [Name, Role]* *2. [Name, Role]*	*1. Weekly, from Sept 2019 through Aug 2020*	*1. [Name, Role]* *2. [Name, Role]*

Areas of assistance desired for implementation or process study:

Examples: Creating an observation tool to document fidelity, developing a QA process, analyzing qualitative data.

Outcome Evaluation: How you will know if your program is successful

Evaluation questions	Information sources	Who will collect this information?	When will this information be collected?	Who will analyze this information?
Does the program improve family wellness?	*Indian Family Wellness Assessment*	*[Name, Role]*	*At baseline, and at end of program*	*[Name, Role]*

Include information on: the eligibility criteria for participating in the program, the planned consent process, the setting of the evaluation, who will administer the program, and who will collect/gather information and at what intervals.

Areas of assistance desired for outcome evaluation:

Examples: How can we measure family wellness? How can we show that children are returned to their families after participating in our program?

Cost evaluation: How you know how much it costs to operate your program

Evaluation questions	Information sources	Who will collect this information?	When will this information be collected?	Who will analyze this information?
What are the ongoing costs to running this intervention?	*Time-use study*	*[Name, Role]*	*Weekly, for one month*	*[Name, Role]*

Areas of assistance desired for cost study:

Examples: How do we find out how much it costs to run our program? How can we tell funders how much each component of our program costs?

Project-Driven Evaluation Timeline

Add key dates here for what was learned above. For example: when to get IRB approval and how long it may take; when you plan to start the evaluation; or when data collection activities will occur.

9 Evaluation Plan Template

Center for Native Child and Family Resilience

[*Insert project icon here*]

[*Project site*] Evaluation Plan

- Program description. *[insert]*
- Program goals and anticipated outcomes *[insert]*

[*Introduction to three components of the evaluation: implementation, cost, outcome. If applicable: Appendix 1-X includes the proposed data collection instruments/questionnaires.*]

Implementation evaluation

[*Brief narrative about purpose, program components, information sources and rationale for selection, and planned analysis.]*

Table 1. Implementation evaluation: How the program works

Questions about how program works	Information sources	Who will collect this information?	When will this information be collected?	Who will analyze this information and how (if known)?
Example: Is the program delivered as intended?	*1. Observations[1]* *2. Case reviews*	*1. [Name, Role]* *2. [Name, Role]*	*1. Weekly, from Sept 2020 through Aug 2021*	*1. [Name, Role]* *2. [Name, Role]*

[1] The use of observations as an information source is not intended to mean that evaluators will be observing program participants. These observations may occur naturally as part of the program's service delivery.

Cost evaluation

[Brief narrative including the purpose, level of effort for project site staff, volunteers, and consultants to develop/implement/refine the program, program components, research questions, rationale for information sources, and planned analysis.]

Table 2. Cost evaluation: What the program costs

Questions about program costs	Information sources	Who will collect this information?	When will this information be collected?	Who will analyze this information and how (if known)?

Outcome evaluation

[Brief narrative including the purpose, program components, research questions, rationale for information sources, and planned analysis.]

Table 3. Outcome evaluation: What program success looks like

Questions about success of program	Information sources	Who will collect this information?	When will this information be collected?	Who will analyze this information and how (if known)?
Example: How much does the program improve family wellness?	*Family stories*	*[Name, Role]*	*After each program session*	*[Name, Role]*

2. Information sources to tell the story of success

Table 4. Information sources and the evaluations they will inform

Information source	Implementation evaluation	Cost evaluation	Outcome evaluation

Our information sources will include:

[Describe each relevant information source and the kinds of information we will get from each. Delete bullets that are not going to be collected for the project site.]

Table 5. Outcome domains, information sources, and measures

Outcome domain	Information source(s)	Method of collecting information

3. Evaluation timeline and strategies to ensure success

[*Include a bulleted list of challenges and potential strategies before the table.]*

Table 6. Evaluation activities and anticipated start and end dates

Activity	Person/Team responsible	Anticipated start date	Anticipated end date

10 Legacy Plan Guidance and Template

Center for Native Child and Family Resilience

Legacy Planning Tool

A program's legacy refers to how it continues to operate in a community as the way things are done, the ability of the program to continue to serve the community and sustain it over time. The legacy of a program and the ability to sustain all or part of the program might look different depending on where the program is in the planning process and its incorporation in the larger community.

The Legacy Planning Tool serves as a discussion guide for program leadership. It helps gather the information required for planning for sustainability and to brainstorm ways to address the key elements of sustainability. It provides leadership with prompts to help sites envision a legacy for their program and figure out how the program can continue to help increase Tribal well-being. None of the prompts are mandatory and not every prompt will apply to every site. Leaders should work with programs and use the prompts they feel will help create the desired legacy of cultural resilience, family strengthening, child protection, community resilience, and/or risk reduction they want for their program.

The tool is divided into two parts ("Planning the Legacy" and "Creating the Legacy"). Ideally, "Planning the Legacy" should be used early in the life cycle of a program, helping the site think through their specific vision and mission for the program. "Creating the Legacy" should ideally be used later in the life cycle of a program to more concretely assess where the program is in their outlined vision, where they hope to be and what they need to do to get there. In this way, the program can build and sustain a program, guided by culture, that becomes a foundational part of the community.

Planning the Legacy

This part includes prompts designed to help the program think about the parts they want to sustain, why they are important to sustain and how it might happen. Leaders can use the prompts contained in this part with the program early in the process so they can start thinking about sustainability in order to create a mission and vision to ground and guide the program as it moves forward.

- How does/will this program function in the community? What role does/will it play?
- How is culture integrated into the program?

- What goals do we want to achieve? Where does the program want to go in the future?
- What do we want to develop or increase as a result of the program?
  - ☐ Workforce: practitioner(s) and/or ICWA program staff expertise
  - ☐ Resources: foster homes, coalitions, curricula, learning platforms, modules, documentation, handouts, print/online resources
  - ☐ Buy-in: Tribal Council, Community, other
  - ☐ Partnerships
  - ☐ Improvements in systems (child welfare, etc.) and infrastructure
  - ☐ Others? (describe)
- Who is the program designed to help and how?
- Is the program supported by the community? Are there members of the community that actively advocate for continuing the program? Does the program have strong Tribal Council support?
- What, if anything, would have to change if the program would continue? (For example, will any of the following change: the person or office that oversees the program, data collection processes, or target population?)
- If the program has already begun, is anything known about early indicators of its effects? Where has it been most successful? What lessons have we learned about the program?

Creating the Legacy

This part includes more targeted prompts surrounding the key elements of sustainability and helps sites think of ways to build a program so that it rests on the natural supports of the community and can be continued without the help or support of the Center. Leaders can use the prompts contained in this part to help sites plan for how the program can become a successful part of how things are done and the services that are offered in the community.

There are three categories of legacy creation addressed below. They are Program Support; Organizational Support; and Fiscal Support.

PROGRAM SUPPORT

Creating a program that is sustainable requires ongoing support and resources to help the program remain effective and continue to achieve its goal. The following discussion questions can help to determine the type and extent of the supports and resources that will be required for day-to-day operation of the program.

Training

- Does the program require any training? If so, how will training be provided to new and existing program staff?
- What would be lost if training could not continue?
- Given the turnover that often exists in programs, how will the history and vision of the program be integrated into training for new employees? How will current employees and those that have extensive knowledge of the program be able to transfer their knowledge to others?

Fidelity Tracking Processes

Assuring fidelity of the program is the process of making sure the program closely follows and is carried out in a way that is consistent with what the creators of the program wanted.

- What parts of the fidelity tracking process can be continued? Who should be involved? How?
- Will the fidelity tracking process need to change in order to continue? If so, what needs to change?
- How will the fidelity tracking process be used as a learning tool, identifying what is working as well as where the program and organization need to learn and grow?

Identification and Use of Data

- What program data should continue to be gathered? For example: number of people served, fidelity to the program, effects of the programs etc.
- What program data should no longer be gathered?
- How will program data be used to identify whether the program needs to be adapted in order to better fit the needs of the community?

Community Driven Evaluation

- Do community driven evaluation results inform program planning and ongoing program operations? If we have been undergoing an evaluation, will it continue? Will it convert to a continuous quality improvement (CQI)[1]/fidelity monitoring type of evaluation?

- If we have been working with an external evaluator, will that continue, or will we need to develop internal evaluation capacity?

ORGANIZATIONAL SUPPORT

Organizational support includes program management and the resources required keep it running. It includes the organizational processes and policies that need to be in place to maintain a program and support its continued operation as well as planning for succession and dealing with transitions in leadership.

Program Management and Leadership-Succession

- Is the program integrated into the operations of the agency/organization?

- Who will oversee this program on a permanent basis?

- If there is a change in leadership, how will that be addressed through training? How will we ensure the next leader has the necessary qualifications to run the program?

- How will Tribal and program leadership, program staff and community work together to make sure the program is continued? To make sure culture guides the way things are done? What roles will each group have?

Community Partnerships

- Who in the Tribal community is this work connected to and why?

- Are there any partnerships that exist outside of the Tribal community and what is their role?

- What partnerships need to continue and why? Who else needs to be involved?

[1] Casey Family Programs and the National Child Welfare Resource Center for Organizational Improvement define CQI as "the complete process of identifying, describing, and analyzing strengths and problems and then testing, implementing, learning from, and revising solutions." National Child Welfare Resource Center for Organizational Improvement and Casey Family Programs. (2005). *Using continuous quality improvement to improve child welfare practice*.

Organizational Partnerships

- Where does the program fit within the larger community structure or Tribal organization?
- Are there other organizations (i.e. health, mental health, education, substance abuse prevention, law enforcement etc.) to which this program is connected and why?
- What other partnerships need to continue and why? Do new partnerships need to be created?

Communication

- Does the program have a method of communication that serves to maintain ongoing support?
- What policies or procedures need to be developed for the program to be continued? This could relate to the program itself or building support for its continuation.
- How will these policies and procedures be created and shared?

Data Gathering

- What type of data will be gathered? Who will gather the data? How often? Remember: data is not just contained in an electronic database, there are many other sources of program related data.
- Where are data going to be entered and stored?
- How are data going to be organized and analyzed? What is the process for sharing the data and figuring what the data mean? Who will be responsible for this work? Is there a need for a data sharing agreement? If so, do we have one?

FISCAL SUPPORT

Continuation of a program includes determining what funding is needed to support direct services, staff, and organizational resources. It is helpful to have diverse and/or multiple funding sources in the event one source fails to materialize or is discontinued.

Funding Program Services

- What personnel, technology, and other resources are necessary to carry out the program? Does the program have adequate staff to achieve the program's goals? Are there any changes needed to support program management, staff, and other resources?

- What will be the annual cost to sustain the program, factoring in direct services as well as the ongoing operation and organizational infrastructure?

- What funding may be needed to support an existing program evaluator? Is there anyone on staff with this expertise?

Funding Streams

- Does the program have a combination of stable and flexible funding?

- Does the program have sustained funding?

- Are there policies/resolutions in place to help ensure sustained funding?

- What existing opportunities might be available to incorporate funding for program supports?

- Do you utilize funding through 638 contracting, Tribal compact, Title IV-B/-E, or other Tribal governance funding that would require a Tribally designated IRB or the Tribe having special rules around the use of data?

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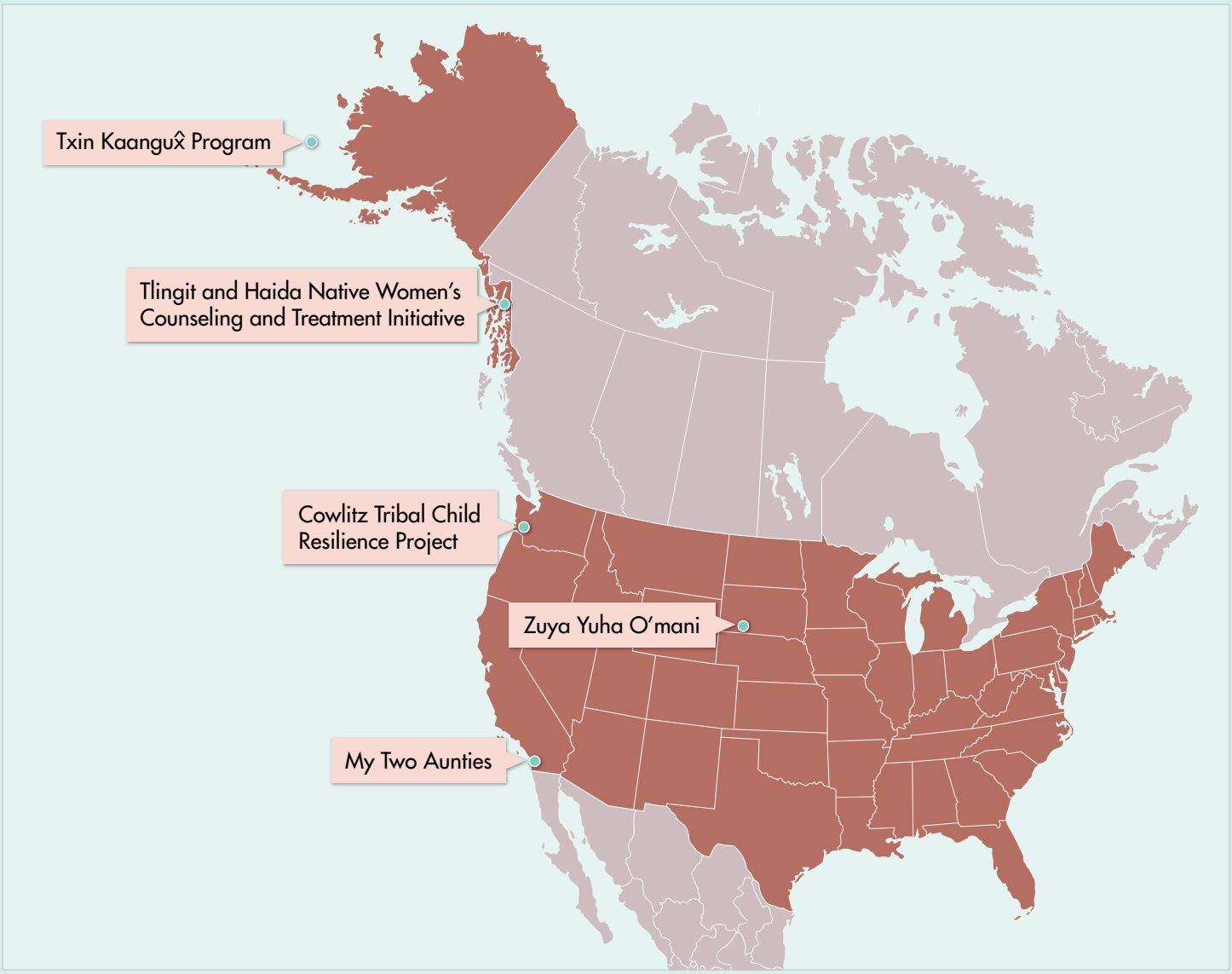

This document is part of a series that presents the results of collaboration between the Center for Native Child and Family Resilience and five Tribal partner organizations to formalize, implement, and evaluate the partners' Tribal child welfare prevention and intervention strategies. For more information about this or the other programs, please visit the Center website, https://cncfr.jbsinternational.com.

The Zuya Yuha O'mani Program
Implementation Guide
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