



Txin Kaangux̂ Initiative

# Evaluation Report

2022



Center for  
Native Child  
and Family Resilience

## Acknowledgements

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:

### Txin Kaangű Initiative

Charlene Naulty, Aleut Community of St. Paul Island (ACSPI)

Sheridan DesGranges, ACSPI

Judge David Avraham Voluck, ACSPI Tribal Court

Terri Coletta, ACSPI

Tes Copeland, ACSPI

Erika Naulty, ACSPI

Aubrey Wegeleben, ACSPI

### CNCFR Principal Writers

Kathleen Feeney, Mathematica

Joe Walker, JBS

Sonja Ulrich, JBS

Matt Burstein, JBS

### CNCFR Contributors

Roseana Bess, Mathematica

Jeremy Braithwaite, TLPI

Charlotte Cabili, Mathematica

Priscilla Day, Consultant

Emily Fisher, JBS

Brian Jones, JBS

Robert Lindecamp, Children's Bureau

Paulette Running Wolf, Consultant

Erin Sandor, JBS

Elizabeth Weigensberg, Mathematica

Johnny Willing, Mathematica



## Suggested Citation Text

Center for Native Child and Family Resilience. "Evaluation of the Aleut Community of St. Paul Island Tribal Government's Txin Kaangű Initiative." Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services. August 2022.

The Center for Native Child and Family Resilience was funded by the Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services, under cooperative agreement No. 90CA1853. The contents of this product are solely the responsibility of JBS International Inc. and do not necessarily reflect the official views of the Children's Bureau.



# Contents

## Overview of Center for Native Child and Family Resilience Site Evaluations . . . . . 1

- About the Center’s Evaluation Work . . . . . 1
- Indigenous Ways of Knowing . . . . . 1
- Bi-Directional Learning in Evaluation . . . . . 2
- Prologue: Evaluation in the Time of COVID . . . . . 3

## I. Portrait of the Aleut Community of St. Paul Island and the Txin Kaangu̇ Initiative . . . . . 4

- Organizational Context . . . . . 4
- Historical Context . . . . . 5
- Development and Mission of the Txin Kaangu̇ Initiative . . . . . 7
- Community Context . . . . . 9

## II. Planning the Txin Kaangu̇ Initiative Evaluation . . . . . 10

- Information Gathering and Relationship Building . . . . . 11
- Implementation Work Plan Development . . . . . 13
- Preparing for Evaluation . . . . . 14
- Research Question, Methods Development, and Approval . . . . . 19
- Research Questions . . . . . 19
- Instruments . . . . . 21
- Institutional Review Board (IRB) Approval . . . . . 24
- Data Management and File Preparation . . . . . 24
- Evaluation Training and Procedures . . . . . 25

## III. Implementation of the Txin Kaangu̇ Initiative Evaluation . . . . . 26

- Participation in the Evaluation . . . . . 26
- Data Collection Analysis Approach . . . . . 28
- Lessons Learned from the Implementation of the Evaluation and the Information Collected . . . . . 29

## IV. Story of the Txin Kaangu̇ Initiative . . . . . 31

- Community Engagement Through Activities . . . . . 34

## V. Lessons Learned From the Story of the Txin Kaangu̇ Initiative Evaluation . . . . . 39

## VI. Implementation Costs of the Txin Kaangu̇ Initiative . . . . . 42

- Annual Costs of Txin Kaangu̇ Initiative Implementation . . . . . 42
- Personnel Costs of the Center’s Overall Project Support of the Txin Kaangu̇ Initiative . . . . . 44

## VII. Looking Ahead . . . . . 46

## References . . . . . 47

## Appendix . . . . . 49

This page intentionally left blank.



# Overview of Center for Native Child and Family Resilience Site Evaluations

**T**he Children’s Bureau (CB) funded the [Center for Native Child and Family Resilience](#) (the Center) to gather and disseminate information about Tribally relevant practice models, interventions, and services that contribute substantively to child maltreatment prevention efforts and family resilience developed by and for American Indian and Alaska Native (AI/AN) populations. The Center includes staff from [JBS International, Inc.](#), the [Tribal Law and Policy Institute](#), and [Mathematica](#). The Center partnered with five project sites for four years (2019–2022) to design or refine, implement, and evaluate their child maltreatment prevention or intervention programs for AI/AN children and families.

This report is one of five descriptive evaluation reports presenting lessons and findings from the project-driven evaluations implemented by each project site. Each evaluation contributes to building evidence about how Tribally relevant practice models, interventions, and services contribute to child maltreatment prevention. Evaluations for four project sites included implementation, outcome, and cost components; one site implemented a developmental evaluation.

## About the Center’s Evaluation Work

*Evaluators—and their close relatives, researchers—are not popular in Indian Country. The field of evaluation draws heavily on research methodologies that can be considered invasive when imposed by outside funding agencies. The close connection between research and evaluation is problematic to many American Indian and Alaskan Natives whose Tribes and families have suffered from a long history of intrusive studies that, while building the reputations of anthropologists and other researchers, have brought little to Indian communities and have actually resulted many times in cultural exploitation and the loss of intellectual property rights. The unpopularity of research permeates Indigenous communities. (LaFrance & Nichols (2010), p. 14)*

A central challenge for the Center has been to make good on its charge to help expand evidence for practices in Tribal child welfare without falling prey to the problems described by LaFrance and Nichols, above. We approached this work of making evaluation culturally congruent, relevant, respectful, and mutually valuable by centering elements of [Indigenous Ways of Knowing \(IWOK\)](#) identified by our Tribal advisory committee as critical when engaging with Tribal nations and Tribal programs:

- Respect Tribal Sovereignty
- Practice Reciprocity
- Engage in Relationship Building
- Seek Tribal Permissions<sup>1</sup>

We designed an evaluation practice that balances numerous demands by weaving the best parts of Western-style evaluation, IWOK, and community-based participatory research together into a framework that enabled us to assist the projects, their Tribal participants, and community members to document processes, frame outcomes, and make sense of findings. Our role in this process was to collaborate with the projects, their participants, and Tribal community members to tell their story and facilitate sharing it with others as appropriate. We approached the work with humility appropriate for outsiders offering technical expertise and support with a culture different than our own.

## Indigenous Ways of Knowing

In brief, IWOK refers to the epistemic norms, beliefs, and practices that Indigenous peoples have used since time immemorial. When entering an Indigenous community, evaluators must honor IWOK and learn about Tribal history, who the community knowledge keepers are, proper protocols about how and whom to engage in seeking permissions, and what knowledge can and can’t be shared; they must also demonstrate respect for local Tribal customs in ways that build upon and reinforce Indigenous

<sup>1</sup> For a discussion of the elements of IWOK identified by the committee, see <https://cnfr.jbsinternational.com/IWOK>.



notions of reciprocity, sovereignty, and relationship building among people and between people and the world.

An IWOK framework

*recognizes the beautiful complexity and diversity of Indigenous ways of learning and teaching.... The intent of the phrase "Indigenous Ways of Knowing" is to help educate people about the vast variety of knowledge that exists within and across diverse Indigenous communities. It also signals that, as Indigenous Peoples, we don't just learn from human interaction and relationships. All elements of creation can teach us, from the plant and animal nations to the "objects" that many people consider to be inanimate.... Indigenous ways of knowing are incredibly sophisticated and complex. These ways relate to specific ecology in countless locations, so the practices, languages, and protocols of one Indigenous community may look very different from another. Yet, Indigenous ways of knowing are commonly steeped in a deep respect for the land, and the necessity of a reciprocal relationship with the land.*

**"Ways of Knowing," Office of Indigenous Initiatives, Queens University.** <https://www.queensu.ca/indigenous/ways-knowing/about>

For more information about IWOK and its role in AI/AN child welfare program development and evaluation, see CNCFR's [Literature Review](#), [Environmental Scan](#), and CNCFR's IWOK site.

Center staff, consultants, and Tribal project participants bring expertise and lived experience to project site programs implementation and evaluation. Each team's work was guided by IWOK to complement the wealth of knowledge, experience, and worldviews of each project team. In working with community partners, we navigated important philosophical, methodological, and cultural boundaries. We came to this work with an understanding of the complex and damaging history of colonial imposition that continues to impact Indigenous people today and that Native people have long been subjected to research and evaluation that misrepresents cultural traditions, focuses on deficits or pathology, and causes harm to communities. Even when the research itself does not reinforce the effects of settler colonialism, it all too often

involves an extractive, one-way relationship with evaluators who mine the community for information and leave without offering anything to the community in return.

As a result, an important part of Center work was to counter the dominant narrative and approach through intentional IWOK practices. With the help of our Indigenous community partners, we sought to decolonize evaluation and uplift Indigenous research methods. Over time and through active listening, trust building, authentic collaboration, and constant reflection, we built important relationships with our Indigenous community partners and, in return, were gifted with the stories of their programs and the people they serve.

## Bi-Directional Learning in Evaluation

IWOK recognizes that emotional and spiritual experiences are important wells from which to gather knowledge, restore balance, and find guidance about how to live. For example, when gathering medicine for a ceremony, the act of gathering (including one's frame of mind) and what each plant or item "represents" all have meaning. The same can be said of dreams, visions, or certain important events, all of which are regarded as important founts from which to draw knowledge. The emphasis is less on cause and effect and more on how certain elements, events, and people connect in an ever-unfolding spiral through time and one's life journey. This way of learning and being incorporates the heart and not just the head.

The Center team entered its work with humility and the understanding that we, too, are learners and were willing to allow ourselves to be touched and changed by the process. We approached this evaluation much in the same way as the earlier description of gathering medicine; with a good heart, with a good mind, and with accountability and intention to honor the sacred stories that serve as the foundation of this report. As you will see in the following narrative, the Center's relationship to the program was not limited to conducting an evaluation. We worked intentionally with the Indigenous community and Tribal program, co-creating tools and resources to document their program's model and successes so that other AI/AN child welfare organizations could adapt and implement in their own Tribal settings.



This report provides not only the lessons learned but also the story of the evaluation process. It includes important first-person narrative to convey important moments, events, experiences, relationships, and processes that are essential to understanding the full context and weight of evaluation findings. It acknowledges how everyone who was a part of the experience was deeply touched and impacted by the experiences they shared with participants.

## Prologue: Evaluation in the Time of COVID

An important prologue to this story is that all project sites implemented their evaluations during the COVID-19 pandemic. We cannot overstate the impact this has had on our community partners and Tribal communities more broadly. The COVID-19 pandemic has disproportionately impacted AI/AN children and families across a host of important metrics. Evidence spanning the early months of the COVID-19 pandemic through mid-2021 indicated the rate of COVID-19 cases in AI/AN communities was higher than that in other racial and ethnic groups (Centers for Disease Control and Prevention 2021; Hooper et al. 2020; Tsethlikai et al. 2020). Members of AI/AN communities may be at particular risk of poor health outcomes (including death) from exposure to the disease due to both medical reasons and challenges relating to social determinants of health (Kakol et al. 2020; Rodriguez-Lonebear et al. 2020). Further, the pandemic compounded already difficult economic realities for Tribes. Many

Tribes rely heavily on hospitality, gaming, service sectors, and the arts to generate revenue, all of which were particularly disrupted by the pandemic—with unemployment more than tripling by April 2020 (Feir and Golding, 2020).

Children and families also experienced additional struggles with food security and emotional well-being. Protective factors like connection to culture and community via participation in ceremony, traditional activities, community events, and extended family kinship networks were strained by social distancing and quarantine requirements. Beyond that, the ongoing loss of elders, parents, grandparents, and extended family to COVID-19 continue to negatively impact Tribal communities. These losses are set against widening health inequities rooted in settler colonialism, intergenerational trauma, structural racism, and the federal government's failure to uphold its trust responsibility. Hardly a week has gone by without COVID-19 directly impacting the health and well-being of our community partners and the work they do. It continues to impede service delivery and has prevented opportunities for in-person program and evaluation interactions. Yet, in keeping with the persistence and resilience that defines their work, the project sites have made heroic efforts to combat the negative effects of the pandemic. For example, one site instituted their own quarantine measures, which required visitors to their lands remain in quarantine for 7 to 10 days before meeting with anyone (depending upon their vaccination status). Sites continued to provide services, they continued to find ways to engage in community and culture, and they continue to find time for this effort because of the promise it has in benefitting other Tribal communities.



# I. Portrait of the Aleut Community of St. Paul Island and the Txin Kaangu̇ Initiative

In 2015, the Aleut Community of St. Paul Island Tribal Council established the Txin Kaangu̇ Initiative “to provide for the integration of Tribal Government programs, services, divisions, departments, and their employees that provide for the health, welfare and safety of our Tribal membership and community.”<sup>2,3</sup> Txin Kaangu̇ , which roughly translates to “your health and wellness,” reflects the desire for a holistic approach to healing and wholeness that relies on collaboration and creativity in service provision. The designers of the Initiative believe that breaking down the barriers between the departments within the Tribal government will encourage collaboration and enable families to access the services they need from any entry point within the service array.

The Txin Kaangu̇ Initiative offers a holistic healing and wellness package both to families on St. Paul Island, Alaska, and to members of the St. Paul Island Tribe who live off the island.

Services offered include cultural and educational activities, behavioral health services, youth and family programs, support for victims of domestic violence and sexual assault, substance abuse programs, financial and housing assistance programs, and a food bank. (More information about these programs appears in Appendix A). The Initiative aims to decrease or prevent child maltreatment by:

- Providing integrated, holistic, non-punitive services to justice-involved families
- Identifying families at risk of—and thereby preventing—child maltreatment
- Engaging the community to bring awareness to services and destigmatize the need for engaging in services

<sup>2</sup> Txin Kaangu̇ Initiative 2015-2018 Strategic Plan. Pribilof Islands Aleut Community of Saint Paul Island Tribal Government, September 2015.

<sup>3</sup> Members of the Tribal Council are elected leaders of the Tribal Government.

“ No right is more sacred to a nation, to a people, than the right to freely determine its social, economic, political and cultural future without external interference. The fullest expression of this right occurs when a nation freely governs itself. We call the exercise of this right Self-determination. The practice of this right is Self-government.

– **Joseph Burton DeLaCruz (1937–2000)**  
**Quinault Nation**

This quote is displayed on a plaque in St. Paul Island’s Tribal Court building.

## Organizational Context

The Txin Kaangu̇ Initiative department, under the larger Tribal Government, employs staff in two locations: one office in Anchorage, and another on St. Paul Island. The Tribal Government’s Chief Judge works offsite in Sitka. The three directors—one executive director and two division directors (Behavioral Health Division and Family and Victim Services Division) are based in the Anchorage office, along with two family service specialists, a social services associate, a Txin Kaangu̇ Initiative administrator, a Tribal probation officer, and an executive assistant. These positions pivoted to remote work during the COVID-19 pandemic, becoming hybrid as local restrictions lessened. At the time of the evaluation period, the directors of the Txin Kaangu̇ Initiative were not Native—a strategic decision made by the Tribe (discussed later in the Development and Mission of the Txin Kaangu̇ Initiative section).

On island, there are positions for the Healing and Wellness Division Director, a community case manager, a community education and training specialist, a community wellness specialist, an



elder specialist, a food bank coordinator, a housing coordinator, a receptionist, two victim services advocates, a victims of crime coordinator, a judge, an Office of Justice Administration Director, Tribal Court clerk, and two Tribal Court navigators. These positions focus on providing services to community members still living on the island and rely more heavily on in-person contact; as a result, many services provided by people in these positions were impacted by the pandemic. It should be noted that while these positions all have funding, staffing remains an ongoing issue, especially during COVID, and often positions are not filled.

## Historical Context

Despite forced relocation and generations of enslavement, internment, and other forms of governmental and cultural control by outside forces,<sup>4</sup> the Unangan, or Aleut, people now living on St. Paul Island (the former name in their language, Unangam Tunuu, and the latter given by their first enslavers) have worked tirelessly to regain local responsibility for their governance and to reclaim their cultural traditions since the U.S. federal government ended its occupation in 1985.<sup>5</sup>

In the early 2010s, the Tribal Council of the Aleut Community of St. Paul Island recognized that one of the most pressing issues was the loss of local children through the intervention of the state child welfare and foster care system, which typically removed children and youth from the island altogether due to lack of available resources and services on island. The loss of Native children to the foster care system remains a crisis at the

state level as well, with 67 percent of youth in out-of-home care in May 2022 identified as Alaska Native/American Indians (AN/AI).<sup>6</sup> The Tribe began to work with the Aleutian Pribilof Islands Association, Inc. (APIA, the federally recognized Tribal organization of the Unangan people in Alaska) and the Bureau of Indian Affairs to re-establish local enforcement of the Indian Child Welfare Act (ICWA), a federal law which requires that the Tribe is informed when a child in the welfare system is identified as Native, as well as allowing the Tribe to move the case to their Tribal court system. Charlene Naulty, the current Txin Kaangux̂ Initiative Administrative Services Director, remembers:

*On my first day of work [in December 2011], we went over to [the APIA office in Anchorage] and said, ‘we’re going to be taking back all of our Indian child welfare cases and we’re here to pick up our case files,’ and they were floored. And they didn’t really have a choice but to open up their filing cabinets and give us our case files. So we took those case files... and drove them from APIA to a very small, two-person office that we had opened in Anchorage and from there it went from just taking back some of the stuff that [the Tribe] could control to building this very robust initiative [the Txin Kaangux̂ Initiative]. [The Tribe] decided they’re in control of their own destiny... and that they have every right to exercise their sovereignty in their jurisdiction, and that’s exactly what they were going to do. And they were going to start taking back every single program that they could take back to run and operate locally and directly. And on that day, it started with all our Indian child welfare case files.<sup>7</sup>*

After the reclamation of their Indian child welfare cases, the Tribal Government was awarded a State of Alaska Rural Child Welfare (RCW) Grant in 2013 that allowed the Tribe to act on behalf of the State of Alaska in cases that were moved to the Tribe’s Family Services program (i.e., for children placed in out-of-home care that had moved beyond the investigative stage). In October 2017, the Aleut Community of St. Paul Island entered into a Tribal State Compact agreement with the State of Alaska

4 The Aleut Community of St. Paul Island Tribal Government summarizes this traumatizing historical context best: “The Aleut Community of St. Paul Island is a community in transition, adjusting to the cultural shock waves of Euro-American contact and governance. Beginning with enslavement by the Czar of Russia’s fur companies, through the 1867 Treaty of Cession to the United States of America with martial law and forced labor, the Unangan, or Aleut, people of St. Paul are on the front line of contact and efforts toward natural resources conquest. While the families relocated to St. Paul are strong people, generation-after-generation has been exposed to cultural, physical, and psychological trauma in the form of slavery, World War II Internment Camps, Native boarding schools away from home and family; corporal punishment for speaking in the Native language; epidemics of disease filling the Island’s cemetery; proselytization and condemnation of traditional spiritual practices; and overabundant interaction with the non-Native child welfare, justice, and corrections systems. Through this turbulent history, the Aleut people have maintained dignity and pride and have remained culturally resilient. The people of the Aleut Community of St. Paul Island are survivors.” Source: <https://aleut.com/about/>

5 Corbett & Swibold, 2000.

6 Alaska Department of Family and Community Services, Office of Children’s Services, <https://dfcs.alaska.gov/ocs/Pages/statistics/default.aspx>

7 Peer sharing discussion between St. Paul and Cowlitz teams, January 28, 2021.



to assist the Tribe in the availability of additional services such as foster home licensing, diligent inquiries in ongoing placement searches, family visits when a child is in care, and emergency walk-throughs for placement.

In 2012, the Tribe also began to expand its services from a one-bedroom shelter for domestic violence and sexual assault survivors to a larger shelter that supported a transitional living program for survivors and a sober living program. The Tribe also established a [Tribal Healing to Wellness Court](#), which uses a trauma-informed, culturally sensitive, and flexible approach to justice, centered on individual and family healing rather than punishment.<sup>8</sup> While APIA had historically managed many of the programs for St. Paul “at a distance” from Anchorage, the Tribe eventually worked with APIA and the Southcentral Foundation (the organization that receives Indian Health Services, or IHS, funding) to split the provision of services: Southcentral Foundation retained health care services, while the Tribe took back all non-medical, community-based programming, such as nutrition and outpatient treatment. The Southcentral Foundation medical services and the Tribe’s community-based services were then housed in a clinic on St. Paul Island.

8 The Tribal Court’s trauma-informed benchbook, *Tanam Awaq*, outlines the court’s approach on healing, non-punitive justice: <https://aleut.com/justice/>

Another critical step in the Tribe’s self-governance journey was the pursuit of recognition as a direct Title IV-E Tribal child welfare agency. In 2019, the Tribe completed the Title IV-E plan and it was approved by the Administration for Children and Families, making the Aleut Community of St. Paul Island the first Tribe in Alaska to receive a Title IV-E designation. While all Tribes in Alaska have been able to transfer foster children from the state system into their local Tribal system, a Title IV-E designation allowed the Tribe to do so without having to ask the state for permission to transfer jurisdiction and to bill the federal government for direct funding rather than going through the state. As Naulty describes:

*This was about expressing sovereignty. This was a notice to the State of Alaska: we have always had the right to provide these services and now we will at our discretion, and we do not need your blessing to do so. This was also about us proving to the state we didn’t need to sign a sovereign immunity waiver to get and spend Title IV-E monies, and that transforming the child welfare system in Alaska doesn’t start or end with them. We proved we have the capacity and expertise.<sup>9</sup>*

This level of local involvement is designed to provide the opportunity for the Tribe to review child welfare cases prior to entering the state system to determine if the child and family would be best served locally. Most importantly, this allows St. Paul children to remain on-island whenever it is determined to be safe (and possible), increasing the likelihood of family reunification. While already challenging prior to the COVID-19 pandemic, the difficulty of identifying available foster placements in the state of Alaska broadly reached what Alaska Public Media called “crisis level” in early 2022. The small population of St. Paul Island (the 2021 U.S. Census’s Population Estimates Program estimating 492 residents on island), as well as the high cost of food and other living expenses, only exacerbates this challenge.<sup>10</sup> However, the Txin Kaangux̂ Initiative team remains dedicated to pursuing family or local placements as their first option, including helping people obtain Tribal or state licensing to become a foster

9 Charlene Naulty, personal communication, July 22, 2022.

10 Baxter, Alaska Public Media – Anchorage. “Talk of Alaska: The crisis in Alaska’s foster care system.” <https://alaskapublic.org/2022/02/18/the-crisis-in-alaskas-foster-care-system/>



parent. As Sheridan DesGranges, Deputy Director, notes, “we go above and beyond – we’re knocking on doors, we’re putting families up in shelters – we’re doing whatever we can do to keep children on-island.”<sup>11</sup>

In addition to re-establishing local control, the Tribe knew that their involvement in child welfare cases would only succeed if the root causes of child maltreatment were addressed, which meant that they needed to actively address and heal the myriad issues that accompany the community’s intergenerational trauma, forced cultural assimilation through colonization and enslavement, and poverty. One step towards communal healing is their reclamation of the traditional value of prioritizing holistic, preventative health. In *Slaves of the Harvest*, Barbara Boyne Torrey writes, “Good health was essential to people who had to face a brutal climate in order to feed themselves,” and the pre-contact Unangan people were therefore “intensely interested in... preventative medicine, as well as healing practices to insure the health of their people.”<sup>12</sup>

## Development and Mission of the Txin Kaangu̇ Initiative

In order to better address the root causes of child maltreatment in the community, the Tribal Council established the Txin Kaangu̇ Initiative in 2015 as a way to provide integrated and holistic services for members of the immediate and greater St. Paul Island community. The Txin Kaangu̇ Initiative’s first strategic plan outlined that its definition of “healthy people” did not just refer to the health of the physical body—it also reached into the mind and spirit and reflected an individual’s relationships to other people, their environs, and their opportunities to learn and grow.

To achieve this well-rounded idea of health and wellness, the Initiative’s integrated and broad service array attempts to cover all entry points for families at higher risk of child maltreatment, ideally long before they become involved in the child welfare system. Because many families on St. Paul Island live in multigenerational households, the Initiative also recognized that they

“needed to treat the whole house” when providing services.<sup>13</sup> In addition to physical and mental health services, the Initiative offers other community services, including home visiting services, a food bank, and meals for elders, as well as cultural activities like language and art activities.

One critical piece of the Txin Kaangu̇ Initiative’s preventative medicine model is the reclamation and reinvigoration of cultural values, practices, and language as sources of resilience, strength, and healing, as evident in the values defined for the Initiative, outlined in Table 1, and included in Appendix B. As noted in the Center for Native Child and Family Resilience’s (the Center) Environmental Scan of programs promoting child and family resilience, “cultural resilience is not just another protective factor, but a domain unto itself. [It] is fundamental to remediating risks to children and the healing of intergenerational impacts of trauma.”<sup>14</sup>

The goal of the Initiative is to start this process from within by revising their policies and procedures for staff to incorporate culture and history into how the organization trains and supports its staff and offers services. The Initiative team further engaged with local community groups who promote culture through language or art activities and will continue to serve as a partner in those activities. By providing services and hosting community events that are informed by and reconnect participants to their cultural history, the TK Initiative team can tap into the local Ways of Knowing that will promote healing and purpose.

The community wishes to reclaim its history and find local solutions for its problems. There is a need to expose, discuss, and heal from layers of historical trauma. The Txin Kaangu̇ Initiative empowers the community to build strong and resilient families. Given this communal orientation of the Txin Kaangu̇ Initiative, it is natural that its mission is *Ataqakun Anu̇ġġilix*: “Living together as one.” By the same token, the vision of the Txin Kaangu̇ Initiative is: *Empowered, healthy families contributing to a thriving culture and sustainable community.*

<sup>13</sup> Charlene Naulty, peer sharing discussion between St. Paul and Cowlitz teams, January 28, 2021.

<sup>14</sup> Center for Native Child and Family Resilience, Environmental Scan, [https://cncfr.ibsinternational.com/sites/default/files/downloads/CNCFR\\_Environmental\\_Scan.pdf](https://cncfr.ibsinternational.com/sites/default/files/downloads/CNCFR_Environmental_Scan.pdf)

<sup>11</sup> Sheridan DesGranges, personal communication, August 3, 2022.

<sup>12</sup> Boyle Torrey, 1983. Page 18.

**Table 1. The Txin Kaangu̇ Initiative's Values**

VALUES	
<b>RELATIONSHIPS</b>	Know your family tree, relations, and your people's history.
<b>TRADITION</b>	Subsistence is sustenance for life; live with and respect the land, sea, and all nature.
<b>SPIRITUALITY</b>	Respect and be aware of the Creator in all living things.
<b>RESILIENCY</b>	Be resilient and adaptive to new opportunities.
<b>IDENTITY</b>	Our Unangan language defines who we are and lets us communicate with one another.
<b>ACCOUNTABILITY</b>	Ownership of individual and community health and wellness.
<b>HOLISTIC</b>	Integrated, comprehensive approach to health and wellness: treating the whole person and family.
<b>CONTRIBUTION</b>	Life is gifted to you. What you make of it is your gift in return.
<b>BALANCE</b>	Always learn and maintain a balance for the coming generations that we don't see yet, for their time here.

Source: Txin Kaangu̇ Initiative 2015-2018 Strategic Plan, September 2015.

Like the Tribe reestablishing local control and responsibility for its governance, another goal of the Txin Kaangu̇ Initiative is to revive the traditional value of personal sovereignty for its people. The Txin Kaangu̇ Initiative team believes that developing a common understanding of personal sovereignty is a vital piece to the prevention of child maltreatment on the island. As described in the Tribal Court's benchbook<sup>15</sup> *Tanam Awa*, prior to Russian contact in 1788, there:

*is no account of jails, or a police authority needed to enforce law and order in [traditional] Aleut society. Witnesses recount how each person exercised disciplined personal sovereignty: Holding an extremely high ethical standard for one's own behavior, and the people's word could be counted on with certainty.... Behaving badly was universally recognized as a false path; and the people carefully avoided bringing shame or unnecessary suffering upon themselves or their families. (page 10)*

However, the accumulation of trauma from colonization and enslavement has disconnected the Unangan people living on St. Paul Island today from these traditional values. By reclaiming a sense of personal sovereignty through personal integrity and responsibility, the Txin Kaangu̇ Initiative team believe that this type of healing promotes child well-being and strong families.

However, individual responsibility is only one piece of the puzzle. One of the realities of life on St. Paul Island is its small community. Despite many benefits of a small community, one challenge that Txin Kaangu̇ Initiative staff have reported is that people can be hesitant to interfere in the lives of others, which could prevent them from reporting instances of child maltreatment or even getting involved with a struggling family prior to the point of maltreatment. In fact, this is the reason that the Tribe explicitly hired non-Native staff off-island; Tribal leadership believed that this would avoid feelings and conflicts local people might experience if hired to intervene or interfere in the lives of families that may be their relatives. However, the Txin Kaangu̇ Initiative's mission is to "empower our community to build strong and resilient families" through the idea of *Ataqakun Anu̇gȧgilix*, or "Living together as one."<sup>16</sup> By re-centering health and emphasizing each person's interconnectedness with their entire community, rather than focusing on individual well-being in isolation, the Initiative is a roadmap for returning the community to traditional values that will help people see their worth and role in keeping the entire community safe.

<sup>15</sup> <https://www.aleut.com/wp-content/uploads/2021/01/trauma-informed-tribal-justice-benchbook-web.pdf>

<sup>16</sup> Txin Kaangu̇ Initiative 2015-2018 Strategic Plan. Pribilof Islands Aleut Community of Saint Paul Island Tribal Government, September 2015.



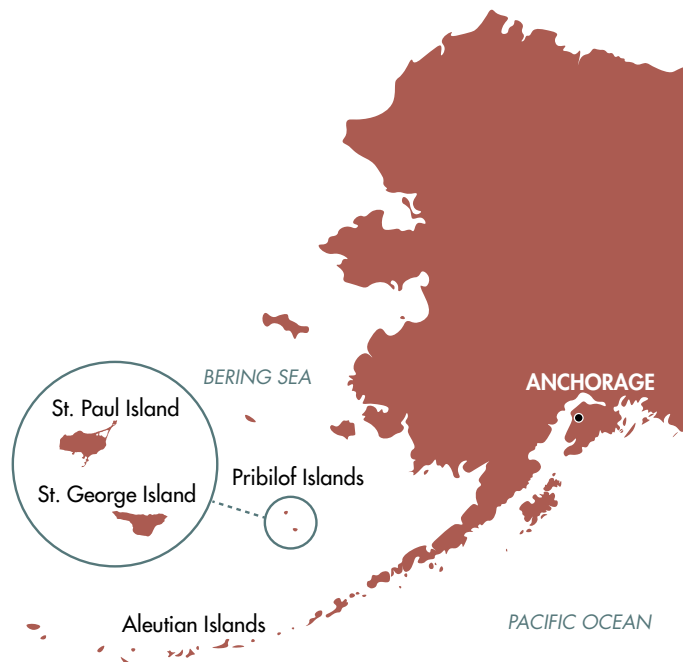
## Community Context

The story of the Txin Kaangu̇ Initiative is inextricably linked to the geography of its service area. St. Paul Island is a remote island in the Bering Sea, roughly 300 miles north of the next closest island on the Aleutian chain and 800 miles west of Anchorage, as shown in Exhibit 1. Travel to the island is challenging, as both the airplanes that service the island and their pilots—flying under a single airline service—need to meet special requirements to fly over open water. Travel to and from the island is therefore expensive and, with only three flights per week, difficult to plan. The difficulty is exacerbated by unpredictable weather, leading to flight cancellations. Txin Kaangu̇ Initiative staff have described travel difficulties such as being unable to land on St. Paul and needing to re-route to either St. George Island or back to Anchorage due to dangerously thick fog. There is also no option for non-commercial travel to the island by boat or other means.

The island is approximately 40 square miles, and approximately 492 residents<sup>17</sup> live within four miles of each other. Community leaders in St. Paul reflected that the island has seen a dramatic reduction in population over the last few decades, with residents leaving for reasons such as job or educational opportunities or “just wanting a more urban lifestyle.”<sup>18</sup> Once residents leave the island, they can experience a feeling of being split from those who remain. However, the Txin Initiative also serves members of the St. Paul Tribe who have moved off the island, including those who move to the Alaskan mainland or the lower 48 states.

With the onset of the COVID-19 pandemic, the Tribe initially benefited from the island’s remoteness, and its strong [health and safety protocols](#) kept the island free of COVID cases until March 2021. However, the strict protocols and restrictions also brought unprecedented challenges, including new levels of travel difficulties and social isolation. Due to the restrictions on travel, the only passenger airline servicing St. Paul Island shut down services within days of the emergency disaster declaration in mid-March 2020 and did not resume passenger services until December

**Exhibit 1. Location of St. Paul Island**



2020. Once flights resumed, travel restrictions remained strict and continued at the same level as initially established. At the time of publication, all travelers to St. Paul—regardless of residential status—must complete a travel request form, provide proof of vaccination, and provide proof of a negative COVID test prior to being able to check in at the airport. Once on the island, travelers are required to isolate for four days, and essential workers must continue to take COVID tests daily after isolation. The impact of this expands beyond nuisance; it also deters commercial travel, which in turn has affected maintenance of some services on the island. In summer of 2022, Txin Kaangu̇ Initiative team members indicated that a satellite on the island sustained damage that has impacted broadband and landline phone use on the island, but the company has not sent maintenance crews due to the difficulties of traveling to the island.

After ramping up many community activities, events, and services, the Txin Kaangu̇ Initiative team had to suspend many

<sup>17</sup> According to the 2021 U.S. Census’s Population

<sup>18</sup> Community leader interview, Jan. 2022.

of these efforts after the emergency declaration to comply with local quarantining restrictions, as each confirmed COVID case required a two week “hunker down” quarantine period for island residents. While the St. Paul community identified nearly all COVID cases during the quarantine period (and thus had no community spread), one case in spring 2022 did not quarantine properly, resulting in a spread to over 100 active cases at the same time. While the community was lucky that no severe cases were reported, it served as a reminder for the necessity of their strict protocols. At the time of preparing this report, Charlene Naulty reflected, “for the lower 48 and most of Alaska, the pandemic is winding down and being phased out, but that is not the case for St. Paul. Even one bad case of COVID would decimate the Tribal health care system (the only medical clinic on St. Paul), as we do not have the correct level of trauma staffing and trained personnel to deal with a severe case—let alone multiple.”<sup>19</sup>

<sup>19</sup> Charlene Naulty, personal communication, July 22, 2022.

## II. Planning the Txin Kaangux Initiative Evaluation

The planning of the evaluation of the Txin Kaangux Initiative was a collaborative and participatory process that was governed by the Initiative team and facilitated by the Center team, which was supported by an Indigenous evaluation consultant. Collaboration for the evaluation between the Txin Kaangux Initiative team and the Center began with an evaluability assessment in May 2019 and spanned the finalization of this report in September 2022. In addition to in-person and virtual site visits, the entire team used regular weekly calls using Microsoft Teams or Zoom from summer 2019 to spring 2022. Because the Initiative team included multiple individuals both on and off the island, meeting notes, including action items, were shared via email for anyone who could not join the discussion. **Table 2** presents a timeline of key collaborative milestones for the evaluation.

**Table 2. Evaluation Timeline and Milestones**

MILESTONE	TIMELINE
Center team and Txin Kaangux Initiative team collaborated on a community readiness and evaluability assessment	March–April 2019
Center team and Txin Kaangux Initiative team established teaming agreement and began weekly videoconference meetings	August 2019
Center team and Txin Kaangux Initiative team co-developed a workplan (including August 2019 in-person site visit to Anchorage)	July 2019–February 2020
Center team and Txin Kaangux Initiative team shared a virtual site visit to gather information about the program and plan the evaluation	March 2020
Center team and Txin Kaangux Initiative team co-developed research questions and Center team led the drafting of the evaluation plan, with Txin Kaangux Initiative team input	April 2020–November 2020
Indigenous evaluation consultant joined the Center team	June 2020
Center team and Txin Kaangux Initiative team co-developed instruments	October 2020–January 2021
Center team developed Health Media Lab Institutional Review Board (HML IRB) package and obtained initial clearance	February 2021

MILESTONE	TIMELINE
Center team prepared and trained Txin Kaangu̇ Initiative staff on data collection procedures	March–May 2021
Center team and Txin Kaangu̇ Initiative team collected data	February 2021–January 2022
Center team submitted IRB amendment packages and received approvals as needed	May 2021 (verbal consents); August 2021 (one-time customer survey); December 2021 (staff surveys and community leader interview protocols)
Center team and Txin Kaangu̇ Initiative team collaboratively reviewed and analyzed information gathered, summarizing in an evaluation report input	October 2021–June 2022
Final report to the Children’s Bureau	September 2022

Meetings between the Center and Txin Kaangu̇ Initiative teams were grounded in the principles of IWOK to honor Unangan ways of communication, culture, and knowledge passed down through generations. IWOK facilitation permeated all meetings. Each call opened with a prayer, as is customary among many Tribes, to give thanks and praise to the Creator and ask for assistance in guiding conversations that would benefit the community and Txin Kaangu̇ Initiative staff. Opening in prayer helped group members spiritually and mindfully engage with the work and its greater purpose. This was led by a few different members of the team in ways that reflected their individual beliefs and spirituality.

*“Context grounds all aspects of indigenous evaluation. From an indigenous evaluation framework, programs are understood within their relationship to place, setting, and community, and evaluations are planned, undertaken, and validated in relation to cultural context” (LaFrance, Nichols, and Kirkhart 2012).*

## Information Gathering and Relationship Building

Before formal evaluation planning began, the Center team visited the Txin Kaangu̇ Initiative’s office in Anchorage in spring 2019 to assist the community in assessing readiness and evaluability. This visit was the beginnings of the Center team’s understanding of the community context (see text box). The director facilitated in-person meetings on-island and conducted follow-up phone and email outreach to gather additional information from community members over the course of six weeks. This information was used to complete the readiness assessment and later used in the development of the workplan for implementation, building in additional opportunities to prepare the community to discuss the topic of child maltreatment, which historically has not been something community members have been open to discussing. To gain information to support the readiness assessment, Charlene Naulty facilitated in-person and phone interviews and conversations with representatives from the Pribilof School District, St. Paul Island School teachers, Tribal Government employees, community members, Alaska Office of Children’s Services, Office of Children’s Services (OCS) South Central Regional Office, and the City of St. Paul Department of Public Safety.

The meetings and interviews provided rich content to guide the





development of a work plan for further implementation of the program as well as an evaluation plan. The responses to the community readiness assessment revealed that many community members did not have a full understanding of what Txin Kaangux̂ Initiative services were available and how to access them. These discussions also revealed a general lack of awareness and in-depth understanding of what child maltreatment is and what community members should do about it. Additionally, some community members responded that staff needed training to better understand how the community works and the history and the traditions of the people, to ensure they are effectively able to work with the community members. Comments from the community included a need for concrete supports, such as funding for snacks at school and other nutritional needs for students, primarily due to the costs and expense of shipping food to the island.

During the facilitated meetings, the elders talked about how Tribal members are dying before passing on traditions, culture, and language. They further talked about how members no longer talked about how they solved their problems precontact and how ceremony was important in that work to alleviate problems. The community participants echoed the importance of understanding that this loss not only impacts the community but also the workforce that is providing services to the Unangan people on St. Paul Island. The elders shared that the current workforce, which includes Unangan Tribal members, do not know their culture, traditions, and language. According to the elders, people grew up in a time when they did not speak their language and very little storytelling occurred. Therefore, language, culture, and traditions were not being passed on from one generation to the next.

The Tribe has recognized that the community has changed over the years, losing traditions, culture, and language with the passing of elders and through the enslavement and internment of the Unangan people of St. Paul Island. The Tribal Council has taken steps to support the revival of traditions and cultural values in the people of the St. Paul community. Through a focus on the promotion of cultural resilience factors and personal sovereignty, as well as its commitment to the traditions of the people of St. Paul, the Tribe expects the services and safety net provided by the Txin

Kaangux̂ Initiative will help to improve community accountability for and support of one another, healing together and creating commonality through the sharing of traditions and the way of life that has been missing in more recent history. The elders believe that this vision for a change in accessing services, while at the same time creating a movement for cultural revitalization, will help families experience better outcomes for their children's physical and emotional health and strengthen family relationships.

Throughout many of the interviews and meetings, Center team members listened by phone to the conversations and were available to support the executive director in the meetings and answer questions about any aspects of the Center work. Using an oral storytelling approach with meetings and interviews, the Txin Kaangux̂ Initiative executive director and community members described the Initiative activities and goals. The meetings generated discussion about evaluation priorities and how Initiative activities prevent the recurrence of child maltreatment. In conversations about evaluability, Tribal leadership reported they would like to evaluate the effectiveness of the Txin Kaangux̂ Initiative in preventing children and youth being placed out of the home and to understand how families are being supported after their children have been placed into foster care, focusing on efforts to reunify families.

For the Txin Kaangux̂ Initiative, the view of the future is one where:

- Children can play outside without the potential of being sexually abused, harassed, or bullied
- Parents are substance and domestic violence free
- Children attend the local school and get a quality education instead of needing to go to boarding school
- Children are parented instead of being allowed to do whatever they want and when they want to do it
- Community members enter the workforce with a basic work ethic and skills
- Children and community members who want to go to college could do so from St. Paul Island either online or through a satellite campus located on St. Paul Island



- The education students receive prepares them for life on St. Paul Island and that there are opportunities to work and raise a family there, without needing to leave the island
- The cultural values and traditions return and are the basis of life and workplace expectations and incorporated into trade and continuing education
- Traditional Unangax degrees are issued instead of Western-dictated courses and standards

In this vision, the Txin Kaangux̂ initiative would be the way of life and not seen as a program. The community believes the Txin Kaangux̂ Initiative could serve as a model for other Tribes in Alaska on how to integrate services and better serve children and families. Following the completion of the readiness and evaluability assessment, the Center team established a teaming agreement with the Aleut Community of St. Paul leadership to focus on the Txin Kaangux̂ Initiative and support the evaluation of the program.

## Implementation Work Plan Development



**Sovereign individuals must govern themselves by the authority of self-ownership, that is, every human being, simply by being human, has moral jurisdiction over one’s own mind, body and associations. This jurisdiction, which is called individual sovereignty, is inviolable.**

**—Greg Flanagan**

The Txin Kaangux̂ Initiative and the Center team collaborated to define the goals of their partnership and activities to support those goals in an effort to support the Txin Kaangux̂ Initiative’s refinement of its service model. The Center team again visited the Txin Kaangux̂ Initiative’s Anchorage office in August 2019 to collaboratively develop a workplan. The process of developing the work plan was initiated through the creation of a Pathway

to Change, which is a process to develop an Indigenous impact or logic model for achieving program outcomes (available in Appendix C). Upon completion and approval of the work plan, weekly meetings were scheduled to fully define each objective and related activities until the project’s work plan was complete. The workplan described the Txin Kaangux̂ Initiative’s activities and goals for child maltreatment prevention in depth, and laid out central tasks of the collaboration between the Txin Kaangux̂ Initiative team and the Center. The final workplan outlined the following goals:

**Goal 1.** In order to ensure community awareness, support, and, ultimately, ownership of the initiative and its goals, it is important to generate curiosity about the Initiative and the importance of the changes needed in the community to create an environment that intervenes and prevents incidents of child maltreatment.

**Goal 2.** Recruiting, hiring, and retaining a knowledgeable, skilled Tribal child welfare workforce, who are knowledgeable of local customs and traditions is extremely important when seeking positive outcomes for child welfare involving Tribal children and families. Agencies seek to hire and train staff who can consistently deliver quality services and supports that consider local values and cultural norms to ensure positive outcomes are reached.

**Goal 3.** Engage the community in embracing the responsibility for personal sovereignty to support healthy children and families, including working with the community to define what the community believes personal sovereignty consists of, how it’s used, and how it keeps children safe.

**Goal 4.** Develop and implement an evaluation plan to monitor the initiative’s progress and inform the team if adjustments need to be made, goals are reached, and outcomes are achieved.

As travel to and from the island is expensive and unpredictable (due to the frequency of weather-related cancelations), only Anchorage-based staff were able to attend this initial meeting in person. Others on island were invited to participate virtually. However, the Anchorage-based members of the Txin Kaangux̂ Initiative team that met with the Center team for the visit in-person were eager to identify ways of evaluating the Initiative, as they were optimistic in particular about educating the community



about their services through community engagement and activities and how that engagement and a prioritization of traditional cultural activities could heal and chip away at the stigmas around seeking services.

## Preparing for Evaluation

Evaluation planning began after the workplan was finalized. The implementation and outcome evaluation questions were crafted over months of bi-directional learning, listening, and planning between the entire Txin Kaangu̇ Initiative team and the Center team. After the approval of the workplan in early 2020, the Center team began planning an in-person site visit to further discuss the evaluation plan, but quickly had to pivot to a virtual site visit after the COVID-19 pandemic shutdown travel to the island and the Tribal staff were sent home to work remotely, so meeting with the Anchorage staff was also not an option.

### **Exhibit 2. Aleut Community of St. Paul Tribal Government Logo**



## Mind Mapping

One of the critical pieces of the virtual site visit was the kick-off of a creative group activity called Mind Mapping. The process of Mind Mapping is “to draw out” implicit knowledge about a particular topic by tapping into different kinds of knowledge, both “emotional” and “logical.”<sup>20</sup> For purposes of the Center work, the Mind Mapping exercise was intended to identify the communities’ outcomes of interest for the evaluation period. At the in-person site visit in August 2019, one of the Initiative’s leaders had previously mentioned the importance of artistic expression to their team, citing the careful thought that went into designing the Aleut Community of St. Paul Tribal Government logo, featuring a

seal with markings in the shape of the island (Exhibit 2). Because of the known interest and value in artistic vision and expression, the Center team knew that Mind Mapping would align with the values of this group while supporting the goal of establishing a shared vision for the Txin Kaangu̇ Initiative to inform the priorities of the evaluation. The Mind Mapping exercise was facilitated by the Center team and involved the following activities on weekly calls, which occurred over the span of months and included the following steps:

1. On the first day of the virtual site visit, the Center team asked each of the attending Txin Kaangu̇ Initiative team members to create a drawing or visual representation as a ‘home-work’ assignment to tap into their emotions, using one of the following prompts:
  - a. What is the primary change that will occur within families and/or the island community of St. Paul once the Initiative has been running for a while?
  - b. How will knowing, understanding, and embracing sovereignty and self-responsibility impact the community?
2. The following week, on the second day of the virtual site visit, Txin Kaangu̇ Initiative team members then shared their art with the full group and described their reasoning behind their picture and its elements. Some participants drew items by hand, and some used computer symbols and shapes to create their visual representation. The initial responses included drawings with descriptions, including:
  - a. a heart - as a representation of love that can be found in community, family, and children, and how connection to culture can strengthen and uplift that love and sense of identity.
  - b. a tree - as a symbol of change in the community. The roots are the foundation of culture, traditions, ways of life, and community, the trunk of the tree showing the growing pains and signs of weather as the hardships endured, and finally with branches reaching out and blooming, with each leaf representing the beauty of who we are as people.

20 Mind Maps. Culture is Prevention. White Bison, Inc., pgs. 44-45, 2003 ([www.whitebison.org](http://www.whitebison.org)).



- c. a pair of kayaks, one with a single rower struggling and the other boat with two rowers supporting each other, as a representation for how the community can help each other navigate challenges when they have support and do not feel isolated.

After sharing the individual elements, the team very quickly identified that they wanted to incorporate all ideas into a single vision that represented the ideas of community resilience and the value of culture in that resilience, and that they could add one element—the sun, as a representation of hope and warmth—towards which the rowers would journey.

One team member from the island also noted that the rowers should not be in basic kayaks, but specifically in the sea-faring kayaks used by Unangan peoples, called *uluxtax*. Additionally, they discussed how they could restructure the layout of the rowers to show growth over time. They decided to have one *uluxtax* with a struggling rower, but with supportive rowers ahead and behind them, and then a second *uluxtax* demonstrating how the three

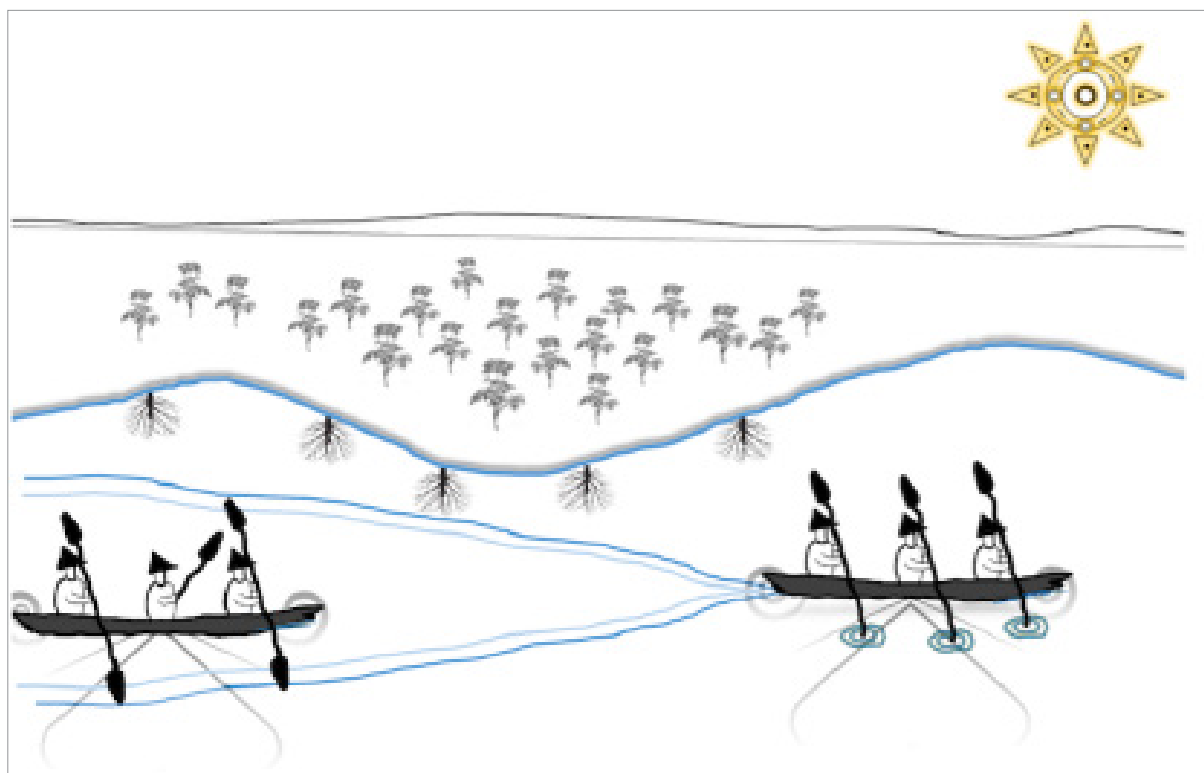
rowers became synced with one another in their journey.

The team also noted that they could make the image more specific to St. Paul Island by replacing the image of a tree with a *poochki*, a plant found on the island, since there are no trees on the island. The *poochki* also represented deep roots, symbolizing the importance of the community’s foundation and history, building on traditional ways of being.

The full team was engaged in the development of the image, sharing thoughts and feedback, and listening carefully to one another as they defined the image that represented their community. Through this process it was observed that staff felt valued as a part of the process and their commitment and level of engagement to the vision was greatly increased as part of the collaborative discussion.

3. After the virtual site visit, one of the on-island Txin Kaangux̂ Initiative staff, who was comfortable using a computer design program, then used the individual drawings and concepts discussed and intertwined them to create a single digital

### Exhibit 3. Txin Kaangux̂ Initiative’s First Combined Draft of the Mind Map

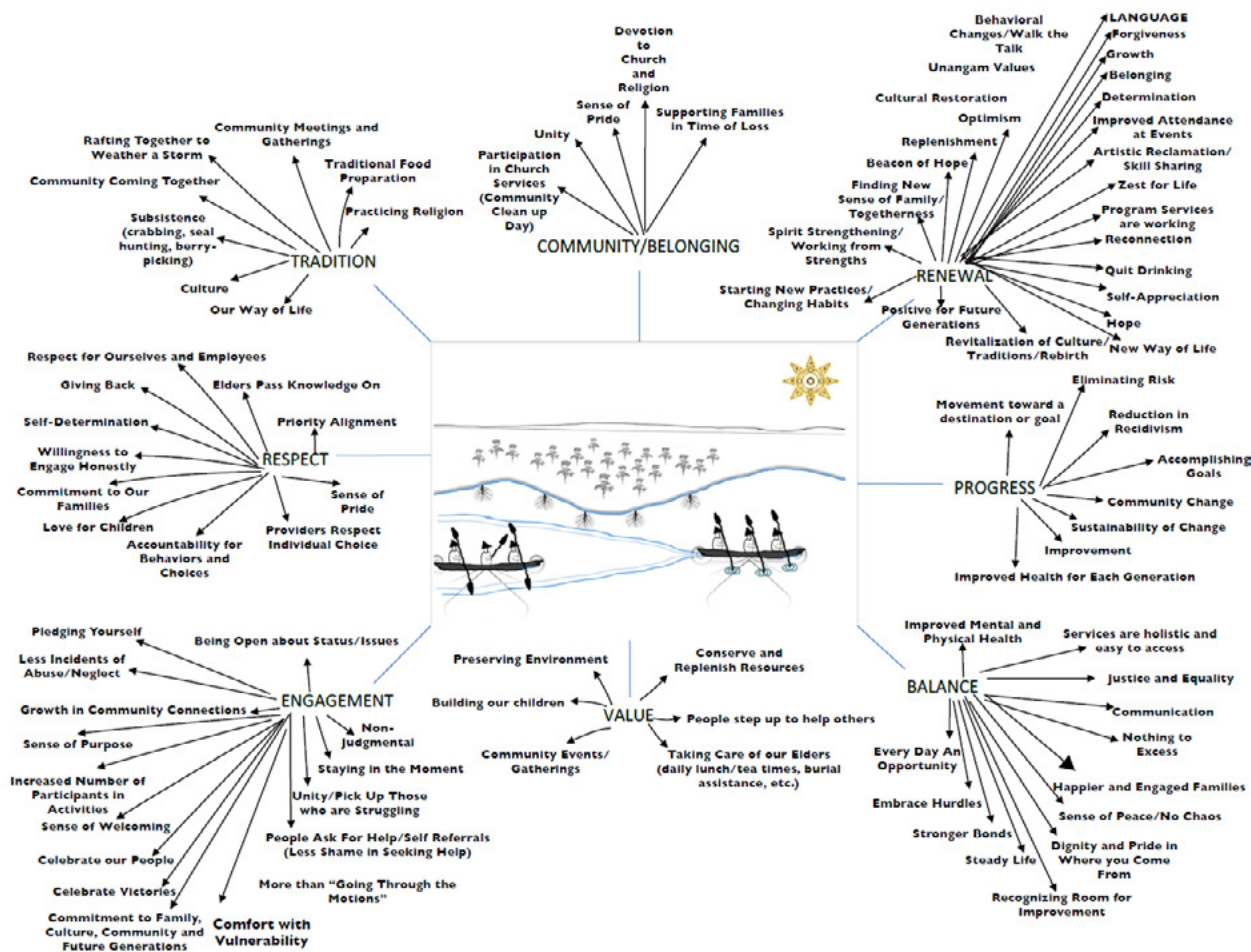




drawing, which the Txin Kaangux̂ Initiative team later called their Sea of Change vision (Exhibit 3). This staff person had typically been more reserved in the program conversations but appeared to be more energized by this collaborative effort and the team’s praise of her work in helping them build their shared vision.

- The next step in the Mind Mapping process is to have participants identify “activation words,” which are words or ideas that come to mind when looking at the picture.<sup>21</sup> The Center team began this activity on a combined virtual call, and then the Txin Kaangux̂ Initiative team took the long initial list of suggested words to one of their internal weekly meetings to narrow them down and reach consensus on a final list of eight main concepts. The team prioritized the following words: tradition, community/belonging, renewal, progress, balance, value, engagement, and respect (Exhibit 4, as well as a full-page version in Appendix D). Once the eight words were chosen, a Center team member added them to the perimeter of the digital drawing to set the foundation for the next stage.

Exhibit 4. Txin Kaangux̂ Initiative’s Mind Map Draft With Activation Words and Phrases



- Finally, each activation word was further described the words with short phrases that explained examples of how the entire team—both the Txin Kaangux̂ Initiative team members and the Center team members—would know that the Initiative had been successful in each area. This process was conducted over several virtual meetings with the combined team where one or two words were the center of focus at each meeting, and the final two activation words were discussed by the Txin Kaangux̂ Initiative team on an

21 In the White Bison document used as a reference for this work, this step is usually referred to as identifying “trigger words.” However, the Center team felt that the word *trigger* could hold negative connotations and instead decided to reframe this exercise around what words or ideas were *activated* for participants.



internal telephone call in order to wrap up the activity. As individual team members suggested a phrase, a member of the Center team would draw an arrow from the activation word and add the phrase to show the connection. After each discussion, the Center team emailed a copy of the current Mind Map to ensure all members of the team could see the progress made, even if they could not attend each meeting. All activation words and their associated phrases are shown in Exhibit 5, which included the following eight words and example phrases:

- a. **Engagement:** Increased community connectedness; people ask for help/self referrals (less shame in seeking help)
- b. **Respect:** Elders pass knowledge on; youth seek elder knowledge
- c. **Tradition:** Subsistence (crabbing, seal hunting, berry picking); traditional food preparation
- d. **Community/Belonging:** Sense of pride; unity; devotion to church and religion; supporting families in time of loss
- e. **Renewal:** Revitalization and rebirth of culture, traditions, and language; hope; self-appreciation
- f. **Progress:** Movement towards a destination or goal; community change; sustainability of change; eliminating risk; reducing recidivism
- g. **Balance:** Services are holistic and easy to access; dignity and pride in where you come from; sense of peace; recognizing room for improvement
- h. **Value:** Preserving the environment; conserve and replenish resources; people step up to help others; taking care of our elders; building our children

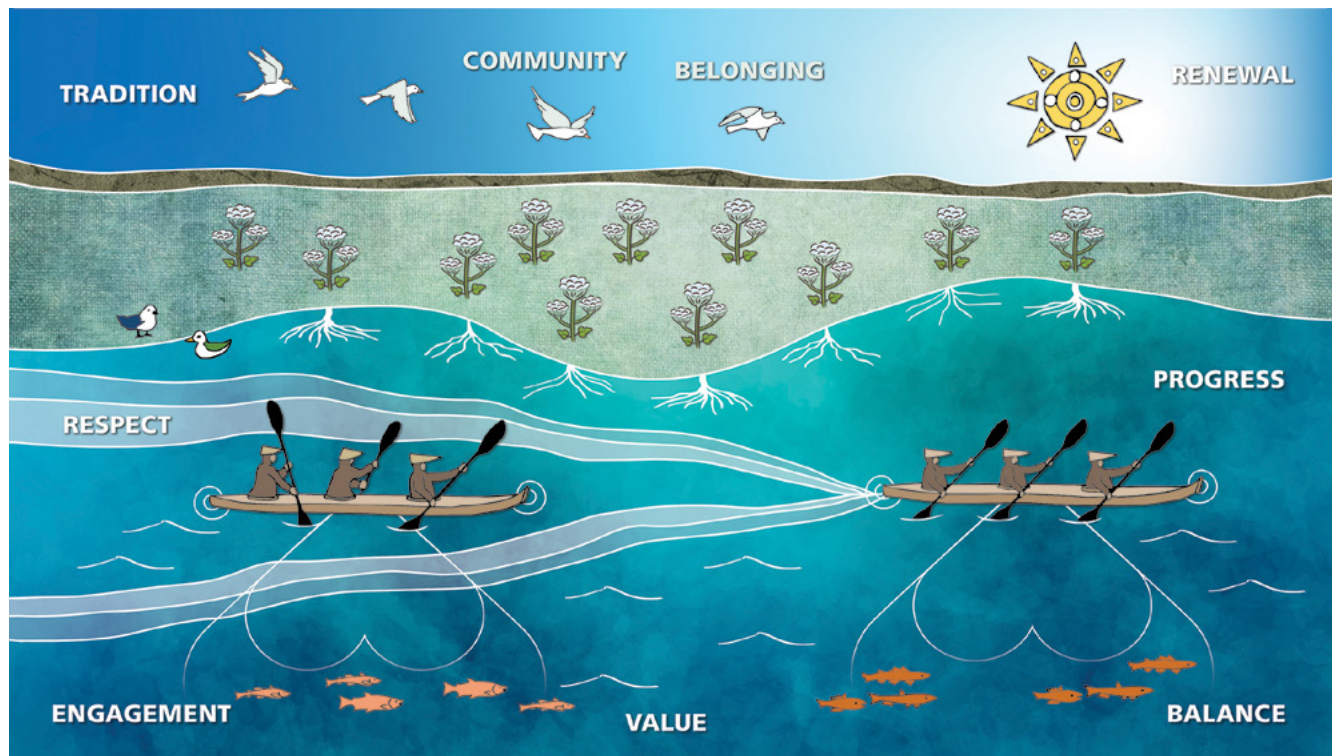
Once all activation words and phrases had been finalized, the Txin Kaanguû Initiative team drafted a description of the components of the Mind Map, leading to the development of a story, encapsulating the meaning behind each component (Exhibit 5, as well as a full-page version in Appendix D). Center team members worked to develop a graphic image of the Mind Map as a gift back to the community. The final Mind Map graphic is a visual representation of the project, and a web of knowledge representing the vision of the Txin Kaanguû Initiative team for what they wanted to see in the future for their community. Through the process of the development and implementation of the evaluation plan, the Mind Map served as a critical north star to guide the development of the process and to ensure that the evaluation questions and activities focused on the areas of change the team valued most, including community connection and engagement, destigmatizing services, and promoting healing through traditional ways. Tribal leadership and staff are proud of the Mind Map they created and have requested printed copies of the map to display in their offices. The Mind Map has become a visual representation of the work of the Txin Kaanguû Initiative, and the final map has been framed and proudly hangs in the office as a reminder of the shared vision they have for their community and future.



### Exhibit 5. Txin Kaangux Initiative's Final Mind Map and Story

#### SEA OF CHANGE: STORY OF THE MIND MAP

The individuals paddling in the Baidarka demonstrate the importance of working together. When paddlers are not paddling in unison, as shown by the left Baidarka, the journey is more strenuous and frustrating. However, when the struggling paddler has someone modeling in the front and someone supporting them from behind, we move to the second Baidarka, as shown on the right, with everyone paddling together. The wake of this Baidarka serves as a guide for those behind it, leading the way.



The sun symbolizes what the paddlers are traveling toward: light, warmth, energy, love, and life. The poochkis and their roots symbolize the culture, traditions, history, and way of life for people on the island. What is beneath the surface is responsible for all that blooms and flourishes on the bountiful island. This is also represented in the reflections of the hearts that are beneath the paddlers, to remind us that the love and spirit that guides our work, even if not always visible, is always there.

The final Map evolved in two ways since its original draft. First, the story incorporates the traditional Unangam Tunuu word for the kayak used by the paddlers. The Txin Kaangux Initiative team originally used the word *uluxtax*, but this word more closely refers to a sea kayak that would accommodate two paddlers, not three. Because the story describes the idea of a struggling paddler having someone modeling in front and supporting from behind, the team knew that having three paddlers was essential to the heart of the story. The team was advised by the community to use *Baidarka* instead, which is a small kayak that would accommodate more than two paddlers. Additionally, the team originally named the story "The River of Change," thinking about the flow of the paddlers towards the team's shared vision. However, when sharing the graphic and story with members of the community, people remarked that there are no rivers on St. Paul Island. The Txin Kaangux Initiative team decided to revise the title to "The Sea of Change" to better reflect the sea that surrounds St. Paul Island.

## Research Question, Methods Development, and Approval

The collaborative and participatory planning of the evaluation culminated in culturally sensitive and project-driven research questions, methods, and instruments with the goal of demonstrating program effectiveness.

### Research Questions

After the conclusion of the Mind Mapping exercise, the combined Center and Txin Kaangu̇ Initiative teams reflected on this and other sources of learning throughout their partnership, including the project application, Readiness and Evaluability Assessment, workplan, and notes from both the in-person and virtual site visits and weekly team calls. First, the Center team began to pull out what they saw as the overarching themes in these data sources to discuss with the Txin Kaangu̇ Initiative team in further detail, including the importance of cultural resilience and personal sovereignty in the path towards healing and wellness. These themes were summarized in presentation slides to facilitate discussion. After trying to incorporate these discussions into the weekly virtual meeting, the Center team established a separate weekly meeting with a smaller subset of the Txin Kaangu̇ Initiative staff team, which included both Anchorage- and St. Paul Island-based staff, to continue conversations specifically around evaluation planning. This approach ensured that other project activities, such as the development of brochures highlighting the Txin Kaangu̇ Initiative’s services, could continue concurrently with evaluation planning. Around this time, the Center team also welcomed Dr. Paulette Running Wolf, who stepped in to serve as the IWOK consultant. Dr. Running Wolf assisted the combined team in reviewing proposed questions and methodologies to ensure the approach was rigorous.

During this process, the Center team noticed a shift in the engagement of the entire Txin Kaangu̇ Initiative team to the project, and a feeling of team unity. This was noted through increased and more consistent meeting attendance and an increased enthusiasm of the Txin Kaangu̇ Initiative directors to work on items between the meetings to facilitate the work moving forward. Additionally, on-island staff became more vocal during discussions. Initially,

staff located on St. Paul Island were less likely to speak up during calls, but the process of Mind Mapping created a sense of team cohesion and empowered all members of the team to respond and speak up. One particular example of this was when an on-island staff member raised their displeasure at the fact that, until that point, the Center team often abbreviated Txin Kaangu̇ Initiative as “TK Initiative” or “TKI.” The staff member challenged the Center team to confront their discomfort and speak the words in Unangam Tunuu as a commitment to revitalize the language. The Center team asked for assistance in pronouncing the phrase and made a commitment to speak the words in Unangam Tunuu from that point forward.

**Figure 1. The Flow of Change**



During the evaluation planning process, the teams discussed the high-level themes from the Mind Mapping exercise to inform the implementation and outcome goals of the evaluation. The vision pointed the team towards the importance of supporting the community on their collective healing journey, and having that journey be grounded in Unangan ways. The Center team and the subset of the Txin Kaangu̇ Initiative team that participated in the weekly evaluation development calls felt that there would be three main groups that would reflect the changes they hoped to see in the community: staff, customers, and the larger community. The Txin Kaangu̇ Initiative team envisioned that by instilling

cultural resilience in its staff, lasting community change will flow outward into the community, as shown in Figure 1. Staff who have begun their own healing journey through understanding and being empowered by cultural knowledge and practices will then be in a better position to make meaningful impacts on the community, starting with the families they serve as Txin Kaanguê Initiative customers. As staff and customers begin to heal and live by their local traditions and values, they in turn will be models for everyone in the Island community. Additionally, the Txin Kaanguê Initiative planned to connect with the larger community directly through partnerships with other organizations, particularly those that are offering cultural and educational activities, to collaborate on fun, engaging ways to promote connections within and between families and generations. By providing services and hosting community events that are informed by and reconnect families to their cultural history, the Txin Kaanguê Initiative hoped to tap into the local Ways of Knowing that promote healing and purpose.

Over a series of virtual meetings and through email correspondence, the combined teams drafted and refined the following research questions shown in Table 3 to better understand their areas of interest.

**Table 3. Research Questions to Address Areas of Interest for the Txin Kaanguê Initiative**

AREA OF INTEREST	RESEARCH QUESTION
<b>Implementation evaluation</b>	
<b>Organizational updates</b>	<p><b>1.</b> How did the Txin Kaanguê Initiative update hiring, on-boarding, training, and professional development procedures?</p> <p>How did these changes incorporate local culture, knowledge, and history?</p> <p>How did these changes instill self-worth and accountability among employees?</p> <p>How did these changes build on the strengths of the St. Paul community?</p>
<b>Community outreach</b>	<p><b>2.</b> What messaging and outreach strategies were most effective in generating curiosity about the Txin Kaanguê Initiative and why?</p> <p>How does the Txin Kaanguê Initiative engage the community to broaden awareness about available services and destigmatize the need for help?</p>
<b>Collaboration</b>	<p><b>3.</b> How does the Txin Kaanguê Initiative build and achieve collaboration with various entities and staff responsible for health, safety, and child welfare to promote community wellness?</p> <p>In other words, how do the paddlers paddle together?</p>
<b>Outcome evaluation</b>	
<b>Helping customers</b>	<p><b>4.</b> How does the Txin Kaanguê Initiative meet customers where they are today and help them to reach their best selves?</p> <p>How do staff help customers identify the steps they are willing to take in order to reach that version of themselves?</p>
<b>Prevention of child maltreatment</b>	<p><b>5.</b> How do child welfare outcomes change over the course of the evaluation period (for example, the number of reported incidents of child maltreatment or the number of family reunifications)?</p> <p>What do these changes indicate about community engagement with Txin Kaanguê Initiative services?</p>



Additionally, the Center worked with the site to address the cost evaluation research question, *What are the costs of implementing and refining the Txin Kaangux Initiative?*, to support information sharing for other communities and an increased understanding of the cost of the program and services.

## Instruments

The Center team collaborated with subgroups of the Txin Kaangux Initiative team to initiate development of instruments for the three different types of respondents: 1) staff, 2) customers, and 3) community members. This process enabled the Txin Kaangux Initiative staff to select a group of interest to them to direct support the creation of the instruments while ensuring that the overall design process was not too burdensome for the entire team. As with research question design, these discussions occurred during virtual meetings over a number of months. To ensure feasibility of the evaluation, and increase access to existing information, a meeting was held to discuss the data collection tools already in use. The team looked at these options to ensure that they would align with the needs of the evaluation and would be comprehensive enough to support the community's data collection after the evaluation period. For instance, the design team tasked with designing instruments for community members indicated that they already used a tracker to plan, implement, and reflect on community events. The event planning tracker was used as the foundation, and the team streamlined or added new data points to serve the purpose of evaluation data collection. The tracker already included useful data points to track the cost of each event, the number of participants who attended, and the revised version included an open-ended space for staff to reflect on their observations about the event—what went well, what lessons they learned, and descriptions of the level of engagement of those who attended. The team felt that this additional reflection, while slightly more burdensome, may assist the community in continuously learning from and planning for improvements to future events. On the other hand, new instruments were devised when appropriate. For example, for customer data collection,

the Txin Kaangux Initiative team had a comprehensive data system in place to track many quantitative details about the type and frequency of services customers received, named the Safety, Advocacy, and Family Engagement (SAFE) data system, but felt strongly that a focus on an ongoing qualitative approach would allow them to capture the personal healing journey of their customers over the course of the evaluation period. The SAFE system was under development and refinement to support the reporting of data from the child welfare services to the federal government for compliance requirements connected to federal funding reimbursement rates. For this purpose, the team leaned into the plan for qualitative information and developed a three-month cycle of interview questions that staff could ask their customers to reflect on their identity and healing. The initial design included the cycle repeating a second time, exploring the same questions as initially posed, in order to uncover skills and resiliencies developed during the service period.

The team looked across efforts to identify instruments that could also be used for multiple audiences, like having Txin Kaangux Initiative staff take observation notes of both customer appointments and community events. As the design team solidified their proposed approach, these were discussed on the weekly combined team calls to ensure that all team members could provide input, like raising concerns or suggesting changes. Once all instruments were finalized, the team wrote an evaluation plan that was intended to reflect the Txin Kaangux Initiative's priorities and interests for the evaluation.

During the design of the instruments, the teams weighed the feasibility, relevance, and cultural appropriateness of instruments to finalize their approach. Even with this careful and intentional planning, a number of challenges arose when fielding the instruments, which sometimes required a change in approach. Table 4 displays all instruments in the initial Evaluation Plan as a snapshot in time, and Section III describes changes that were ultimately made to this original planned approach.

**Table 4. Initial Consent Form and Instruments Proposed for Evaluation**

INFORMATION SOURCES	ACTIVITY	OBJECTIVE	RESPONSIBILITY FOR DATA COLLECTION	TIMING / INTERVAL	RESEARCH QUESTIONS ADDRESSED
<b>Paper customer consent script and forms</b>	Receive consent from adult customers and for youth customers, receive assent from the eligible youth (between 14-18 years) and consent from their parent or caregiver	Inform eligible customers of the voluntary opportunity to participate and communicate risks, benefits, and expectations of participation	Intake staff and service providers	Ongoing	NA
<b>Customer interview</b>	Interviews with customers (~20 minutes)	Understand the customer's healing journey and their impression of and satisfaction with the services	Intake staff and service providers	Multiple: at 30, 60, 90, and 120 days after enrollment	RQ4, RQ5
<b>Customer 'snapshot' reflections</b>	Brief post-appointment reflection exercise (~5 minutes)	Understand a customer's progress on their journey to becoming their best self in a low-burden, ongoing manner	Intake staff and service providers	Ongoing, at each customer service appointment throughout the data collection period	RQ4, RQ5
<b>Customer administrative records captured in the SAFE data system</b>	Records from Txin Kaangux̂ Initiative team's data management system	Track customers and their services and report on critical child welfare benchmarks, including number of reported incidents, recidivism, and family reunifications	Intake staff and service providers will record data in SAFE system and provide to the Center team	Ongoing, throughout the data collection period	RQ5
<b>Referral and attendance records for both customer direct service appointments and community events</b>	Record of referral sources for new customers and attendees at community events, as well as service and event attendance	Track the most effective forms of messaging in the community and observe the source(s) of referrals	Initiative staff with oversight from Project Site Lead	Ongoing, at each customer service appointment and community events throughout the data collection period	RQ2, RQ4, RQ5

INFORMATION SOURCES	ACTIVITY	OBJECTIVE	RESPONSIBILITY FOR DATA COLLECTION	TIMING / INTERVAL	RESEARCH QUESTIONS ADDRESSED
<b>Staff observations of both customer direct service appointments and community events</b>	Observation logs of customer services and community events by staff	Understand context about the authenticity of engagement and perceived quality or value of services and events	Initiative staff with oversight from Project Site Lead	Ongoing, at each customer service appointment and community events throughout the data collection period	RQ2, RQ4, RQ5
<b>Community awareness polls</b>	Brief online or hardcopy poll to administer at community events hosted by other community entities or and through other platforms such as the Tribal Government Facebook page	Understand the awareness of the broader community (who would not otherwise be captured in our data sources) of the Initiative and its services	Initiative staff with oversight from Project Site Lead	Ongoing, at community events not hosted by Initiative and through other mediums such as Facebook	RQ2
<b>Interviews or group discussions with Txin Kaangux̂ Initiative staff</b>	Interview with staff	Understand staff's firsthand experience with changes they have seen in the organization, their customers, and the broader community	Evaluation lead, with support from the Center team	End of the data collection period	RQ1, RQ3, RQ4
<b>Online survey for Txin Kaangux̂ Initiative staff</b>	Brief, anonymous online staff survey	Understand staff satisfaction with changes to staffing procedures	Evaluation lead, with support from the Center team	Beginning and end of the data collection period	RQ1
<b>Community leader interviews or group discussions</b>	Interview with community leaders (~1 hour)	Understand community leaders' perspectives on how the community is making progress towards the Initiative's goals (especially as it relates to cultural resilience factors) as well as the perception of collaboration or partnership between organizations	Evaluation lead, with support from the Center team and Initiative staff	End of the data collection period	RQ2, RQ4

The Center and Txin Kaangux̂ Initiative teams acknowledged that new lines of inquiry could arise during the evaluation, as could unexpected challenges. As a result, the teams intentionally decided to design and submit to the IRB, for ethical review only, the protocols that would be used at the beginning of the evaluation, and hold off on designing the protocols that would be used at the end of

the evaluation until fall of 2021, when the protocols could best reflect the reality of the activities that had occurred so far, as well as the most current priorities. In some instances, the initial data collection plans left some flexibility for later activities, such as the staff and community leader interviews that were intended to occur towards the end of the evaluation period. At the beginning of the evaluation, the Center and Txin Kaanguê Initiative teams were not sure if a single group discussion or individual interviews of staff and community leaders would be most appropriate. The teams decided to leave this open-ended until they were ready to design in earnest when they would better understand what questions they wanted to ask and what format it would be best to ask them in. This flexible approach allowed the Txin Kaanguê Initiative team to have the most control over deciding what information they wanted to collect and how they wanted to collect it.

### **Institutional Review Board (IRB) Approval**

With sign-off from the Txin Kaanguê Initiative team, the Center team submitted the community awareness poll and original materials for customer data collection (adult consent forms, youth assent and parent/caregiver consent forms, customer interview protocols, and customer snapshot reflection survey) to HML IRB in February 2021 and received approval with no additional conditions. After discussing options, the Txin Kaanguê Initiative team preferred to use the IRB that the evaluation partners had familiarity with for expediency, as they were eager to administer an anonymous poll about the community's awareness of their services at a community-wide annual event in late February 2021. Two additional packages were submitted and approved in May 2021 (verbal consents) and August 2021 (one-time customer survey) to reflect changes to the initial procedures (as described in Section III), and the community leader interview protocol and materials for staff data collection (online survey and open-ended survey/interview protocol) were submitted and approved in December 2021. Approved instruments can be found in Appendix E.

### **Data Management and File Preparation**

The Center team, with the advice of the Txin Kaanguê Initiative, developed a Teaming Agreement which established assurances between the Txin Kaanguê Initiative and the Center team that adequate safeguards would be in place prior to the collection of data (see Teaming Agreement in Appendix F). These safeguards consisted of ensuring the agreement was designed to achieve a community driven collaborative effort. Principles of data sovereignty (the right of a nation to collect and manage its own data) and data governance (the ownership, collection, control, analysis, and use of data) were a key part of this effort and included:

- **Ownership.** Which referred to the relationship of an Indigenous community to its cultural knowledge, data, and information. The principle states that a community or group owns confidential information collectively in the same way that an individual owns his or her personal information.
- **Control.** Which asserts that Indigenous communities and representative bodies are within their rights to control research and information management processes which affect them, including all stages of evaluation.
- **Access.** Which refers to the right of Indigenous people to access information and data about themselves and their communities regardless of where these are held, and to make decisions regarding access to their collective information.
- **Possession.** Which refers to the actual custody and holding of the data. It is distinguished from ownership for being more literal in its understanding.

It was also agreed to that the Txin Kaanguê Initiative team and leadership would make the decisions about the content of data collected about them, and who has access to these data.

In furtherance of this agreement, the Center team established and hosted a shared, secure data transfer site to allow for the safe storage and transfer of confidential information on study participants and other project data. Storing materials on this shared site also ensured that the Txin Kaanguê Initiative had sovereignty over their data. The Center team provided site user permissions



to key members of the Txin Kaangu̇ Initiative team so that they would have total and continuous access to evaluation data. Because some members of the Txin Kaangu̇ Initiative team are recipients of services (and might therefore opt-in to be involved in customer-level data collection activities), the Txin Kaangu̇ Initiative directors ensured that those with access to the data on the secure site already had permission to access all customer-level data through the Txin Kaangu̇ Initiative's SAFE data system (introduced in Table 4 above). To ensure continuous access, Center team members worked exclusively from the shared site and did not copy data files to corporate servers or personal computers. The Center team leads coordinated the day-to-day data file management and organization and trained users on how to use the site and protect confidential data.

The exception to these procedures was the data collected directly from Tribal Government and Txin Kaangu̇ Initiative staff members. In the development of the instruments, staff emphasized that ensuring participant anonymity was critical to staff engagement. This was particularly true of the open-ended survey questions asked only of members of the Txin Kaangu̇ Initiative team, as team members joked that they would be able to know who wrote an answer just from the words and phrases used—a joke that clearly reflected a more genuine concern about anonymity that the Center team took seriously. Because of this consideration, the Txin Kaangu̇ Initiative team decided that the Center team should program and host these surveys (using the secure QuestionPro platform) and only share de-identified, summary-level findings back to the Txin Kaangu̇ Initiative team to protect respondent anonymity and allow for staff to provide the most honest answers possible.

## Evaluation Training and Procedures

Upon IRB approval, in spring 2021 the Center team provided orientation to the full Txin Kaangu̇ Initiative team, including issues of informed consent and data collection procedures, methods, and secure data storage and tracking. The information shared included slide deck presentations and examples of role playing by the Center team guiding the Initiative team in how to respond to questions and answers. The initial orientation included all Txin Kaangu̇ Initiative members and focused on collection of customer consents and how to answer questions about the evaluation effort as a whole. After the initial large group training, small group trainings were held separately to support the specific team members who would be expected to carry out certain data collection activities, like the customer monthly interviews. These were followed up with further one-on-one trainings with the evaluation lead to practice skills like consent collection or interviewing, as well as provide support for individual questions or specifics related to individual working contexts (as some staff were located on-island and others were based in Anchorage). This allowed the team to receive customized supports based on their needs. Throughout the data collection, the Center team provided support, feedback, and technical assistance when needed, like helping brainstorm creative approaches to recruitment or outreach about the data collection effort. For example, one brainstorming session resulted in the team sending out information about the TKI evaluation to the elders, partnering with the nutritional program and including the information in the lunch deliveries made on island.

### III. Implementation of the Txin Kaangux̂ Initiative Evaluation

#### Participation in the Evaluation

Planned data collection activities, which occurred from February 2021 to January 2022, were hindered by significant challenges related to the COVID-19 pandemic, tragic events occurring on island, and hesitance on the part of customers to participate in this evaluation. Customer consent collection was very slow at the start, and staff realized that the ongoing reality of the pandemic made collecting consent on hard copy forms difficult. When planning, there was a sense that the world might be opening back up more, but the ongoing pandemic continued to hinder safe in-person contact. To address this challenge, the team submitted an IRB amendment in May 2021 to allow staff to collect consent verbally from customers, which would allow them to collect consent during phone and video conference meetings. Over the course of the spring and summer, 11 adult customers initially agreed to participate in the evaluation, but only one customer completed any of the planned monthly interviews. Additionally, no youth customers were enrolled (which required both youth assent and a parent and/or guardian's consent to participate). Staff reported that hesitancy to participate was linked to several factors, including concerns about participating in data collection that would delve into their healing journey as well as reluctance to participate in data collection of any kind after feeling "over-surveyed" by other efforts by the Tribe to understand community needs. Staff were trained to address customer concerns through approaches like discussing the importance of the evaluation as a means of helping the team to improve service delivery, as well as protect the confidentiality of participants, but to also honor the customer's decision to participate in this voluntary effort. Additionally, the larger Txin Kaangux̂ Initiative team discussed how it could address community feelings of being over-surveyed by including summaries from data collection efforts in their community newsletters or through the Tribe's Facebook page, to ensure that the community knew what was learned and how those lessons were informing the Tribe's approach. In addition, the Txin

Kaangux̂ Initiative team attempted to have a community sharing event in fall 2021 to address this concern, but no one attended due to a competing event in the community.

After trying to overcome these difficulties for a few months, the team eventually decided to change the approach from a more qualitative data collection approach for customers that focused on their long-term healing journey to focusing on one-time surveys of customers who received a service through the Txin Kaangux̂ Initiative to learn more concretely about the satisfaction with the service and what customers felt they still needed. After receiving IRB approval in August 2021 on the amended protocol, the team recruited 16 customers who completed the one-time survey through December 2021. The Txin Kaangux̂ Initiative team concurred that the shorter survey was less intimidating to customers than a multiple-month commitment to complete service-related surveys and have conversations about their healing journey.

In addition to customers of the services, invitations were provided to staff working on the Txin Kaangux̂ Initiative team, employees of the Tribe overall, and leaders in the community to participate in activities at the end of the data collection period. Community leaders were identified and recruited by Txin Kaangux̂ Initiative project leaders and participated in a group videoconference discussion in January 2022. Guaranteeing anonymity was critical to recruiting staff to participate in both data collection efforts for staff. While the staff survey had always been proposed as fully anonymous, when developing the staff interview, the Txin Kaangux̂ Initiative team discussed wanting an option to remain anonymous so that everyone would feel comfortable providing honest answers. For these reasons, the Center team changed the Txin Kaangux̂ Initiative staff data collection method from an interview or group discussion to the option to complete an online open-ended survey or participate in an interview with a Center team member. Both staff data collections were open for three weeks in January 2022. All six staff who participated in this effort completed the online option. The Center team surmised that this

could be due to a number of reasons, like staff wanting to use the most anonymous option to feel they could answer most candidly or to complete the questions at their leisure without needing to schedule a time to complete. Table 5 shows data collection activities that were completed across respondent types.

**Table 5. Summary of Final Data Collection Activities**

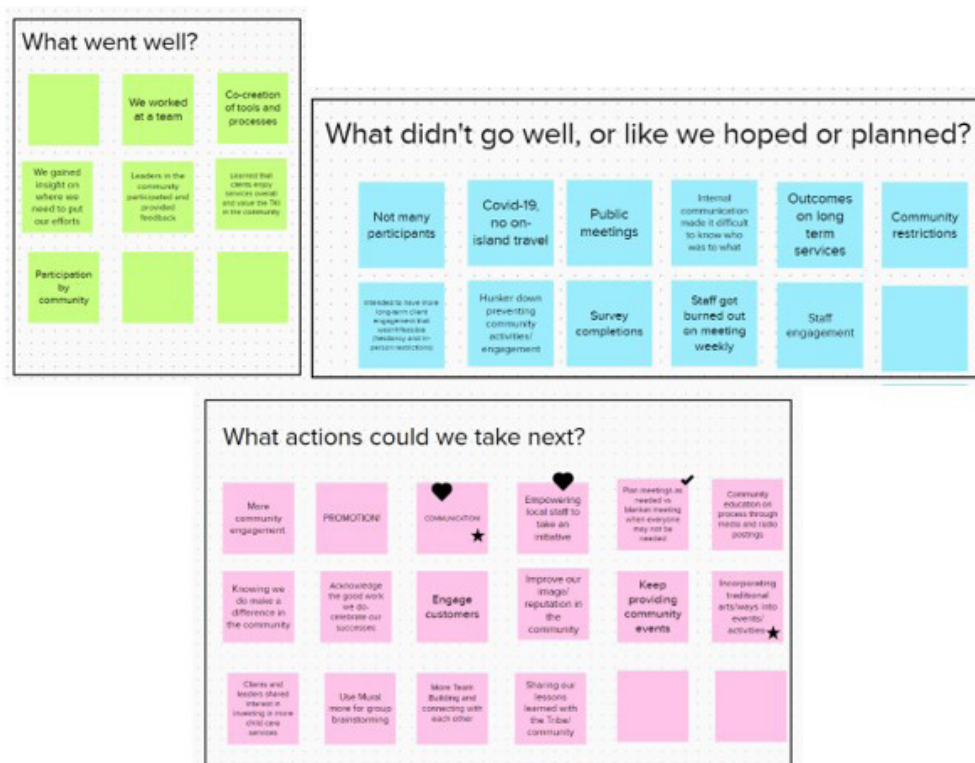
INITIAL INFORMATION SOURCE	CHANGES TO INITIAL PLAN	COMPLETED
<b>Paper customer consent forms</b>	Revised to allow verbal consent collection to reflect the challenge of COVID-19 restrictions in allowing in-person appointments	11 adult customers consented; 0 youth customers consented
<b>Customer monthly interviews</b>	No changes	1 customer completed 2 interview cycles
<b>Customer ‘snapshot’ reflections</b>	Switched to the one-time customer online survey to minimize overall burden and focus on client satisfaction with service(s) received	16 customers completed the one-time customer survey
<b>Customer administrative records captured in SAFE data system</b>	Not used due to low customer participation in the evaluation to protect confidentiality and privacy (only one active consented customer).	Initiative-level service provision data pulled for 2019-2021
<b>Customer direct service appointments: referrals, attendance, and staff observations</b>	Not used due to low customer participation in the evaluation to protect confidentiality and privacy (only one active consented customer).	NA
<b>Community events: referrals, attendance, and staff observations</b>	No changes	89 events tracked during 2021
<b>Community awareness polls</b>	No changes	18 community member participants
<b>Interviews or group discussions with Txin Kaangű Initiative staff</b>	Switched to an open-ended online survey or interview for Txin Kaangű Initiative staff	6 staff completed the online open-ended survey; 0 staff completed interviews
<b>Online survey for Txin Kaangű Initiative staff</b>	Survey opened to all employees of the Aleut Community of St. Paul Island Tribal Government	18 staff participants
<b>Community leader interviews or group discussions</b>	Txin Kaangű Initiative staff identified and invited leaders from partnering community organizations to participate in a single, virtual group discussion	6 community leader participants



## Data Collection Analysis Approach

Participation and leadership from the Txin Kaangux̂ Initiative team in the collection and analysis of the data collected was critical. The Center team established weekly virtual meetings for the team to review and reflect on the data that had been collected, working together to make meaning of the information and identify emerging themes. Not every team member could join every call due to competing obligations, so summary notes were sent to the team following each call, and team members were given opportunities to add their reflections following the meeting. Each virtual meeting focused on the information gathered from a single data collection instrument. Once the information gathered from all instruments had been discussed, the team facilitated reflection calls to focus on the big picture, and used a virtual collaboration whiteboard called Mural to provide the opportunity for the Txin Kaangux̂ Initiative team members to anonymously add big picture reflection notes (as shown in Figure 2). The discussions including the Mural board were focused on understanding what went well with both the evaluation and the implementation of the Txin Kaangux̂ Initiative during the evaluation period, what they wished had gone differently, and what actions they would like to take in the future based on what they experienced and learned. This was also an opportunity for bi-directional learning and sharing of Center team member experiences. From these reflections and discussions, lessons learned and findings were identified.

Figure 2. Anonymous Responses to Mural Board Prompts





## Lessons Learned from the Implementation of the Evaluation and the Information Collected

The participatory evaluation was designed to shine light on the strong culture and organizational activities that prevent and intervene in the recurrence of child maltreatment for the immediate and greater St. Paul Island community. Yet, the evaluation was implemented amidst the heartbreaking backdrop of the pandemic, tragedies and unexpected deaths on the island, and intergenerational trauma. After data collection finished, the evaluation lead conducted informal interviews and brainstorming sessions with Txin Kaangu̇ Initiative staff to reflect on evaluation challenges and lessons learned. The Center team debriefed to reflect on lessons from conducting the evaluation itself that may be helpful to other Tribes hoping to conduct a similar evaluation of their service model.

The primary challenges identified during the implementation of the evaluation were related to recruitment of evaluation participants for some of the intended information collection activities, and the impact of the COVID-19 pandemic on the team's ability to connect with potential customers and community members in person. The section below discusses the challenges, attempts to overcome them, and lessons learned.

**1. Matching feasibility with reality: How do we answer these research questions given the local realities? Start simple, slow down, and assume a need to pivot or allow for flexibility.** The Txin Kaangu̇ Initiative team was very excited about and ambitious in their hopes for what could be accomplished during the evaluation. However, in retrospect, kicking off with multiple types of customer data collection activities was overwhelming to both customers and staff, which meant that initial opportunities for trust- and rapport-building with the community members was rushed. Starting with fewer information collection activities and anticipating the need to collect consents over a longer period of time to establish that critical rapport and trust might have allowed for the team to collect more long-term customer data.

Additionally, when the team designed the evaluation plan, there was an assumption that in-person services would be feasible by the time of data collection. However, the COVID-19 pandemic continued longer than initially anticipated and meant that in-person activities were still occurring virtually. The island continues with the same COVID-19 travel protocols to protect the community. Establishing a period dedicated to piloting the data collection methods and instruments as well as being intentional about the length of continuous improvement cycles may have helped the team identify and pivot after facing difficulties.

- 2. Incorporate more quick-turnaround dissemination and knowledge-sharing to further build trust with customers and community at large.** While dissemination and knowledge sharing are a focus of the larger project, the data collection could have benefitted from sharing small findings or themes as the information was collected, to counteract the feeling by community members of "being over-surveyed." The Txin Kaangu̇ Initiative team attempted to have a community sharing event in fall 2021 to address this concern specifically, but no one attended due to a competing community event.
- 3. Many of the broader issues preventing progress in the St. Paul Island community and the Txin Kaangu̇ Initiative are not unique to this community and should not be a source of shame.** In interviews with community leaders, they felt it was important to acknowledge that many of the challenges faced by their community that prevented some of the progress they hoped to make over the evaluation period were true for many other communities as well as their own. These challenges included the disruption of the COVID-19 pandemic on the personal lives and work activities of community and staff members, the impacts of economic instability, stress, isolation, and mental health struggles on family life, and the ways in which intergenerational trauma can lead to outcomes such as domestic violence and substance abuse. Being able to acknowledge the pervasiveness of some of the challenges they faced allowed the community leader



discussion to move forward with less judgment and blame. This framing could be a useful perspective for anyone making sense of the disappointments related to these types of difficulties that exist in many community contexts and can be incredibly challenging to overcome when pushing for social progress.

- 4. When planning events or efforts, focus on what you can control.** In reflecting on the in-person and virtual events that had been able to occur in the community during the evaluation period, many events faced challenges that were completely out of the control of the planning team, such as inclement weather or “hunker down” quarantine periods during the COVID-19 pandemic. However, the Txin Kaangux̂ Initiative team should not be discouraged by factors that are out of their hands. Instead, reflecting on events showed that focusing on strong advertising and engaging programming is critical to successful attendance and engagement. Additionally, it is important to recognize the success in the community events that did occur, learning from the feedback of the community on events that were not well attended, and adjusting for future planning as needed.





## IV. Story of the Txin Kaangu̇ Initiative

In response to the evaluation questions, information was gathered which tells the story of the Txin Kaangu̇ Initiative development and efforts and work that occurred during the evaluation period in response to the research questions noted below:

### Question 1: How did the Txin Kaangu̇ Initiative update hiring, on-boarding, training, and professional development procedures?

#### Personnel Onboarding and Professional Development

Concurrent to the evaluation, and in concert with the TKI work plan, included the development and implementation of processes and procedures to support onboarding of staff in a manner consistent with Tribal cultures and traditions. The Center team retained a consultant to support the community in the development of onboarding policies and procedures for staff that would be integrated into the Human Resources department. The policies and procedures were designed to support management in welcoming and onboarding new staff. Following the completion of the policies and procedures manual, the Center team and consultant traveled onsite and supported a two-day training on the policies and procedures for all staff covering the following areas:

1. Community & Organizational Background
  - Brief history and overview of the Txin Kaangu̇ Initiative
2. Wellness in The Workplace
  - Explain and provide information about benefits
3. Capacity Building & Evaluation
  - Supporting continued growth of staff and team members
4. Personnel Role & Responsibility
  - Familiarizing staff with the organization and each person's vital role within it

The in-person training had positive feedback from participants and was attended by staff in the Anchorage office with additional people joining virtually from St. Paul. All existing staff were provided a hard copy of the personnel policies and procedures manual and were provided the opportunity to review the policies

and procedures and ask questions to ensure understanding of the materials. Staff responded positively and noted that there were many policies, procedures, and benefits that they were not aware of prior to the training.

To further the support for new staff and ensure equal access to all information, the Center provided consultant time to build an online platform in the Canvas system for the Tribe to host a new staff onboarding training series and to have a system to track and ensure new employees are trained in and aware of the Human Resources policies and procedures.

#### Reflections from the Staff Surveys

Responses to both staff surveys revealed some bright spots as well as areas for improvement in how staff viewed their employment at the Tribe as of January 2022. With regards to interpersonal supports, the Tribal Government-wide survey showed that over half of respondents reported that their supervisor *always* encouraged them to participate in career growth and development opportunities, and almost three-quarters agreed or strongly agreed that the work they do is valued by their coworkers. Responding to physical supports, nearly all respondents at the Tribal Government level reported that they had the technology, space, and transportation resources to their job well. Additionally, 80 percent of Tribal Government respondents reported seeing changes occur inside the Tribal Government over the last year that improved employee well-being, calling out new hires to help manage individual workloads, flexibility to telework, extra time off around holidays, a focus on self-care and improving employee morale (including the provision of counseling), financial bonuses, and for those back in offices, perks like lunches and massage chairs.

When asked to write three things that make the Tribe a good employer, staff reported that the Tribe:

- Took care of employees during the pandemic, providing flexible work options and a safe work environment
- Has good pay and excellent benefits
- Has a strong, clear mission, and the work they do is important



- Provides the physical resources needed to do the job well
- Prioritizes mental health and well-being
- Provides strong employee training and preparation
- Hires employees who are supportive, respectful, and strive to make a difference

At the same time, when asked to report three things the Tribe could do better, respondents sometimes landed on similar topics, reflecting an inconsistency in the experiences of different employees. Responses to this item included a need for:

- Better communication, including consistency in organization-wide messaging and clarity from supervisors or managers about what is being asked of employees
- Stronger training for new staff and current staff when taking over new tasks (especially when new work falls to staff when others leave the organization)
- Better annual pay increases during performance evaluations
- More IT support to manage and maintain the Tribal website, social media, and job listing, as well as address staff technical needs

Along these lines, on the Txin Kaanguê Initiative open-ended survey, all respondents mentioned that they have been able to take advantage of professional development opportunities (conferences, webinars, trainings) and/or are encouraged and supported to do so. However, staff also reported feeling that there may be other opportunities available, but they are not always sure what opportunities would align with their professional goals. Similarly, some staff would like to take college courses and use the education stipend available to staff for further education but would like support and clarity in how to take that next step.

Providing anonymous opportunities for staff to draw attention to the things they appreciate most, as well as where they would like to see change in the future, allows both the Txin Kaanguê Initiative team and the broader Tribal Government to narrow its focus on how to further improve the employment experience at the Tribe.

## Question 2: What messaging and outreach strategies were most effective in generating curiosity about the Txin Kaanguê Initiative and why?

### Understanding and Increasing Awareness of Available Services

Responses from both the community awareness poll and the customer one-time surveys revealed that community members received information about services through a variety of methods like social media, flyers, newsletters, emails, and the radio, with word of mouth being the most consistently reported method. Staff and community leader responses revealed a similarly varied pattern, with the leaders summarizing that there is no one method that will be successful in reaching the entire community, but that using all methods consistently and persistently is the best approach to ensure the most effective outreach possible.

During the pandemic, the Txin Kaanguê Initiative team attempted community phone calls to disseminate information about services and share timely information, such as when upcoming in-person events (like the annual health fair) had to be canceled. They also tried to increase communications through use of social media, specifically the Tribe's Facebook page, which is a popular media platform on the island. The Txin Kaanguê Initiative team developed and distributed a newsletter and annual report as additional communication efforts.

To further support the consistency of messaging around services, the Txin Kaanguê Initiative team worked diligently during the evaluation period to develop and finalize an in-depth Service Directory (Exhibit 6), and a handout summarizing community services and supports (Exhibit 7).



Exhibit 6: Community Service Directory

**St. Paul Island  
Services Directory**

Brought to you by:  
Aleut Community of St. Paul Island, Tribal Government

Exhibit 7: Community Services and Supports Handout

**Aleut Community of St. Paul**  
Community Services and Supports

Cultural Activities	Behavioral Health	Youth	Health	Victim Services	Assistance	Children & Family	Wellness
<ul style="list-style-type: none"> <li>◊ Cultural Camps</li> <li>◊ Talking Circles</li> <li>◊ Native Crafts</li> <li>◊ Maskaraatan</li> <li>◊ Unangan Tunuu (UTSLT)</li> <li>◊ Harvesting Education</li> <li>◊ Subsistence Preservation</li> <li>◊ Aleut Evacuation Walk</li> </ul>	<ul style="list-style-type: none"> <li>◊ Trauma Focused Cognitive Behavioral Therapy</li> <li>◊ Individual &amp; Group Counseling</li> <li>◊ Pre-treatment for Substance Abuse</li> <li>◊ Substance Abuse Tx</li> <li>◊ Aftercare</li> <li>◊ Crisis Intervention</li> <li>◊ Sober housing</li> <li>◊ Prime for Life</li> <li>◊ ASAP</li> <li>◊ Healing of the Canoe</li> </ul>	<ul style="list-style-type: none"> <li>◊ Art Activities</li> <li>◊ Basketball</li> <li>◊ Sunday School</li> <li>◊ Youth Tribal Council</li> <li>◊ Healthy Relationships (teen and adult)</li> <li>◊ Educational Tutoring</li> <li>◊ Seabird Camp</li> <li>◊ Audio/Visual Camp</li> </ul>	<ul style="list-style-type: none"> <li>◊ Community Health Aide</li> <li>◊ Emergency Medical</li> <li>◊ Quarantine facilities</li> <li>◊ FEMA Support</li> <li>◊ Yearly Clinics (dental, optometry, women's, diabetes etc.)</li> <li>◊ Medication Disposal</li> <li>◊ Vaccine Clinics</li> </ul>	<ul style="list-style-type: none"> <li>◊ Advocacy for Sexual Assault/ Abuse &amp; Domestic Violence</li> <li>◊ Domestic Violence Shelter &amp; Intervention</li> <li>◊ Victims Rights Assistance</li> <li>◊ Forensic Interviews/Exams</li> <li>◊ SAFESTAR</li> <li>◊ Transitional Housing</li> <li>◊ Victim Compensation Assistance</li> <li>◊ Court Support</li> </ul>	<ul style="list-style-type: none"> <li>◊ Food Bank</li> <li>◊ Emergency Medical Loans</li> <li>◊ Patient Access to Care</li> <li>◊ General Assistance</li> <li>◊ Elder Daily Food Delivery</li> <li>◊ Burial Assistance</li> <li>◊ Child Care Assistance</li> </ul>	<ul style="list-style-type: none"> <li>◊ Child &amp; Adult Protection Services</li> <li>◊ Elder Home Visits</li> <li>◊ Parents as Teachers</li> <li>◊ Individual and Family Safety Planning</li> <li>◊ Parenting Education</li> <li>◊ Advocacy</li> <li>◊ Life Skills Classes</li> <li>◊ Healthy Relationship Classes</li> </ul>	<ul style="list-style-type: none"> <li>◊ Quarterly Health Fairs</li> <li>◊ Annual Color Me Healthy Run/Walk</li> <li>◊ Annual Marathon &amp; Bike Race</li> <li>◊ Step Challenge</li> <li>◊ Field Days</li> <li>◊ Annual Chili Cook off and Walk</li> <li>◊ Nutritional Outreach</li> <li>◊ 4th of July Celebration</li> </ul>

**Result:** Comprehensive community-wide programs and services designed to support cultural resilience, strengthen community and promote wellness.



The Txin Kaangű Initiative team further developed eye-catching and concise brochures describing community services, specifically focused on nine service areas (see the list of services in Exhibit 8 and examples of the brochures in Appendix G).

### **Exhibit 8: List of Services Brochures**

- Parents Rights (for parents involved in the child welfare system)
- Patient Access to Care Flyer
- Personal and Community Wellness
- Child's Rights (for youth involved in the child welfare system)
- Domestic Violence Services
- Elder Services
- Stalking Awareness
- Tribal Court
- Tribal Foster Youth Rights

Brochures were finalized, printed, and distributed in the community during the evaluation period. During the community leader interviews at the end of the evaluation period in January 2022, one participant specifically noted the brochures as one of the critical methods for developing community awareness.

## **Community Engagement Through Activities**

The Txin Kaangű Initiative team and other Tribal staff worked persistently to plan nearly 90 separate community activities, successfully hosting over 75 of them in 2021, holding at least one event every month of the year. There were 15 events that were planned but did not occur due to weather issues or other reasons for cancellation.

On average, community events were attended by 13 community members, with participation ranging from 0 to 65 participants.

The events were a mix of virtual and in-person, safety-permitting, and topics ranged from nutrition and baking lessons, gardening, youth movie nights, bullying awareness and prevention, parenting classes, activities and lunches for elders, and community fairs. One frequent nutritional event type brought people together to learn a new recipe of Alaskan foods. While participants attended the nutritional classes, the Txin Kaangű Initiative team members used the opportunity to focus on a variety of difficult topics, sharing information while making and sharing food (e.g., Mental Wellness Awareness, National Human Trafficking Day, Stalking Awareness, Random Acts of Kindness, Teen Dating Violence Awareness, and Youth leadership).

Additional cultural events included activities focused on Healing Through Music, participating in a community baseball game, and preparing for and participating in the annual commemorative Evacuation walk:

- **Healing Through Music** – The community has a band that has been the primary source for live music in the community at events. The community recognized that music was important to the community and work needed to be done to plan for the future and ensure that there are musicians prepared to take over as a part of succession planning. The Tribe received a grant to purchase instruments, as the school did not have access to them. This event was important to supporting the community and young people to learn how to play instruments and gain interest in learning more about music for the future.
- **Community Baseball Team** – The community of St. Paul formed their initial baseball team, “Knock Down and Skin ‘Em” in 1868, with the assistance of missionaries from Connecticut. The team became an important part of community connections, a source of community pride, and important to the community's history (see Exhibits 9 and 10).<sup>22</sup> This all changed when the community was forced to evacuate in 1942 (see below).

<sup>22</sup> <https://www.adn.com/sports/2018/06/16/150-years-ago-on-st-paul-island-knock-down-and-skin-em-became-alaskas-first-baseball-team/>



The Aleut Community of St. Paul Island team members reported that the community rediscovered the history of the “Knock Down and Skin ‘Em” team in April 2017 and has since worked diligently to revitalize the team and community involvement in baseball. This act has further provided the community with a renewed sense of gaining a piece of their past that many did not even know existed.<sup>23,24</sup>

**Exhibit 9: St. Paul Baseball Team in 1921**



**Exhibit 10: St. Paul Island Ballfield Sign**



- **Evacuation Walk** – In 1942, during a community baseball game, players and spectators were interrupted and ordered by officials from the U.S. Navy to go to their homes to pack one suitcase to take with them, notifying them they were going to be evacuated from the island to internment camps at Funter Bay in Southeast Alaska. This action was taken in the wake of the U.S.’s declaration of war on Japan and Germany (see Exhibit 11).<sup>25</sup> The Evacuation Walk is a critical annual event for the community to remember those who died while interned at Funter Bay (see a photo of the Commemorative Monument for Relocation in Exhibit 12)<sup>26</sup> and honor the strength and survivance of those who returned and resettled on the island after the two year evacuation.

**Exhibit 11: St. Paul residents gaze at their homes in 1942 as the USAT Delarof pull away from the dock, taking them to internment camps in southeast AK (National Archives)**



23 <https://www.aleut.com/baseballnews/history-of-the-knock-down-and-skin-em-ball-club/>

24 Alaska Region U.S. Fish & Wildlife Service

25 [https://aleutevacuation.weebly.com/evacuation.html?c=mkt\\_w\\_chnl:aff\\_geo:all\\_prtnr:sas\\_subprtnr:1538097\\_camp:brand\\_adtype:txtlnk\\_ag:weebly\\_lptype:hp\\_var:358504&sscid=91k6\\_d602x](https://aleutevacuation.weebly.com/evacuation.html?c=mkt_w_chnl:aff_geo:all_prtnr:sas_subprtnr:1538097_camp:brand_adtype:txtlnk_ag:weebly_lptype:hp_var:358504&sscid=91k6_d602x)

26 Alaska Region U.S. Fish & Wildlife Service, <https://alaskausfws.medium.com/we-are-aleuts-let-the-people-know-b9abcc086a5d>



### Exhibit 12: Commemorative Monument for Relocation



The community cultural events have been well-attended and been noted as important to the local people in honoring the past and acknowledging the loss while embracing the revitalization of traditions of their ancestors.

### Question 3: How does the Tsin Kaangux Initiative build and achieve collaboration with various entities and staff responsible for health, safety, and child welfare to promote community wellness?

#### Community Connections Through Local Services

The Initiative includes a focus on youth and youth involvement in community events. The local coffee shop is run by the Youth Tribal Council (YTC) in all aspects. The money earned through the sales go to support efforts for the youth. During the same time period of the evaluation, the YTC facilitated conversations about the need to revise the by-laws for the young people to provide the opportunity for youth off island to participate in the decision-making, as many young people left the island to attend school. The YTC members planned to engage in outreach activities to gain additional participation. The local coffee shop has become a very important service and connection for community members, who enjoy the treat provided by the YTC, along with social connection and community updates. This local coffee shop managed by youth provided the community an opportunity to connect with others locally, addressing some of the social isolation present during COVID.

### Tribe has had success in partnering to secure funding, but lacks local people-power

Community leaders discussed that another goal of the Tribe is to help provide a strong local economy of the community and feels it has been successful in gathering the resources and funding to provide many services to the Island, with a particular emphasis on deploying those services through local control whenever possible. By ensuring the economic stability of the community and diversifying the Tribe's activities, it ensures the community's survival into the future. However, while the Tribe has been able to find financial support for many activities and facilities, it faces a shortage of people to help support and staff the services needed that have existing funding. Over the last few decades, leaders noted a dramatic decrease in the population of St. Paul Island, noting that people leave for a variety of reasons, including wanting a more urban lifestyle or opportunities for different employment and education. They report that there are many new job openings opened by retirements that are not being filled, as well as high turnover of staffing more generally. While the hope is to fill spots locally, the shortage of people makes this difficult. Additionally, bringing in someone from off the island can be difficult, expensive and can create tension. This shortage also impacts critical volunteer roles including firefighters, EMTs, and death services volunteers (digging graves or building crosses) and puts additional pressure on those who do volunteer for these roles.

Leaders noted the complexity of the issue and did not have a clear and immediate solution to these issues but noted that a revitalization of traditional ways may be an important start to helping people feel more connected to the community and land. For example, traditionally the family of the deceased dug the grave. However, in the wake of so many communal traumas, this practice was largely lost. By reminding families of the traditional role of grave digging as part of the grieving process, it may alleviate strain on a small number of volunteers who could be called in to assist with families that would not be physically capable of the task. However, the community may need to consider how local services can provide support and wrap around grieving families during difficult times to ensure families are appropriately supported.

#### **Question 4: How does the Txin Kaangu̇ Initiative meet customers where they are today and help them reach their best selves?**

##### **Leaders acknowledge that community healing will take time**

Community leaders discussed that helping the community heal from the impacts of intergenerational trauma was a main priority for the Tribe, to ensure that future generations do not need to walk through life the way they and their parents, grandparents, and ancestors did. Participants in the group interview did not necessarily think the goal would be achieved in their lifetime. That made it *“even more reason for us to pursue this goal harder.”* One participant reflected, *“we know improvements will take time, but if we’re persistent, we’ll eventually accomplish something,”* and another said, *“we can still make leaps, strides, and bounds.”* The leadership team believes the movement from the Txin Kaangu̇ Initiative as a community program to a way of being will support their ultimate vision.

##### **Customer Satisfaction With Services**

While the evaluation was not able to explore the in-depth healing journeys of customers as originally planned, the team still received positive feedback from customers on their satisfaction with services received so far. Over three-quarters of respondents on the awareness poll and one-time customer survey reported that the services they received were good or very good, and all other responses were reported as fair, with no one reporting poor or very poor experiences. Additionally, all respondents on the one-time customer survey reported that they would recommend the services they received to others, with write-in responses noting that the services are “beneficial,” staff are “supportive,” and that overall, “the focus on the child and emphasis on family as a whole... is refreshing to us. You bring the family together.”

#### **Question 5: How do child welfare outcomes change over the course of the evaluation period (for example, the number of reported incidents of child maltreatment or the number of family reunifications)?**

The Tribal Government’s Department of Community, Safety and Peace (DCSP) oversees multiple programs, including child

welfare. In 2019, the Tribe completed the Title IV-E preprint to achieve the status as the first Alaska Tribe to be approved as a direct IV-E Tribe. The Tribe strove to achieve this commitment to ensure they could have decision-making and authority over children needing to be placed out-of-the home, receive federal reimbursement for children placed out of the home, and remove the state child welfare role from the lives of the people in the community.

The Aleut Community of St. Paul Island leadership recognized that they were losing generations of their people through the state child welfare system. Like other Indigenous communities, their children were being removed from local homes and communities. Nationally, AN/AI children are disproportionately represented in foster care. Additionally, approximately 60% of all youth in the Alaska foster care system are Alaska Native. The Tribe wanted to reclaim their role in caring for their children and return children to the island whenever possible.

As the Txin Kaangu̇ Initiative expanded services, which included the development of the Tribal Child Welfare system, they anticipated that the expansion of services, more immediate access to services, and self-referral to services due to local increased awareness would lead to a significant increase in numbers of families served. This increase in referrals and access to services was not anticipated to be necessarily due to an increase in cases of abuse or neglect, but rather an improvement in access to available services and resources.

DCSP staff participate in cases with OCS when a Protective Services Report is received, and further provide case management services for cases involved with OCS, as well as those under the care and custody of the Tribe. As suspected, the number of families served and supported by DCSP in 2020 was 190, a stark increase from 50 families served in 2019. Additionally, DCSP served 204 families in 2021, maintaining and slightly increasing the higher case load they developed during 2020. Other services, including victims’ services, and food and nutritional support, also saw increases in services delivered, with victim services doubling the number of people served between 2020 and 2021 (14 and 28, respectively).



There are several likely limitations to the data available, including the use of family counts versus individuals who received services, the differences in the cases managed by OCS and those managed by the Tribe, and the result of some of the services provided. Additional limitations include the use of hand counts versus the electronic information system (SAFE). The Tribe is currently working with providers to develop requirements for the information system to update the areas needed in preparation for mandated Adoption and Foster Care Analysis and Reporting System

(AFCARS) reporting. For this reason, reports are not easily pulled from the system while it is being fixed, and the numbers provided above are based on hand counts. While the data shows an increase in the use and access of services and resources, as anticipated, the data does not reveal the result and effectiveness of the services on the individual customer. While out of the scope for this evaluation, this information may prove beneficial to the Tribe to better understand the journey of healing and ultimate outcomes.

## V. Lessons Learned From the Story of the Txin Kaangu̇ Initiative Evaluation

In collaboration with the Txin Kaangu̇ Initiative staff, several lessons learned emerged from the story of the evaluation that could help the Txin Kaangu̇ Initiative further improve its services and make progress towards achieving its long-term vision for the community.

### 1. Be intentional about the array of services offered.

Feedback from both customers and the larger community indicated that people appreciated and valued the diverse array of services currently offered. In fact, the diversity of services is a key aspect of the Txin Kaangu̇ Initiative's goal. However, community leaders felt that the Txin Kaangu̇ Initiative team should be cautious about prioritizing further diversification over improving current services, with one leader saying, "trying to do too much can be a trap." They suggested identifying, strengthening, and scaling a key list of services or areas of focus for the Txin Kaangu̇ Initiative effort. Being able to provide a stable, sustainable, and consistent package of services will help both customers and staff to get into a routine and foster familiarity. Before the pandemic, community leaders had inquired in the community about what services were of highest priority, and three priorities emerged from their conversations and discussions where the team might consider focusing its efforts in the future:

**a. Childcare and early learning and development services, including parenting classes.** While the Txin Kaangu̇ Initiative team has made several attempts to open a childcare center, at the time of publication, DesGranges reports that there is not enough "buy-in from the other [local] entities" to make this effort feasible (for instance, to support the resources and staffing needed for licensing). While the team currently offers childcare assistance, they report that it is rarely if ever accessed and cite the required paperwork as a likely barrier to participation. Similarly, the Nurturing Parenting Program started in 2022, but despite promoting the course,

only court-ordered individuals have participated so far. However, there is an early learning program offered through the local school and funded by the Central Bering Sea Fishermen's Association.

### b. Consistent community activities for all ages to serve as a safety net.

Activities that were well-attended prior to the COVID-19 pandemic included traditional arts, sports, and hunting; however, many of these were stopped during the evaluation period due to COVID-related health and safety restrictions. When safe to resume, these would be a driver for better physical and mental health to improve quality of life on the island.

**c. Substance abuse prevention services.** Community leaders see the prevention of substance abuse as a way to prevent other resulting behaviors such as domestic violence or child maltreatment. That said, the Txin Kaangu̇ Initiative offers a pre-treatment program called Prime for Life, but reports that very few people participate (even those who are court-ordered). Txin Kaangu̇ Initiative staff can also make referrals to Southcentral Foundation for individual substance abuse assessments. Getting community members to feel safe and supported in seeking preventative assistance may therefore still involve a local social and cultural shift.

### 2. Incorporation and combination of traditional and modern healing approaches is critical to successful services.

Community leaders noted that people might find the "formality" of some of the Txin Kaangu̇ Initiative's services to be strange. Traditionally, if the community felt that someone was struggling or acting out, groups of men and women would gather separately to partake in activities (men drinking coffee and women sewing). Using both cultural and Western approaches, like creating community spaces to talk, would lead to healing conversations. As one community leader noted, "Positive environments are healing in and of themselves."



As described in Section IV above, the Txin Kaangu̇ Initiative hosts a series of nutrition and cooking classes that also provide a space for community members to learn about and discuss difficult topics like mental health, which reflects a creative approach to integrating difficult conversations into safe, engaging community spaces.

**a. Prior to the COVID-19 pandemic, the Txin Kaangu̇ Initiative team was able to offer a variety of in-person cultural activities like beading classes and talking circles, that they are hopeful to restart when safe to meet this need.** Additionally, the team also has offered the Healing of the Canoe, which is a treatment modality that connects Western suicide prevention and substance abuse treatment with Indigenous cultural and traditional treatment practices. In addition to classroom-based educational components, participants also make a Baidarka (kayak). When safe to do so, they will resume this course.

**3. As the COVID-19 pandemic allows, re-engaging with the community in-person should be a main priority as a preventative measure.** Both staff and community leaders reported that consistent, engaging activities for all age ranges is vital to promote well-being on the island and serve as a preventative measure to encourage sobriety, child welfare, and community connection. Prior to the pandemic, afterschool and continuing education activities that occurred at the local high school were very well attended, with one community leader noting that “kids were always there.” However, the need to limit in-person activities due to the pandemic has greatly interrupted normal events and activities. As one community leader described, for an issue like youth committing petty crimes, increasing public safety presence would not address the root of the issue, which likely is boredom. By supporting safe, supervised, and consistent youth activities, this approach would address the root cause. Supporting traditional and intergenerational activities like hunting could also expand the impact further. Additionally, where possible, using Tribal funds to hire locals to oversee these activities would support the local economy, support job creation on

island, and support the Tribe’s ability to take back local control.

**a. Engagement could also be used to check in on customers and the larger community.** One community leader suggested that engagement in community activities could be a requirement of a foster care arrangement, which would serve the double benefit of encouraging community engagement of the family, while also giving the Txin Kaangu̇ Initiative team additional opportunities to keep an eye on families that might be struggling and potentially intervene and prevent crises.

**b. Continuing to consistently advertise existing services and events through a variety of outreach methods will be helpful, especially as the community re-opens as COVID-19 restrictions lessen.** That said, community leaders noted that one trend they have noticed is a sense of “information overload” overwhelming people not just in the St. Paul community but more broadly. The Txin Kaangu̇ Initiative team should keep this consideration in mind when developing outreach products. One success of the Txin Kaangu̇ Initiative and the Center’s partnership was the creation of eye-catching, informative, and concise brochures highlighting a number of key services (with examples included in Appendix G). Community leaders also noted that they had heard a renewed interest from community members in receiving more frequent newsletters from the Tribe, which could be a helpful strategy for the Txin Kaangu̇ Initiative team to pursue on a regular basis. This might also address the issue of community members feeling that the Tribe was over surveying them without sharing what they learned or disseminating their plans to act on what they learned.<sup>27</sup>

<sup>27</sup> The Txin Kaangu̇ Initiative Deputy Director noted at the time of publication that magazine-style annual newsletters are sent to the Tribal membership. Starting in summer 2022, quarterly newsletters will be sent to the membership, and the team is considering making the findings of community surveys available on social media. Additionally, the monthly Tribal Council meeting is open to members as a source of information.



- c. Despite the challenges, the Txin Kaangu̇ Initiative team found ways to continue to host events during the pandemic.** Even with event cancelations due to local hunker down quarantine periods, the Txin Kaangu̇ Initiative team successfully hosted over 75 events during 2021, as described in Section IV above. While outside of the evaluation period, as the community has been slowly reopening in 2022, the Txin Kaangu̇ Initiative team reports that, in addition to other Tribal Government and community organizations, they are actively planning and hosting an increased number of events for all ages.
- 4. Within the Txin Kaangu̇ Initiative organization, continue to build open, honest (non-punitive) communication within Txin Kaangu̇ Initiative team.** Many staff who work for the Tribe and on the Txin Kaangu̇ Initiative team are working through their own trauma histories. On both staff survey efforts, there was disagreement about how open the current work environment is for communication, expectations, and bringing one's full self to the workplace. One activity that occurred during the evaluation period as part of the Center partnership was the development of new onboarding resources for staff that highlight resilience, community, and the benefit of working for the Tribe and acknowledge the role of trauma in their work. These resources could serve as a foundation for future similar activities encouraging staff retention, open communication, and sense of belonging.
- a. During the COVID-19 pandemic, the Txin Kaangu̇ Initiative received a grant specifically to help staff address their personal trauma.** Two clinicians off the island assisted the team with this process which provided free therapeutic services, and staff were given permission to use work time to access these services. Additionally, the team began a self-help book club for staff and discussed how they could apply lessons learned when working with others as well as caring for themselves.

One community leader who is newer to the community mentioned that, in conversations with community members, people are open to talk and to heal, saying, “[being open to heal] is the biggest and hardest step. You can't get help for those who don't want it. But everyone is open to talk and make things better. And community leaders are motivated and willing to do whatever they can to help as a team effort to battle this.”

## VI. Implementation Costs of the Txin Kaangux̂ Initiative

Other Tribes seek information on how to deliver Tribal programs that prevent and intervene in child maltreatment. Program costs are relevant to other Tribes as they explore whether to adopt a program in their own community. Decision-makers in other Tribal communities may want to know the level of effort required to implement the Txin Kaangux̂ Initiative in its steady state and the kinds of activities associated with implementation. The first section below provides costs of implementing the Txin Kaangux̂ Initiative since its inception in 2015 to 2021. The second section describes the estimated level of effort for the Center’s personnel to support the Txin Kaangux̂ Initiative team evaluation and other project work during their partnership.

### Annual Costs of Txin Kaangux̂ Initiative Implementation

Due to the number of grants that the Txin Kaangux̂ Initiative receives to fund the implementation of their program, the team closely tracks all annual expenditures. Table 6 shows the actual annual costs of implementation from the program’s inception in 2015 to 2021, with costs split out across five areas: personnel, travel, supplies, equipment, and other direct expenses. These costs represent the portion of the overall operating budget for the Department of Community, Safety and Peace and the Department of Healing and Wellness that are dedicated to the development, maintenance, and operation of the Txin Kaangux̂ Initiative. The operational costs of the program are impacted by unique aspects of this program, such as operating out of two geographically distant offices (St. Paul and Anchorage) and the high expense of traveling to and operating on the island itself.

**Table 6. Actual Annual Costs of the Txin Kaangux̂ Initiative by Year**

#### ANNUAL COSTS BY YEAR

CATEGORY	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019	FY 2020	FY 2021
Personnel	\$745,963	\$869,644	\$1,133,541	\$1,099,470	\$1,198,284	\$1,191,999	\$1,129,219
Travel	\$238,430	\$202,152	\$203,758	\$271,430	\$247,025	\$142,261	\$109,998
Supplies	\$39,641	\$39,876	\$67,745	\$55,350	\$90,845	\$57,514	\$115,633
Equipment	\$96,489	\$63,634	\$56,868	\$212,172	\$65,336	\$50,660	\$140,977
Other Direct Expenses	\$150,197	\$250,713	\$68,113	\$119,729	\$383,359	\$170,173	\$466,558
<b>SUBTOTAL:</b>	<b>\$1,270,720</b>	<b>\$1,426,019</b>	<b>\$1,530,025</b>	<b>\$1,758,151</b>	<b>\$1,984,849</b>	<b>\$1,612,607</b>	<b>\$1,962,385</b>

#### Description of cost categories:

- Personnel:** The staff for TKI has expanded since the initiative began in 2015. TKI currently funds the positions shown in Table 7 (though, as previously mentioned, not all positions are always fully staffed).

**Table 7. Funded Positions and Salary per Annum or by Hourly Ranges****ST. PAUL ISLAND OFFICE**

	POSITION TITLE	SALARY PER ANNUM OR BY HOUR
1	Community Case Manager	\$33,280 – \$45,760
2	Community Education and Training Specialist	\$16.00 – \$35.00 (hourly)
3	Community Wellness Specialist	\$16.00 – \$35.00 (hourly)
4	Elder Specialist	\$15.00 – \$25.00 (hourly)
5	Food Bank Coordinator	\$15.00 – \$20.00 (hourly)
6	Healing and Wellness Division Director	\$60,000 – \$100,000
7	Housing Coordinator	\$15.00 – \$25.00 (hourly)
8	Judge	*
9	Office of Justice Administration Director	\$50.00 (hourly)
10	Receptionist	\$15.00 – \$25.00 (hourly)
11	Tribal Court Clerk	*
12	Tribal Court Navigator (x2)	*
13	Victim Services Advocate (x2)	\$15.00 – \$25.00 (hourly)
14	Victims of Crime Coordinator	\$50,000 – \$72,000

**ANCHORAGE SUPPORT OFFICE**

	POSITION TITLE	SALARY PER ANNUM OR BY HOUR
1	Executive Director	\$60,000 – \$120,000
2	Executive Assistant	\$18.00 – \$28.00 (hourly)
3	Behavioral Health Division Director	\$60,000 – \$100,000
4	Family and Victim Services Division Director	\$60,000 – \$100,000
5	Txin Kaangux̄ Initiative Administrative Services Director	\$60,000 – \$100,000
6	Family Services Specialist (x2)	\$16.00 – \$35.00 (hourly)
7	Social Services Associate	\$15.00 – \$25.00 (hourly)
8	Tribal Probation Officer	*

\*Note: At the time of publication, the Tribal Government organization was in the process of restructuring, so standard pay ranges have not been established for all positions listed.

- 2. Travel:** Covers airfare, mileage, taxi/shuttle services, and travel per diem for food and lodging.
- 3. Supplies:** Covers physical office supplies such as purchasing and maintaining computers, printers, scanners, desks, chairs, and basic office supplies like pens and paper, as well as other materials to provide staff professional development (like training materials) and customer services (like educational materials and participation incentives).
- 4. Equipment:** Covers the team's telecommunication costs, like purchasing and maintaining computers and staff and crisis phones, as well as vehicles.
- 5. Other direct expenses:** Covers rent and utilities for the offices.

As to be expected, costs have increased every year due to the expansion of the program, which necessitated increases in spending for reasons such as increases in the number of staff, increased salaries and benefits, expanding into new office spaces, and offering more customer services.

## Personnel Costs of the Center's Overall Project Support of the Txin Kaangux̂ Initiative

This section is intended for the Children's Bureau and other decision makers to understand the personnel costs of the Center (a Quality Improvement Center) to support the Txin Kaangux̂ Initiative, a Tribal program that improves family resilience using culturally engaged, community-based methods. As the funding entity for the Center and Indigenous consultants, the Children's Bureau aims to understand the level of effort that the Center needed to support the Txin Kaangux̂ Initiative in all program quality improvement activities of the partnership. In addition, providers who support program and evaluation technical assistance to Tribal communities may find it useful to understand the level of effort that required from a team of technical assistance providers.

The Txin Kaangux̂ Initiative has been in various stages of implementation for several years, with expanding revenue streams, personnel, and services. The work of the Center staff focused on raising community awareness, supporting the development of a skilled workforce, developing the concept of individual sovereignty, and developing and completing an evaluation of the overall TK Initiative. The Center team supported the TK Initiative team members in developing and disseminating materials describing the programs and services available in the community. Center staff also aided the project team's development and a staff policies and procedures manual that includes a focus on new employee orientation and onboarding systems embodying cultural values and norms. The team also led and facilitated a training on the policies and procedures, building internal capacity to support the continuation of training for new staff in the future. In addition, the team supported the development and implementation of an evaluation plan focused on better understanding the role of the TK Initiative in the community.

To better understand time spent on the project work, Center team members tracked time spent meeting with the Txin Kaangux̂ Initiative team and documented the information in a password-protected portal accessible to the Center and site team members. The portal served as an information repository for the Center and site teams, providing access to meeting times, summaries, attendees, topics, and notes.

There were 180 meetings documented in the portal, including meetings for team check-ins, implementation and capacity-building support, materials development, evaluation plan development and implementation, mind mapping, and supporting completion of the approved project workplan.

There were four primary Center staff who attended meetings and provided regular support to the Txin Kaangux̂ Initiative team, including a Center team lead, a technical support lead, a project coordinator, and an evaluation lead, for approximately 720 hours of staff time. Calculating the value of staff time in dollars requires multiplying the Center staff's annualized worked hours by the national mean hourly wage for the profession, "Social Scientists and Related Workers," at \$43.66 per hour.<sup>28</sup> Thus, the Center staff time cost approximately \$31,435.20.

In addition, the Center team included a staff person to design and produce finalized electronic versions of materials for the St. Paul team. The work of the designer was not included in the ongoing team meetings as it was a specialty area. The staff person provided 110 hours of work on the development and finalization of materials; estimating the hourly wage for the profession, "Media and Communication," approximately \$29.97 per hour, the cost of the designer's labor totaled approximately \$3,296.70.<sup>29</sup>

The Center team engaged two consultants, working in series, to work with the community on the development and completion of materials as well as an Indigenous evaluation consultant, Paulette Running Wolf, to support the program and the rigor of the evaluation.

28 Rates available at [https://www.bls.gov/oes/current/oes\\_nat.htm](https://www.bls.gov/oes/current/oes_nat.htm). Additional limitations include the variation of salaries by the Center staff, based on their profession, experience and role on the team. It is recognized that the hourly staff noted here may be lower than the staff on the Center team were paid and individual salaries need to be considered in budgeting around future efforts for support.

29 Rates available at [https://www.bls.gov/oes/current/oes\\_nat.htm](https://www.bls.gov/oes/current/oes_nat.htm) as the median hourly wage for "Media and Communication."



Consultant work focused on supporting the development of human resources documents and providing onsite training for the rollout of the new employee orientation; this work totaled 307.12 hours, equating to an annualized cost of \$19,195.00.<sup>30</sup> Additional support from Dr. Running Wolf included 55 hours of time (\$3,437.50, total) to guide the project on the concepts of IWOK and support the development of reports, products, and materials.

ROLE	ANNUALIZED AMOUNT
Center Team	\$31,435.20
Program Consultants	\$19,195.00
IWOK Consultant	\$3,437.50
Media/Design	\$3,296.70
<b>TOTAL COSTS</b>	<b>\$57,364.40</b>

30 The cost for consultant time is based on an hourly fee of \$62.50 per hour, with hours determined by invoices submitted by the consultant.

The Center team cost figures described in this report have some notable limitations:

- The costs captured by the Txin Kaangux̂ Initiative team members does not separate out time spent on implementing the Txin Kaangux̂ Initiative’s services from project work completed in partnership with the Center team, like developing the Service Directory and brochures.
- While the Center attempted to track every meeting, it may not have captured all of them or clearly noted in the portal which team members attended the meeting. An additional consideration for meeting-related costs is that some meetings may have lasted longer than one hour, the baseline assumption for meeting durations.
- The hours tracked and reported for purposes of this evaluation only include hours worked *during the evaluation period* and do not include all hours of Center staff time spent supporting the Initiative over the entire period of the Center’s work with the Initiative. This information only addresses a time-limited snapshot: the evaluation timeframe and does not include time spent before or after the evaluation period.





## VII. Looking Ahead

The evaluation was crafted to elevate the voices of the community, just as the program supports and uplifts children and families to help their spirits soar. The evaluation planning created an opportunity to gather respected community service providers and leaders and work towards a way to demonstrate program success with scientific and cultural rigor, while coming together for the welfare of children. The evaluation and project reverberated beyond the St. Paul Island community, deeply touching the hearts and minds of the Center team. For members of the immediate and greater St. Paul community that participated in this evaluation, the services provided by the Txin Kaangu̇ Initiative are an invaluable aspect of health and wellness. Members of the Txin Kaangu̇ Initiative team and the larger community remain hopeful about the healing that can occur through the revitalization of traditional knowledge, values, and ways and its intersection with modern tools such as parenting skills and education and trauma-informed behavioral health services. The evaluation of the Txin Kaangu̇ Initiative has created a window into the program's strength, endurance, and value to the community.

The Txin Kaangu̇ Initiative team took on the evaluation knowing it would be a challenge. The evaluation occurred under difficult conditions, and the pandemic added an exponential degree of difficulty. But a powerful lesson emerged about the level of distrust among families towards evaluation. Families need time (years) to build trust with Txin Kaangu̇ Initiative staff as they navigate the ups and downs of their lives and community. Evaluation may

also continue to leverage the program's long-lasting ties with the families who have been touched by the Txin Kaangu̇ Initiative team and their services. That is, the Txin Kaangu̇ Initiative team may incorporate the healing journey questions into their ongoing meetings with customers and use these to highlight or uncover progress towards healing. The Txin Kaangu̇ Initiative team is also currently working to expand their SAFE data system, established as part of the Tribe's Title IV-E reporting requirements, which they use to capture needs and service receipt by families. The refinement of this data system aims to streamline communication across staff on-island and in Anchorage and will inform decision-making to help customers and families reach their personal goals.



I hope the world we leave behind is a better one than I grew up in. I just hope that we can come up with something that people can really connect with and feel comfortable in, and [that they] take the time to learn the necessary skills and get the tools they need to live a better and happier life. I look forward to what we can come up with. I hope we can come up with something in my lifetime.

*– Interview with community leader, January 2021*



## References

- Alaska Department of Family and Community Services, Office of Children's Services. Alaska Office of Children's Services Statistical Information. <https://dfcs.alaska.gov/ocs/Pages/statistics/default.aspx>
- Aleut Community of St. Paul Island Tribal Government. Tanam Awa: Trauma Informed Benchbook. <https://aleut.com/justice/>
- Aleut Community of St. Paul Island Tribal Government. The St. Paul Community and Aleut People. <https://aleut.com/about/>
- Baxter A., Alaska Public Media – Anchorage. (2022). "Talk of Alaska: The crisis in Alaska's foster care system." <https://alaskapublic.org/2022/02/18/the-crisis-in-alaskas-foster-care-system/>
- Buchwald, D., Beals, J., & Manson, S. M. (2000). Use of traditional health practices among Native Americans in a primary care setting. *Medical Care*. 38(12): 1191–1199.
- Burhansstipano, L., Christopher, S., & Schumacher, A. Lessons learned from community-based participatory research in Indian Country. *Cancer Control*. November 2005: 70-76.
- Centers for Disease Control and Prevention. (2021). "Risk for COVID-19 Infection, Hospitalization, and Death by Race/Ethnicity." July 2021. Available at: <https://www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html>.
- Center for Native Child and Family Resilience. (2019). "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.
- Cross, T. L., Earle, K., Solie, H. E. H., & Manness, K. (2000). Cultural strengths and challenges in implementing a system of care model in American Indian communities. *Systems of Care: Promising Practices in Children's Mental Health*, 2000 Series.
- Feir, D. & Golding, C. (2020). "Native Employment During COVID-19: Hit Hard in April but Starting to Rebound?" Minneapolis, MN: Federal Reserve Bank of Minneapolis, August 2020. Available at: <https://www.minneapolisfed.org/article/2020/native-employment-during-covid-19-hit-hard-in-april-but-starting-to-rebound>.
- Freeman, M. M. R. (2000). *Endangered peoples of the arctic: Struggles to survive and thrive*. Greenwood Press.
- Hooper, M. W., Nápoles, A. M., and Pérez-Stable, E. J. (2020). "COVID-19 and Racial/Ethnic Disparities." *Journal of the American Medical Association*, vol. 323, no. 24, May 2020, pp. 2466–2467.
- Kakol, M., Upson, D., & Sood, A. (2021). Susceptibility of Southwestern American Indian Tribes to Coronavirus Disease 2019 (COVID-19). *J Rural Health*. 2021 Jan;37(1):197-199.
- LaFrance, J., & Nichols, R. (2009). Indigenous evaluation framework: Telling our story in our place and time. American Indian Higher Education Consortium (AIHEC).
- LaFrance, J., & Nichols, R. (2010). Reframing evaluation: Defining an Indigenous evaluation framework. *The Canadian Journal of Program Evaluation*, 23(2): 13–31.
- Novins, D. K., Duclos, C. W., Martin, C., Jewett, C. S., & Manson, S. M. (1999). Utilization of alcohol, drug, and mental health treatment services among American Indian adolescent detainees. *Journal of the American Academy of Child and Adolescent Psychiatry*, 38(9): 1102–1109.



- Rodriguez-Lonebear, D., Barceló, N. E., Akee, R., & Carroll, S. R. "American Indian Reservations and COVID-19: Correlates of Early Infection Rates in the Pandemic." *Journal of Public Health Management and Practice*, vol. 26, no. 4, 2020, pp. 371–377.
- Torrey, Barbara Boyle. *Slaves of the Harvest*. Rev. St. Paul Island, Alaska: Tdx Corp, 1983.
- Tribal Evaluation Workgroup. (2013). *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.
- Tsethlikai, M., Sarche, M., Barnes, J. V., & Fitzgerald, H. "Addressing Inequities in Education: Considerations for American Indian and Alaska Native Children and Youth in the Era of COVID-19." *Statement of the Evidence*. Washington, DC: Society for Research on Child Development, September 2020.
- Txin Kaangu Initiative 2015-2018 Strategic Plan. Pribilof Islands Aleut Community of Saint Paul Island Tribal Government of St. Paul Island, September 2015.
- Weaver, H. N. (1999). Assessing the needs of Native American communities: A Northeastern example. *Evaluation and Program Planning*. 22: 155–161.
- White Bison, Inc. *Mind Maps. Culture is Prevention*, pgs. 44-45, 2003. [www.whitebison.org](http://www.whitebison.org).

## Appendix

- A. St. Paul's Community Services and Supports graphic
- B. The Right Way to Live as an Unanga̓ graphic
- C. St. Paul's Pathway to Change
  - Note:** see the Txin Kaangu̓ Initiative's Implementation Guide for additional information
- D. Full-page Mind Maps
  - Draft Mind Map with activation words and phrases version
  - Final Mind Map
- E. Evaluation instruments and materials
  - Consent checklist and FAQ
  - Consent form: Adult
  - Consent form script: Adult
  - Consent form: Youth and parent/caregiver
  - Consent form script: Youth and parent/caregiver
  - Customer summary of evaluation activities
  - Evaluation consent tracker
  - Customer snapshot reflection
  - Customer Monthly Interview topics
  - Customer one-time service survey
  - Community awareness poll
  - Staff survey
  - Staff phone interview/open-ended web survey protocol
  - Community leader interview protocol
- F. Teaming Agreement between the Center and the Txin Kaangu̓ Initiative
- G. Selection of Txin Kaangu̓ Initiative brochure(s)

## **Appendix A: St. Paul's Community Services and Supports graphic**



### Aleut Community of St. Paul

#### Community Services and Supports



Cultural Activities	Behavioral Health	Youth	Health	Victim Services	Assistance	Children & Family	Wellness
<ul style="list-style-type: none"> <li>◇ Cultural Camps</li> <li>◇ Talking Circles</li> <li>◇ Native Crafts</li> <li>◇ Maskaraatan</li> <li>◇ Unangan Tunuu (UTSLT)</li> <li>◇ Harvesting Education</li> <li>◇ Subsistence Preservation</li> <li>◇ Aleut Evacuation Walk</li> </ul>	<ul style="list-style-type: none"> <li>◇ Trauma Focused Cognitive Behavioral Therapy</li> <li>◇ Individual &amp; Group Counseling</li> <li>◇ Pre-treatment for Substance Abuse</li> <li>◇ Substance Abuse Tx</li> <li>◇ Aftercare</li> <li>◇ Crisis Intervention</li> <li>◇ Sober housing</li> <li>◇ Prime for Life</li> <li>◇ ASAP</li> <li>◇ Healing of the Canoe</li> </ul>	<ul style="list-style-type: none"> <li>◇ Art Activities</li> <li>◇ Basketball</li> <li>◇ Sunday School</li> <li>◇ Youth Tribal Council</li> <li>◇ Healthy Relationships (teen and adult)</li> <li>◇ Educational Tutoring</li> <li>◇ Seabird Camp</li> <li>◇ Audio/Visual Camp</li> </ul>	<ul style="list-style-type: none"> <li>◇ Community Health Aide</li> <li>◇ Emergency Medical</li> <li>◇ Quarantine facilities</li> <li>◇ FEMA Support</li> <li>◇ Yearly Clinics (dental, optometry, women's, diabetes etc.)</li> <li>◇ Medication Disposal</li> <li>◇ Vaccine Clinics</li> </ul>	<ul style="list-style-type: none"> <li>◇ Advocacy for Sexual Assault/ Abuse &amp; Domestic Violence</li> <li>◇ Domestic Violence Shelter &amp; Intervention</li> <li>◇ Victims Rights Assistance</li> <li>◇ Forensic Interviews/Exams</li> <li>◇ SAFESTAR</li> <li>◇ Transitional Housing</li> <li>◇ Victim Compensation Assistance</li> <li>◇ Court Support</li> </ul>	<ul style="list-style-type: none"> <li>◇ Food Bank</li> <li>◇ Emergency Medical Loans</li> <li>◇ Patient Access to Care</li> <li>◇ General Assistance</li> <li>◇ Elder Daily Food Delivery</li> <li>◇ Burial Assistance</li> <li>◇ Child Care Assistance</li> </ul>	<ul style="list-style-type: none"> <li>◇ Child &amp; Adult Protection Services</li> <li>◇ Elder Home Visits</li> <li>◇ Parents as Teachers</li> <li>◇ Individual and Family Safety Planning</li> <li>◇ Parenting Education</li> <li>◇ Advocacy</li> <li>◇ Life Skills Classes</li> <li>◇ Healthy Relationship Classes</li> </ul>	<ul style="list-style-type: none"> <li>◇ Quarterly Health Fairs</li> <li>◇ Annual Color Me Healthy Run/Walk</li> <li>◇ Annual Marathon &amp; Bike Race</li> <li>◇ Step Challenge</li> <li>◇ Field Days</li> <li>◇ Annual Chili Cook off and Walk</li> <li>◇ Nutritional Outreach</li> <li>◇ 4th of July Celebration</li> </ul>

**Result:** Comprehensive community-wide programs and services designed to support cultural resilience, strengthen community and promote wellness.



## **Appendix B: The Right Way to Live as an Unangax̂ graphic**



# The Right Way to Live as an Unangaŕ

## VALUES

Life is gifted to you. What you make of it is your gift in return.

E. Anŕaŕiisiŕ matnaan imin iŕamnakuŕ. Anaŕiŕ ukunachin imchin ugutaasaamchin aŕnaŕtxichin.  
W. Anŕaŕiisiin sigaŕ imis akuŕ, maŕ sigaan iniŕsiisada.

Know your family tree, relations, and people's history.

E. Tuman Ilaanuŕitxin, Unangan maŕaŕtadqangin mataaŕin matakun.  
W. Anŕaŕiisiin, ilaazat ama ulamis anŕaŕinangis maŕaŕsingis uguuŕtalaŕada.

Live with and respect the land, sea, and all nature.

E. Tanaŕnangin iŕayuuŕsalix anŕaŕiimchin aŕnaŕtxichin.  
W. Tanaŕ, alaŕuŕ ama slum imuunuu huzuu anaŕim anŕaŕingis sahnŕaŕtada.

Respect and be aware of the Creator in all living things.

E. Wan alaŕum ilan anaŕim anŕaŕingis usuu Aguuŕum agach nŕiin aŕiŕaa.  
W. Alŕas ama anaŕim anŕaŕingis huzungis Aguuŕum agacha nŕiin aŕiŕaa haŕataasada.

Always learn and maintain a balance.

E. Txin achigalix anŕaŕigumim anuxnatxin aŕsaasaduukuŕtxin.  
W. Huzugaan txin achigaŕ agacha mada ama txin sakaaŕatada.

Subsistence is sustenance for the life.

E. Qaŕamiŕuŕ qalŕadam ukulŕanaa nŕiin ugutaasakun.  
W. Qaŕamiŕuŕ qalŕadaŕ anŕaŕiŕ nŕiin aŕtanaa akuŕ.

Our language defines who we are and lets us communicate with one another.

E. Unangam Tunuu Unangqasining asix tunuŕtalaŕnaŕing, Unangan anaan ukuŕtachŕikuŕ.  
W. Unangam tunuu Unangas alŕanaa ukuŕtachŕizaŕ ama huzuu nŕiin tunuŕtachŕizaŕ.

E=Eastern dialect of Unangam tunuu / W=Western dialect of Unangam tunuu.  
Courtesy of the Unangan Elders Academy/Association of Unangan Educators/Aleutian Pribilof Islands Association, Inc. Printed by the Alaska Native Knowledge Network. Unangaŕ/Aleut Translation by Moses L. Dirks and Illiodor Philemonoff. Photo of the "Islands of the Four Mountains" by Scott Darsney.

**From Adaŕ  
Michael Lestenkof**

The way of our beginning, our ancestors

E. Kadaliŕin maŕaŕtakan txichin aguŕangin  
W. Kadaangis maŕaŕtal txichin aguŕangis

Our people's land and sea around here

E. Udaadan tanangin kugan Unangan anangin  
W. Udaadan Unangam tanangis kugan anangis

Believe in them and keep them going through time

E. Iŕtaŕangin tatalix matalix anŕaŕ iingin matakun  
W. Hiŕtaŕangis luulal ama matal anŕaŕ iingis matakus.

For the coming generations that we don't see yet, for their time here.

E. Aniqdun nŕiin aŕaaŕan aŕnangin qulingiin akuŕ gumalŕakuŕ.  
W. Kinguuŕingis wan slum kugan haŕaŕaan aŕnangis qulaan akuŕ gumalŕakuŕ.

Source: <https://www.apiai.org/unangax%CC%82-values/>



## **Appendix C: St. Paul's Pathway to Change**



**Pathway to Change Impact Model**  
Pribilof Islands Aleut Community of St. Paul Island





## 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:**

**Supporting and engaging the community to develop and maintain a balance of customary and traditional teachings of future generations through passing the inheritance received through historical sacrifice to future generations.**

Our sovereignty is our responsibility to reclaim the rights of the community.

Happiness, stable, healthy, thriving, peace, generational connections, safe, resilient, informed, environment, involvement,



## 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
<ol style="list-style-type: none"> <li>1. Children</li> <li>2. Youth</li> <li>3. Adolescents (18-26)</li> <li>4. Parents</li> <li>5. Community</li> <li>6. Families at risk of child maltreatment</li> <li>7. Child Welfare</li> <li>8. Tribe</li> <li>9. Court system</li> <li>10. Medical</li> <li>11. Law Enforcement</li> </ol>	<ol style="list-style-type: none"> <li>1. They are going to have things to do. Physically, spiritually, and emotionally show how this program impacted them. Provide revitalization and benefits the adults in their lives.</li> <li>2. They are going to have things to do. Physically, spiritually, and emotionally show how this program impacted them. Provide revitalization and benefits the adults in their lives.</li> <li>3. What they learn they turn into action. They develop a new cultural sense of self.</li> <li>4. Understand there are services to help them.</li> <li>5. Understands the services available.</li> <li>6. Understand where to go for help.</li> <li>7. Focus on preventing. More holistic approach.</li> <li>8. Understands the services available and how to access.</li> <li>9. We are not going to be punitive; we are going to be restorative.</li> <li>10. Understands the services available and how to access.</li> <li>11. Recognize and understand that because people live off island doesn't mean they cannot provide restorative justice. (Ex: tickets are given when people are doing good.)</li> </ol>



## Pathway to Change: Your Road Map

### FIRST TALK: FOUNDATIONS

#### What We Know

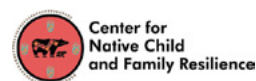
PURPOSE OF THIS SECTION: Compile background and contextual information that is relevant to achieving the Vision of Success and completing the desired project.

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:

- We have professional allies.
- Children are healthier and safer when they are supported by the community.
- We have developed and currently enhancing program infrastructure.
- We have an electronic system known as SAFE, Safety, Advocacy, and Family Engagement. Set up for CW, community policing, basic health services. Will soon include victim services. Will also be expanded to other areas. Will capture all services.
- We know, child maltreatment, domestic violence, sexual abuse, substance abuse.
- Because of the remoteness of the service area, we don't have some of the issues and challenges other areas face. For example, there is minimal prescription abuse.
- Need more job skills training.
- Need more professionalism and training of staff.
- People experience self-loathing and often don't value themselves.
- There 4 people on the child welfare staff. They provide direct services.
- There is a CPT which includes the 4 staff, behavior health, Judge, Marissa, Atty., Director of Office of Justice Administration, LE.
- Cancer, diabetes, depression, seasonal affect disorder. There is a lack of options available to alleviate these issues.
- Cultural resilience is a factor in prevention of child abuse/neglect.
- Wildlife are exposed to things in the environment that people later eat.
- Asbestos exposure, tar exposure. There's no building code. Homes are heated with diesel fuel. There are a lot of fumes and toxicity.
- Air quality suffers.
- Staff need enhancement in their self-worth.
- They have the only Community Advocacy Center (CAC) in the State.
- The only SAFE STAR. Lay people can physically collect evidence.
- Only IVE direct Tribe in the State.
- We have a diversionary program.
- Inherent in personal sovereignty is the understanding of personal responsibility.
- Holistic and focuses on wellness although more work is needed in working together.





## 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:**

- We bring professional allies.
- We have great program infrastructure.
- Electronic system (SAFE).
- Strategic plan.
- Well-funded.
- Technology driven.
- We have top of the line IT equipment.
- Tribal Council commitment.
- Enough office space. Particularly in the Anchorage office.
- Dual location.
- Staff are committed and professional.
- We have enough office supplies.
- Enough transportation.
- Diversity in cultural, ethnic background, education, knowledge base.
- Open to try different approaches. How to best serve the individual.
- Have staff to transfer traditional knowledge to western language to obtain funding.
- Staff can walk in two worlds.
- Not closed minded when it comes to any groups. Serve LGBTQ, etc. Don't have to be a tribal member. Serve people who speak other languages as their primary language, etc.
- Community welcomes other people even though they have suffered in the past.
- Community activities. Kids get outside and play for hours.
- Central Bering Sea Fisherman's Association. Over the years they have given \$14 million to the community.
- They have a compact with OCS. The relationship is positive and negative at times.



## 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:**

- Prepare model and other materials necessary for dissemination.
- Create community responsibility for sovereignty and ownership.
  - Build the capacity of the community to support and strengthen knowledge of future generations.
  - Create an atmosphere where it is okay to talk about taboo topics.
  - Ensure community understand tribal law around CA/N, DV, and suicide.
  - Figure out how to build from this conversation.
  - Create opportunities for increased visibility.
  - Marketing services available.
- Enhancing staff perceptions of their own value.
  - Need a performance evaluation system.
  - Enhance workforce, using culture, customs, and traditions to provide appropriate services.
- Develop evaluation and legacy plans.



## 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)

Prepare the model information for community.	<ul style="list-style-type: none"> <li>• Develop materials.</li> <li>• Disseminate materials.</li> <li>• Hold listening sessions/community meetings.</li> </ul>
Develop and support a successful workforce to enhance child welfare services	<ul style="list-style-type: none"> <li>• Determine qualities of the staff we are looking for.</li> <li>• Explore what other tribes have done to determine what an employee believes they need to be successful in their role.</li> <li>• Develop a survey of employees to see what they need to be successful in their role.</li> <li>• Need a performance evaluation system.</li> <li>• Need an onboarding process that includes the cultural connections.</li> <li>• Understanding the tribal government, child welfare, CPS, historical trauma, trauma informed care. And, lasting impacts.</li> </ul>
Engage the community in embracing personal responsibility for personal sovereignty to support healthy children and families.	<ul style="list-style-type: none"> <li>• Review Code book to determine if Sovereignty is defined.</li> <li>• If not, identify what Sovereignty means to the Tribe and community.</li> </ul>





Capacity Building  
CENTER FOR TRIBES

## Pathway to Change: Your Road Map

	<ul style="list-style-type: none"> <li>• Determine, from within the community, who can teach Sovereignty to others.</li> <li>• Build the capacity of the community to support and strengthen knowledge of future generations. (healthy families, self-respect, self-preservation, healthy parenting)</li> <li>• Create an atmosphere where it is okay to talk about taboo topics. (what are the barriers, need to get into the schools, schools already provide training in good touch/bad touch, etc. [Erin's Law]) Child abuse, domestic violence, suicide. Making the community responsible for one another.</li> <li>• Figure out how to build from this conversation.</li> <li>• Create opportunities for increased visibility for the TK Initiative.</li> <li>• Marketing services available.</li> <li>• Need community champions (Council, elders, Greg).</li> <li>• Incorporate the tribal practice into the community.</li> <li>• Utilize tools developed for that purpose.</li> </ul>
Develop evaluation and legacy plans.	





Capacity Building  
CENTER FOR TRIBES

## 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 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?





Capacity Building  
CENTER FOR TRIBES

### Pathway to Change: Your Road Map

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

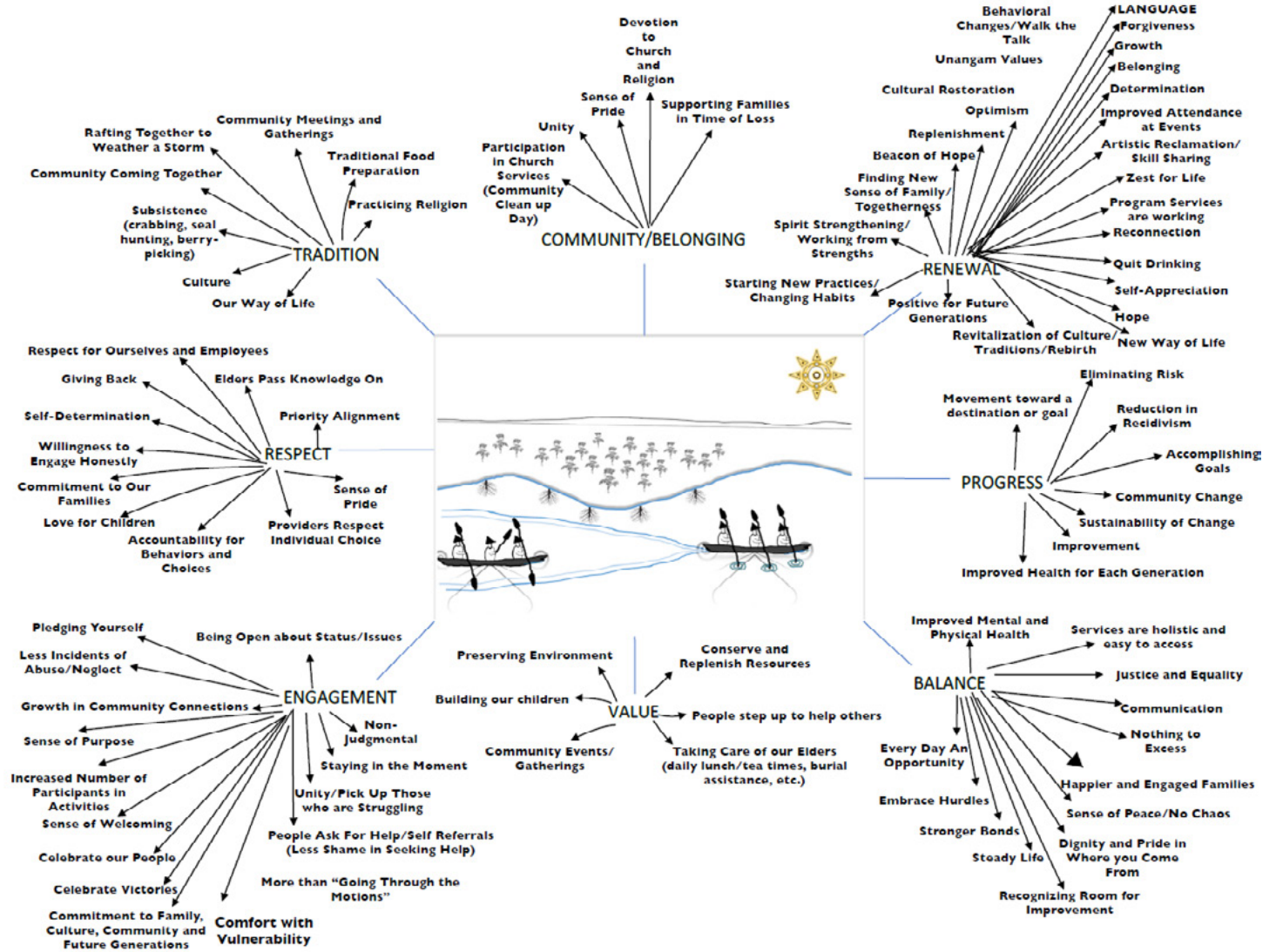


Center for  
Native Child  
and Family Resilience

## **Appendix D: Full-page Mind Maps**



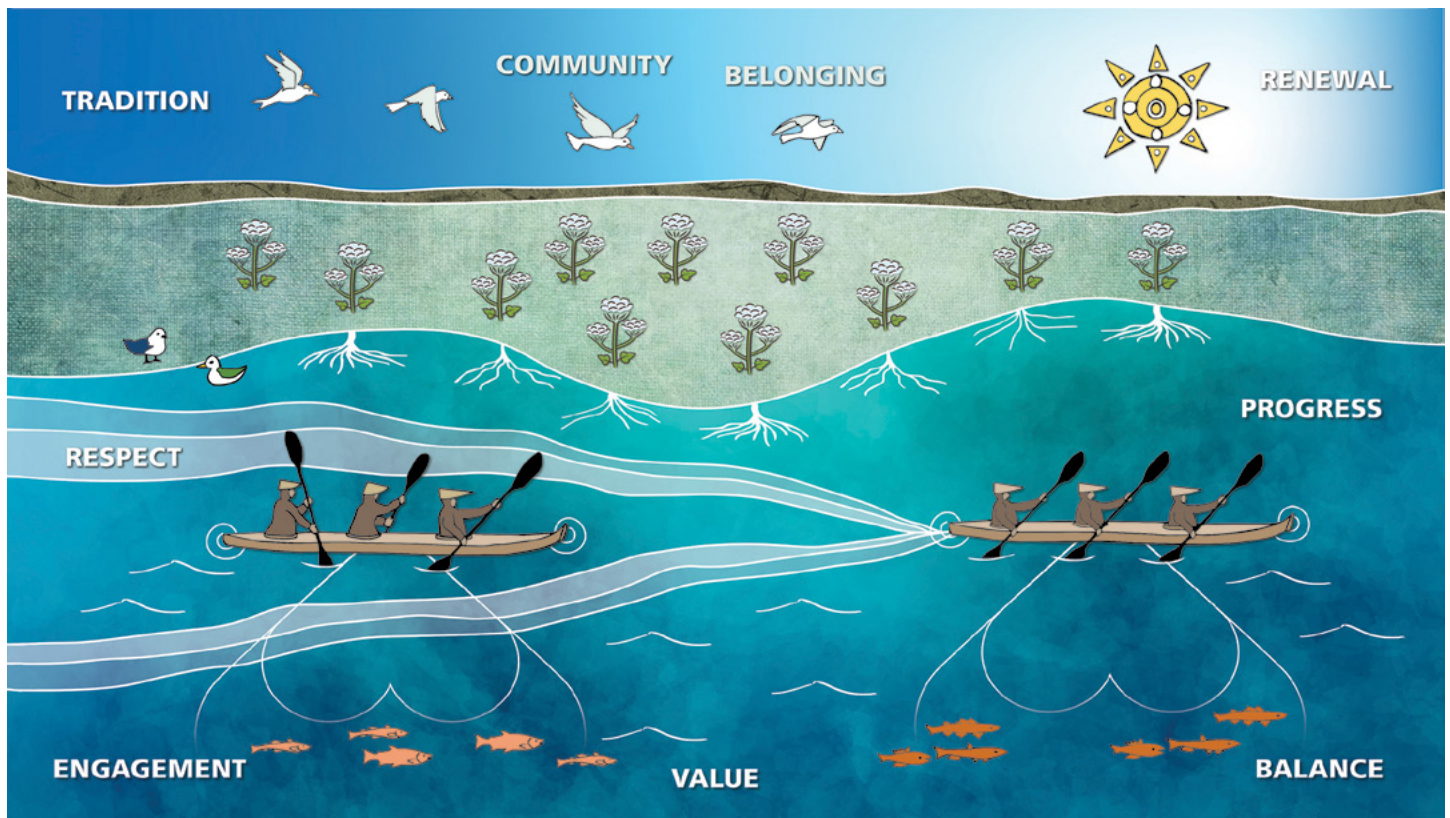
# Draft Mind Map with activation words and phrases version



## Final Mind Map

### Sea of Change: Story of the Mind Map

The individuals paddling in the Baidarka demonstrate the importance of working together. When paddlers are not paddling in unison, as shown by the left Baidarka, the journey is more strenuous and frustrating. However, when the struggling paddler has someone modeling in the front and someone supporting them from behind, we move to the second Baidarka, as shown on the right, with everyone paddling together. The wake of this Baidarka serves as a guide for those behind it, leading the way.



The sun symbolizes what the paddlers are traveling toward: light, warmth, energy, love, and life. The poochkis and their roots symbolize the culture, traditions, history, and way of life for people on the island. What is beneath the surface is responsible for all that blooms and flourishes on the bountiful island. This is also represented in the reflections of the hearts that are beneath the paddlers, to remind us that the love and spirit that guides our work, even if not always visible, is always there.



## Appendix E: Evaluation instruments and materials

- Consent checklist and FAQ
- Consent form: Adult
- Consent form script: Adult
- Consent form: Youth and parent/caregiver
- Consent form script: Youth and parent/caregiver
- Customer summary of evaluation activities
- Evaluation consent tracker
- Customer snapshot reflection
- Customer Monthly Interview topics
- Customer one-time service survey
- Community awareness poll
- Staff survey
- Staff phone interview/open-ended web survey protocol
- Community leader interview protocol



Center for Native Child and Family Resilience

## Evaluation Checklist & Consent FAQs

### Obtaining Informed Consent

#### In advance of meeting:

- For existing clients or families, arrange a short meeting to discuss participation. For new clients or families, this process will happen when they enroll and register for services.
- If possible, email and/or provide a hard copy of the consent form to the client
- Prepare materials for the meeting with the following materials:

In-person	Remote/virtual
<input type="checkbox"/> Verbal consent form script(s) <ul style="list-style-type: none"> <li>- (1b1) Adult and/or</li> <li>- (1c1) youth/parent</li> </ul>	<input type="checkbox"/> Verbal consent form script(s) <ul style="list-style-type: none"> <li>- (1b1) Adult and/or</li> <li>- (1c1) youth/parent</li> </ul>
<input type="checkbox"/> Copy of the consent form(s) for client <ul style="list-style-type: none"> <li>- (1b) Adult and/or</li> <li>- (1c) youth/parent</li> </ul>	
<input type="checkbox"/> Copy of <i>Client Summary of Evaluation Activities</i> document (1d)	<input type="checkbox"/> Copy of <i>Client Summary of Evaluation Activities</i> document (1d)
<input type="checkbox"/> Pen for client to sign form	<input type="checkbox"/> Pen for you to sign form as a proxy

#### During the meeting

- Use the consent form and/or script and *Client Summary of Evaluation Activities* (1d) to describe the evaluation activities
- Collect evaluation consent
  - Explain and respect participant rights
  - Describe potential risks and benefits of participation
  - Provide the option to decline participation
  - Answer questions (Use *Frequently Asked Questions* below!)
  - Obtain signature



- Repeat this process for other family members, if applicable
  - Note: for clients between 14 and 18 years old, a parent or caregiver also needs to review and sign the consent form for the youth to participate

After the meeting

- Record the Person ID number and consent status in the Consent tracker on the Z drive
- Store the signed consent form in a locked cabinet
  - If you made a digital copy, save in a password-protected computer folder

**Evaluation Consent – Example introduction**

Hi, my name is \_\_\_\_\_, and today I'd like to talk to you about an opportunity to participate in an effort to learn about how we can best serve you and other members of the community.

The services you receive fall under a Tribal Government effort called the Txin Kaangux Initiative, which translates to *your health and wellness*. It is an effort to integrate and streamline a variety of services so that community members can access what they need, when they need it. In order to ensure that the Initiative is providing the best services possible, we are evaluating the services we provide in order to learn more about what is working well and what still needs improvement.

To do this, we are recruiting folks who are [currently receiving/about to receive] services to learn about your experiences and to hear your feedback for how we can continue to improve. If you agree to participate, there will be two main activities. (*Reference the Client Summary of Evaluation Activities handout (1d).*)

The first is we'll ask that you complete a brief, 5-minute survey after each service appointment. The second is we'll schedule a phone conversation with you about once a month to hear more about your experiences and learn more about your goals for the future. Those conversations should last about 20 minutes. At the end of the project, you'll also have a chance to review the report that is written summarizing what we learned.

We know your time is valuable, and we appreciate your consideration! If it's okay with you, I'd like to go over the information on our consent form.

*(Depending on whether the meeting is virtual or in-person, use the script to talk through the consent form, or take time to let the client read the form or talk the client through the form. For any questions that are not outlined in the "FAQ" section below, reach out to Kathleen.)*

**Evaluation Consent – Frequently Asked Questions (FAQs)**

- 1. Who is doing the evaluation?** The Txin Kaangux Initiative is working with the Center for Native Child and Family Resilience, or “the Center,” to gather information about services made for and by Tribes that contribute to family resilience and efforts to prevent child maltreatment. The Center wants to learn about Tribal community programs that encourage healing and build resilience among families and children so that it can share what it learns with other Tribes interested in this kind of work.
- 2. Who is sponsoring the evaluation?** The Children’s Bureau sponsors the evaluation.
- 3. What kind of records are you keeping?** If you participate, we will ask you a few questions at the end of each service appointment. We will also schedule a few interviews with you to talk about your experiences, and we would take notes or an audio recording from those conversations so that we can learn how to best improve our services for families like yours.
- 4. What do you mean by public reports and presentations?** Based on the information we learn from you and other participants, we will summarize the lessons we’ve learned in a report to the Children’s Bureau. Researchers might present this information at conferences or include them in journal article. However, your name or any personally identifying information would *not* be included in those materials. Instead, lessons we learn will be summarized into general statements, like “Participants thought x, y, or z.” The hope is that this information can be shared with other Tribes who might be interested in offering similar services.
- 5. I’m busy. How do I know this is worth my time?** Your participation is completely voluntary, and you don’t have to participate if you don’t want to. However, if you do participate, the experiences you share can give us ideas about ways to improve the services we offer to families like yours in the community. You can also choose to opt out of certain activities.
- 6. In the Consent Form it says, “Any information that could identify you will be kept private unless required otherwise by law.” What could be considered *unless required otherwise by law*?** By law, we are required to report instances where we hear of someone’s life in danger, like reports of abuse or neglect.
- 7. Can I get a copy of my recording?** If you give us permission to record interviews, we would be happy to provide a copy of your interview transcript, or a write-up of what we talk about.
- 8. What do you mean by ‘evaluation?’** That’s a great question, because the word ‘evaluation’ is used in a lot of different contexts. For us, this evaluation is looking at whether our services are working the way we intend them to—to build resilience in our families and communities—and we hope that it will provide insight on how we can continue to improve the services even more. The most important thing to know about this evaluation is that we are interested in learning



about our services, and that we are *not* evaluating you! You will just be asked to share your experiences and feedback.

**9. Did Tribal Council approve this?** Yes, we submitted an application for the Council to review and they approved in March 2021.

**10. Is the corporation involved in this?** No, this evaluation will not be implemented under the auspices of the corporation. It is being conducted in partnership with the Center for Native Child and Family Resilience, or “the Center,” and the Children’s Bureau. The corporation did not review the evaluation plan or instruments.

**11. How will this help our community?** Our hope is that our services enhance family resilience and wellbeing in our community, and the best way for us to ensure this is to ask for feedback directly from the community members receiving these services!

**12. Did Alaska Area IRB review this?** No. The design of this effort involved the input of community members and was reviewed and approved by Tribal Council. It was also reviewed and approved by an independent ethics board, called HML IRB. You can find more information about HML IRB on their website, at [www.healthmedialabirb.com](http://www.healthmedialabirb.com).

**13. Do I have to decide right now?** No, you don’t have to decide right now. If you need more time to consider, I will follow up with you in a few days.

**14. Will there ever be a presentation to the community about the results?** Our hope is that we will share these results in summer 2022.

**15. Can you explain all that’s involved again?** Absolutely! The *consent form*, as well as our *participation handout*, outlines the details of the activities.

*Pribilof Islands Aleut Community of St. Paul Island's Txin Kaangű Initiative*

**Evaluation Consent Form: Adult Client**



The Txin Kaangű Initiative's services support Native individuals and families in the immediate and greater St. Paul Island community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience ("the Center"), funded by the Children's Bureau, is conducting an evaluation of the Initiative. The Children's Bureau will use the results of this evaluation to share knowledge about Native child maltreatment prevention models.

This form is asking for your consent to participate in the evaluation. After you read the information on this form, and we answer any questions you have, we will ask for your consent to participate in the evaluation by signing this form.

**Do I have to participate in the evaluation?** No. Participation is voluntary. If you decide not to be in the evaluation, you can still receive services from the Initiative. Your decision about whether to be in this evaluation or answer any specific questions will not affect any services that you receive. You can change your mind about being in the evaluation at any time.

**What is the purpose of the evaluation?** The evaluation will gather feedback from you, other clients who receive Txin Kaangű Initiative services, Initiative staff, and other community members to understand how well the Initiative and its services are working. The findings will help the Initiative staff learn how Initiative services can be improved to meet needs of future clients and others in the community. Lessons from the evaluation about how the Initiative prevents child maltreatment and builds resilience among Native families and children will also be shared with other Native communities.

**What do I need to do if I agree to be in the evaluation?** You will be asked to participate in two types of activities. The first activity includes interviews conducted by Initiative staff that will occur once a month for 6 months and last about 20 minutes each. The second activity is a personal reflection survey at the end of each service appointment, with each reflection lasting about 5 minutes. We ask that you answer questions about your experiences honestly and openly.

**Will interviews be recorded?** Yes, but only if you consent to be recorded. Interview recordings will be for research purposes only. You can still participate in the interview even if you do not agree to be recorded. The recordings will help us learn about your experiences as someone



who receives Initiative services and how Initiative services could be continually improved to meet the needs of community members like you. Only Initiative staff and the Center team will have access to the recordings. All recordings will be deleted at the conclusion of the evaluation.

**What are the risks of participating in the evaluation?** You might find some topics sensitive or emotionally difficult or upsetting. You do not have to answer questions unless you want to. You can take a break, stop, or leave at any time. There is no penalty or loss of services if you decide to stop participating in the evaluation.

**What are the benefits of participating in the evaluation?** Your participation might not benefit you directly. But it could help families in your community because the findings from this evaluation will be used to improve the Initiative. Additionally, findings will be shared with other Native communities that might want to use services that are similar to those of the Initiative to help Native families heal from trauma.

**How will you keep my information private?** We will keep the records from interviews and personal reflections in locked files and secure computer folders with restricted access. Only the Initiative staff and Center team members will have access to the records. Any information that could identify you will be kept private unless required otherwise by law. At the end of the evaluation we will return all data to the Initiative staff and delete all data stored by the Center team. Your personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify you from the products of the evaluation.

Before you say yes or no to being in the evaluation, we can answer any questions you have. You can ask me or contact the team member who is directing this evaluation on behalf of the Center, Kathleen Feeney, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com), or at 617-715-6930.

On the next page, please provide your name, signature, and the date below to allow permission to participate in the evaluation and if you agree to have your interviews recorded. You will be given a copy of this form to keep for your records.

-----



**ADULT (18 YEARS and older) CLIENT SIGNATURE PAGE**

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your informed consent to participate in this evaluation.

- Yes, I agree to participate in the evaluation
- No, I do not agree to participate in the evaluation

I, \_\_\_\_\_, agree to participate in the Txin Kaanguǎ Initiative evaluation.  
[name]

Signature\_\_\_\_\_

Date\_\_\_\_\_

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your informed consent to have your interviews recorded for this evaluation.

- Yes, I agree to be recorded during the interview
- No, I do not agree to be recorded during the interview

I, \_\_\_\_\_, agree to be recorded during interviews as part of the Txin Kaanguǎ Initiative evaluation.  
[name]

Signature\_\_\_\_\_

Date\_\_\_\_\_



## *Pribilof Islands Aleut Community of St. Paul Island's Txin Kaanguġ Initiative*

### **Evaluation Consent Form Script: Adult Client**



The Txin Kaanguġ Initiative's services support Native individuals and families in the immediate and greater St. Paul Island community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience ("the Center"), funded by the Children's Bureau, is conducting an evaluation of the Initiative. The Children's Bureau will use the results of this evaluation to share knowledge about Native child maltreatment prevention models.

This form is asking for your consent to participate in the evaluation. After you read the information on this form (or have it read to you), and we answer any questions you have, we will ask for your consent to participate in the evaluation by signing this form or by telling us your decision whether or not you would like to participate.

Participation is voluntary. If you decide not to be in the evaluation, you can still receive services from the Initiative. Your decision about whether to be in this evaluation or answer any specific questions will not affect any services that you receive. You can change your mind about being in the evaluation at any time.

The purpose of the evaluation is to gather feedback from you, other clients who receive Txin Kaanguġ Initiative services, Initiative staff, and other community members to understand how well the Initiative and its services are working. The findings will help the Initiative staff learn how Initiative services can be improved to meet needs of future clients and others in the community. Lessons from the evaluation about how the Initiative prevents child maltreatment and builds resilience among Native families and children will also be shared with other Native communities.

If you agree to take part in the study, you will be asked to participate in two types of activities. The first activity includes interviews conducted by Initiative staff that will occur once a month for 6 months and last about 20 minutes each. The second activity is a personal reflection survey at the end of each service appointment, with each reflection lasting about 5 minutes. We ask that you answer questions about your experiences honestly and openly.

With your permission, we will record our interviews. Interview recordings will be for research purposes only. You can still participate in the interview even if you do not agree to be recorded. The recordings will help us learn about your experiences as someone who receives Initiative services and how Initiative services could be continually improved to meet the needs of community members like you. Only Initiative staff and the Center team will have access to the recordings. All recordings will be deleted at the conclusion of the evaluation.



You might find some topics sensitive or emotionally difficult or upsetting. You do not have to answer questions unless you want to. You can take a break, stop, or leave at any time. There is no penalty or loss of services if you decide to stop participating in the evaluation.

While your participation might not benefit you directly, it could help families in your community because the findings from this evaluation will be used to improve the Initiative. Additionally, findings will be shared with other Native communities that might want to use services that are similar to those of the Initiative to help Native families heal from trauma.

We will keep the records from interviews and personal reflections in locked files and secure computer folders with restricted access. Only the Initiative staff and Center team members will have access to the records. Any information that could identify you will be kept private unless required otherwise by law. At the end of the evaluation we will return all data to the Initiative staff and delete all data stored by the Center team. Your personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify you from the products of the evaluation.

Before you say yes or no to being in the evaluation, we can answer any questions you have. You can ask me or contact the team member who is directing this evaluation on behalf of the Center, Kathleen Feeney, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com), or at 617-715-6930.

Do you have any questions for me?

---

***Instruction for staff:***

- *If you are meeting with the client in-person, have them complete and sign page 3.*
  - *If you are meeting with the client remotely, proceed to page 4 to provide the option for verbal consent.*
-



**ADULT (18 YEARS and older) CLIENT SIGNATURE PAGE**

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your informed consent to participate in this evaluation.

- Yes, I agree to participate in the evaluation
- No, I do not agree to participate in the evaluation

I, \_\_\_\_\_, agree to participate in the Txin Kaangu̇x  
[name]  
Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your informed consent to have your interviews recorded for this evaluation.

- Yes, I agree to be recorded during the interview
- No, I do not agree to be recorded during the interview

I, \_\_\_\_\_, agree to be recorded during interviews as part  
[name]  
of the Txin Kaangu̇x Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_



### *Pribilof Islands Aleut Community of St. Paul Island's Txin Kaanguġ Initiative*

#### **Part 1: Evaluation Assent Form: Youth client**



The Txin Kaanguġ Initiative's services support Native individuals and families in the immediate and greater St. Paul Island community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience ("the Center"), funded by the Children's Bureau, is conducting an evaluation of the Initiative. The Children's Bureau will use the results of this evaluation to share knowledge about Native child maltreatment prevention models.

This form is asking for your consent to participate in the evaluation. After you read the information on this form, and we answer any questions you have, we will ask for your consent to participate in the evaluation by signing this form.

**Do I have to participate in the evaluation?** No. Participation is voluntary. If you decide not to be in the evaluation, you can still receive services from the Initiative. Your decision about whether to be in this evaluation or answer any specific questions will not affect any services that you receive. You can change your mind about being in the evaluation at any time.

**What is the purpose of the evaluation?** The evaluation will gather feedback from you, other clients who receive Txin Kaanguġ Initiative services, Initiative staff, and other community members to understand how well the Initiative and its services are working. The findings will help the Initiative staff learn how Initiative services can be improved to meet needs of future clients and others in the community. Lessons from the evaluation about how the Initiative prevents child maltreatment and builds resilience among Native families and children will also be shared with other Native communities.

**What do I need to do if I agree to be in the evaluation?** You will be asked to participate in two types of activities. The first activity includes interviews conducted by Initiative staff that will occur once a month for 6 months and last about 20 minutes each. The second activity is a personal reflection survey at the end of each service appointment, with each reflection lasting about 5 minutes. We ask that you answer questions about your experiences honestly and openly.

**Will interviews be recorded?** Yes, but only if you consent to be recorded. Interview recordings will be for research purposes only. You can still participate in the interview even if you do not agree to be recorded. The recordings will help us learn about your experiences as someone



who receives Initiative services and how Initiative services could be continually improved to meet the needs of community members like you. Only Initiative staff and the Center team will have access to the recordings. All recordings will be deleted at the conclusion of the evaluation.

**What are the risks of participating in the evaluation?** You might find some topics sensitive or emotionally difficult or upsetting. You do not have to answer questions unless you want to. You can take a break, stop, or leave at any time. There is no penalty or loss of services if you decide to stop participating in the evaluation.

**What are the benefits of participating in the evaluation?** Your participation might not benefit you directly. But it could help families in your community because the findings from this evaluation will be used to improve the Initiative. Additionally, findings will be shared with other Native communities that might want to use services that are similar to those of the Initiative to help Native families heal from trauma.

**How will you keep my information private?** We will keep the records from interviews and personal reflections in locked files and secure computer folders with restricted access. Only the Initiative staff and Center team members will have access to the records. Any information that could identify you will be kept private unless required otherwise by law. At the end of the evaluation we will return all data to the Initiative staff and delete all data stored by the Center team. Your personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify you from the products of the evaluation.

Before you say yes or no to being in the evaluation, we can answer any questions you have. You can ask me or contact the team member who is directing this evaluation on behalf of the Center, Kathleen Feeney, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com), or at 617-715-6930.

On the next page, please provide your name, signature, and the date below to allow permission to participate in the evaluation and if you agree to have your interviews recorded. You will be given a copy of this form to keep for your records.

-----



**YOUTH (AGES 14 to 17 YEARS) CLIENT SIGNATURE PAGE**

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your assent to participate in this evaluation.

- Yes, I agree to participate in the evaluation**
- No, I do not agree to participate in the evaluation**

I, \_\_\_\_\_, agree to participate in the Txin Kaangux  
[name]  
Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your assent to have your interviews recorded for this evaluation.

- Yes, I agree to be recorded during the interview**
- No, I do not agree to be recorded during the interview**

I, \_\_\_\_\_, agree to be recorded during interviews as part  
[name]  
of the Txin Kaangux Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_



## *Pribilof Islands Aleut Community of St. Paul Island's Txin Kaangu̇ Initiative*

### **Part 2: Evaluation Consent Form: Parent/caregiver for youth client**



The Txin Kaangu̇ Initiative's services support Native individuals and families in the immediate and greater St. Paul Island community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience ("the Center"), funded by the Children's Bureau, is conducting an evaluation of the Initiative. The Children's Bureau will use the results of this evaluation to share knowledge about Native child maltreatment prevention models.

This form is asking for you to agree to allow your child to participate in the evaluation. Your child will also be asked to participate in the evaluation. Your child will only be allowed to participate in the evaluation if both you and your child agree.

**Does my child have to participate in the evaluation?** No. Participation is voluntary. If you or your child decide(s) not to be in the evaluation, your child can still receive services from the Initiative. Your and your child's decision about whether to be in this evaluation or answer any specific questions will not affect any services that they receive. You or your child can change your/their mind about being in the evaluation at any time.

**What is the purpose of the evaluation?** The evaluation will gather feedback from your child, other clients who receive Txin Kaangu̇ Initiative services, Initiative staff, and other community members to understand how well the Initiative and its services are working. The findings will help the Initiative staff learn how Initiative services can be improved to meet needs of future clients and others in the community. Lessons from the evaluation about how the Initiative prevents child maltreatment and builds resilience among Native families and children will also be shared with other Native communities.

**What does my child need to do if they agree to be in the evaluation?** Your child will be asked to participate in two types of activities. The first activity includes interviews conducted by Initiative staff that will occur once a month for 6 months and last about 20 minutes each. The second activity is a personal reflection survey at the end of each service appointment, with each reflection lasting about 5 minutes. We ask that your child answer questions about their experiences honestly and openly.

**Will interviews be recorded?** Yes, but only if you consent and your child assents to be recorded. Interview recordings will be for research purposes only. Your child can still participate



in the interview even if you or he/she does not agree to be recorded. The recordings will help us learn about your child’s experiences as someone who receives Initiative services and how Initiative services could be continually improved to meet the needs of community members like you and your family. Only Initiative staff and the Center team will have access to the recordings. All recordings will be deleted at the conclusion of the evaluation.

**What are the risks of participating in the evaluation?** Your child might find some topics sensitive or emotionally difficult or upsetting. Your child does not have to answer questions unless they want to. They can take a break, stop, or leave at any time. There is no penalty or loss of services if he/she decides to stop participating in the evaluation.

**What are the benefits of participating in the evaluation?** Your child’s participation might not benefit them directly. But it could help families in your community because the findings from this evaluation will be used to improve the Initiative. Additionally, findings will be shared with other Native communities that might want to use services that are similar to those of the Initiative to help Native families heal from trauma.

**How will you keep my child’s information private?** We will keep the records from interviews and personal reflections in locked files and secure computer folders with restricted access. Only the Initiative staff and Center team members will have access to the records. Any information that could identify your child will be kept private unless required otherwise by law. At the end of the evaluation we will return all data to the Initiative staff and delete all data stored by the Center team. Your child’s personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify your child from the products of the evaluation.

Before you say yes or no to giving permission for your child to be in the evaluation, we can answer any questions you have. You can ask me or contact the team member who is directing this evaluation on behalf of the Center, Kathleen Feeney, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com), or at 617-715-6930.

On the next page, please provide your name, signature, and the date below to allow permission for your child to participate in the evaluation and if you agree to have their interviews recorded. You will be given a copy of this form to keep for your records.

-----



**PARENT/CAREGIVER SIGNATURE PAGE**

By checking the “yes” checkbox and writing your and your child’s names, signature, and date, you voluntarily give your informed consent for your child to participate in this evaluation.

- Yes, I agree for my child to participate in the evaluation**
- No, I do not agree for my child to participate in the evaluation**

I, \_\_\_\_\_, agree for my child,  
[your name]

\_\_\_\_\_, to participate in the Txin Kaanguĭ Initiative  
[your child’s name]

evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_

By checking the “yes” checkbox and writing your and your child’s name, signature, and date, you voluntarily give your informed consent for your child to have their interviews recorded for this evaluation.

- Yes, I agree for my child to be recorded during the interview**
- No, I do not agree for my child to be recorded during the interview**

I, \_\_\_\_\_, agree for my child,  
[your name]

\_\_\_\_\_, to be recorded during interviews as part of the  
[your child’s name]

Txin Kaanguĭ Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_



## *Pribilof Islands Aleut Community of St. Paul Island's Txin Kaanguġ Initiative*

### **Part 1: Evaluation Assent Form Script: Youth client**



The Txin Kaanguġ Initiative's services support Native individuals and families in the immediate and greater St. Paul Island community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience ("the Center"), funded by the Children's Bureau, is conducting an evaluation of the Initiative. The Children's Bureau will use the results of this evaluation to share knowledge about Native child maltreatment prevention models.

This form is asking for your consent to participate in the evaluation. After you read the information on this form (or have it read to you), and we answer any questions you have, we will ask for your consent to participate in the evaluation by signing this form or by telling us your decision whether or not you would like to participate.

Participation is voluntary. If you decide not to be in the evaluation, you can still receive services from the Initiative. Your decision about whether to be in this evaluation or answer any specific questions will not affect any services that you receive. You can change your mind about being in the evaluation at any time.

The purpose of the evaluation is to gather feedback from you, other clients who receive Txin Kaanguġ Initiative services, Initiative staff, and other community members to understand how well the Initiative and its services are working. The findings will help the Initiative staff learn how Initiative services can be improved to meet needs of future clients and others in the community. Lessons from the evaluation about how the Initiative prevents child maltreatment and builds resilience among Native families and children will also be shared with other Native communities.

If you agree to take part in the study, you will be asked to participate in two types of activities. The first activity includes interviews conducted by Initiative staff that will occur once a month for 6 months and last about 20 minutes each. The second activity is a personal reflection survey at the end of each service appointment, with each reflection lasting about 5 minutes. We ask that you answer questions about your experiences honestly and openly.

With your permission, we will record our interviews. Interview recordings will be for research purposes only. You can still participate in the interview even if you do not agree to be recorded. The recordings will help us learn about your experiences as someone who receives Initiative services and how Initiative services could be continually improved to meet the needs of community members like you. Only Initiative staff and the Center team will have access to the recordings. All recordings will be deleted at the conclusion of the evaluation.



You might find some topics sensitive or emotionally difficult or upsetting. You do not have to answer questions unless you want to. You can take a break, stop, or leave at any time. There is no penalty or loss of services if you decide to stop participating in the evaluation.

While your participation might not benefit you directly, it could help families in your community because the findings from this evaluation will be used to improve the Initiative. Additionally, findings will be shared with other Native communities that might want to use services that are similar to those of the Initiative to help Native families heal from trauma.

We will keep the records from interviews and personal reflections in locked files and secure computer folders with restricted access. Only the Initiative staff and Center team members will have access to the records. Any information that could identify you will be kept private unless required otherwise by law. At the end of the evaluation we will return all data to the Initiative staff and delete all data stored by the Center team. Your personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify you from the products of the evaluation.

Before you say yes or no to being in the evaluation, we can answer any questions you have. You can ask me or contact the team member who is directing this evaluation on behalf of the Center, Kathleen Feeney, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com), or at 617-715-6930.

Do you have any questions for me?

---

***Instruction for staff:***

- *If you are meeting with the client in-person, have them complete and sign page 3.*
  - *If you are meeting with the client remotely, proceed to page 4 to provide the option for verbal consent.*
-



**YOUTH (AGES 14 to 17 YEARS) CLIENT SIGNATURE PAGE**

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your assent to participate in this evaluation.

- Yes, I agree to participate in the evaluation**
- No, I do not agree to participate in the evaluation**

I, \_\_\_\_\_, agree to participate in the Txin Kaangux  
[name]  
Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_

By checking the “yes” checkbox and writing your name, signature, and date, you voluntarily give your assent to have your interviews recorded for this evaluation.

- Yes, I agree to be recorded during the interview**
- No, I do not agree to be recorded during the interview**

I, \_\_\_\_\_, agree to be recorded during interviews as part  
[name]  
of the Txin Kaangux Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_





## *Pribilof Islands Aleut Community of St. Paul Island's Txin Kaangű Initiative*

### **Part 2: Evaluation Consent Form Script: Parent/caregiver for youth client**



The Txin Kaangű Initiative's services support Native individuals and families in the immediate and greater St. Paul Island community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience ("the Center"), funded by the Children's Bureau, is conducting an evaluation of the Initiative. The Children's Bureau will use the results of this evaluation to share knowledge about Native child maltreatment prevention models.

This form is asking for you to agree to allow your child to participate in the evaluation. Your child will also be asked to participate in the evaluation. Your child will only be allowed to participate in the evaluation if both you and your child agree.

Your child's participation is voluntary. If you or your child decide(s) not to be in the evaluation, your child can still receive services from the Initiative. Your and your child's decision about whether to be in this evaluation or answer any specific questions will not affect any services that they receive. You or your child can change your/their mind about being in the evaluation at any time.

The purpose of the evaluation is to gather feedback from your child, other clients who receive Txin Kaangű Initiative services, Initiative staff, and other community members to understand how well the Initiative and its services are working. The findings will help the Initiative staff learn how Initiative services can be improved to meet needs of future clients and others in the community. Lessons from the evaluation about how the Initiative prevents child maltreatment and builds resilience among Native families and children will also be shared with other Native communities.

If you and your child agree to participate, your child will be asked to participate in two types of activities. The first activity includes interviews conducted by Initiative staff that will occur once a month for 6 months and last about 20 minutes each. The second activity is a personal reflection survey at the end of each service appointment, with each reflection lasting about 5 minutes. We ask that your child answer questions about their experiences honestly and openly.

With your and your child's permission, we will record our interviews. Interview recordings will be for research purposes only. Your child can still participate in the interview even if you or he/she does not agree to be recorded. The recordings will help us learn about your child's experiences as someone who receives Initiative services and how Initiative services could be continually improved to meet the needs of community members like you and your family. Only Initiative staff and the Center team will have access to the recordings. All recordings will be deleted at the conclusion of the evaluation.



Your child might find some topics sensitive or emotionally difficult or upsetting. Your child does not have to answer questions unless they want to. They can take a break, stop, or leave at any time. There is no penalty or loss of services if he/she decides to stop participating in the evaluation.

While your child's participation might not benefit them directly, it could help families in your community because the findings from this evaluation will be used to improve the Initiative. Additionally, findings will be shared with other Native communities that might want to use services that are similar to those of the Initiative to help Native families heal from trauma.

We will keep the records from interviews and personal reflections in locked files and secure computer folders with restricted access. Only the Initiative staff and Center team members will have access to the records. Any information that could identify your child will be kept private unless required otherwise by law. At the end of the evaluation we will return all data to the Initiative staff and delete all data stored by the Center team. Your child's personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify your child from the products of the evaluation.

Before you say yes or no to giving permission for your child to be in the evaluation, we can answer any questions you have. You can ask me or contact the team member who is directing this evaluation on behalf of the Center, Kathleen Feeney, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com), or at 617-715-6930.

Do you have any questions for me?

---

***Instruction for staff:***

- *If you are meeting with the client in-person, have them complete and sign page 7.*
  - *If you are meeting with the client remotely, proceed to page 8 to provide the option for verbal consent.*
-



**PARENT/CAREGIVER SIGNATURE PAGE**

By checking the “yes” checkbox and writing your and your child’s names, signature, and date, you voluntarily give your informed consent for your child to participate in this evaluation.

- Yes, I agree for my child to participate in the evaluation
- No, I do not agree for my child to participate in the evaluation

I, \_\_\_\_\_, agree for my child,  
[your name]

\_\_\_\_\_, to participate in the Txin Kaangux Initiative  
[your child’s name]

evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_

By checking the “yes” checkbox and writing your and your child’s name, signature, and date, you voluntarily give your informed consent for your child to have their interviews recorded for this evaluation.

- Yes, I agree for my child to be recorded during the interview
- No, I do not agree for my child to be recorded during the interview

I, \_\_\_\_\_, agree for my child,  
[your name]

\_\_\_\_\_, to be recorded during interviews as part of the  
[your child’s name]

Txin Kaangux Initiative evaluation.

Signature \_\_\_\_\_

Date \_\_\_\_\_





## Txin Kaangux̄ Initiative Evaluation

If you have never participated in an evaluation, you may be wondering what will be asked of you. This document summarizes the different activities that you will be asked to participate in. Please note the evaluation is voluntary and you are not required to participate in any of the activities listed below. You may choose to participate in some activities and not others.

### Informed Consent



We will start by providing you with a form explaining your rights as a participant in this evaluation. You will also have an opportunity to ask questions.

*Please note, if you would like to participate in any of the later activities, providing your informed consent will be the first step.*

### Monthly Interviews



Each month, we will ask you to participate in a brief, 20-minute interview to discuss how things are going and your satisfaction with services you're receiving.



### Snapshot Reflections

After each service appointment, we will ask you to complete a brief, 5-minute web survey to ask about your experiences with the services and whether they are helping you reach your goals.

### Final Report Review



You will have a chance to review the final report that the Center for Native Child and Family Resilience writes and provide comments to our team.





	A	B	C	D	E	F	G	H	I	J	K
	Participant information			Consent							
	Name of enrolling staff	Person ID	Client name	Adult or minor?	If minor, name (relationship) of consenting adult	Date of participant consent	MINORS: Date of parent/caregiver consent (if applicable)	Notes	One-time vs. ongoing?	One-time survey: y/n?	One-time survey date
2	EXAMPLE: Kathleen Feeney	1234	Jane Doe	Adult	n/a	3/18/2021	n/a		One-time	Yes	8/6/2021
3	EXAMPLE: Kathleen Feeney	1235	John Doe	Minor	Jane Doe (mother)	3/18/2021	3/18/2021		One-time	No	
4	EXAMPLE: Kathleen Feeney	1239	Billie Bob	Adult	n/a	n/a	n/a	Declined to participate	Ongoing	na	
5	EXAMPLE: Kathleen Feeney	1234	Billy Joel	Adult	n/a	8/6/2021	n/a				
7											
8											
9											
10											
11											
12											
13											
14											
15											
16											
17											
18											
19											
20											
21											
22											
23											
24											
25											
26											
27											
28											
29											
30											
31											
32											
33											
34											
35											
36											
37											
38											
39											
40											
41											
42											
43											
44											
45											



## Center for Native Child and Family Resilience

### Client “Snapshot Reflections”

#### CHECKLIST

#### In advance of service appointment:

- For clients that you are meeting in person:
  - Get a tablet ready for the client to take the survey after the appointment.
- For clients that you are meeting with virtually:
  - Prepare an email that includes the survey link that you will send at the end of the appointment before you end the call or virtual appointment.

#### At the appointment

- Remind them of the survey as you end the session
- Give them a tablet to complete the survey, or email the link while you are still on the phone/virtual conference with them (to ensure they got the link successfully)

#### After the appointment

- Update client tracker with survey status
- Remember to fill out attendance, referral, and observation information!



## Client “Snapshot Reflections”

Clients will be asked to complete a short online survey after the end of each service appointment, whether in-person or virtual. For in-person appointments, the provider will give the client a tablet to complete the online survey, and for virtual appointments, the provider will send the client the survey URL address. The survey includes a brief set of questions that serve as “snapshot reflections” on how the client is feeling about their progression towards their goals. These reflections, captured over time, will provide insights on each client’s healing journey.

### Text for form/survey:

Thank you for your continued participation in the evaluation of the Txin Kaangux Initiative! To end today’s appointment, please take a few minutes to describe how you feel you are progressing towards your goal or goals, and how we might better assist you to reach those goals.

As a reminder, your participation in this effort is completely voluntary. You may skip any questions you do not wish to answer. Your responses will be stored in our confidential patient records—the Safety, Advocacy, and Family Engagement (SAFE) system.

Name:

Date:

Please think about today’s session.

1. Please describe something you learned, felt, or took away from this session.

Please think about the goal(s) you are working on.

2. Outside of today’s session, what is something you have done recently to make progress towards your goal or goals?

3. What step(s) do you feel you still need to take towards reaching your goal(s)? Have you faced any challenges?



- [Redacted]
4. What can we do to better assist you to take those next steps or address those challenges? For example, are there other services or information you need?

[Redacted]

Thank you for your time!



## Center for Native Child and Family Resilience

### Client monthly interviews

#### CHECKLIST

#### Scheduling interview:

- Use date calculator to determine monthly interview timeframes
- Contact client to set up a phone call during that timeframe

#### In advance of interview:

- Review client consent tracker to see if they gave permission to record
- Gather audio recorder (and batteries/charger) and note-taking materials

#### At the interview

- Use guide to...
  - remind client of evaluation and activity
  - ask if they are okay with you recording

#### After the interview

- Update client tracker with interview status
- Save audio recording and/or notes on Z drive



## Client monthly interviews

### **Background**

The objective of Client Monthly Interview is to collect client reflections on their progression through their healing journeys and assess their satisfaction with the Tribal services they receive. The interviews are unstructured, providing guides for conversation and prompts for inquiry and discussion. The interviews will ask clients to reflect on themselves, their environment, their family, their community, and their experiences with Txin Kaangux Initiative services. The questions of interest are split across three monthly interviews. Then, to assess how clients progress over a three-month service period, clients will be asked to reflect on each topic area a second time (for a total of six monthly interviews).

Interviews will be conducted by Txin Kaangux Initiative service providers and other leadership staff. Interviews will occur while clients are receiving Tribal services. Staff will schedule and conduct six 20-minute telephone interviews for each client that will occur outside of normal service appointment times. If the interviewer is not already familiar with the services the client is receiving or has received, they should familiarize themselves with the case file before the Month 3 and 6 interviews.

If the client granted permission to be recorded, the interview will be recorded; otherwise staff will ideally arrange for a note-taker to join the conversation, if possible, or will take notes to the best of their ability. At the conclusion of the conversation, the interviewer will save the audio recording or interview notes in the client file in the SAFE Database (a copy can also be placed in a client file on the server).

### **Introduction**

Thank you for taking the time to speak with me today. My name is [NAME] [*and my colleague, [NAME], is also joining us*]. [*If the client has not met with you before, introduce your role in the organization.*] We would like to speak with you on a monthly basis for the first six months that you receive Tribal services. During these discussions, we would like to learn more about you, your goals, and about your experiences receiving services through the Tribe. Ultimately, we would like to learn if these services help you reach your goals and strengthen you and your family, and if so, how.

Our conversation today should last about 20 minutes, but you are welcome to say as much or as little as you like. I may take notes while we talk so I can accurately capture what you say. We will use the information you share with us to write a summary of what we have learned, but the team will not connect your name to your response, so please share your opinions freely. This will allow the team to learn about how we can improve services for all clients.

*[If client granted permission to record interviews on consent form:]* I would also like to record this discussion to make sure my notes are accurate, if that is okay with you. Only the study team will have access to the recording, and we will erase the recording once we finalize our notes. Do I have your permission to record our discussion?

*[Note: if client declines the recording, that is ok and let them know you will still take notes.]*

Please keep in mind:



- There are no right or wrong answers to these questions. We just want to learn about your experience and perspective.
- Your participation in this conversation is completely voluntary. Your participation will not affect your services.
- You do not have to answer any questions you don't want to answer during our discussion today.

Do you have any questions before we get started?

**\*\*Start the recording (if agreed to)\*\***

**Months One and Four:**

For our conversation today, I'd like to ask you to reflect on yourself, both now and in the future. First, we'll talk about you now.

*[If Month Four]* You might remember discussing similar questions three months ago. We are circling back to these topics to see how much – if anything – has changed for you since then.

1. What makes you who you are?
  - a. What are your hopes, fears, dreams, intentions, goals, problems, concerns, likes, dislikes, joys, and frustrations?
2. What do you like about yourself?
  - a. What are you proud of?
3. What don't you currently like about yourself?
  - a. What bothers you?
4. What do your Native identity and connection to your traditions mean to you?
  - a. What do your connection to your traditions mean to you?

I'd also like to discuss who you would like to be in the future. Again, there are no right or wrong answers, and you don't have to answer any questions you don't want to.

1. Who do you want to be 5 to 10 years from now?
  - a. What are you looking forward to?
  - b. What are your long-range intentions?
2. What steps do you want to take to become that person?
  - a. What are your goals? Hopes? Fears?
3. What is currently holding you back from becoming the person you hope to be?
4. Do you have any advice for your future self?

Those are all the questions I have for you today. Do you have any final thoughts you'd like to share with me before we end our conversation today?

Thank you again for sharing your thoughts with me today!



### **Months Two and Five:**

For our conversation today, I'd like to ask you to reflect on your current environment, including your family and community, and the places you go that help you feel like yourself. First, we'll discuss the people in your life. They could be your spouse or partner, children, siblings, parents, grandparents, cousins, aunts and uncles, friends, neighbors, or elders.

[*If Month Five*] You might remember discussing similar questions three months ago. We are circling back to these topics to see how much – if anything – has changed for you since then.

1. What people are most important in your life?
  - a. For example, your [children? parent(s)/caregiver(s)?]
  - b. Who do you admire and respect?
2. Which relationships do you want to change?
  - a. Who would you like to know better or reconnect with?
  - b. What people are currently a negative influence?

I'd also like to discuss your world – the places or practices that help you feel like yourself. Again, there are no right or wrong answers, and you don't have to answer any questions you don't want to.

1. How do you feel about your home, family, and community?
  - a. Where are your favorite places to go, or where you feel most grounded?
2. Are you a spiritual person, or how do you relate to others spiritually?
3. How would you like your world to change?

Those are all the questions I have for you today. Do you have any final thoughts you'd like to share with me before we end our conversation today?

Thank you again for sharing your thoughts with me today!

### **Months Three and Six:**

*Interviewer notes: Before beginning this interview, please...*

1. *Familiarize yourself with this client's services to inform your discussion of satisfaction or additional needs.*
2. *Pull the summary notes for what the client wanted to do or change in the future (if an interview was successfully completed at month 1 or 4).*

For our conversation today, I'd like to ask you to reflect on how you feel you have changed while receiving services, as well as your satisfaction with these services.

[*If Month Six*] You might remember discussing similar questions three months ago. We are circling back to these topics to see how much – if anything – has changed for you since then.

1. Has participating in these services changed you? For example...
  - a. Your values or outlook?
  - b. Your relationships or connections to your [children and] family? Your community? Your culture?



- c. Your feeling of security or safety?
- d. Your financial and/or living situation?
- e. Has something been restored in you since beginning services?

*[If an interview was completed at Month 1 or 4]* During a previous discussion two months ago, you mentioned the following about what you hoped for your future self: *[Provide a few highlights.]*

2. Reflecting on your “future self” – do you feel you are closer to becoming that person?
  - a. Has your goal (or goals) for your future self shifted?

Finally I’d also like to discuss your satisfaction with the services you have received. The Txin Kaangux Initiative is always trying to improve our services, so please feel free to share your honest thoughts. Again, there are no right or wrong answers, and you don't have to answer any questions you don't want to.

1. How can we improve our services?
  - a. What could we be doing differently or better?
  - b. For example, are there other types of services or support that you wish we provided?
2. How can staff show you even greater respect in the future?
3. Is there any reason you would *not* recommend our services to someone you know?

Those are all the questions I have for you today. Do you have any final thoughts you’d like to share with me before we end our conversation today?

Thank you again for sharing your thoughts with me today!

Txin Kaangux Initiative One-time Service Survey



**Center for  
Native Child  
and Family Resilience**

For clients who only engage in a one-time service with the Initiative, they will be asked to complete a short survey. The case worker will provide a link for the client to take the survey over the web or arrange for another team member to conduct the survey over the phone. The survey includes a brief set of questions that will capture the client’s satisfaction with the services they received, and whether the client has other unmet needs.

**Web survey introduction:**

As a recent participant in Tribal services, we would like to invite you to complete a short survey to learn about your satisfaction with the services you received and ask if you have any feedback for how we can improve our services. The survey should take about 10 minutes. While participating in today’s survey may not benefit you directly, hearing about your experiences and feedback will help us learn how our services can be improved to meet the needs of future clients and others in the immediate and greater St. Paul Island community.

This survey is part of a larger project to evaluate the services that the Tribe offers through the Txin Kaanguġ Initiative, which are intended to support this community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience (called “the Center”), funded by the Children’s Bureau, is conducting this evaluation of the Initiative.

Your participation in this survey is voluntary, and you do not have to answer the questions unless you want to. You can take a break or stop at any time. If you decide not to take the survey, you can still receive services in the future.

Finally, any information you share will be kept private unless otherwise required by law. We will keep the records from this survey in locked files and secure computer folders with restricted access. At the end of the evaluation, all data will be returned to the Initiative staff and deleted by the Center team. Your personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify you from the products of the evaluation.

If you have any questions before participating, please contact Kathleen Feeney at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com) or 617-715-6930.

---

By checking the “yes” checkbox and writing your name, you voluntarily give your informed consent to participate in this evaluation.

**Yes, I agree to participate in this survey**  
**Name:** \_\_\_\_\_

**No, I do not agree to participate in this survey**



### Txin Kaangux Initiative One-time Service Survey

**Phone script/Proxy consent:**

Hi, my name is [NAME]. I'm calling from the Tribe about your service appointment on [DATE].

As [your case worker] may have mentioned, we would like to invite you to complete a short survey over the phone with me to learn about your satisfaction with the service you received and ask if you have any feedback for how we can improve our services. The survey should take about 10 minutes. While participating in today's survey may not benefit you directly, hearing about your experiences and feedback will help us learn how our services can be improved to meet the needs of future clients and others in the immediate and greater St. Paul Island community.

This survey is part of a larger project to evaluate the services that the Tribe offers through the Txin Kaangux Initiative, which are intended to support this community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience (called "the Center"), funded by the Children's Bureau, is conducting this evaluation of the Initiative.

Your participation in this survey is voluntary, and you do not have to answer the questions unless you want to. You can take a break or stop at any time. If you decide not to take the survey, you can still receive services in the future.

Finally, any information you share with me today will be kept private unless otherwise required by law. We will keep the records from this survey in locked files and secure computer folders with restricted access. At the end of the evaluation, all data will be returned to the Initiative staff and deleted by the Center team. Your personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify you from the products of the evaluation.

Before you say yes or no to participating in this survey, do you have any questions that I can answer for you?

*[Interviewer note: client can also reach out to the team member who is directing this evaluation on behalf of the Center, Kathleen Feeney, at kfeeney@mathematica-mpr.com, or at 617-715-6930.]*

Do you give me permission to write down your answers for you?

- Yes, I give you permission to record my answers**  
- Instruction for staff: Continue to next question.
- No, I do not give you permission to record my answers**  
- Instruction for staff: Please arrange for the client to provide written consent.

Do you voluntarily give your informed consent to participate in this survey?

- Yes, I agree to participate**  
- Instruction for staff: Sign below and continue to next question.
- No, I do not agree to participate**  
- Instruction for staff: The consent process ends here. Thank the client for their time today and continue providing services as usual.



### Txin Kaangux Initiative One-time Service Survey

I, \_\_\_\_\_, attest that \_\_\_\_\_  
[staff name] [client name]  
agrees to participate in this survey for the Txin Kaangux Initiative evaluation.

Staff proxy signature \_\_\_\_\_

Date \_\_\_\_\_

Thank you for agreeing to participate in today's survey! We would like to start by asking you about the Tribe's services more generally.

**1. How did you hear about the Tribe's services?**

*Mark all that apply.*

- Flyer or bulletin board posting
- Facebook, Instagram, or other social media
- Email
- Mailing or newsletter
- Radio
- Word of mouth
- Other (please specify): \_\_\_\_\_

**2. What services provided by the Tribe are you aware of?**

*Mark all that apply.*

- Behavioral health services
- Community Advocacy Center/Charlie's Place
- Child protective services
- Domestic Violence shelter
- Elder support services
- Financial and general assistance
- Food bank
- Tribal Court
- Youth Tribal Council
- Other (please specify): \_\_\_\_\_

**3. Please rate your satisfaction with the services you received – would you say they were very good, good, fair, poor, or very poor?**

- Very good
- Good
- Fair
- Poor
- Very poor



### Txin Kaangux Initiative One-time Service Survey

4. What can we do to better assist you in the future?

5. Would you recommend the Tribe's services to someone?

- Yes
- No

Why or why not?

6. What service or services would you be interested in accessing if the Tribe offered them?

7. If you wanted to learn more about our services, what would be the best way for us to connect with you?

Mark all that apply.

- Phone
  - (If so, what is the best number for you? \_\_\_\_\_)
- Email
  - (If so, what is the best email address for you? \_\_\_\_\_)
- Facebook, Instagram, or other social media
  - (How can we connect with you on social media? \_\_\_\_\_)
- Mailing or newsletter
  - (If so, what is the best address for you? \_\_\_\_\_)
- Video conferencing services, such as Zoom, Facetime, WhatsApp, Skype, or Microsoft Teams
- Flyer or bulletin board posting
- Radio
- Word of mouth
- Other (please specify): \_\_\_\_\_



### Txin Kaangux Initiative One-time Service Survey

**Those are all the questions I have for you today. Thank you so much for your participation!**



### Txin Kaangux Initiative Community Awareness Poll



## Center for Native Child and Family Resilience

The Community Awareness Poll will assess whether the greater community has heard of Tribal services and, among those who have received any Tribal services, their satisfaction level. The Txin Kaangux Initiative team will administer the Poll at in-person (paper and pencil form) and virtual community events (SurveyMonkey form) that are *not* hosted by Initiative. Initiative staff will enter hard copy responses into SurveyMonkey for tabulation.

Thank you for completing this short survey to help the Tribe learn about your familiarity and satisfaction with Tribal services. **Your responses are anonymous.**

**1. What services provided by the Tribe are you aware of? Mark all that apply.**

- Behavioral health services
- Community Advocacy Center/Charlie's Place
- Child protective services
- Domestic Violence shelter
- Elder support services
- Financial and general assistance
- Food bank
- Tribal Court
- Youth Tribal Council
- Other (please specify): \_\_\_\_\_

**2. How did you hear about the Tribe's services? Mark all that apply.**

- Flyer or bulletin board posting
- Facebook, Instagram, or other social media
- Email
- Mailing or newsletter
- Radio
- Word of mouth
- Other (please specify): \_\_\_\_\_

**3. Have you ever received services through the Tribe?**

- Yes
- No



### Txin Kaangux Initiative Community Awareness Poll

**4. If yes, please rate your satisfaction with services:**

- Very good
- Good
- Fair
- Poor
- Very poor
- Not applicable

**5. Would you recommend the Tribe's services to someone?**

- Yes
- No

Why or why not?

**6. What service(s) would you be interested in accessing if the Tribe offered them?**

**Thank you for your participation!**



## Center for Native Child and Family Resilience

### Staff Survey

Employees of the Aleut Community of St. Paul Tribal Government will be asked to complete an anonymous web survey. The web survey will be hosted by the Center team, and raw data will be de-identified as needed before providing it to the Tribe.

#### Introduction and Consent Script

As an employee of the Aleut Community of St. Paul Tribal Government, we would like to invite you to complete an anonymous survey to learn about the support you feel that you receive in the workplace, your knowledge of the Tribe’s goals, and feedback you have for how we can improve our organization. The survey should take about 20-30 minutes. While participating in today’s survey may not benefit you directly, hearing about your experiences and feedback will help us learn how the Tribe can better support its employees and advance our mission to assist the immediate and greater St. Paul Island community.

This survey is part of a larger project to evaluate the services that the Tribe offers through the Txin Kaanguġ Initiative, which are intended to support the community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience (called “the Center”), funded by the Children’s Bureau, is conducting this evaluation of the Initiative. Your participation in this survey is voluntary, and you do not have to answer any questions unless you want to. You can take a break or stop at any time. There will be no negative consequences on your employment if you do not wish to participate.

Finally, any information you share will be kept private. The records from this survey will be stored in secure computer folders with restricted access only by members of the Center team. At the end of the evaluation, all data will be de-identified by the Center team before returning the data to the Initiative staff so that it will not be possible for anyone to identify you. After, the Center team will delete the data.

If you have any questions before participating, please contact Kathleen Feeney, the Center’s evaluation lead, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com) or 617-715-6930.

By checking the “yes” checkbox, you voluntarily give your informed consent to participate in this evaluation.

- Yes, I agree to participate in this survey**
- No, I do not agree to participate in this survey**



## Survey Questions

### Section 1. Support in the workplace

This first set of questions ask about how supported you feel in your position and your perceptions of collaboration with your coworkers. In this survey, “coworkers” refer to other employees of the Tribe, including other service providers, managers, direct reports, and executives.

1. Does your Supervisor encourage you to participate in career growth and development opportunities?
  - Always
  - Sometimes
  - Never
  - Not applicable (I do not have a supervisor)
  
2. [If Q1 = a-c] Does your Supervisor provide feedback on your performance?
  - Always
  - Sometimes
  - Never
  
3. [If Q2 = a-b] Does the way that your Supervisor provides feedback align with how you would like to receive feedback?
  - Always
  - Sometimes
  - Never
  
4. Do any of your other coworkers at the Tribe encourage your career growth and development?
  - Yes
  - No
  
5. When you need assistance, how often do your coworkers support you with carrying out your day-to-day job duties and responsibilities?
  - Always
  - Sometimes
  - Never
  - Not applicable (I do not need coworker support)
  
6. How strongly do you agree or disagree with the following statements? For each statement below, would you say strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree (or not applicable)?
  - I have the guidance and directions I need to do to my job well.
  - I have the technology I need to do my job well (for example, phone and internet access).
  - I have the appropriate space (for example, office or meeting rooms) I need to do my job well.
  - I have the transportation resources I need to do my job well (for example, access to a car).



7. How strongly do you agree that you have the information and/or on-the-job training you need to do your current position? (Note, by training we mean a supplement to your current skills, not a degree or certification required for a different role.)
  - Strongly agree
  - Agree
  - Neither agree nor disagree
  - Disagree
  - Strongly disagree
  - Not applicable (supplemental information/training is not needed)
  
8. Within your department, how familiar are you with the job duties of your coworkers?
  - Very familiar with job duties of most or all coworkers
  - Very familiar with job duties of some coworkers, but not all
  - Somewhat familiar with job duties of most or all coworkers
  - Somewhat familiar with job duties of some coworkers
  - Not familiar with job duties of my coworkers
  - Not applicable (no one else works in my department)
  
9. Do you have the point of contact information you need to be able to refer a client to other Tribal services?
  - Yes, for most or all services that I refer to
  - Yes, for some services that I refer to
  - Yes, for only a few services that I refer to
  - No, for none of the services that I refer to
  - Not applicable (I do not make referrals to other Tribal services)
  
10. How often do you feel that what you do at work is important?
  - Always
  - Sometimes
  - Never
  
11. How much do you agree or disagree with the following statements? For each statement below, would you say strongly agree, agree, neither agree nor disagree, disagree, or strongly disagree?
  - The work I do is valued by my coworkers.
  - My professional accomplishments are recognized and acknowledged at work.
  - When I share my opinion in the office, my coworkers receive it well.
  - When I share my opinion in the office, my Supervisor receives it well.
  - I don't feel like my opinions are respected in the office.
  - My opinions are misinterpreted.
  
12. How flexible is your job at meeting your work and personal needs?
  - Very flexible
  - Somewhat flexible
  - Neither flexible or inflexible
  - Somewhat inflexible
  - Very inflexible



13. Have you seen changes occur inside the Tribal Government over the last year that improve employee well-being?

- Yes
- No

### Section 2: Goals of the Tribe

This next couple of questions asks about your familiarity with the goals of the Tribe.

14. How familiar are you with the Tribe's goals?

- Very familiar
- Somewhat familiar
- Not familiar

Please review [the Tribal Government's public statement](#) about its goals:

**About:** *The Aleut Community of St. Paul Island Tribal Government is a governmental venue through which the Unangan of St. Paul Island can fulfill their intrinsic rights and responsibilities, and support, recollect, practice, and pass on their culture. The Aleut Government of St. Paul Island Tribal Government promotes, maintains, and protects cultural practices, awareness, preservation, self-governance, and self-determination for the Aleut Community of St. Paul Island. The Tribal Government does much in its power to provide for the well-being of the community; continuously thinking outside the box in a challenging strive towards developing and keeping expertise and services that contribute to social and economic security and presence on the home island.*

**Mission:** *Ataqan Akun. To ensure the optimal quality of life for all Tribal members and never forget where we have come from.*

**Vision:** *Empowered, healthy families contributing to a thriving culture and sustainable community.*

15. Does this statement align with your understanding of the Tribe's goals?

- Yes
- No – please describe in a sentence or two how they differ

16. Do your job duties seem related to the Tribe's goals?

- Yes, most or all of my job duties
- Yes, some of my job duties
- Yes, only a few of my job duties
- No, all of my job duties seem unrelated



17. How strongly do you agree that information is shared openly by the Tribe to its employees?

- Strongly agree
- Agree
- Neither agree nor disagree
- Disagree
- Strongly disagree
- Not sure

18. When the Tribe changes policy or systems how do you hear about it? (Select all that apply)

- Communication from Supervisor
- Word of mouth from other staff
- Word of mouth from clients
- Tribe’s newsletter
- Tribe’s Facebook page
- Other (please specify): \_\_\_\_\_

**Section 3: Suggestions for improvement**

19. What are three things that make this Tribe a good employer?

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

20. What are three things you would change to make this Tribe a better employer?

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

21. Please let us know anything else that would improve your success as an employee at the Tribe.

**Section 4: Your role (optional)**

If you feel comfortable sharing, we have two questions about your role at the Tribe. As a reminder, your responses will be confidential.

22. (Optional) How many years have you worked for the Tribe? \_\_\_\_\_

23. (Optional) What department do you work in? \_\_\_\_\_

Thank you for your participation!



## Center for Native Child and Family Resilience

### Staff interviews / open-ended web survey

Txin Kaanguġ Initiative staff will be invited to participate in answering more in-depth questions about their work environment. Staff will be given the option of having individual, confidential interviews with members of the Center team or answering the questions on an anonymous web platform. If the staff chooses an interview, the conversation will occur ideally over a video conferencing platform, such as Zoom, or by phone. For interviews, consent will be collected verbally at the beginning of the conversation, and an additional Center team member will be available to take notes if the participant is not comfortable being recorded. For web participants, consent will be collected at the beginning of the survey.

#### **INTERVIEW: Introduction and Consent Script**

Hi, my name is [NAME]. Thank you for taking time to speak with me today. As a member of the Txin Kaanguġ Initiative team, you're being invited to participate in a discussion about your experiences as an employee of the Tribe. This conversation is part of a larger project to evaluate the services that the Tribe offers through the Txin Kaanguġ Initiative, which are intended to support this community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience (called "the Center"), funded by the Children's Bureau, is conducting this evaluation of the Initiative.

Today's discussion should take about 30 minutes. Though participating in today's discussion may not benefit you directly, hearing about your perspective will help us learn how the Initiative team can improve its working environment and, ultimately, better meet the needs of the community in the immediate and greater St. Paul Island community.

Your participation in this discussion is voluntary, and you do not have to answer the questions unless you want to. You can take a break or stop at any time. There will be no negative consequences if you do not wish to participate.

If you permit, we will record this interview. Recordings will be for research purposes only. If you do not agree to be recorded, we will continue the discussion without recording and only take notes. Recording will help me be fully present in our conversation and ensure that we capture your experiences accurately. Only the Center team will have access to the recordings, and themes or lessons learned from the discussion will be provided to the Initiative team, without identifying you. If you agree to record, we can stop recording at any point in time if there is something you don't want recorded. All recordings will be deleted at the conclusion of the evaluation.





working environment and, ultimately, better meet the needs of the community in the immediate and greater St. Paul Island community.

Your participation in this survey is voluntary, and you do not have to answer the questions unless you want to. You can take a break or stop at any time. There will be no negative consequences if you do not wish to participate.

Finally, any information you share through the survey will be kept private unless otherwise required by law. We will keep the digital records in secure computer folders with restricted access. At the end of the evaluation, all data will be de-identified and returned to the Initiative staff and also deleted by the Center team. That means your answers will not be linked directly to you. Your personal information will never appear in any public report or presentation, and it will not be possible for anyone to identify you from the products of the evaluation.

If you have any questions before participating, please contact Kathleen Feeney, the Center’s evaluation lead, at [kfeeney@mathematica-mpr.com](mailto:kfeeney@mathematica-mpr.com) or 617-715-6930.

By checking the “yes” checkbox, you voluntarily give your informed consent to participate in this evaluation.

- Yes, I agree to participate in this survey**
- No, I do not agree to participate in this survey**

#### **Interview / open-ended survey questions**

First, we’d like to talk about the Tribal Government’s goals.

The Tribe’s Mission is “Ataqan Akun:” To ensure the optimal quality of life for all Tribal members and never forget where we have come from. The Tribe’s Vision is for empowered, healthy families contributing to a thriving culture and sustainable community.

1. When you think about your current position, how does the work that you do help promote these goals?
  - a. For instance, which of your work activities feel aligned with these goals? Are there activities you would add or remove to make your work feel more aligned with these goals?

Next, we’d like to hear more about your professional goals and the support you receive from the Tribe and your Supervisor.

2. Thinking now about your professional goals, how do the available career growth and development opportunities align with your professional goals?
  - a. For instance, what opportunities have you taken advantage of that have been helpful? What opportunities are currently not available to you that you would like?



3. Do you think your Supervisor could improve the way they provide encouragement and/or feedback to you? If so, how?
  - a. In other words, how do you wish your Supervisor provided encouragement and/or feedback?
4. Do you feel that your department's team environment allows you to contribute your thoughts, opinions, and feedback? If not, how might your department improve the way it asks for and receives feedback from team members?

Next, we'd like to learn about the kinds of supports you need to do your job well.

5. [Interview:] I'll mention a few types of support that you might need. For each, let me know if you feel that you have what you need in these areas and if not, how the Tribe or your department might improve these supports. [Web survey:] Below we have listed a few types of support. Please comment on whether you feel you have what you need in these areas and if not, how the Tribe or your department might improve these supports.
  - a. Trainings, guidance, and/or information
  - b. Materials or resources such as office supplies or travel funds
  - c. Increased job flexibility to promote work/life balance
  - d. Interpersonal support or assistance from your coworkers and/or Supervisor.
  - e. What other kinds of support do you still need to do your job well that might currently be missing?
6. Thinking more broadly about the Tribal Government as an organization, what are some ways you think the Tribe could improve upon communication between staff and management? This could be in your department or more broadly.
7. In what ways could your department or the Tribe more broadly improve how it values you and its employees?
8. Those are all the questions we have for you today.
  - a. [Interview:] Do you have any other thoughts you'd like to share that you didn't get a chance to mention?
  - b. [Web survey:] Please share any additional thoughts that you think would be helpful for the Center team to know.

Thank you for your participation!



## Center for Native Child and Family Resilience

### Community leader interviews/group discussions

Leaders in the St. Paul community, identified by the Txin Kaanguġ Initiative staff, will be invited to participate in individual interviews or group discussions with members of the Center team. Initiative staff will invite these leaders to participate, but will not attend the sessions to allow participants to speak candidly. These conversations will occur ideally over a video conferencing platform, such as Zoom, or by phone. The consent form will be shared with participants ahead of the discussion, but consent will be collected verbally at the beginning of the conversation. For group discussions, audio recordings will be taken only if all participants agree. An additional Center team member will be available to take notes if participants are not comfortable being recorded.

#### Introduction and Consent Script

Hi, my name is [NAME]. Thank you for taking time to speak with me today. As Charlene or Sheridan may have mentioned, we would like to invite you to participate in a conversation about the Tribal Government's Txin Kaanguġ Initiative and its role in meeting the needs of the St. Paul community. *Txin Kaanguġ* translates roughly to "your health and wellness," and the Initiative was established in 2015 to cover a wide range of services through the Tribe to promote the health and wellness in the community. These services include supports for child welfare, domestic violence, and sexual assault, as well as the Prime for Life and the Healing of the Canoe efforts (which include preventative measures around substance use and misuse). The Tribal Government's goal in creating this Initiative was to encourage a "no wrong door" approach for clients that would allow them to connect with a wide range of holistic wellness services.

This conversation is part of a larger project to evaluate the services that the Tribe offers through the Txin Kaanguġ Initiative, which are intended to support this community to prevent child maltreatment and encourage healing and resilience from trauma. The Center for Native Child and Family Resilience (called "the Center"), funded by the Children's Bureau, is conducting this evaluation of the Initiative.

Today's discussion should take about an hour. Though participating in today's discussion may not benefit you directly, hearing about your perspective of the health and wellness of the community will help us learn how Initiative services and partnerships can be improved to meet the needs of the community in the immediate and greater St. Paul Island community.

Your participation in this discussion is voluntary, and you do not have to answer the questions unless you want to. You can take a break or stop at any time. There will be no negative consequences if you do not wish to participate.

[If you permit/If everyone permits], we will record this interview. Recordings will be for research purposes only. If [you do/anyone does] not agree to be recorded, we will continue the discussion without recording and only take notes. Recording will help me be fully present in our conversation and





### Interview/discussion questions

1. Let's start with introductions. In addition to your name, could you tell me a little about your role in your organization and in the St. Paul community? *[If group discussion, interviewer will ask each person to introduce themselves.]*

First, I'd like to talk a little about the services offered through the Tribal Government's Txin Kaangux Initiative.

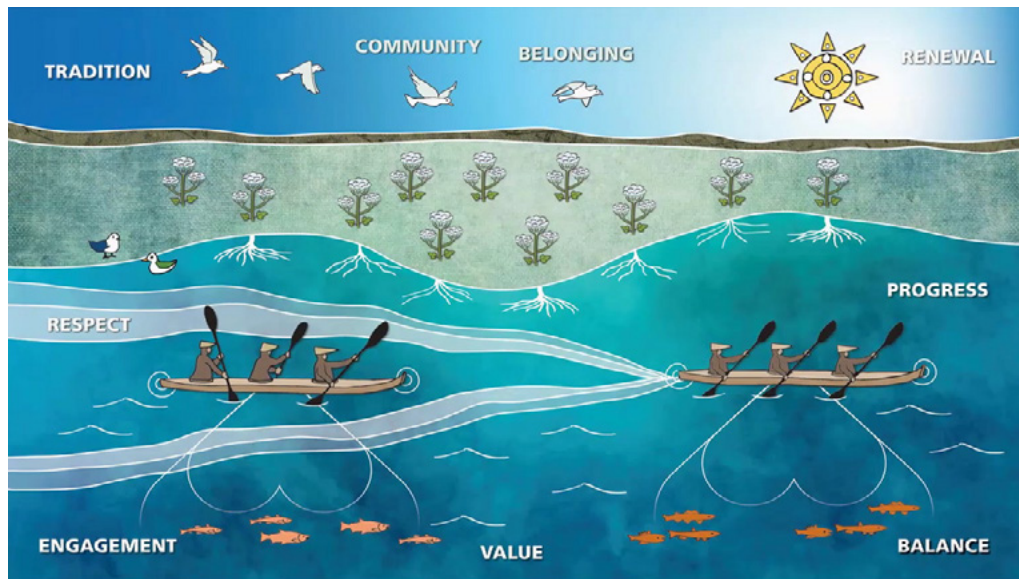
2. How did you hear about the Initiative's services?
  - a. What community outreach strategies or awareness campaigns have you seen the Initiative using? Or have heard about from others?
    - i. For example, have you heard about the Fall Into Healthy Habits efforts, or the Tribe's videos or podcasts?
  - b. What other outreach strategies do you know to be effective ways to connect with the community?
  - c. Since the Initiative began in 2015, are you aware of any services or activities offered by the Initiative that have helped the community? If yes, please describe the services or activities.
3. How does the Initiative partner with you in the work that you/your organization does?
  - a. How could the Initiative be a better partner in the future?

Next I'd like to talk more broadly about the wellness of the St. Paul community in general.

4. The safety and wellbeing of children is one way that we think about community wellness. Would you say that children are safe from abuse, neglect, and/or maltreatment in your community? Why or why not?
  - a. What about in their homes?
  - b. What factors contribute to child safety and wellbeing in your community?
  - c. Do you think COVID has played a role in the safety and wellbeing of children in your community? If so, how?
  - d. (If applicable) What do you think might further improve the safety of children in the community?
5. Family engagement with community activities is another way that we think about community wellness. Acknowledging the COVID context, what do you think might help families engage in community activities?

Next I'd like to share a vision for St. Paul that was drafted by the Txin Kaangux Initiative team.

*[Interviewer will screenshare the Mind Map River of Change picture and read the story below.]*



This is the story of the Initiative’s vision: The individuals paddling in the uluxtax demonstrate the importance of working together. When paddlers are not paddling in unison, as shown by the left uluxtax, the journey is more strenuous and frustrating. However, when the struggling paddler has someone modeling in the front and someone supporting them from behind, we move to the second uluxtax, as shown on the right, with everyone paddling together. The wake of this uluxtax serves as a guide for those behind it, leading the way.

The sun symbolizes what the paddlers are traveling toward: light, warmth, energy, love, and life.

The poochkis and their roots symbolize the culture, traditions, history, and way of life for people on the island. What is beneath the surface is responsible for all that blooms and flourishes on the bountiful island. This is also represented in the reflections of the hearts that are beneath the paddlers, to remind us that the love and spirit that guides our work, even if not always visible, is always there.

6. Thinking about the Initiative’s role [and your partnership] in the community, what do you see as the next steps for making progress towards this vision?
  - a. What do you see as the main challenges to this vision? What are the biggest existing strengths in the community that will support this vision?
  - b. How do you see the Initiative’s services fitting into this vision? In other words, what else could the Initiative’s services do or offer to achieve this vision?
7. Those are all the questions I have for you today. Is there anything you’d like to mention before we wrap up?

Thank you again for your time and participation!



## **Appendix F: Teaming Agreement between the Center and the Txin Kaangux̂ Initiative**



## Center for Native Child and Family Resilience

### Teaming Agreement Center for Native Child and Family Resilience

#### I. Parties

This Teaming Agreement is entered into between the Center for Native Child and Family Resilience and Pribilof Islands Aleut Community of St. Paul Island: Building Family Resilience on St. Paul Island.

#### II. Background

As part of a Children’s Bureau initiative to raise awareness of Tribally engaged prevention and intervention efforts, the Center for Native Child and Family Resilience (CNCFR) seeks to partner with Indian Tribes on the prevention and intervention of child abuse and neglect in American Indian/Alaska Native (AI/AN) communities. The Center for Native Child and Family Resilience will gather, generate, and disseminate knowledge regarding effective practice models for strengths-based, culturally relevant, trauma-informed, and preventive services and interventions for all forms of child maltreatment.

The Center for Native Child and Family Resilience 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;
- Implement and assess practice models that show promise in preventing child abuse and neglect and that may be implemented or adapted in other tribal child welfare systems; and
- Contribute to the increased knowledge of cultural practice models across Indian Country, through information sharing of findings, processes, outputs and lessons learned by the Center through the development, implementation, and evaluation of the program models, to inform the field of child welfare.

#### III. Purpose and Scope

The purpose of this Teaming Agreement is to list the responsibilities and deliverables of the Center for Native Child and Family Resilience and the Pribilof Islands Aleut Community of St. Paul Island: Building Family Resilience on St. Paul Island to support and enhance resilience-related approaches to Tribal child welfare intervention and prevention toward developing evidence-supported strategies of care.



## IV. Responsibilities under this Teaming Agreement

### The Center for Native Child and Family Resilience

In the current project, the Center for Native Child and Family Resilience will:

- Work with the tribal community or organization where the project is occurring to identify the type of expertise and the resources needed that fit the specific needs of the Tribe to support the capacity building plan;
- Work collaboratively with and support the tribal community or organization in identifying and selecting subject matter experts and resources needed for the project and coordinate the access to the experts and resources as feasible;
- Provide support and assistance to the sites through intensive training, technical assistance and capacity building to strengthen the infrastructure required to implement and evaluate services or models at the selected sites;
- Work in partnership with the Tribal community to plan activities and interventions that will help achieve desired outcomes and timelines for the planned project;
- Stand with the Tribal community in an inclusive and participatory process to develop a Theory of Change, Impact model, and community driven project and evaluation plan;
- Provide on-site assistance, other support for project implementation and community-based evaluation;
- Participate in ongoing support and communication with the community on project progress and respond to changing project needs;
- Update project work plans a minimum of every six months;
- Assist in analyzing process and outcome evaluation data in collaboration with the tribal community; and
- Consult with the Tribal community or organizations in the compiling of any submissions for consideration of a tribally identified Institutional Review Board (IRB).

One of the purposes of the Center for Native Child and Family Resilience and subsequent projects is to raise awareness of and build upon the substantial history of Indian Tribes' and native communities' efforts promoting the resilience of Tribal families through culturally founded and community-implemented prevention strategies. As such, specific products created in support of this purpose, and knowledge gained from this work, will be made publicly available to provide other Tribes with resources to support their communities and positively impact the lives of their children and families. These products include but are not limited to interventions, processes, project reports, evaluation reports, presentations, and practices.

### Project Site

During the project implementation, the selected project site will:

- Determine, implement and facilitate onsite activities to assess the project or model as proposed;
- Direct onsite planning sessions to develop or address community determined processes of implementing a model of resilience building which may include a community defined Theory of Change, Logic Model, and workplan design;
- Implement workplan activities with support from Center for Native Child and Family Resilience staff and consultants;
- Maintain regular contact and communication with Center for Native Child and Family Resilience staff and consultants and respond to changing project needs;



- Implement and govern activities to evaluate the project effectiveness, such as interviews, surveys, and focus groups. This may include retaining and gathering project specific data which may require the consideration of a tribally identified Institutional Review Board (IRB).
- Collaborate with the Center for Native Child and Family Resilience in developing documents or information to guide other projects across Indian Country who desire to replicate the model or practice of focus for this selected project.

## V. Data Management

The success of this project depends on a close collaboration between The Center for Native Child and Family Resilience and tribal communities. The tribal community organization or Tribe will retain and respect the confidentiality of all materials specific to data management as outlined by a tribally identified Institutional Review Board (IRB). All research and evaluation processes will be reviewed and monitored through an IRB process to ensure the protection of data and sensitive information. The Center for Native Child and Family Resilience recognizes the right of the project to exercise authority over and ownership of any raw data files resulting from the project's evaluation. However, any evaluation reports resulting from the data will be publicly available. The Center for Native Child and Family Resilience will notify the project of any requests, during the life of the cooperative agreement, to use project data by outside parties. It will then be up to the project's leadership to authorize release of any data to that outside party. This Teaming Agreement is designed to achieve a community driven collaborative effort. Principles of data sovereignty (the right of a nation to collect and manage its own data) and data governance (the ownership, collection, control, analysis, and use of data) are a key part of this effort and include:

- **Ownership** refers to the relationship of an Indigenous community to its cultural knowledge, data, and information. The principle states that a community or group owns confidential information collectively in the same way that an individual owns his or her personal information.
- **Control** asserts that Indigenous communities and representative bodies are within their rights to control research and information management processes which affect them, including all stages of evaluation.
- **Access** refers to the right of Indigenous people to access information and data about themselves and their communities regardless of where these are held, and to make decisions regarding access to their collective information.
- **Possession** refers to the actual custody and holding of the data. It is distinguished from ownership for being more literal in its understanding.

Communities decide the content of data collected about them, and who has access to these data;

- Why is a given data set created? What stories is it used to tell? What stories should it tell? Who should be doing the telling and how?
- Data sovereignty for Indigenous peoples must reflect the interests and priorities of Indigenous peoples. For example, forming data and performance measures which furthers the vision, objectives, and cultural context community model.
- There will be different approaches to data sovereignty across Nations. Nations themselves need to define their data parameters, how it gets protected and how they wish to tell their story historically, today, and into the future.

The Center agrees to:	The [Tribal Community/Program] agrees to:
<ul style="list-style-type: none"> <li>• Respect program participants, including but not limited to program staff, community leaders and members, children, and their families.                             <ul style="list-style-type: none"> <li>- The Center will involve appropriate tribal project and community members at each phase of the project.</li> <li>- The goal is to create a partnership that benefits both parties and, most importantly, the children and families of the community.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Work with the Center team to achieve the goals of the project site.                             <ul style="list-style-type: none"> <li>- Work together to plan for and complete all data collection activities.</li> <li>- Provide guidance to the Center team in how to work effectively and respectfully with members of the tribal community, including its leaders, program staff, children, and families.</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>• Protect the privacy of all project participants, programs, and tribal communities.                             <ul style="list-style-type: none"> <li>- All Center team staff working with the project site will sign confidentiality agreements.</li> <li>- Center team training will include the importance of protecting the privacy of every participant, program, and tribal community and the consequences of breaching the agreement, including dismissal from the Center team.</li> <li>- Not release any identifying information specific to the Tribe or individuals. All tribal and individual identifiers specific to the tribal organization, community or the reservation will be removed as needed and appropriate except as necessary to promote the work of the project.</li> <li>- Data on laptop computers will be secured through hard drive encryption as well as operation and survey system configuration and a password. Any computer files that contain this information also will be locked and password protected. If applicable, the Center team will remove from all completed questionnaires personal identifiers that could be used to link individuals with their responses. All hard copy questionnaires will be stored under lock and key.</li> <li>- The Center will assure ownership of data by the tribal community or agency therefore the Center efforts will assist only in the digesting and interpretation of data collected.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Protect the privacy of all project participants, the program, and the tribal community.                             <ul style="list-style-type: none"> <li>- Protect the identities of the children and families participating in the project.</li> <li>- Will not share information about project participants with anyone outside of the program, with the exception of the Center team staff working with the project site.</li> <li>- Recognize that confidential information relating to individual, program, and community-level data or findings will not be shared with anyone.</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>• Work with project site to obtain tribal or any indicated approval for the program's participation in the Center.                             <ul style="list-style-type: none"> <li>- Work with the project site to identify the required steps for tribal review and approval.</li> <li>- Center team staff and members of the Workgroup will present the project in person or by phone at the request of tribal authorities and will provide an informational fact sheet for sharing with the community.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Work with Center team staff to obtain tribal or any indicated approval for the program's participation in the Center.                             <ul style="list-style-type: none"> <li>- Identify the tribal review and approval process and assist in presenting the project to tribal officials responsible for review and approval of the program's participation.</li> <li>- Share information about the Center and its goals with members of the tribal community.</li> </ul> </li> </ul>



The Center agrees to:	The [Tribal Community/Program] agrees to:
<ul style="list-style-type: none"> <li>• Support data collection in a manner that is respectful of tribal customs and practices and is least disruptive to programs' daily routines.               <ul style="list-style-type: none"> <li>- Schedule data collection visits being cognizant of not disrupting any tribal community celebrations or events.</li> <li>- Be flexible in working with programs and their day-to-day activities.</li> <li>- Recognize that Center team staff are guests in the community.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Work with the Center team to ensure that all data collection is respectful of program staff, children, and families and limits disruptions to day-to-day program activities and routines. Program staff, children, and families will be given enough advance notice of data collection activities to ensure all questions and concerns are addressed.               <ul style="list-style-type: none"> <li>- Provide information to Center team regarding appropriate verbal and nonverbal communications styles.</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>• Partner with the project leads to identify opportunities for dissemination of reports, briefs, and presentations of findings to program staff, families, and other tribal communities. Project sites will determine how best to share reports, briefs, etc. with participants and others in the community.               <ul style="list-style-type: none"> <li>- Partner with the project and collaboratively present any reports of findings or interpretation by the Center team. Communities agree that these presentations can be shared by the Center and the Children's Bureau.</li> <li>- Such presentations or reports be posted on the Center and Children's Bureau's websites to facilitate access by programs, tribal communities, and others.</li> <li>- Identify the desire for and assist with scheduling presentations to the field of services development and other tribal communities on results or findings in collaboration with the project and/or members of the Workgroup.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Partner with the Center for Native Child and Family Resilience to identify opportunities to disseminate reports, briefs, and presentations of findings to program staff, families, and other tribal communities. Project sites will determine how best to share reports, briefs, etc. with participants and others in the community.               <ul style="list-style-type: none"> <li>- Partner with the Center for Native Child and Family Resilience and collaboratively present any reports of findings or interpretation by the Center team. Communities agree that these presentations can be shared by the Center and the Children's Bureau.</li> <li>- Such presentations or reports be posted on the Center and Children's Bureau's websites to facilitate access by programs, tribal communities, and others.</li> <li>- Identify the desire for and assist with scheduling presentations to the field of services development and other tribal communities on results or findings in collaboration with the Center team and/or members of the Workgroup.</li> </ul> </li> </ul>

### VI. It is mutually understood and agreed by and between the parties that:

If for some unforeseen reason the Pribilof Islands Aleut Community of St. Paul Island: Building Family Resilience on St. Paul Island is unable to complete the activities as outlined in the project workplan, the Project is asked to immediately notify the Center for Native Child and Family Resilience indicating the Project's desire to discontinue the work; there will be no penalty for discontinuing. However, when it appears that some circumstance may prevent the Project from completing the activities in the project workplan, the Project is encouraged to quickly begin discussions with its Center for Native Child and Family Resilience Project Lead to explore alternatives or remedies.



### VII. Effective Date and Signature

By signing below, the Center for Native Child and Family Resilience and Pribilof Islands Aleut Community of St. Paul Island: Building Family Resilience on St. Paul Island signify their mutual commitment to work together to complete the agreed upon project.

**[Tribal Program]**

Charles Haul  
[Signature]

Director DCSP  
[Title]

July 11, 2019  
[Date]

**Center for Native Child and Family Resilience**

Sonya Ulrich  
[Signature]

Director, CNCFR  
[Title]

September 9, 2019  
[Date]

## **Appendix G: Selection of Txin Kaangu<sup>x</sup> Initiative brochure(s)**



## St. Paul Island Tribal Court



*The Tribal Court ensures the efficient and fair administration of justice while honoring the customs, history, and traditions of our people.*

<https://www.aleut.com>

# PARENT'S RIGHTS

WHAT YOU NEED TO KNOW ABOUT AN INITIAL ASSESSMENT

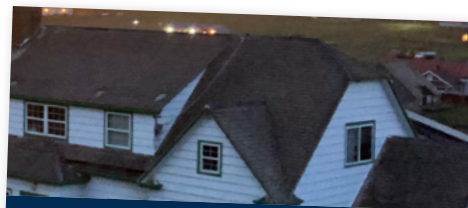


### FAMILY SERVICES

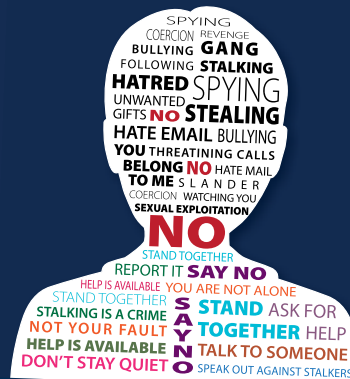
Tribal Government of St. Paul Island  
2050 Venia Minor Road, PO Box 86  
St. Paul Island, AK 99660  
Main: 907.546.8301

Anchorage Support Office  
4720 Business Park Blvd. G-42  
Anchorage, AK 99503  
Main: 907.257.2645

<https://aleut.com>



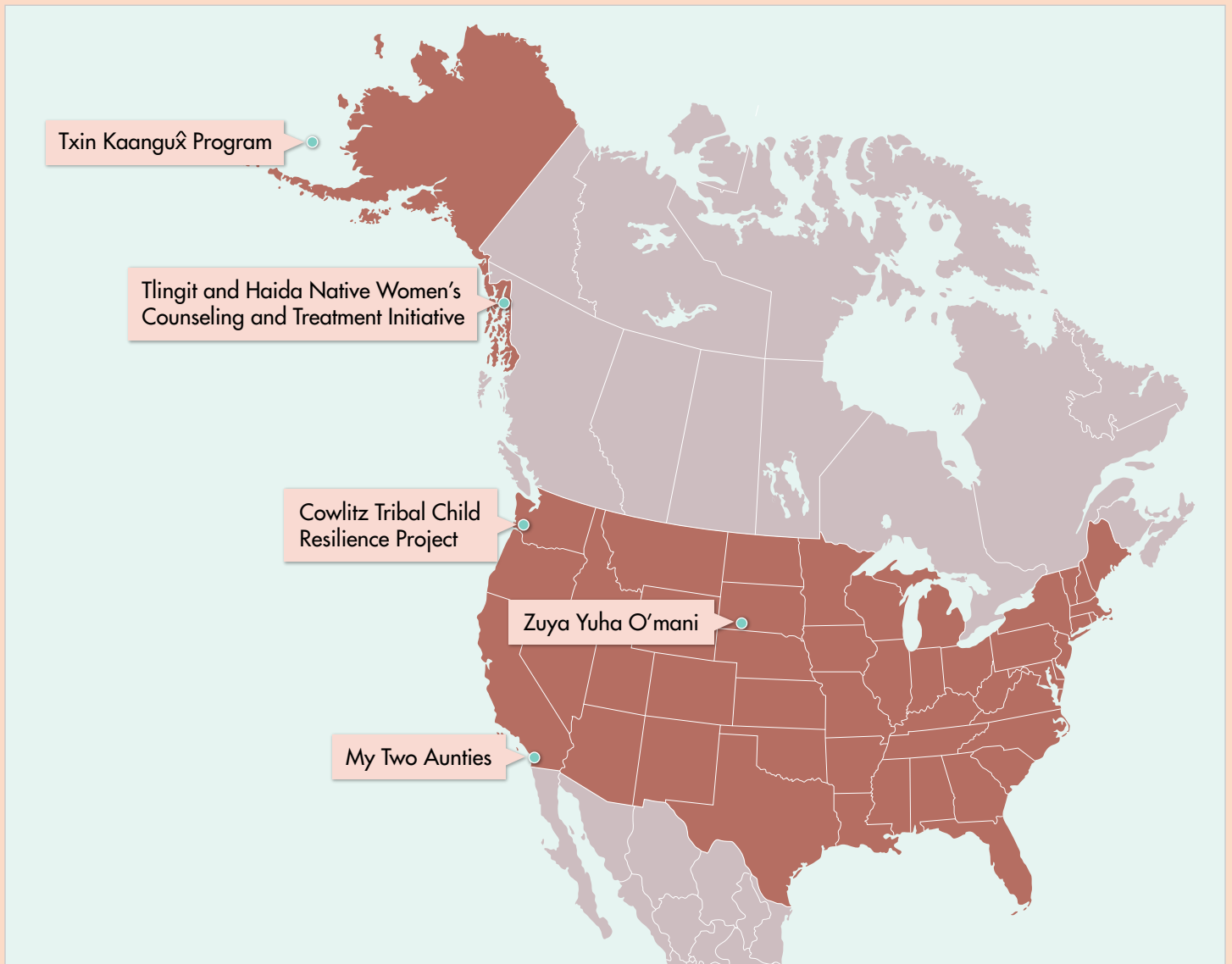
Over **85%** of stalking victims are stalked by someone they know.



## STALKING IS A CRIME

More than **1** in **6** women and **1** in **17** men will be stalked in their lifetime.

This page intentionally left blank.



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://cn CFR.jbsinternational.com>.

## Txin Kaangux̂ Initiative Evaluation Report 2022