

# Recommendations for Including Tribal Voices and Values in Performance Management of Tribal Services Systems

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*“Systems change is a long game, in which conflicting perspectives and shifting evidence are likely. Evaluative processes should provide ways to continuously codevelop value not only answering questions of what worked, for whom, in what circumstances but also what should be done next amidst change.”*

**Five Tips for Evaluation of System Change by Emily Gates and Francisca Fils-Aime**

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## Summary

In accordance with the Washington State and United States federal<sup>1</sup> Indian Child Welfare Acts (W/ICWA) and the state Community Juvenile Accountability Act (CJAA)<sup>2</sup>, the State of Washington Legislature provides funds in support of tribal services to 29 Tribes and three Recognized American Indian Organizations (RAIOs) — See Figure 1. Virtually all W/ICWA funds are used in support of child and family casework, whereas CJAA funds (a much smaller amount) support a variety of programs. Performance-based contracting (PBC) was required by the Legislature<sup>3</sup> within the enabling legislation<sup>4</sup> that in 2017 created DCYF (which began formal operation as a state agency on July 1, 2018). The PBC implementation model grouped contracts based on similarity of department, goals, and services. PBC contract groups within DCYF are of two kinds, *client level* (as are most) and *system level*. Tribal Services PBC is at the *system level*, meaning that PBC metrics for Tribal Services will not be developed with reference to individuals (because Tribal Nations are not required to report client-level service data to DCYF). Instead, the agency will measure performance in terms of quality and outcomes based on tribal- and/or system-level PBC metrics. Quality and outcome metrics in theory are causally connected within a logic model, which also includes measures of service delivery and goals of the services, progress toward which the metrics are intended to track. The first Tribal Services PBC Contract Group developed an initial logic model for system change (see Figure 2), but did so (under deadline pressure) quickly and without much consultation with the Tribes. The purpose of this document is to support revision or replacement of that first logic model with one that better reflects Tribal voices, values, goals, lifeways, and protocols, while still meeting the organizational needs of the PBC process within DCYF.

## PBC Metrics

Generally, one main goal of a PBC literature review is to inform the PBC contact group what quality and outcome metrics might be appropriate, and to outline any known mechanisms through which the contracted programs affect the outcomes. In the present instance, these aims are both overly specific and premature — *overly specific* because Tribal Services is a *system-level* PBC contract group (meaning that it is not specific programs nor providers that are to be evaluated) and *premature* because one of the recommendations of this review is to include Tribal goals alongside (the standard) DCYF; and it a logic model's goals that serve as the foundation of both a theory of change and mechanisms of action directed to serving those goals. Reflecting the challenge of measuring quality at a system-level, it can be seen in Figure 2 (the initial logic model) that *contract monitoring* (which already happens, as a matter of course) is the only proposed measure that was included (beyond simply including the general PBC *Performance Feedback Loop*), and that the “outcome” included, while it is an admirable aspiration, is extremely general, namely to “increase the quality and efficiency of state and tribal benefits and services to eligible clients served by Indian Nations.”

Consideration of the *Tribal Services System Diagram* (Figure 1) may suggest more specific outcomes that can be measured at the system level, such as maintaining (or increasing) the number of contracts for client services, minimizing the amount of allocated funds *unspent* by Tribes, and the extent to which Tribe's/RAIO's avail themselves of technical assistance provided by DCYF. It also should be noted that planning and evaluation of systems change can be supported by gaining a better understanding of “system conditions, dynamics, and points of influence that affect the operation and impact of a system change intervention” (Hargreaves, 2010), and that such understanding is most likely to be achieved through collaborative processes including those persons, programs, Tribal councils and RAIOs that are selecting, administering, and providing the services. In the present context, this indicates that DCYF should develop a new PBC logic model for Tribal Services in partnership with Tribes, Tribal Councils, RAIO's and, ideally, with input from at least some of the persons participating (and/or who have participated) in Tribal services. Such processes will be most successful if they result in clear specifications of the system changes desired, which then naturally will lead to a more focused consideration of corresponding outcome measures and metrics.

## Assumptions

Beyond meeting the needs of PBC, basic assumptions warranting and guiding revision of the Tribal Services PBC Logic

Model are as follows:

- As these are Tribal Services, the goals of the Tribes should be paramount — all Tribal services should promote the well-being of each Tribe and its members, cultural renewal, and revitalization [LaFrance & Nichols, 2008].
- The PBC logic model, as a framework for evaluation, should “respond to tribal concerns for usefulness, restoration, preservation, and sovereignty, and to do so, it must be grounded in Indigenous<sup>5</sup> epistemologies, responsive to cultural values, and embraced by the communities that it is intended to serve” [LaFrance & Nichols, 2008; p. 16].
- A culturally appropriate logic model for Tribal services will reflect Indigenous values, goals, and voices, both in its form and content [Nelson, 2016].
- Consistent with the principle of self-determination, Tribal Services should include a diversity of solutions to best fit the distinct characters, histories, and circumstances of Tribes [Bohan (2009); Molnar et al. (2016); LaFrance & Nichols, 2008].
- “Indigenous evaluation needs to incorporate a broad range of standards when assessing what is of value for a community or program [LaFrance & Nichols, 2008, p. 20].
- Strengthening systems, such as a network of place-based, community-based programs, plays an important role reducing the risk of child maltreatment [Molnar et al. (2016)<sup>6</sup>].
- The logic model should be based upon the fundamentals of stewardship, nurturing relationships, and caring [Nelson, 2016].
- The logic model should reflect the real-world context within which Tribal members live [LaFrance et al., 2012].
- The logic model should enable the evaluation of social, environmental, and economic sustainability and transformation.<sup>7</sup>
- A system-level logic model should be flexible enough to support tribes as sites for innovation and testing of new, extended family and community-centered models.<sup>8</sup>

These assumptions are consistent with the literature identified for each assumption above and listed in Table 1, as well as upon other sources in the bibliography. Key contents are summarized in Table 1, and a list of references with full citations follows the table (along with a subsequent fuller bibliography). The articles summarized in Table 1 support a view that revision of the *PBC Tribal Services Logic Model* should be informed by an appreciation of Tribal differences as well as commonalities, and that both the logic model revision process and its product should respect Indigenous cultures, values, and practices. It is critical that PBC, researchers, evaluators, implementation specialists, et cetera, reflexively acknowledge their positionality (and how it is complicated by a history of colonizing violence and broken promises that inevitably resulted in distrust and bad relationships), and that they respect Tribal sovereignty, and that their PBC work serves the

ultimate purpose of (Tribal) nation building, including survival of cultural practices, alternative economies, environmental stewardship and shared well-being. Not only the content but also the structure of the revised logic model should reflect and incorporate Indigenous values, forms, and motifs.

## Table 1. Selected Sources and Key Contents

Text that is *not* direct quotation from the given *literature resource* is put within square brackets.

Literature Resource:	Key Contents:
<b>Bohan, H. (2009). <i>The People of Cascadia: Pacific Northwest Native American History</i>.</b>	<p>Humans have lived in this land for at least 13,000 years, perhaps much longer. Native teachings say that they have lived in this land from the beginning of time when Raven first discovered them (p. 3). The ancient people developed a rich culture by learning how to carefully use the natural resources surrounding them. The people selected plants, animals and minerals to use for food, fiber, medicine and other materials for life. Using keen observation and highly developed senses... along with natural intuition, they gained knowledge over many thousands of years, and passed [it] on to each new generation (p. 10).<sup>9</sup> [“Among Indigenous cultures, the land and environment is a living presence” (LaFrance &amp; Nichols, 2008, p. 22)].</p> <p>[Though Washington State includes many regions, the following is offered as a prominent example and to make some illustrative points, though not to discount the importance of other areas and ecosystems.] In the lands of Cascadia [comprising the watersheds which run into the Pacific Ocean] one can distinguish at least five major ecosystem types and many smaller plant communities within them. It is helpful to realize that living in these different ecosystems helped to form the many unique cultures of the people of Cascadia (p. 15), ... made up of many different tribes and bands of people that have many commonalities between them. [As with American Indian/Alaska Native (AI/AN) peoples in general], there are also distinct differences between cultural groups in their style of dress, homes, foods, ceremonies, regalia, artwork, languages and beliefs. These differences represent cultural identity and are important to recognize between groups.... Recognizing these differences requires careful attention, and is a sign of true respect for the native culture (p. 35).</p> <p>[As applies to Washington State as a whole], Native people still live and thrive in this land, together with the new people of different cultures who have come to this land as immigrants in the last 150 years... Native people [and peoples, communities] ... raise their families, work, go to school, shop at stores, and live their lives as people in today’s world. Many continue to carry and practice knowledge about their ancient culture through families and ancestors.... For those of us who live in this land today, there is no more honorable way to learn of this land than from the ancestors who lived here before us, and who left us traces of their knowledge (p. 4).</p>
<b>Molnar et al. (2016). <i>Community-level approaches to child maltreatment prevention</i>.</b>	<p>[Yet learning must also include an acknowledgment of the effects of colonization et cetera, intergenerational trauma and toxic stress that generally afflict native people and communities as a result of wars, genocide, racism, and the cultural destruction that resulted from displacement, the forced relocation of native children to residential schools, and other forms of malevolent “assimilation.” This terrible legacy — for which the state shares some historical responsibility — has resulted in myriad social problems that affect many Native people and communities to this day, including alcohol and substance abuse, high rates of suicide, missing</p>

	<p>and murdered persons — especially Native women — and child maltreatment, among other horrors. In spite of this, it is important to emphasize the resistance, survival, strength, and resilience of native people as a whole.]</p> <p>[In the 1980s], the role of communities became a focus in the prevention of child maltreatment.... Frank Barry argued in his 1994 report that strengthening the neighborhood is especially important for low-income families, who have less mobility and fewer connections outside of their neighborhood (p. 388) .... Calls for a shift in the roles of child protective services... are being made to increase the depth and breadth of preventative supports and services for parents in communities... [in the hope that] a shift to a prevention-focused child welfare system, one “grounded in neighbor’s care for one another” ... will lead to this important change for child safety (p. 389). [This orientation is particularly important for Tribal services, especially considering] “multigenerational, lifelong effects of toxic stress and overall adversity” (p. 389).</p> <p>Programs considered to be community-level are characterized by: (1) working across sectors of a community, thereby increasing the social fabric, (2) locating programs community-wide and with collaborative input, (3) changing community conditions in ways that increase safety and decrease stress on families, and (4) working toward bringing down community-level rates of maltreatment<sup>10</sup> (p. 390).</p> <p>Working in ways that benefit the most from the multiple perspectives that... diversity brings requires program planners to think about three aspects: (1) cultural sensitivity, (2) cultural humility, and (3) cultural competence. In the first, sensitivity to differences in culture, language, and family traditions is necessary for program success... For cultural humility, program planners must recognize power imbalances, including one’s own place in society; it is a recognition of needing to be open and reflective throughout the process of working with people from cultures that are not your own<sup>11</sup> (p. 392) ... Cultural competence... [refers to] being both sensitive and humble such that working with communities around an objective like child maltreatment prevention becomes a shared goal (p. 393).</p>
<p><b>Schwandt, Thomas A. &amp; Gates, Emily F. (2021). <i>Evaluating and Valuing in Social Research</i>. Guilford Publications.<sup>12</sup></b></p>	<p>The [evaluation] environment is... infused with values and with decisions about what to value and how.... We side with those philosophers of social science and science practitioners who argue that the value-free ideal for social scientific research... is unrealistic. All social research is generated from some perspective, orientation, or viewpoint and is thus partial... At the same time, however, researchers are committed to identifying and addressing biases, to preserving the ideal of objectivity (in the sense of a disciplined and transparent commitment to evidence), and to generating “useful” knowledge that contributes to improving the lives of individuals, communities, and societies.... We argue for sustained, systematic reflexivity about what is valued in research, what values research promotes, how decisions about what to value are made and by whom, and how evaluating takes place. Reflexivity about values, valuing, and evaluating is an essential dimension of robust inquiry (pp. v-vi).</p> <p>Value can refer to a core principle or belief, a preference for something, a quality or importance of something, and a measure. We routinely speak of a variety of types of values, including moral, cultural, scientific, political, personal, social, intrinsic, instrumental, and so on. For our purposes, the concept <i>value</i> includes both normative (i.e., relating to a standard) and emotive commitments to what individual, groups, and societies esteem, cherish, and respect ... [We regard values] as a critical dimension of decisions made in specific situations... as analogous to volitions. They are created and are “complex choices on which deliberation is both possible and practiced” and “emergent acts of will” that express how things out to be...<sup>13</sup> [For instance,</p>

	<p>in the present context, see Figure 3.] Values are more like thoughtful judgments and considered choices (p. vii).</p> <p>Data-driven mentalities such as evidence-based policy and practice, reliance on big data, social technologies (e.g., regulatory impact assessment, results-based management, performance management), and best practices tend to define what can be known, depoliticize the matter of valuing, and suggest that data alone can support decisions without the interference of values. Being more explicit about valuing not only serves as a corrective to these practices, but it also helps clarify thinking and can be a remedy against smuggling values on board the applied research vessel. Of course, declaration, explicitness, and transparency do not and cannot solve problems of value conflict. Conflicts about fundamental values, including moral disagreements, are permanent conditions of democratic politics and thus are not problems to be solved but situations to be addressed through dialogue and deliberation (p. x).</p> <p>[An assumption of this review is that Tribal Services PBC evaluations, and hence the logic model, should reflect a deliberative and constructive synthesis of normative organizational values including effectiveness, accountability, and transparency with Tribal/Indigenous value commitments, and be directed to both agency and Tribal value-informed goals.]</p>
<p><b>LaFrance &amp; Nichols (2008), Reframing evaluation: Defining an Indigenous evaluation framework.</b></p> <p><b>LaFrance, et al. (2012), Culture writes the script: On the centrality of context in Indigenous evaluation.</b></p>	<p>[Systematic approaches to systems evaluation are available (e.g., Hargreaves, 2010). Yet evaluation is only one part of the process by which programs are planned, implemented, and assessed (see, for instance Figure 4). And evaluation necessarily takes place within a cultural context (or contexts).] 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... have brought little to Indian communities and have actually resulted many times in cultural exploitation and the loss of intellectual property rights (2008, p. 14) .... Wax (1991)<sup>14</sup> described many of the ethical problems inherent in conducting research in Indian communities, including the incompatibility of world views, conflicting ideas of what constitutes ethical behaviour and science methodologies, and differing concepts about the research need for individual autonomy versus tribes' wishes to have informed consent and limited disclosure of research findings (2008, p. 15). In their communities, evaluation is often associated with negative judgements or criticisms and descriptions of deficiencies or failings... evaluation has come to be associated with exploitation, oppression, loss, and deficiency. Some expressed the view that evaluation, as taught in a Western tradition, focuses on assessing against non-Indian standards. When these standards become the definition of success, evaluation fails to recognize strengths in the community... Rather than conveying judgement, evaluation should be viewed as an opportunity for learning (2008, pp. 17-18) The framework [of Linda Tuwahi Smith, 1999]<sup>15</sup> for a research methodology that honours and builds the cultural life of a people also serves as a guide for tribes seeking to establish their own guidelines for community-based research and evaluation (2008, p. 15).</p> <p>[Given] historical trauma as a result of cultural repression [there is] the need to heal and work toward individual and community wellness. Within this context, evaluation is valued when it reflects community values and contributes to learning related to cultural renewal and revitalization (p. 21). For evaluation to be <i>true</i> and useful — that is, a good evaluation — the evaluator must have an understanding of the self-determination that fuels the goals and aspirations of Indian communities to preserve, restore, and protect their cultures and ways of doing things (2008, p. 18) .... A good evaluation has to sort through complexities of expectations</p>

	<p>imposed by funders, as well as those emanating from a self-determining community... While the term ‘evaluation’ may not translate literally into specific Native words, conceptually there are terms, processes, or metaphors<sup>16</sup> that relate to the sense of knowledge creating and/or problem solving within an Indigenous community... Evaluation was not distinguished from group process, self-development, education, or, more broadly, living a good life... Actions have consequences beyond the immediate and... deliberations must thus explore these consequences that may span generations.... (2008, p. 19). Evaluation in the Western sense of measuring within a discrete timeframe will generally fall short of the Indigenous notion of taking time to fully comprehend what has been learned, how it was learned, and how it is demonstrated (2008, pp. 20-21).</p> <p>Inclusion of elders is critical to an Indigenous evaluation framework... [and] giving elders time to reflect before asking their opinions [was recommended]. Engaging them in conversation was seen as often more effective and respectful than having them complete a survey questionnaire (p. 21).</p> <p>Four key values emerged from our analysis: (a) being a people of a place, (b) recognizing our gifts, (c) honouring family and community, and (d) respecting sovereignty (2008, p. 22) .... Tribal sovereignty is an expression [of Tribes’] ongoing nationhood, a recognition that... tribes have survived decades of cultural and actual warfare, as well as oppression (2008, pp. 24-25) ... For tribes, sovereignty drives from our sense of place, our language, history, and culture. It is deeper than simply a legal or political relationship. Evaluation has a responsibility to support nation building (2008, p. 25). Sovereignty dictates that evaluation belongs to the tribe and community and should be practiced in ways that build capacity and ensure local control and ownership (p. 27). “Good... projects in Indian Country are explicitly part of a nation-building agenda — that is, local people have themselves planned the project and placed it within a larger vision of what they hope their nation will be”<sup>17</sup> (2008, p. 25).</p> <p>[Tribal services, then, should support the agenda of nation building, as well as survival of cultural practices, alternative economies, environmental stewardship and shared well-being.]</p>
<p><b>Nelson, R. L. (2016). Rethinking Economic Strategies for First Nations in Canada: Incorporating Traditional Knowledge into Governance Practices (Doctoral dissertation, Carleton University).</b></p>	<p>The concept of “relationality” or “relatedness theory” demands that researchers ask themselves several questions about their positionality in relation to the work, including: Who is the researcher? Where do they come from? Why are they engaged in this work? What are they saying and where does it come from? Most importantly, is what they are saying respectful? ... Even if one does not believe in the spiritual nature of research, one can appreciate the teachings and importance of the stories and show respect (pp. 5-6).</p> <p>Anishinabe scholar Gerald Vizenor (2008)<sup>18</sup> introduced the concept of cultural ‘survivance’, which is both resistance and survival of cultural practices. Expanding on this idea, economic survivance in Native communities is about resistance and survival within a dependency cycle that seeks to gain self-reliance through strong, alternative economies rooted in traditional ways.... [however,] the traditional economies of Native communities are often subverted and marginalized. These economies are complex systems concerned with the perpetuation of cultural traditions and community well-being and that involve subsistence and other non-monetary forms of wealth; equality, democracy, cooperation, reciprocity, and wealth redistribution; and householding (kinship goods or service production and bartering); and environmental stewardship and shared well-being (pp. 32-33).</p> <p>[One traditional teaching that Nelson describes as relevant to tribal governance is <i>The Medicine Wheel</i>. Though it “has many teachings attached to it...”<sup>19</sup> is used differently depending on who is</p>

using it and where they came from” (p. 154) ... [and] the elements within the wheel may also vary from teaching to teaching..., the important part of the teaching is that the messages, teachings, and medicines are reflected upon, understood, and applied or lived (p. 157). [In this review, adaptation of The Medicine Wheel serves as a model of how traditional knowledge can serve as a basis of a revised PBC logic model.]

The basic Medicine Wheel [always] consists of four quadrants: east, south, west, and north [though the arrangement of colors is not invariable; see Figure 5], Four is a sacred number for many Native people because it represents the four directions. It is also said to represent the four seasons, spring, summer, fall, and winter. The wheel is also round, representing the circle of life. This represents our continuous journey and interactions with the directions (p. 155) ... [The rough wheel] represents the path of life, which is not easy but filled with bumps and challenges. It also represents that nothing in the world is perfect, even a circle. Everything has flaws, and it is up to us to recognize our flaws and work to better ourselves. The wheel is also used in several different ways. It can represent an individual's journey in life, a community, a nation, or even a situation. It is a representational sacred object used to illicit thought-provoking conversations and reflections.

[There are many adaptations of the basic Medicine Wheel for various purposes, many of them cultural (e.g., Figure 6), and some quite elaborate (e.g., Figure 7).] The Medicine Wheel has also been incorporated into business, including performance and productivity models (Lear, 2009)<sup>20</sup>. This teaching framework can also be incorporated into corporate governance, guiding areas such as strategic planning, organizational effectiveness, business cycle management, and even performance evaluation (p. 169).

[One part of Nelson’s discussion of “how traditional teachings such as the Medicine Wheel, Seven Generations, and the Tipi Teachings can be, and in some cases have been, used in a business context” concerns “building a new model for Indigenous board governance” (p. 165). It is offered here as an example that is analogous to revising the format of the PBC logic model on the basis of traditional teachings. Nelson’s resulting governance board model is presented in Figure 8. Nelson explains it, in part, as follows.]

Within the Global Governance Group's adaptation of the Medicine Wheel, the board of directors takes the centre in order to become aware of the quadrants. This model allows the board to work with the wheel in order to meet its governance obligations and also maintain a Native way of understanding the cyclical relationship of the work. Working within the circle promotes understanding that the wheel is a cycle in which each quadrant continues and is relational to the other. The wheel is also not static in time. The concept of temporality comes into play as the wheel is a guide and not an absolute structure of time... The wheel’s quadrants are also not fixed to a certain direction. They constantly interact with each other. While the strategic direction of the organization may be determined in the fall, all quadrants have an input on planning. For example, the east allows us to reflect on growth and new opportunities, the south on innovation and productivity as well as customer satisfaction. The west gives us tools for evaluation and financial status, and the north brings the time of introspection and a chance to examine the audit to reflect on the past (pp. 172-173).

[It is because of the structured yet dynamic form of the Medicine Wheel model, along with its substantive associations, that it is offered here as a promising example (though certainly not the only one possible) of traditional teaching that could be the basis of PBC logic model revision.]



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*“Systems change requires reframing problems and cultivating stewardship. Changing systems requires reexamining the root causes of intersecting social, educational, health, and environmental problems and the boundary assumptions that constrain potential responses.”*

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Figure 1. Tribal Services System Diagram

## DRAFT Tribal Services System Diagram (Washington State)

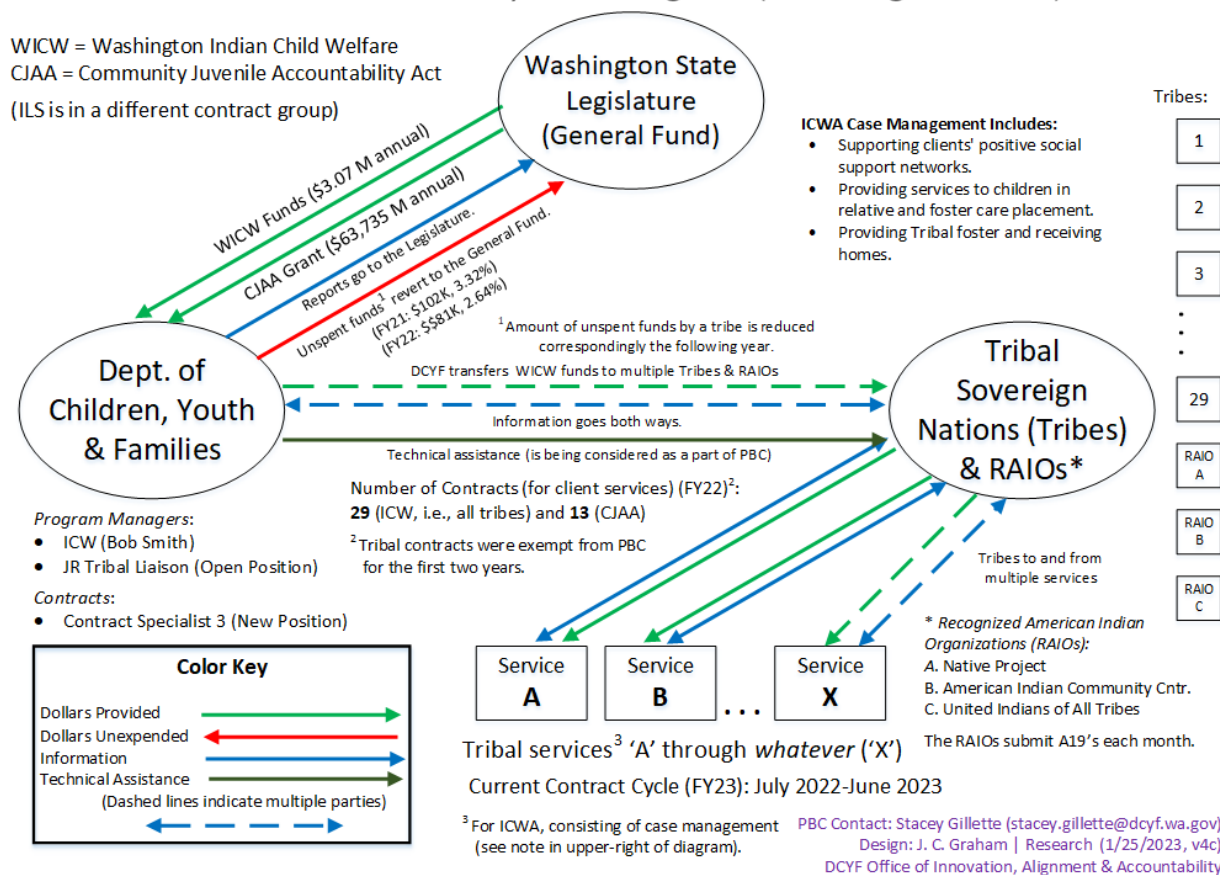
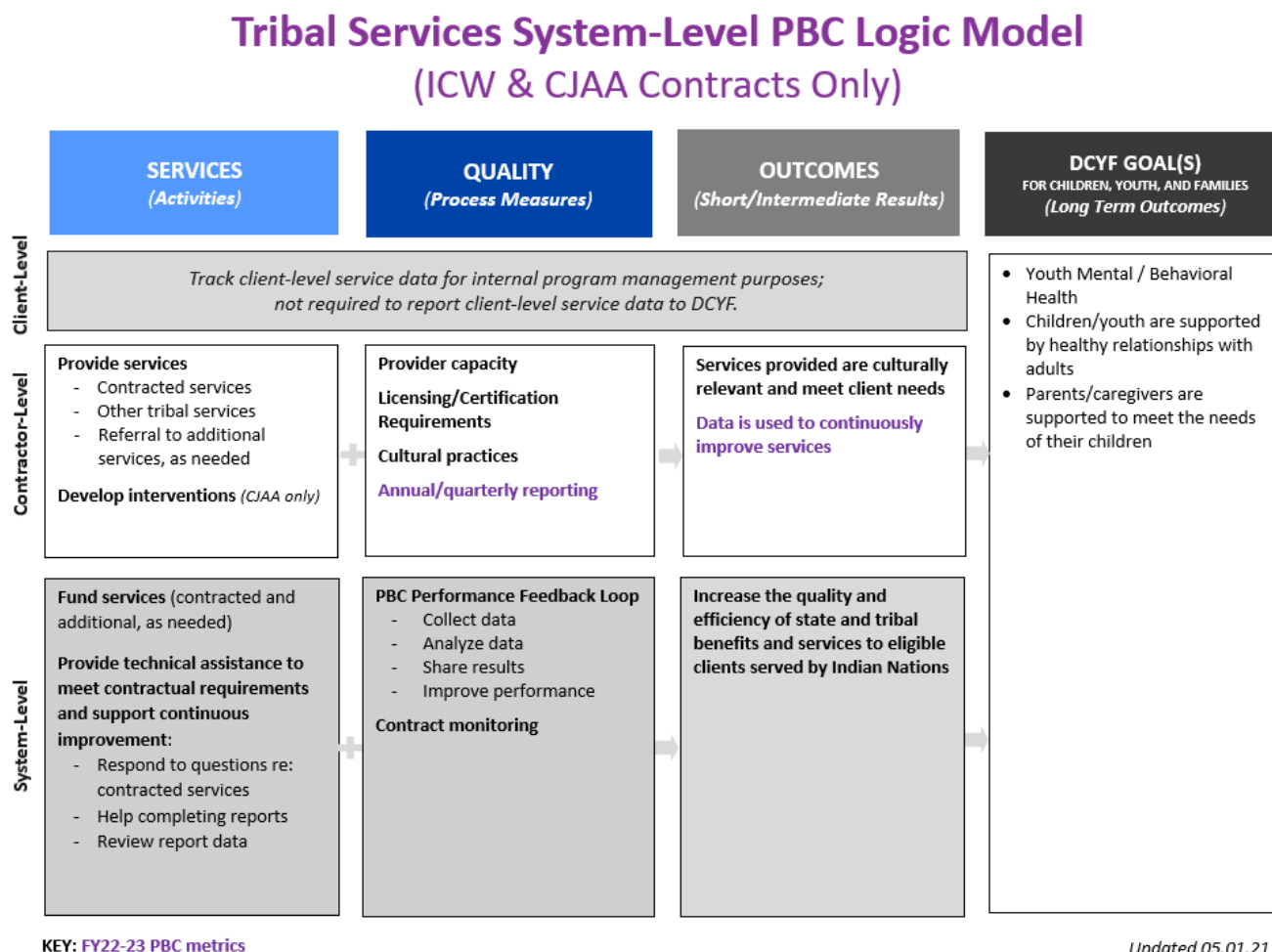



Figure 2. Initial Tribal Services PBC Logic Model







**American Indian Health Commission for Washington State**

# Healthy Tribal and Urban Indian Communities

*A healthy Tribal and Urban Indian community is a safe and nurturing environment, where American Indian and Alaska Native people can experience emotional, spiritual, physical, and social health. Healthy communities provide the resources and infrastructure needed to empower people to make healthy choices and to ensure health equity.*




## Our Vision

- Our babies are born healthy; our mothers and fathers are supported.
- Our tribal youth and adults are strong in mind, body, and spirit.
- Our elders live long healthy lives (100+).
- Our families have access to healthy nutritious food and know how to hunt, catch, gather, grow, harvest and preserve it.
- Our families play and learn together in safe and nurturing environments.
- Our people are self-sufficient and have opportunities for employment and life-long learning.
- Our people have safe affordable housing
- People have self-responsibility.
- Our people are happy, kind, and have good humor.
- Our communities nurture our children and respect our elders.
- Our communities embrace traditional values about respect and honor all people of all ages.
- Our communities have food sovereignty.
- Our communities practice and hand down traditions from generation-to-generation in ceremony, language, and living.
- Our communities respect and are connected to our natural environment.
- Our environments are safe and provide all people with culturally appropriate choices to be healthy.
- Our environments are free of alcohol, commercial tobacco, and other drugs.
- Our systems, policies, and environments are trusted, empower our people, are culturally competent, and promote health equity.

## Our Values

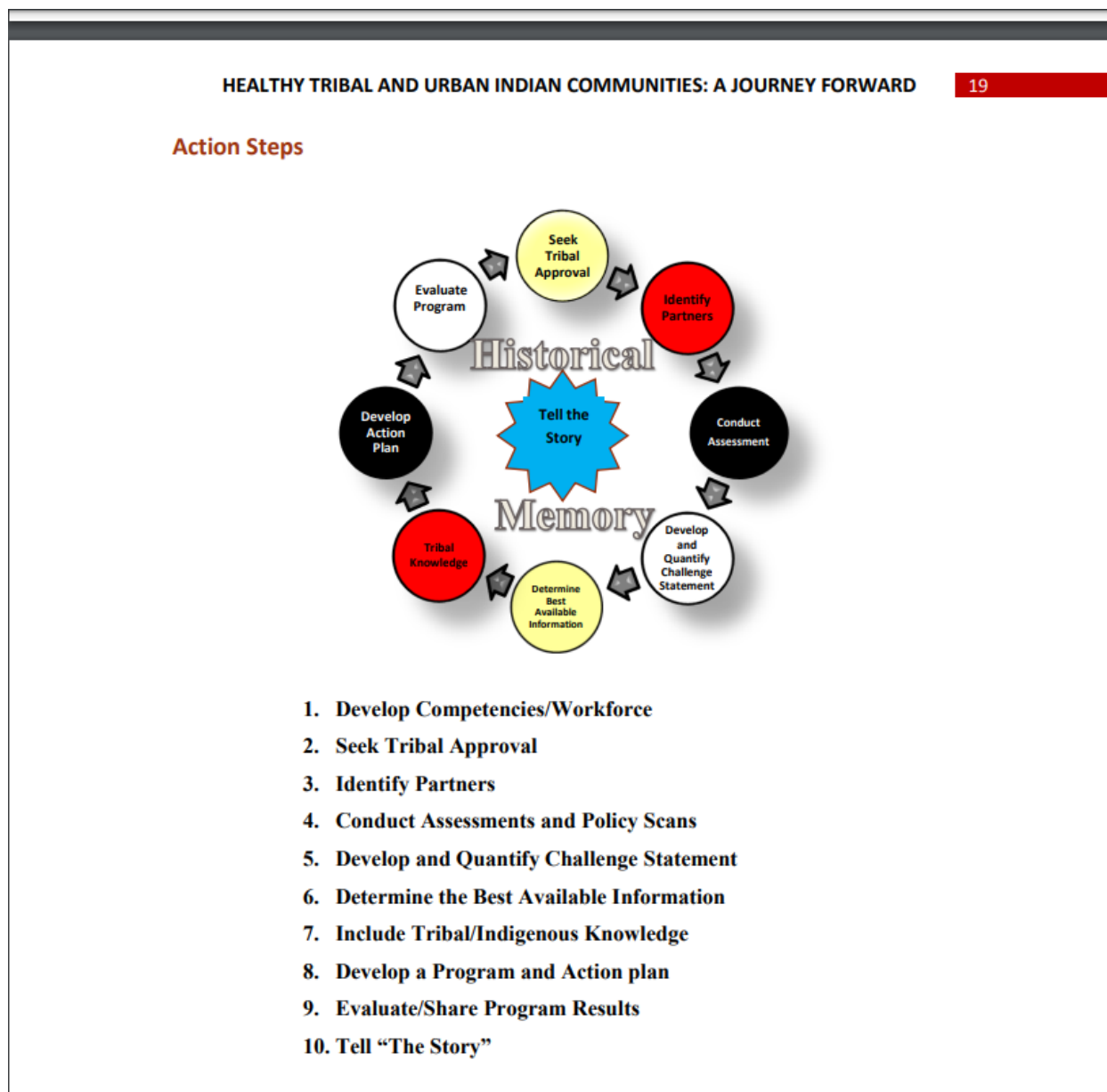
A commitment to the following values will inform and guide the development of the Healthy Tribal-Urban Health Communities framework:

- We acknowledge Tribal sovereignty and self-identity are the highest principles.
- We encourage a shared responsibility for the health of the community.
- We acknowledge the importance of cultural health and our way of life.
- We serve our elders.
- We help our Tribe and/or community.
- We embrace a life course perspective; starting with babies and moms.
- We respect all people.
- We acknowledge how resources are distributed show—community values—investing in vulnerable members of society.
- We embrace a life-long learning perspective with the wisdom of the elders as fundamental.
- We acknowledge the importance of ceremony and time to heal.
- We protect and strengthen culture, traditional values, and spirituality.
- We embrace the importance of rest and seasonal living.
- We acknowledge our interconnected relationship with Mother Nature and the responsibility to protect our environment.
- We understand the importance of community incentives and healthy competition.
- We promote social justice and health equity.
- We serve our community with "Sacred Hospitality."

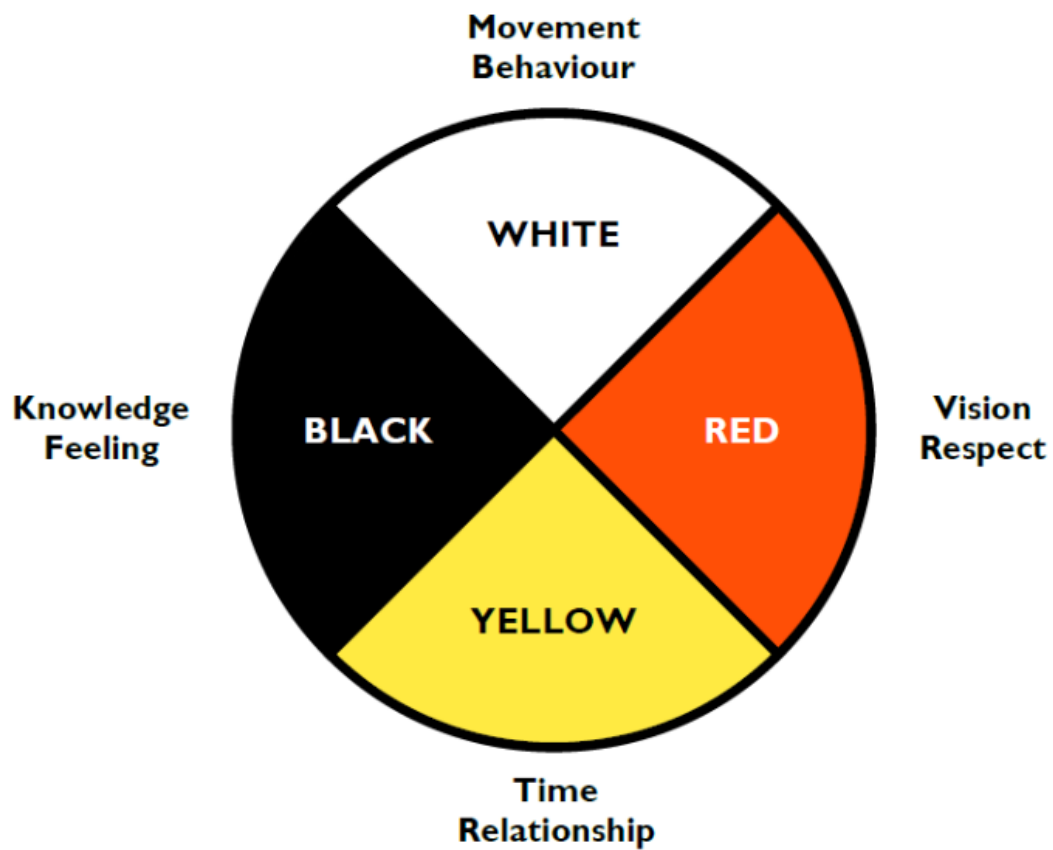
Washington Department of Children, Youth & Families | OIAA | CW Evaluation & Research | J.C. Graham, 6/6/23

Figure 4. Circular Model of Action Steps



American Indian Health Commission for Washington State. (2013). *Healthy Tribal and Urban Indian Communities: The Journey Forward*. Ward Olmstead, Jan, p. 19.

Figure 5. A Basic Medicine Wheel Diagram



*Source: James Dumont (1993); "Justice and Aboriginal People"*

Figure 6. A Cultural Medicine Wheel Diagram

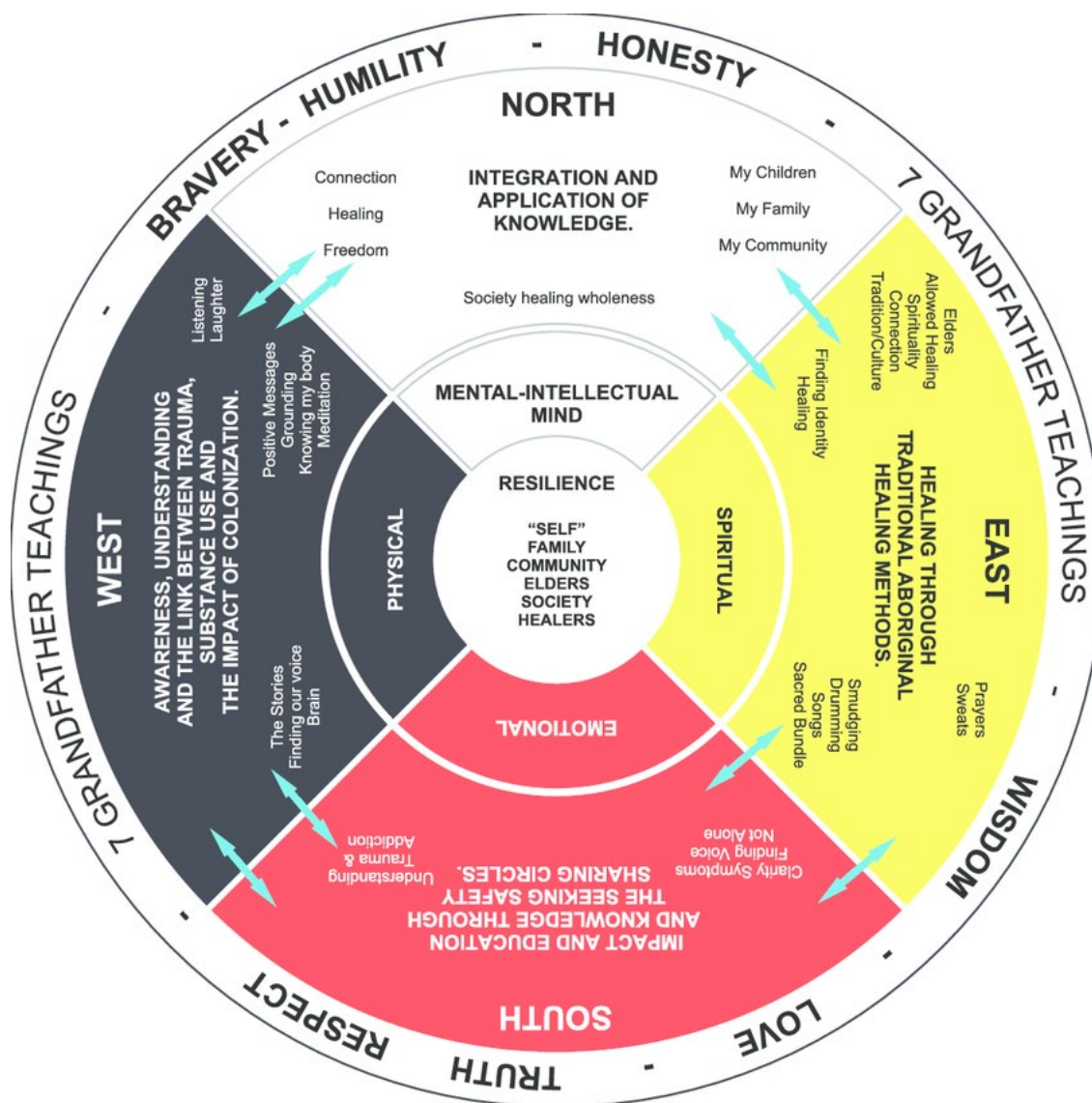


**Figure 3 Medicine Wheel from Curve Lake First Nation Cultural Centre, Anishinabe**

**Source:** Nelson, R. L. (2016). *Rethinking Economic Strategies for First Nations in Canada: Incorporating Traditional Knowledge into Governance Practices* (Doctoral dissertation, Carleton University), p. 156.



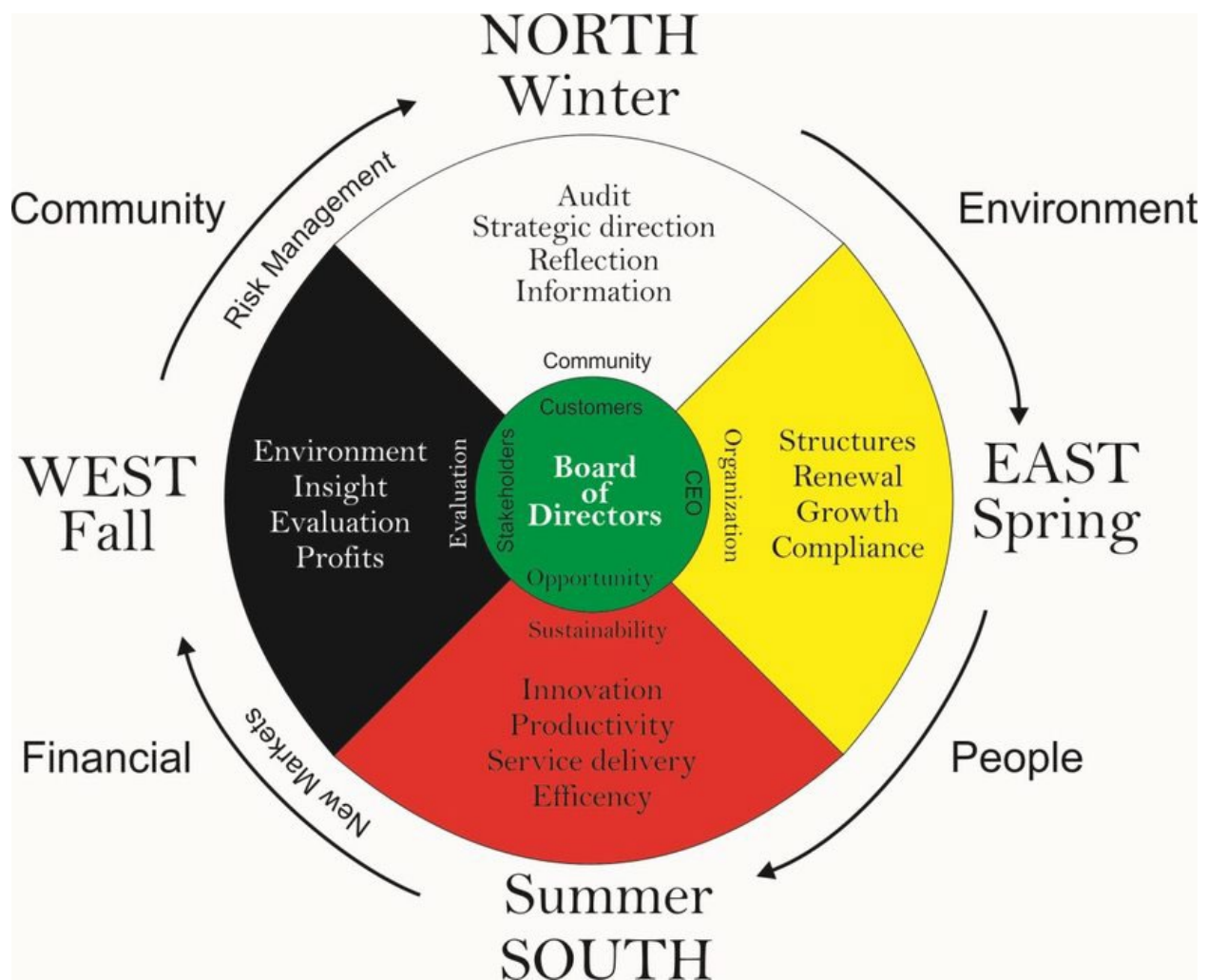
Figure 7. A Conceptual Medicine Wheel Diagram



Marsh, T. N., Cote-Meek, S., Young, N. L., Najavits, L. M., & Toulouse, P. (2016). Indigenous healing and seeking safety: A blended implementation project for intergenerational trauma and substance use disorders. *The International Indigenous Policy Journal*, 7(2).

[https://www.researchgate.net/figure/Participant-Medicine-Wheel-Adapted-from-Vickers-1992-1993\\_fig1\\_303872509](https://www.researchgate.net/figure/Participant-Medicine-Wheel-Adapted-from-Vickers-1992-1993_fig1_303872509)

Figure 8. Example of Medicine Wheel-Based Logic Diagram



**Source:** Nelson, R. L. (2016). *Rethinking Economic Strategies for First Nations in Canada: Incorporating Traditional Knowledge into Governance Practices* (Doctoral dissertation, Carleton University), p. 172.

## Endnotes

<sup>1</sup> <https://www.bia.gov/bia/ois/dhs/icwa>

<sup>2</sup> <https://www.dshs.wa.gov/sites/default/files/legislative/documents/CJAA.0904.pdf>

<sup>3</sup> Consistent with RCW 74.13B.020 - <https://apps.leg.wa.gov/rcw/default.aspx?cite=74.13B.020>

<sup>4</sup> Substitute HB 1661 and SB 5498 - <https://app.leg.wa.gov/billssummary?BillNumber=1661&Year=2017>

<sup>5</sup> To quote from LaFrance & Nichols (2008, p. 30): The term *Indigenous*, as used in the framework, encompasses American Indian tribes and communities and Alaska Native tribes, corporations and villages, First Nation and Aboriginal peoples of Canada as well as Native Hawaiian communities and organizations. The term is not meant to connote 'pan-Indian' cultural traits or factors, nor is it meant to replace the primacy of tribally specific concepts, terms, or values."

<sup>6</sup> And note the sources reviewed to this assumption in *SFWA CBCAP Literature Review for PBC Planning 12-14-2020*, Casey Family Programs (2019; Children's Bureau (2020), and Daro et al. (2017) [citations provided below].

<sup>7</sup> "The International Development Evaluation Association (IDEAS) held its 2019 conference in Prague. The theme was Evaluation for Transformative Change. The conference concluded with a "Declaration" of 10 recommendations, one of which addressed sustainability as a universal evaluation criterion: In all our evaluations, we commit to evaluating for social, environmental, and economic sustainability and transformation ... (IDEAS, 2019)"<sup>7</sup>

<sup>8</sup> <https://ncwwi.org/index.php/resourcemenu/resource-library/change-implementation/system-reform/1664-child-welfare-systems-change-ncwwi-advisory-board-recommendations/file> (p. 6)

<sup>9</sup> For a couple of contemporary examples see Benton-Banai (1988) and Matthes (2016), and, in the same spirit, Washington Native Plant Society (2016).

<sup>10</sup> Molnar, B. E., & Beardslee, W. R. (2014). Community-level prevention of child maltreatment. *Handbook of Child Maltreatment*, 301-315.

<sup>11</sup> Tervalon, M., & Murray-Garcia, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved*, 9(2), 117-125.

<sup>12</sup> Also, extremely relevant are Rosenstein & Syna (2015), Hugman & Carter (2016), and Chouinard & Cram (2019).

<sup>13</sup> Lindblom, C. E. (1977). *Politics and Markets*. Basic Books, p. 135. Lindblom, C. E. (1990). *Inquiry and Change*. Yale University Press.

<sup>14</sup> Wax, M. L. (1991). The ethics of research in American Indian communities. *American Indian Quarterly*, 431-456.

<sup>15</sup> Smith, L. T. (1999 [2021, 3<sup>rd</sup> Ed.]). *Decolonizing Methodologies: Research and Indigenous Peoples*. Bloomsbury Publishing.

<sup>16</sup> See Pepper (1942). *World Hypotheses: A Study in Evidence*. University of California Press.

<sup>17</sup> Robertson, P., Jorgensen, M., & Garros, C. (2004). Indigenizing evaluation research: how Lakota methodologies are helping" raise the tipi" in the Oglala Sioux nation. *American Indian Quarterly*, p. 519.

<sup>18</sup> Vizenor, Gerald Robert (2008). *Survivance: Narratives of Native Presence*. University of Nebraska Press.

<sup>19</sup> Of special note is Kopacz et al. (2016). *Walking the Medicine Wheel: Healing Trauma & PTSD*. Pointer Oak.

<sup>20</sup> Lear, G. (2009). *Leadership Lessons from the Medicine Wheel: The Seven Elements of High Performance*. Advantage Media Group.