Yéil Koowú Shaawát (Raven Tail Woman)

Evaluation Report

2022

Central Council Tlingit & Haida Indian Tribes of Alaska

Center for Native Child and Family Resilience

Children's Bureau

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:

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Contents

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Overview of Center for Native Child and Family Resilience Site Evaluations

The 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, Mathematica and L&M Policy Research. 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 for Tribal Sovereignty
- Practice Reciprocity
- Engage in Relationship Building
- Seek Tribal Permissions[1]

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

1 For a discussion of the elements of IWOK identified by the committee, see https://cncfr.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 IWOK site.[2]

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

2 Full citations for these two documents are:

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

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

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 outcomes 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 journey 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 that 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).

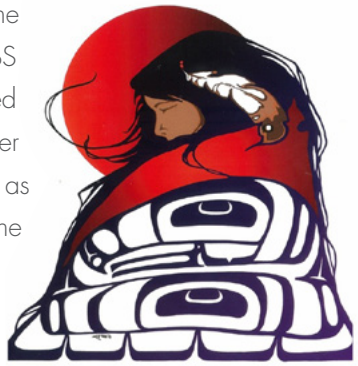
Children and families also experienced additional struggles with food security and emotional well-being. Protective factors like connection to culture and community via participation in ceremony, traditional activities, community events, and extended family kinship networks were strained by social distancing 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 to 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.

Portrait of the Yéil Koowú Shaawát Curriculum

The Yéil Koowú Shaawát curriculum is a family-focused, culturally based counseling and treatment model for Native women in Southeast Alaska that addresses domestic violence, child maltreatment exposure, unresolved grief, and intergenerational trauma—one of the root causes of child maltreatment.

The curriculum was originally delivered within the Native Women's Counseling and Treatment Initiative of the Tlingit and Haida Tribal Family and Youth Services Department (TFYS), based in Juneau, Alaska. In 2021, leadership established a new Division, Community and Behavioral Services, that combined TFYS and the Community Behavioral Services (CBS) Healing Center. As a part of the Community and Behavioral Services Division, TFYS administers services to children, youth, Elders, and their families using family-centered practices and traditional values. The Central Council of the Tlingit and Haida Indian Tribes of Alaska (Tlingit and Haida) is the Tribal government representing Tlingit and Haida Indians in Southeast Alaska. Tlingit & Haida Indian Tribes of Alaska represent over 33,000 Tribal citizens, including precious mothers and children. Child safety and wellbeing are top priorities, with the goal being a community of healthy families invested in the future of their Tribe.

Leadership



"Maiden of the Eagle Clan" by Jeanne Gamble

Amalia Monreal, LCSW, of the TFYS Counseling program (CBS Healing Center), developed and refined the curriculum over the past 20 years, serving as lead facilitator. Over time, she accumulated materials and deep knowledge across her experience in trainings, engagement with Elders, and clinical work with Native families. The curriculum is a representation of that accumulated knowledge and integrates Western therapies, Indigenous healing practices, and Tlingit and Haida approaches to wellness. Her passion and commitment to the importance of healing generations of families has led to community recognition of the curriculum as critical to building cultural resilience and protective capacities among participants.

Juneau, Alaska

Curriculum and Approach

The curriculum serves pregnant and parenting mothers and grandmothers, most of whom have been involved in the child welfare system and many of whom have lost their children to child protective services. Most participants have survived childhood physical and sexual abuse, domestic violence, victimization, substance misuse, and other traumas. Many have battled addiction and, at times, depression, isolation, and hopelessness; many are diagnosed with post-traumatic stress disorder or have adverse childhood experience scores of 9 or 10 as well. Women participate in group work designed to support the journey to improve themselves and restore a sense of inner peace. The curriculum, process, and coming together with other women help them to work on their healing in deep ways that collectively lifts them up from the dark places they have been. Together they embark on a healing journey that reveals hope for a better today and a stronger tomorrow.

The curriculum is delivered as a peer group meeting, or "women's group."[3] Meetings are held once per week at times convenient to the participants, usually in the late afternoon and early evening. Each weekly meeting lasts approximately three hours; some may last longer depending on the lesson or need for longer group discussion. The curriculum includes three phases that are completed over the course of one year. Each phase consists of weekly lessons lasting approximately 12 weeks. Participants are encouraged to take Phases I and II in succession. Phase III is specifically designed for women who have experienced sexual assault and sexual abuse in childhood. Before women enter Phase III, the facilitator works with the participants to conduct an interview for purposes of assessing the readiness of the participant and better understanding their trauma history. As a result of this step, not all women participate in Phase III.

- **Phase I** works on understanding the building blocks of communication, stress reduction, physiology of anger, cycle of violence, anger as a secondary emotion, societal anger, and other emotional responses. The issues of alcoholism, addiction, and intimate partner violence are interwoven throughout the phases as well, as these are pertinent intergenerational issues that demonstrate the toxic legacy of genocide and colonization. These foundations set the stage for deeper introspection in Phase II.
- **Phase II** focuses on family of origin issues and past/present relationships. It includes doing individual genograms and looking at the legacies passed down across four generations: the participant's grandparents, their parents, themselves, and their children. The program highlights how experiences and relationships from the past within their families of origin play out in participants' lives today. The program explores family systems, how trauma is stored in the body, the relationships clients find themselves in, and the expression of unresolved grief and intergenerational trauma. Many of the clients have experienced both their own removal from their parents and the removal of their own children from themselves and seek ways to break this cycle of trauma.
- **Phase III** is referred to as the Sexual Abuse Talking Circle. To enter Phase III, participants must complete Phases I and II. After 28 weeks of intensive work in Phases I and II, participant's boundaries, trust, and interpersonal relationships are more solid, enabling those who have experience sexual abuse to begin a deeper examination of what they have endured and survived. Phase III specially focuses on how women can address post-traumatic stress disorder (PTSD), dissociation, disenfranchised grief, and historical and intergenerational trauma to allow them to continue to express their feelings in order to heal. Due to the focus of Phase III, some women may choose not to participate if they do not feel prepared to address their past abuse. For others, it is not relevant to their life story. The facilitator individually interviews women who have completed Phases I and II to explore if Phase III is the right fit for the participant.

Each phase builds upon the previous phase in terms of content, depth, and rigor. All three phases embrace the beliefs and values of Tlingit and Haida as an essential foundation to health and healing. The curriculum uses a model of empowerment, and women who have completed the groups are encouraged

3 During the evaluation period, the curriculum was primarily delivered via videoconference due to community restrictions for in person contact due to the pandemic.

to become co-facilitators to assist other women in their healing journey. This leadership opportunity is open to women that have completed all three phases in two consecutive years.

Women can enter group at the beginning of Phase I, or Phase II. While it is recommended to participate in the groups in succession, flexibility on the time of entry into the program is needed to ensure the needs of the women can be met, as there is only one group offered at a time. Without this flexibility, women might have to wait up to a year before joining the group. Phase III is the only phase that requires participation in Phases I and II prior to entering the group.

The program defines participant success in terms of participation that meets each woman's need; phase or course completion is not necessary for the participant to be successful, however it is encouraged. Women may seek out and participate in the group in Phase I or Phase II. The groups are open for participants to join for the first three weeks of a new group. After that time, the group is closed for new participants to ensure the group is able to have a consistent membership. However, participants are welcomed to return and join groups after their initial participation, when they want to reinforce previous lessons or seek the support of the group. The participation, while it is open to previous participants, can only occur at the opening of the group and for the first three weeks. Group closure is important to the establishment of group trust. Sometimes personal circumstances, such as scheduling conflicts, moving away, incarceration, or a traumatic experience, interfere with continuing participation. Women who leave are encouraged to return to their healing journey when they are able and ready. Every woman's healing journey is cyclical, not linear, so they are always able to seek living in balance and in beauty throughout the events of their lives to continue their healing journey.

Curriculum Refinements

One of the goals of the project was to support the community to create a legacy for the program to sustain the work for many years to come. The lead facilitator teamed with the Center to closely examine the existing curriculum, refine materials, create guides for each lesson, and more fully develop the Yéil Koowú Shaawát program. Part of this work was developing a corresponding facilitator's guide to be used by others interested in implementing the program.

This vision and curriculum lived in the experiences of the lead facilitator. The role of the Center team[4] was to capture the story in a manner that could guide other communities interested in implementing the program. This included identifying core materials for each lesson and creating a standard approach to each lesson informed by Tlingit and Haida traditions, customs, and beliefs. A local Tlingit scholar and linguistic expert was engaged to support the inclusion of Tlingit stories and lessons. As a result of the efforts of the community and Center team, the curriculum was transformed from a binder with hundreds of pages, to a polished digital compilation rich with resources and lessons critical to implementing the curriculum. Refinements to the curriculum were made concurrent with evaluation planning and gathering information and feedback about the curriculum for further refinement. The final curriculum product is a four-volume guide designed to support facilitation and implementation of the program in other Tribal child welfare organizations and communities.

4 In this document, when we refer to the "Center team", we mean the CNCFR staff who work with TFYS. The "project team" refers to the Center and TFYS staff working collaboratively.

Planning for the Yéil Koowú Shaawát Curriculum Evaluation

Planning and implementing the Yéil Koowú Shaawát curriculum evaluation involved a collaborative and participatory process that was governed by TFYS leadership and members of the women's group, with support by the Center team. This included developing culturally grounded and Tribally driven research questions, methodologies, and instruments. Evaluation planning and implementation was grounded in Indigenous Ways of Knowing (IWOK) and sought to honor Indigenous ways of communication, incorporate cultural values, and integrate traditional knowledge gathering passed down through generations. To this end, the project team engaged with community members; sought the wisdom of Elders; participated in the oral tradition, storytelling, and ceremonies; and committed to keeping community values and context at the center of the work.

To support taking this approach, the project team ensured that there would be sufficient time and flexibility built into the process to engage in a genuinely participatory approach. Collaboration for the evaluation between TFYS and the Center staff began with participation in a community readiness and evaluability assessment in February 2019. The evaluation partnership continued through the finalization of this report in August 2022. Exhibit 1 presents key collaborative milestones leading up to the dissemination of results.

Exhibit 1. Key collaborative milestones for TFYS and the Center

2019	**February**	1st Center visit to Juneau (TFYS Readiness Assessment)
	July	Entered into a teaming agreement
	August	2nd Center visit to Juneau
	August–December	Work plan to refine/evaluate the curriculum
2020	**February**	3rd Center visit to Juneau
	February–October	Evaluation planning
2021	**November–December**	Evaluation analysis

Ongoing and frequent (at least weekly) videoconferencing

Key Evaluation Planning Activities

> "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).

It is often said in Indigenous circles that "the Creator gave humans two ears and one mouth to remind us to listen twice as much as we speak." To that end, before formal evaluation planning began, the Center team visited TFYS to listen, learn, and set a path for 'good relations.' The Center team spent time face to face to begin to understand the community, its people, its cultures, and the context in which the curriculum was implemented. Center team members were welcomed into the community to hear the stories of the people, the struggles facing their families, and the belief they had in the program's ability to make a difference. As part of this process, we also sought to better understand and assess the evaluability of the program by using a guided storytelling tool (Appendix A: Guided Story Telling Framework Tool) that was developed in coordination with the Center's IWOK workgroup, which started by simply asking our new partners to tell us about their community and the story of their program. The storytelling methodology used during the evaluability assessment respected the oral tradition and enabled the community to talk about their proposed program in their own words and in their own way.

The onsite evaluability assessment took place on February 21, 2019, at the Tlingit & Haida TFYS department in Juneau, AK. The assessment was facilitated by Amalia Monreal, Tribal Child and Family Clinician, with the support of Francine Eddy Jones, the TYFS Director, and two participants in attendance from the Center team. The community provided time for a full day to share information about the program. During this time, the community led the meetings and we participated by listening to the stories and asking for more information, when needed, with a desire to have our new partners tell us about their community and the story of their program. Meetings included Tribal child welfare staff, current and past participants in the women's group, community partners, spiritual healers, and an advocate for the program. This community gathering provided rich content regarding program services and outcomes, participants' histories and program experiences, and the opportunity to build relations with participants.

Participants commonly shared responses about the program including: the importance of safety and trust within the group that allowed for deep personal sharing and healing; the development and application of valuable skills as they progressed through the groups; a reconnection to culture and spiritual teachings; and a deepening sense of connectedness to their children, families, communities, and other program participants.

> "It's intentional that we bring in culture; culture is prevention. No doubt in my mind about that. People talk about what got them out of their rage is when they were brought back to their culture." (Group Participant)

This evaluability approach honored the centrality of the community's role and acknowledges their understanding and knowledge of their own history and needs. Our role as the Center team was to be active listeners and learners. The result was a deep and encompassing discussion that not only built a strong foundation in culturally responsive, participatory, trust-building processes but also helped all involved take stock of key cultural and contextual programmatic inputs, activities, and outcomes. The TFYS facilitator and former women's group members described program activities and the program's significance to their lives. Their stories described powerful examples of healing and helped us to understand the important place the program has among women in the community. This initial meeting generated discussion about evaluation priorities and deepened understanding of the importance of the curriculum in healing and preventing child maltreatment.

Following this meeting, the Center team and TFYS established a teaming agreement.[5] The agreement stated the Center's commitment to honor the principles of data sovereignty and Tribally driven participatory research and evaluation. The lead facilitator consulted with Tlingit and Haida and shared the teaming agreement and the proposed project to collaborate on refining the curriculum and conducting a community-based participatory evaluation of the project for long term sustainability.

One area of common concern for Tribes involved issues around ownership of the curriculum materials and other items developed as a part of the Center's work. As part of the Center's purpose, these materials would need to be made publicly available for other Tribes to replicate in their communities. The Tlingit and Haida Tribal Hít S'aatí, or House Leaders, recognized that Tlingit and Haida people did not live only in Southeast Alaska, but were located throughout the United States, and if replication was a means of getting the information to other Tribal members and other Indigenous communities, they would generously support the distribution of the materials to help others.

Following the direction of the Hít S'aatí, TFYS and the Center team worked together to build a work plan. This began by developing a Pathway to Change, which serves as an Indigenous approach to creating logic models that are relevant to Tribal communities. The process was created within the Children's Bureau funded Capacity Building Center for Tribes and adapted for the work within the Center.[6] The Center team returned for an onsite visit to work with the community on completing the process of the Pathway to Change. This tool created a foundation for developing the work plan.

5 Appendix B: Tlingit and Haida and CNCFR Teaming Agreement
6 Appendix C: Tlingit and Haida Pathway to Change

The Pathway to Change provides the platform for the project team to create a set of action steps to achieve the plan. Once developed, these action plan steps became part of a work plan with specific objectives, activities, roles, and responsibilities for team members to implement and support the work. The workplan provides in depth descriptions of TFYS program goals focused on the prevention and intervention of child maltreatment.

> Native communities that participate in research must be involved in the planning process and in data gathering…" (Weaver 1999).

Early in-person activities were indispensable to relationship building between TFYS and the Center team—and to Center team learning—that nurtured the collaborative development and implementation of the Tribally driven evaluation plan. Like so many conversations across Indian Country, the process of evaluation planning started around a pot of coffee while nibbling on locally produced snacks in the kitchen and offices at TFYS in Juneau. The Center team was warmly welcomed back, and the day started with a tour of the beautiful TFYS facilities where there were introductions to several staff. Time was spent in casual conversation, visiting and getting reacquainted after not seeing each other in person since the first onsite visit when the team focused on the readiness and evaluability assessment. Recent graduates of the group joined the conversation as well as the group facilitator. These details, while seemingly mundane and unimportant, were pivotal first steps that show understanding and respect for relationality and deepen trust.

Early conversations revealed our partner's apprehension, fear, and uncertainty around the terms "research" and "evaluation." The terms themselves are bound to negative histories, so the prospect of engaging in an evaluative process required the Tribe to trust the team and take a leap of faith. Fears included: misrepresentation of key cultural values; uncertainty whether the evaluation would reflect positively on the curriculum and the decades of

Image of TFYS Office, Juneau, AK

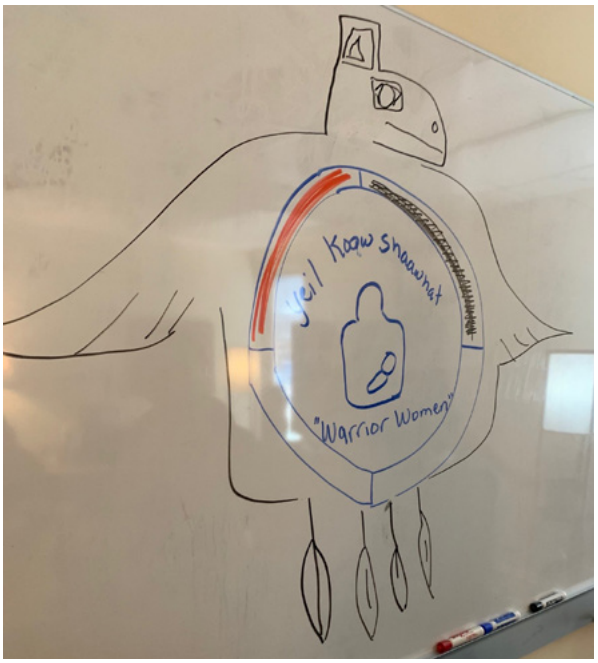
work that went into its creation; and apprehension about whether the deep and meaningful healing journey of women could be conveyed in ways that honored their lived experiences.

The Center team listened carefully and engaged in a meaningful discussion about the evaluation through a lens of Indigenous empowerment and expressed the commitment to see the interaction as an opportunity to tell their story of the program. To guide this process, the team used a community-driven evaluation planning tool[7] created in partnership with the Center team and IWOK workgroup. The tool helped foster important dialogue about how to tell the story of effectiveness using a Tribally driven participatory evaluation framework. The tool built upon the evaluability storytelling assessment tools used at the initial site visit. The conversations focused on engagement and diving deeper into evaluative concepts by asking questions like, "What does evaluation mean to you?", "What approach is in keeping with your values?", and "What does success look like for women in group?" Conversations allowed the group dynamics to emerge as the team continued to learn about the core aspects of the curriculum across its three phases and how it had been delivered and

7 Appendix D: Community Driven Evaluation Planning Tool

received. This discussion helped to establish important program sustainability and replicability goals and provided guideposts for future conversations about fidelity for the process evaluation.

Exhibit 2: Visioning of Project Name



While on site, the project team also spent time conceptualizing and visioning what the "women's group" would be named if it was formalized, documented, shared with other Tribes, and replicated. One of the founding participants and champions of the group, Patricia Graham, shared a sketch she had drawn on the white board (Exhibit 2: Visioning of Project Name); she described the women as "Warrior Women" and the curriculum as "Yéil Koowú Shaawát" or "Raven Tail Woman" after its creator and facilitator, Amalia Monreal, who is an adopted member of the Raven Clan. The woman went on to describe her experience in group with exuberance and shared stories about how the women build a sense of community as "warrior women" with their leader, and fellow warrior woman Amalia guiding them in their healing journey. This was an exciting moment, filled with possibility that galvanized and empowered the team around a common understanding of the curriculum. This interaction further deepened the commitment of the team and community to tell the story that honors the women's accomplishments. Before departing, the Center team established communication norms and preferences and set a regular weekly check-in to continue evaluation plan development and curriculum refinement.

In February 2020, the Center team visited the community for a third time and were invited to take part in the graduation ceremony for Phase I of the women's group. It was an honor to be invited and to take part in such an important moment for the women and their families. As the audience of family and friends enjoyed dinner together, one by one, the women heard the facilitator call them up to the stage as she shared important healing milestones witnessed over the previous twelve weeks and presented each woman with a gift. Graduation was a powerful recognition of women's perseverance and growth through one phase of the healing journey. This event reinforced the Center team's appreciation for how much the program contributed to healing women and their families and the deep sense of community it evokes.

As graduation concluded, the Center team was invited on stage to take part in a Ribbon Ceremony acknowledging the growing trust and relationship between Center team and women's group in a sacred circle of trust, furthering an atmosphere of sharing and safety. The ceremony began with a smudge so each person could start the ceremony with a purified heart, mind, body, and spirit.[8] During the ceremony, each person, including Center team members, was asked to invite two loved ones or ancestors into the circle and ask for their protection and guidance during our continued work together. Whether living or departed, one at a time, each person on stage called upon two loved ones or ancestors, explained how they were important in his or her life, and why they wanted them to join with us in the circle. As each person called someone into the circle, they tied two ribbons together representing each person. The tying of the ribbon signifies the bond among group members to their spirits, ancestors or loved ones who joined the circle. Each group member in turn, shared and tied their ribbons in the same way, until finally the last ends of the ribbons were joined together forming a sacred circle.

8 Smudging is an Indigenous approach to purifying or cleansing the spirit of people and places through the ceremonial burning of sacred medicinal herbs.

Exhibit 3: Ribbon Ceremony

This powerful ceremony helped the project team to visualize these connections to both living and past spirits and solidified bonds between participants and those spirits of loved ones and ancestors. Everyone in the circle demonstrated vulnerability and trust through sharing very personal feelings and stories about the people invited into the circle. Everyone shared tears and laughter together, and we felt, whether a Center team member or women's group member, Native or non-Native, that we all share a common sense of humanity and can develop trust for each other.

As the ceremony ended with a song, we all left feeling deeper relationships and a renewed sense of common purpose. While these experiences are not the norm in most Western evaluations, they are commonly practiced in Indigenous communities and critical when engaging with Indigenous communities in order to fully connect and begin to understand the healing power of community and ceremony.

The women kept the ribbons with them as everyone gathered the following day. The string of ribbons tied together signified the power of the group and trust in the process. The women and Center team members joined together in talking circles and listened to the participants, current and past, describe their experiences in group. The time together helped the community members and participants further identify what outcomes and priorities were most important to include in the program evaluation.

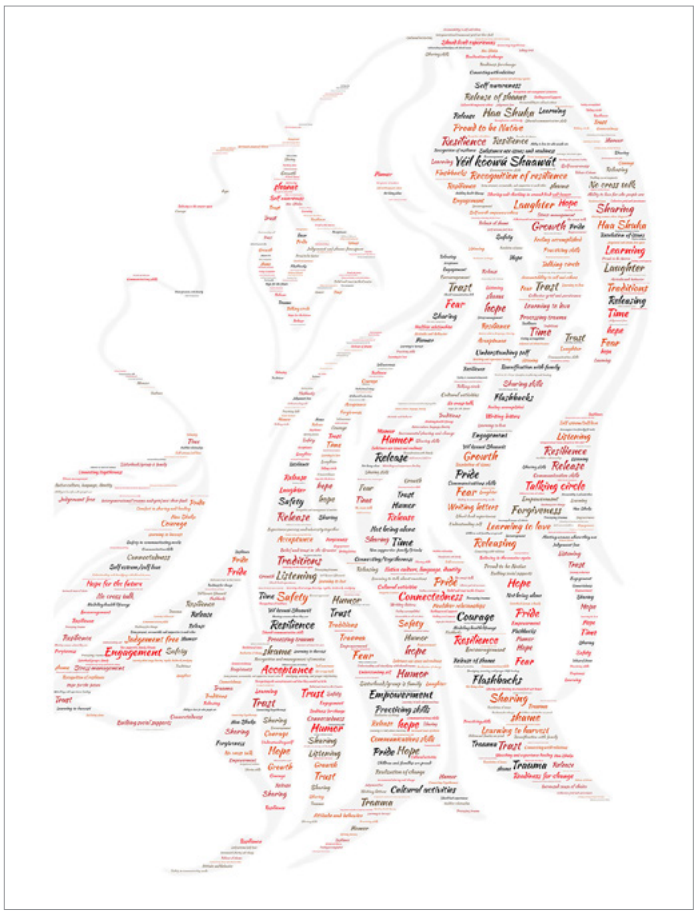
As we started the day, the team once again smudged. The women placed the ribbon circle on the table as an important reminder of our relationships, inviting the ancestors and loved ones to guide us in the discussion. We engaged in deep, and sometimes emotionally difficult, topics about experiencing and healing intergenerational and historic trauma; struggles with cultural identity; and ways in which the program helped. During this time, we often saw women instinctively reach for and hold the ribbon circle for comfort as they shared their responses. This simple gesture was an indication of the strength they felt from the bond with ancestors and loved ones who were present in spirit. The process allowed for an intense look into group member's lived experiences and their voices about the meaning of the curriculum in their healing journeys. It demonstrated the power of Indigenous cultural and spiritual ways used to restore balance.

With permission from women in group, TFYS had arranged for a video crew to film the talking circles. By the end of the day, everyone felt emotionally weary from hearing the women's stirring, often heartbreaking, stories, but we also felt filled with gratitude and humility. As the team quietly cleaned up the room and reflected on all we'd heard that day, the videographer, a local Alaska Native man, shared with the team how moved he was by hearing the women share their stories. He expressed thanks and spoke about his own experience with historic and intergenerational trauma and asked whether there was a similar group for men who want to heal. It was another moving attribution to the power of the curriculum and women's group process and an important reminder of how badly needed these resources are for others who want to heal.[9]

9 TFYS has initiated a group for men, but due to staffing and availability have not been able to maintain it. This has been identified as an unmet need in the community and the Tribe is working to establish and provide a program to serve men as well.

Exhibit 4: Raven Tail Woman Word Cloud

My spirit is strong because my ancestors who came before me live within me.



From the incredibly rich talking circles, the Center team requested permission to transcribe the recordings into narratives that enabled the Center team to revisit the experiences to identify areas of focus for the evaluation. As a gift to the participants who shared their time and stories, a Center team member created a word cloud (Exhibit 4: Raven Tail Woman Word Cloud) of the most common terms used throughout the talking circles. The word cloud is created over the image of the Raven Tail Woman, drawn by a local artist. The image expresses the powerful impact the program has on the lives of each participant. The word cloud, in the image of Raven Tail Woman, expresses gratitude for reciprocity toward people outside the community and is a way to honor their time and trust in us. The image and Tlingit belief noted below are now integrated into the curriculum as part of the lessons about the healing journey.[10] The image was also created in a large format and provided to the community as a gift and representation of their work and trust in the outside team.

As part of this work, we also asked for feedback about an information gathering tool we piloted previously and planned to use with women as they entered and exited the program.[11] The tool represented evaluation priorities established through ongoing work together and built on an existing open-ended entry and exit survey the facilitator used to gather feedback from previous groups. The tool included fifteen open-ended questions to understand women's healing after engaging in the curriculum. We asked the women how they felt about the tool and whether it accomplished our desired intent, which was to understand who they were at the start of their healing journey and again after they exited the program. We quickly learned that the open-ended tool was flawed and would not be an appropriate tool to use in the community.

The women felt the information gathering tool did not provide ample space to truly respond to the questions and that it limited their ability to convey their stories in meaningful, culturally relevant ways. When asked how they'd prefer to share their stories, group members said they preferred using talking circles (see box on next page) because of the safety of the small group interactions. They also preferred to share their stories through more creative formats, such as open-ended storytelling and non-linear visual approaches that cross language barriers, for example, photography, poetry, or painting. It is a sign of reciprocity that the participants felt safe enough to provide input and gift us with lessons about how to make the process more meaningful and to tell the story of healing journeys.

10 The original image of the Raven Tail Woman was created by Artist; Lenny, Raven, Kwashkikwaan (Owl Clan) Tlingit, Yakutat Tribe, Yakutat, AK. The Center used the image and overlayed it with the words and statements from the Talking Circles as a gift to the community and recognition of the journey of the participants.

11 Appendix E: Information Gathering Tool

Talking circles reflect the oral tradition, power of collective healing, and are based on Indigenous values of sharing, respect, and honor. Talking circles provide an equitable space that reflects Indigenous approaches to decision making and mutual knowledge sharing. Talking circles often involve the local Indigenous language, prayer, use of ceremony, gift exchange, or the sharing of food as foundational for good relations. Once opened, each participant of the circle has the opportunity to speak and might hold a sacred item like a ribbon, feather, or talking stick when speaking; it is the responsibility of all people in the circle to thoughtfully listen without interrupting until the speaker is finished and passes the sacred item clockwise to the next person in the circle.

With the women's feedback in mind, the Center team debriefed on the discussions and identified opportunities for learning and next steps before departing. In the weeks that followed, the Center team used the feedback to continue to develop a proposed evaluation plan. After trial and error, partnership from the group facilitator and leadership from an IWOK expert, we ultimately co-developed a personal reflection toolkit. The toolkit was designed to support the evaluation and better understand how the Yéil Koowú Shaawát curriculum impacts the lives of women and their families and better understand the healing journey along with the hopes, fears, dreams of the participants. The toolkit provided women with options to share their stories in one of three formats at entry and exit from the program: photos, letters to future and former selves, or artwork[12] (see Appendix F: Personal Reflections Toolkit). The toolkit was designed to have personal reflections activities at the beginning of their participation and then again at the end, reflecting on hopes and personal goals at the time of entry and upon graduation and completion of the curriculum. To better understand what the personal reflections represent and how it related to their time in group, a meaning-making interview would follow each personal reflection. This methodology both allowed creativity and responsiveness to the feedback but also served as an avenue to deep understanding of the individual and collective healing journey beyond what a survey tool would have found.

Development of Research Questions

After the third visit, the evaluation plan began to take shape, with a collective sense of how the evaluation would tell the story of the program. However, formulating and aligning research questions with outcomes grounded in Tlingit and Haida values remained a challenge. It is common practice for program evaluations to use logic models to illustrate and convey important program inputs, activities, outputs, and expected outcomes of interest. However, for the purposes of a Tribally driven evaluation, a typical, Western-style logic model's linearity and conflict with IWOK was not a good fit.

Instead, to inform the development of research questions grounded by the TFYS community that also embodied the curriculum's outcomes of interest, long-term goals, and traditional values of the Tlingit and Haida Tribe, the Center engaged the TFYS and women's group members in multi-session, mind mapping activities. To facilitate the process, several basic prompts, centered in the curriculum through key values, words, symbols, and pictures, were provided for participants to elicit responses. The result was a flurry of generative activity that captured rich expressions of participant's views on cultural meaning, healing, and symbolism.

The mind-mapping process culminated in a visual presentation of the curriculum's key values, theories of change, and outcomes of interest, grounded in Lingit Tundataanee, the Tlingit Way of Thinking (Exhibit 5: Mind Mapping Artwork). Example artwork from the mind mapping activities is pictured below. Every aspect of the illustration is imbued with meaning that is representative of core Tlingit and Haida values. Perhaps most importantly, the mind map conveyed an important cultural metaphor of restoring Haa Shuká that became the backbone of the evaluation and its research questions.

12 Appendix F: Personal Reflection Toolkit

The Center team came to understand and learn about Haa Shuká from members of the women's group during mind mapping *and* through subsequent conversations with Tlingit Elders. We learned that Haa Shuká translated literally means, "our ancestors." However, like so many important Indigenous words, the literal translation fails to fully capture the word's full meaning in practice. It also captures the notion of "our ancestors, ourselves, and our future generations" (Yéil Koowú Shaawát Healing Village, 2021).

Exhibit 5: Mind Mapping Artwork

Haa Shuká is a complex expression of one's relationship to a clan, relatives in other clans, the spirits of the land and animals, and spirits of ancestors who have walked on to the next world. It is an expression of connection and relationality to Tlingit ways of being and knowing. The meaning of Haa Shuká in the context of the curriculum extends to healing and living in a good Tlingit and Haida way within one's environment.

Founding group member Patricia Graham, who helped shape the mind map, described what the sapling sprouting out from the stump represented. She explained that she and her ancestors endured centuries of accumulated trauma, including historical and intergenerational trauma, through exposure to racism, warfare, violence, and catastrophic disease. As a result, their Haa Shuká has been, in many ways, cut down and lost as represented by the stump. Her lived experience, contemporary trauma, and disconnection from her Haa Shuká are connected to her ancestors' experiences. However, she described her Haa Shuká as being restored by her participation in the Yéil Koowú Shaawát curriculum's activities, as represented by the sapling growing and emerging from the stump.

From this perspective, Haa Shuká is connecting with ancestral knowledge in the present life experience and the responsibility of passing it on to those who come after. It is the ongoing link between past, present, and future.

> *It is said we are pushed by our ancestors into the present and pulled by our children into the future, as we push them so that the resilience and IWOK continue to ensure our survival and good way of life. —Sealaska Heritage Center*

With the development of a clear cultural metaphor, the Center team worked closely with the project lead to finalize key research questions. To ensure alignment and consistency with the principles of IWOK, the work was guided by a Center consultant, Dr. Priscilla Day, a well-known expert in Indigenous evaluation.[13] The

> "The first step in the evaluation process is to reflect on what the program plans to do." (LaFrance and Nichols, 2009)

13 Appendix G: Team Member Bios

evaluation research questions and activities, designed to collect information about the experiences of the women, were aligned with the goals of the curriculum and values established through countless in person and virtual interactions.

Evaluation Questions

Outcome Based Evaluation Questions

Curriculum's Contributions to Women's Healing

1. To what extent do the teachings and lessons of Yéil Koowú Shaawát strengthen a woman's Haa Shuká during her healing journey?
2. How does Yéil Koowú Shaawát restore cultural resilience and promote healing within women? Their children and families? The community?
3. How does Yéil Koowú Shaawát contribute to healthy parenting skills and behavior?

Process Based Evaluation Questions

Curriculum Improvement

1. How did women engage in the curriculum, including Tlingit and Haida cultural traditions?
2. Is there any relationship between participant characteristics or experiences (including prior experience with the curriculum, past trauma, experience with child welfare, and current experience with the pandemic) and successful completion of the curriculum (individual phases or in full)?
3. To what extent was the Yéil Koowú Shaawát curriculum delivered as intended?

Cost Evaluation Questions

Personnel costs to deliver the curriculum

1. What are the costs to implementing and refining the Yéil Koowú Shaawát curriculum?

Personnel costs associated with delivering the curriculum were determined at the beginning of the evaluation and are intended to serve as information for the Children's Bureau, and potentially other Tribes, with understanding the costs associated with delivering the curriculum to address child maltreatment. Further details about Outcome, Implementation, and Cost evaluation questions are provided in Exhibit 2.

Information Gathering

To support the evaluation, TFYS staff and the Center team worked collaboratively to identify opportunities to collect and gather information needed to understand women's progress in their healing journeys (outcomes), how the curriculum works (implementation), and the level of effort to deliver the curriculum (cost). The information below illustrates the information sources associated with each arm of the evaluation. Information gathering procedures, instruments, and consent forms were approved by the Center's institutional review board (IRB) vendor and Health Media Lab, as requested by TFYS. TFYS does not have an internal IRB, so TFYS leadership agreed to use the IRB in place with Mathematica.

Sources of Information for Evaluation

Implementation Evaluation Information Sources

To capture the story of curriculum implementation, information was gathered through five primary sources:

- Attendance logs
- Facilitator fidelity logs
- Weekly sticky note polls
- Facilitator interviews
- Talking circles

These information sources sought to assess the extent to which the Yéil Koowú Shaawát curriculum was being implemented with fidelity, including measurement of service reach, retention, and curriculum session offerings. The approach to evaluating the implementation of the Yéil Koowú Shaawát curriculum accounted for the need to continually adapt and improve the programming, policies and procedures, and organizational strategies to best serve Native women in the region.

Example of a Sticky Note Response

"What I got out of group: a look into my relationship with my mom, by writing a letter to her. A powerful tool to help me analyze my relationship with her and how that affected my life, either positive or nagative ways."

For example, through a creative means of gathering input from the meetings, participants were encouraged to use the comment field within the online platform to create "sticky notes" to reflect, in real time, and give feedback immediately during and/or after a group. At the end of each lesson, participants were invited to respond to the following:

"Describe something you learned, felt, or took away from tonight's experience."

The information from the sticky notes was helpful for understanding the women's perceptions of weekly lessons and the different experiences of participants in group. When lessons were held in person, women wrote their feedback on sticky notes with pen and the facilitator gathered them at the end of the lesson. When lessons were held virtually, women would enter their feedback in the chat feature of the video conferencing platform and the facilitator copied chat responses onto a Word document.

Example of a Sticky Note Response

"I think one thing that I'll take away from today's group is that words really matter. Whether you are communicating aggressively or passively, what you say and how you say is important."

Exhibit 6: Timeline and Tools Used in Collection of Information

	PROGRAM ENTRY	AFTER EACH LESSON	AFTER EACH PHASE	PROGRAM EXIT
Facilitator Interviews	X		X	X
Talking Circles			X	
Attendance Logs		X		
Weekly Sticky Notes		X		
Facilitator Fidelity Logs		X		

Outcome Evaluation Information Sources

To better understand how the curriculum influenced women's healing, information was gathered through three primary sources of information:

- Talking circles following each phase of the curriculum
- Participant personal reflections in one of three formats (letter to self, photos, visual narrative)
- Meaning-making interviews with participants following the creation of personal reflections

All women were invited to participate in talking circles and interviews to share their stories and help us understand from their perspective about their experiences in the group, how they saw the group supporting and building cultural resilience and strength, and their perceptions of health and wellbeing (Haa Shuká) at the completion of each phase.

At entry and exit, women were a given an option to participate in the personal reflection activity. The women each chose how they wanted to create and share their personal reflections. Following the completion of their reflection, meaning making interviews were facilitated jointly by the facilitator and Center team member. The interview focused on understanding their personal reflection and how it represented their personal change through the healing journey. The exercise and interview provided a more in-depth understanding of cultural connectedness and restoration of Haa Shuká over time. Women felt empowered to tell their story in a manner that connected for them, whether through art or writing, and being able to choose how to share is especially important for trauma survivors, whose previous experiences are often associated with a lack of control or choices. These methods provided insight into women's developing resilience, particularly around decision-making skills, nonviolent communication skills, respect for self and others, stress-management strategies, and planning for and taking steps to realize a positive future—all important elements of the Yéil Koowú Shaawát program.[14]

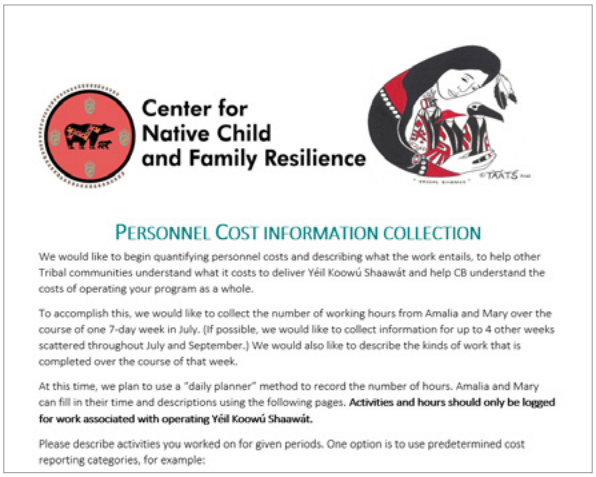
The Center team and group facilitators adapted procedures for facilitating talking circles online due to the pandemic and limitations for in-person meetings. Facilitators maintained cultural traditions even with women joining virtually on personal devices; meetings began with a prayerful or meditative moment and smudging, maintained guidelines to honor whoever was speaking by listening without interrupting, and closed with a cultural song. The Center team assisted women with using virtual meeting tools to maximize group member participation.

Cost Evaluation Information Sources

To better understand the level of effort needed to successfully implement the Yéil Koowú Shaawát program, the cost evaluation used two primary sources of information:

- Cost (time) log journal
- Cost (time) log debrief discussion

14 Exhibit 6 displays each primary data collection activity and the respective instruments, objectives, intervals, outreach and collection. Instruments are found in Appendix H: Personnel Cost Information Collection. TFYS administrative data includes some basic demographical information about group participants and related child welfare outcomes.



Center for Native Child and Family Resilience

PERSONNEL COST INFORMATION COLLECTION

We would like to begin quantifying personnel costs and describing what the work entails, to help other Tribal communities understand what it costs to deliver Yéil Koowú Shaawát and help CB understand the costs of operating your program as a whole.

To accomplish this, we would like to collect the number of working hours from Amalia and Mary over the course of one 7-day week in July. (If possible, we would like to collect information for up to 4 other weeks scattered throughout July and September.) We would also like to describe the kinds of work that is completed over the course of that week.

At this time, we plan to use a "daily planner" method to record the number of hours. Amalia and Mary can fill in their time and descriptions using the following pages. **Activities and hours should only be logged for work associated with operating Yéil Koowú Shaawát.**

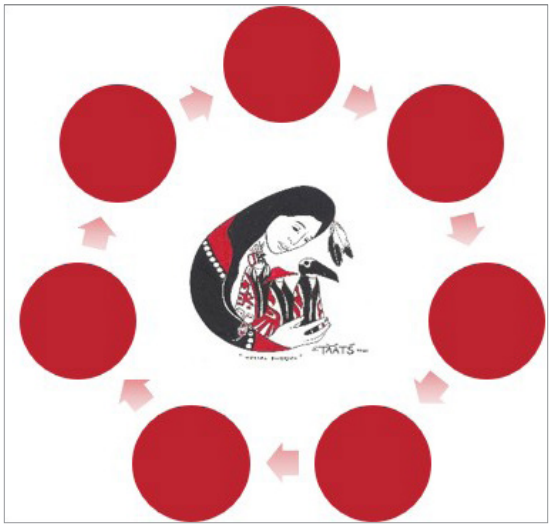
Please describe activities you worked on for given periods. One option is to use predetermined cost reporting categories, for example:

The cost evaluation collected costs associated with implementing the curriculum as a whole, including any CNCFR team and project site time as well as resources dedicated to CNCFR activities that occurred during the evaluation period, such as legacy planning and the refinement of data management tools. As part of cost estimates, the TFYS lead facilitator recorded her work hours and activities in a time-use log, which was followed by a discussion to better understand log entries and associated activities. (Appendix H: Personnel Cost Information Collection).

Data File Development, Data Management, and Analysis

The Center team developed data files to store and analyze the information. This process involved editing for clarity and improved data quality, compiling data sets and analytic files to facilitate review (including Word documents and spreadsheets), and developing preliminary thematic analysis of qualitative data and simple descriptive variables (counts and means) from quantitative data.

To foster collaborative interpretation of the initial findings, TFYS formed an advisory group called the Healing Village, composed of recent alumni of the Yéil Koowú Shaawát curriculum, a local Tlingit Elder and knowledge bearer, TFYS facilitators, and the Center team. Before meetings with the Healing Village, the Center team and lead facilitator would identify initial findings of the implementation and outcome evaluations.



Talking Circle

HEALING VILLAGE

The Healing Village is a community-based group supporting the process of validation and meaning making from information collected. The group, composed of recent alumni of the Yéil Koowú Shaawát program, a local Tlingit Elder and knowledge bearer, program facilitators, and the Center team members, met to review the preliminary findings, reflect on the language used to describe the journey of participants, and provide oversight in ensuring appropriate understanding of the information and accurate application of the findings to better understanding the program and its impact on the community. Through the use of facilitated Talking Circles, using an online platform, the Healing Village members were engaged in reflection and storytelling in response to the outcomes, which had been summarized in high-level detail. Refer to Appendix I for a list of Healing Village participants.

The project team facilitated an initial Talking Circle with the Healing Village to share the high-level findings and solicit guidance and knowledge about the community in the process of making meaning from the findings, identifying points of emphasis, filling gaps in our understanding, identifying possible emergent themes, and ensuring the evaluation story resonated with their lived experiences. The Healing Village convened three times over the process of the evaluation to review, validate, offer feedback about, and provide overall support and leadership to the analysis efforts. Through regular engagement with the Healing Village members, the Center team and lead facilitator were able to validate and emphasize stories that represented the essence of the curriculum's implementation and outcomes.

Tribal Data Sovereignty

In line with the principles of Tribal data sovereignty, the right of TFYS to collect and manage its own data and data governance, ownership, and control of raw data sets from the project's evaluation, the Center team established and hosted a shared, secure data transfer site to allow for the safe transfer and storage of confidential, identifiable information on study participants as well as all other project data. TFYS owns the data and authorized access only for secure site users, including TFYS facilitators and Center staff. Only TFYS was permitted to save evaluation data in password protected files on personal computers—data file preparation and analysis was conducted on the secure data transfer site to ensure that TFYS maintained total and continuous access to the data. The Center evaluation lead trained all authorized users on the protection of confidential data and sensitive information per IRB requirements; how to upload, view, and manage files; and how to abide by data custody principles. The Center team coordinated the day-to-day data file management and organization to facilitate data access among all authorized users. This methodology is consistent with best practices for Tribal sovereignty and evaluation.[15]

15 https://cncfr.jbsinternational.com/IWOK-Sovereignty

The Yéil Koowú Shaawát Curriculum Evaluation

TFYS staff and group members had high levels of participation in data collection. Immediately after Phase I concluded, there were high levels of participation. However, as Phase II got under way, participation waned and continued to do so into Phase III.

Data collection began in November 2020, at the start of Phase I of the curriculum, and ended in September 2021, after the Phase III graduation. Across phases, 6–8 women (of potential 10) participated in the talking circles and 1–4 women (of potential 6) completed personal reflections.

Talking Circle Evaluation Participation Across Phases

- Phase I had 80% participation in talking circles evaluation activities post completion and 60% participation in personal reflection evaluation activities.
- Phase II had 60% participation in talking circles evaluation activities post completion and 30% participation in personal reflection evaluation activities.
- Phase III had 66% participation in talking circles evaluation activities post completion and 16% participation in personal reflection evaluation activities.

While not clearly understood, data seems to indicate that participants felt more comfortable participating in talking circles than in completing personal reflections. This may have been due to the fact that each phase explores more deeply personal trauma and that participants became decreasingly comfortable sharing personal reflections, especially in Phase III.

Information Collected Across Phases

Completion of Attendance Logs, Fidelity Logs and Sticky Note Polls Across Phases

TFYS staff completed all attendance logs, fidelity logs, and sticky note polls, so it's not surprising that these data activities had high completion rates.[16]

- Fidelity logs ranged from 87%–100% completion. The reasons for lower completion in Phase II (87%) are unclear but given the small *n*, that is not necessarily an indication of anything—especially since they bounced back to 93% in Phase III.
- Attendance logs had 100% completion across all three Phases, perhaps because this was not a new activity for facilitator(s), meaning they were used to doing it.
- Sticky note completion rates ranged from 68% to 92%. Interestingly, Phase I had the lowest completion, perhaps because the idea to do sticky notes was implemented part way through the Phase rather than at its beginning. In Phases 2 and 3, the rates continued to go up from 80% to 92% respectively. The cause for the rise across Phases remains unclear, but perhaps participants and facilitators got increasingly comfortable providing feedback using this method.

Lessons Learned from Implementing the Evaluation

The Center team evaluation lead conducted a follow-up interview with the lead facilitator to reflect on successes and lessons learned from implementing the evaluation. The main lessons that the lead facilitator described are below.

Women's Group Members Heavily Informed the Development of Data Collection Methods That Were Culturally Responsive and Grounded in Storytelling.

Women's group members felt listened to and were willing to participate in evaluation activities when innovative data collection methods were developed based on their input. This process contributed to women's receptivity to sharing personal and difficult accounts of trauma and their healing journeys. Participants' desire to engage in activities that promoted critical thinking, self-exploration, and analysis based on personal reflections provided a creative space to examine their experiences and further supported their healing journey.

16 Appendix J: Tools for Data Collection (Attendance logs, Fidelity logs, and Sticky Note Polls)

The use of sticky notes—a simple data collection method suggested by an Indigenous evaluation consultant—has become a favored tool among the facilitators. Sticky notes allowed participants to share subjective personal feelings, experiences, and opinions related to the program. The method will continue as part of program activities to provide informative participant feedback and assist in continuous program quality improvement.

Having a Skilled Lead Facilitator Was Important to the Program.

Amalia developed, adapted, and implemented this curriculum over many years and that was apparent in her level of knowledge and skill with participants. Equally important was her willingness to continue to learn and engage; this was foundational to being able to successfully complete an evaluation process.

The Lead Facilitator Was Sensitive About Trauma Triggers for Co-Facilitators and Group Members and Potential Secondary or Vicarious Trauma for the Center Team.

Through this collaborative learning journey, the goal of engaging co-facilitators in the process and inviting them into the program's day-to-day operations meant "holding them up and honoring them" to instill in them confidence and increased ownership in the curriculum. One of the goals was to assure sustainability of the curriculum and process, and that meant paving a path for future program leadership.

During the empowerment process, the lead facilitator developed a deeper appreciation of (a) how trauma can manifest and resurface while doing this work and (b) the need to understand boundaries and limitations of individuals at any given time. Sometimes this manifested in not asking too much of any one person and being mindful of trauma triggers that can occur when doing group work and implementing the evaluation. She also was able to recognize and respond appropriately when needed. This clarified how critical it is to have supports to alleviate some of the burdens that come with doing this work and to engage when others are not able to continue. It is apparent that this work is dependent on the skills of the lead facilitator.

The Lead Facilitator Transitioned from the Role of Evaluation Observer to Collaborator and Leader.

One of the goals of CNCFR was to help build evaluation capacity in the project sites. With little initial knowledge of the evaluation process, the lead facilitator's interest in evaluation grew. Along with this growing interest, her self-perception evolved from simply an observer in the evaluation process to a collaborator and leader. She ultimately provided critical insight into how the team could approach the evaluation process to document the story of women's healing journeys. As keeping with her sustainability goal, she also meaningfully engaged the Healing Village.

The Nature of Collaboration Across the Women's Group Members, Facilitators, and the Center Team—Active Listening and Practicing Humility and Co-Creation—Were at the Heart of Innovation and Learning.

> "[Y]ou [the Center team] really listened. From the very beginning, the very first talking circle…and what came out of that has everything to do with how we proceeded with gathering material and collecting data. For example, I remember a couple of different interviews where they [the women in the group] are specifically telling you, 'yeah, I'd like to do something like write or I'd like maybe to do it in a more creative artistic way, or maybe I would like to take photographs.' … I think your [team's] willingness to be open and innovative like that led to some pretty spectacular projects that we came up with." (Amalia Monreal)

Active listening was a vital collaborative strategy that aided in trust-building and supported innovative approaches to develop evaluation plans, data methodologies and tools, and an analysis that understands meaning. This meant to intentionally practice

humility and engage in co-creating to facilitate trust-building among the Center team, facilitators, and participating women. This approach assisted in a successful site evaluation. For example, during evaluation discussions, the Center team's willingness to listen, be flexible, fail forward (that is, to move forward and adapt rather than persist in something that wasn't working or stopping altogether), and invite participating women to demonstrate their knowledge and leadership ultimately created a richer experience and implementation process.

> "The team really did demonstrate humility when you needed to demonstrate that. I remember in the talking circle in comes [a participating woman], 'I'm going to smudge, we're going to do this, we're going to talk.' And I remember you guys embraced that. You were willing to let go, willing not to try to control and see what happens. These women took control. So, I think it's been very powerful and healing for them as well." (Amalia Monreal)

Yéil Koowú Shaawát Curriculum Refinement and Implementation Findings

The implementation evaluation tells the story of how the curriculum was implemented. As described above, when the Center team first met with Amalia and alumni from her program, it became very clear that one of the most powerful, albeit intangible, aspects of the curriculum is how it fosters ongoing connection, support, and sense of community among participants. The Center team worked with Amalia to craft implementation evaluation questions that sought to better understand what the team affectionately referred to as the 'secret sauce' of the curriculum and its implementation. That is, what is it about the curriculum and its implementation that nurtures a deep sense of connection and commitment to healing among its participants?

As part of this work, the Center team first needed to better understand the core components of the curriculum for each of its three Phases. This process started at the second visit to Juneau, when Amalia, the lead facilitator, first introduced the Center team to the full breadth and scope of her curriculum. Over nearly three decades of clinical and cultural immersion, Amalia had amassed an array of handouts, exercises, and activities that informed each lesson within each of the three Phases of the curriculum. The curriculum represented decades of work that brought together Western and Indigenous healing modalities. Over time and through careful observation and engagement with countless women's groups, Amalia identified which handouts and activities worked best.

It was this collection of deep and cross-cutting knowledge that the Center team was introduced to during the second visit. Initially, Amalia was understandably guarded about sharing the curriculum; she was for the first time sharing what in many ways was her life's work with a team of outsiders. However, Amalia was forthright in her desire to continue to refine, improve, and learn about the implementation and outcomes of her curriculum so that other Tribes might benefit from its lessons. After an empowering discussion about the prospects of developing a sustainability plan and a facilitator's guide that might be used by others interested in implementing the curriculum, Amalia went to her office and returned to the conference room sporting her trademark smile and straining to hold a heavily packed ten-inch three ring binder; she dropped it on the table with a thud and said, "this is Phase I…."

The project team began to systematically work through all three phases of the curriculum (each with its own three ring binder packed with content and lessons) to identify core components of each phase and standardize its content. Curriculum refinements included identifying the most useful materials for each lesson, standardizing the core components of each lesson, injecting culture with assistance from a local Tlingit scholar, and developing a log to facilitate fidelity of delivery. Another refinement effort was to transition all lesson materials from hard copy to a polished digital compilation.

Curriculum refinements were concurrent with evaluation planning, data collection, and analysis. To help facilitate the process of distilling and standardizing the curriculum while at the same time developing a facilitator guide, the Center team adapted a fidelity log template that the facilitator piloted prior to the evaluation period. As part of this work, each week before women's group, Amalia, who served as developer and facilitator, created a lesson overview that highlighted the purpose of the lesson along with a section outline, core content components, instructional methods, materials and handouts, and facilitation timing. Amalia worked with a previous group participant who wanted to become a future facilitator. Amalia mentored her in an effort to build her skills for future facilitation, and she served as a co-facilitator. After each of the weekly women's group, the facilitators populated the fidelity portion of the template to indicate whether core content was delivered with or without adaptations. The log also provided space to identify facilitation challenges, cultural activities, and engagement among women in group. Each week the Center team met with the facilitators to debrief and review content in the template and help standardize the material.

By the start of the evaluation period, the facilitators were comfortable using the fidelity log and the process of developing a digital curriculum, and the facilitator's guide was well underway. The curriculum refinement work proved to be an important inroad into understanding core aspects of the curriculum and its implementation, including culturally grounded notions of engagement and the importance of adapting the curriculum in response to the needs of women. It further helped solidify facilitator guidance and moved the curriculum toward a replicable state.

As a result of this work, the implementation evaluation explored characteristics of women who participated in the evaluation, women's experiences with participation in the group, and facilitators' delivery of curriculum lessons. To this end, TFYS and the Center team tracked participation in terms of enrollment, attendance, and engagement using information collected from attendance records, facilitator interviews, talking circles, and women's sticky note feedback. To capture information about how the curriculum was delivered, TFYS monitored lesson fidelity over time and participated in interviews. Successes, lessons, and some challenges emerged from all the information gathering.

Women's Group Members

The age, ethnicity, and reasons for participation remained consistent across cohorts over time. Nearly all women were between the ages of 25 to 60. Most women identified as Alaska Native, and some identified as multiracial. Most women described involvement with the child welfare system as well as trauma experiences, including physical abuse, domestic violence, sexual abuse, or mental injury. For some women, these experiences led to participants self-medicating with drugs and alcohol, and ultimately resulted in the neglect of and failure to protect their children from significant others. Several women had experiences related to their children's medical neglect. Nearly all women had received some form of other support services and referrals to additional services. The most common referrals were to outside agencies, groups, and Tribal services to assist with family needs, such as safe shelter and support services for survivors of domestic violence (AWARE), Southeast Alaska Regional Health Consortium (SEARHC), and the Juneau Police Department.

The women who came to the group were at different points in their healing journeys. Some had repeated the curriculum in part or whole. Women who repeated the curriculum were often older and further along their healing journey. These women served as important role models and co-leaders for new group members. They shared important lessons, helped to create a space of healing and trust, and through sharing their own stories, empowered women to commit to the curriculum and group. Some were ready to share in group right away and some were not. Some experienced healing during previous work in group and returned to group after experiencing new trauma or challenges with sobriety or mental health and wellness. Many women had previous or ongoing challenges with retaining custody of their children, while others came to group seeking healing years after their children had become adults. Still others had custody of grandchildren and sought the support of the group. The tie that binds them is their strong ambition to heal and become more balanced and whole as parents, grandparents, family members, and friends—to restore their Haa Shuká.

Curriculum Implementation

Overall, the implementation of the curriculum across all three phases of the group showed high participation and engagement. Women's group members created a trusting, intimate, and supportive environment that fostered deep relationships and immersion in the curriculum. Part of creating this environment is each woman's willingness to adhere to important group rules defined in partnership with the lead facilitator. Perhaps most important among these guiding principles or rules is the understanding that whatever is shared within the circle of group stays within the circle. Violation of this important rule could result in removal from group, which is determined by group consensus. The circle of trust within group creates a safe place for women to feel secure in exposing their innermost selves and stories when ready. The circle was maintained during the evaluation period, and there were no reported violations of the trust circle.

The efforts and supports of the facilitator and co-facilitator played an instrumental role in the continuity of attendance and satisfaction of participants. Moreover, facilitators implemented the curriculum content as intended with fidelity, although some cultural activities were adapted or omitted because of pandemic-related barriers or the specific needs of the group. The implementation evaluation showed that facilitators creatively adapted the delivery of the curriculum to respond to the unprecedented challenges brought on by the pandemic; they called upon their experience and knowledge to regroup and reapproach lessons and activities to promote the success of the curriculum. Key themes of the implementation evaluation are described in detail below.

Attendance Levels Were High and Remained Stable Over Time

It is important to note that participation is flexible across the phases and based on individual women's needs. Some women, especially those who have attended previously, may choose to attend additional sessions to obtain a refresher on specific skills or lessons and support their healing journey. Also, women may enter the group even after the Phase has started, making it difficult to track true, consistent attendance. While the facilitator stops the flow of new attendees after the first several weeks, it could appear that attendance was low and then increased, which is not an accurate perception of the situation. Finally, Phase III content may not apply to all women. As a result, statistics about continuation from Phase II to Phase III does not necessarily reflect attendance "drop off" (or increase, for that matter) due to, e.g., interest in program content or the program's ability to retain participants. Attendance rates must be viewed in consideration of these issues.

Despite the need to shift to virtual facilitation due to the pandemic, attendance levels were high and remained stable through all three Phases, with overall attendance averages across the Phases of 70%–80%.

The Yéil Koowú Shaawát Curriculum Attendance by Phase and Lesson table, located in Appendix K, illustrates, as a percentage of enrollment, that attendance levels ranged from 64% to 100% in Phase I and 50% to 100% in Phase II for any given lesson. Average attendance levels were 80% in Phase I and 70% in Phase II.

As noted earlier, Phase III had limited participation primarily due to the subject matter and focus as well as applicability to the participants. As a result, there are a lower number of participants overall. However, participants remained engaged, with Phase III averaging an 80% attendance rate during the review period.

Phase III is reported differently because participation is limited and by invitation only, so by design the numbers of participants are lower than in Phases I and II. Further explanation is provided later. Phase III participation ranged from 67% to 80%, with an average attendance level of 80%.

The Yéil Koowú Shaawát Curriculum Attendance and Enrollment by Phase table, located in Appendix L, illustrates nearly half of enrolled women attended all of the lessons in a phase. Attendance rates were strong despite many women experiencing significant challenges, not only due to COVID, but also moving out of the area or incarceration, which impacted the percentage of attendance. Very few women discontinued with group, and life circumstances were often the reasons for discontinuing (for example, relocation or incarceration.) Most enrolled women attended graduation ceremonies for each phase of the curriculum. Enrollment turnover was minimal, and new enrollments contributed to relatively stable enrollment throughout the three phases.

However, the data surrounding attendance rates reflected in Table 1 and Table 2 in the Appendix must be considered with the balance and understanding that for women that had previously been through the group, and choose to enroll again, they may not attend every session. Taking attendance directly does not equate to issues with specific lessons and cannot be used to conclude specific implementation challenges.

Curriculum Content and Attendance: Yéil Koowú Shaawát

Curriculum Attendance Levels by Phase and Topic

The high levels of participation throughout the phases and lessons are remarkable given the challenges of the pandemic and intensity of the program. The healing atmosphere of the group and resonant content of the curriculum likely contributed to high attendance. Facilitator observations along with sticky notes gathered at the conclusion of each lesson captured women's subjective and personal feelings about that day's group and indicate group intimacy and trust gradually increased over time. Women felt a sense of accountability to and investment in themselves, the group, and their healing journey that seemed to intensify with participation. Additionally, there is no punitive or repercussive action associated with missing group. On the contrary, facilitators emphasized the need to meet women where they are in their healing, which sometimes necessitated one-on-one work or missing group to attend to personal issues. The curriculum is designed to be flexible, and women were provided with additional support and time to accomplish challenging group activities within their ability and time limits.

The number of women who participated in Phase III (6 women) was lower than the number of participants in Phases I and II (11 women in each phase). However, the design of the curriculum is such that not all group members who have participated in Phases I and II go on to partake in Phase III. To determine which women would participate in Phase III, the lead facilitator assessed each woman's sexual abuse history and readiness for the group. Some women with a history of sexual abuse were not ready to engage with more emotionally difficult Phase III topics. Additionally, the lead facilitator determined if Phase III topics would be appropriate or applicable for each woman. In Phases I and II, the number of women repeating participation in the group was slightly higher than the number participating for the first time. In Phase III, the number of first-time and repeat participants was similar.

"Culture Heals"—Curriculum Topics Resonated Strongly With Group Members

Group members and facilitators shared powerful stories about topics that resonated with the women, including forgiveness, trauma triggers, the role of anger, productive ways to communicate, dealing with repressed memories, understanding power and control, and the healing powers of ceremony (see Exhibit 7: Use of Culture and Ceremony in the Curriculum). Specific activities that were most impactful were using the family genogram, Medicine Wheel teachings, and Tribal values and understanding levels of victimization.

One facilitator noted the critical nature of including ceremony and cultural traditions in the curriculum and facilitating them with care and attention to replace internalized stereotypes with a focus on restoring and revitalizing cultural identity. Moreover, the facilitator saw the important link between the use of culture and successful completion of group through deeper engagement with the curriculum and other group members and summarized by saying:

> *It's a huge connection. There are women all across the continuum—you have women who have never practiced anything about their culture because they were isolated from it, or they just didn't do it and tried to assimilate, and then lost their cultural identity. There's often a perception that people are coming in and still holding onto those stereotypes of what people say about Native people, or Native women in particular. And so, yes, you see it all the way across. All the way to women who are very into their culture and want to talk about it. And to women not really recognizing or realizing where domestic violence stemmed from, where incest or sexual abuse stemmed from. It's not Indigenous—that's not how we always treated women. That's kind of a result of colonization and boarding schools and being removed. Parents come home [from boarding schools], and the only way they know how to parent is how they were parented in boarding school. So, you see that it's cyclical, all the way down. So, women learning that and going "Oh my God!" It's really enlightening for them to see that. What you see, over the course of this time, is a reckoning with those stereotypes.*

That's why we call it societal anger in Phase I, because we talk about—where did all these preconceived notions come from, all these preconceived ideas about women, and Native women, and Native people. And you see them start to take pride, those who didn't know much about their culture. Now they're seeing why we fell into these stereotypes, and why we have so much rage about it. That intergenerational grief. So yes, it can be all across the spectrum—you have women coming in with nothing about their culture, or women who know a little bit, or who have nothing but negative stereotypes all their life where the last thing they want to do is be associated with being Native, to really taking some pride in their culture. And recognizing that a lack of a cultural identity is a mental health problem in itself.

Facilitators also described how specific ceremonial traditions such as smudging, praying, drumming, and singing resonated with the group, whether they met virtually or in person. Once again, a restoration and revitalization of Haa Shuká and Indigenous identity through use of ceremony reverberated in women's experiences in group, helped shape meaningful engagement, and awakened comfort in cultural traditions. For many, engaging in tradition whether smudging at the start of group, singing to finish group, or praying with the group was a new experience that was an empowering part of the curriculum. Coming together as a group of Indigenous women was a critical part of the curriculum. The following quotes from group members and facilitators illustrate this concept.

One facilitator emphasized that content about feelings and communication were challenging but gave group members important skills that contributed to their healing journey (See Exhibit 8: Power of Implementing Lessons on Emotion and Communication in the Curriculum). This description was also validated by the women in the group. Group members commented on the intensity of these activities and expressed how difficult and challenging it can be to explore these issues. However, they also noted the clarity that came from deeply engaging with one another. Other

Exhibit 7: Use of Culture and Ceremony in the Curriculum

"Just dancing and drumming. And being around that there, it's refreshing, just puts me in a comforting spot…activities like dipping and talking circles. And, so like, all those ceremonies were pretty neat and, like, traditions that you can pass on to your children." – Group Member *(For more information about cold water dips, visit: https://www.sealaska.com/community/event-shared-the-power-of-cold-dips-with-the-sealaska-community/)*

"So, when I hear culture as healing, it hits my heart in a different kinda way, because it's true. Because we all stand together. We all breathe together. We all eat together. We all… Whether we're together or not physically, it does not matter. We all stand together. We're cut from the same cloth. And that's where my heart is…It made me understand, my misconception of why I was ashamed of my culture…I took greater pride in who I was in my Native community here, and so they (my daughters) learned a lot from that. They learned a lot from witnessing my changes and my pride in who I was." – Group Member

"Ceremony is important, it's a critical piece. That's why I bring it up again –making sure that you're getting together with women, even if it's once or twice through Phase I. In Phase I we were able to get together just one time, and that was at the very end when we had graduation. And that was just making sure—we need to come together. And we've also done graduation virtually, where everybody gets dinner served to them in their homes, and we're all on Zoom doing it. The critical piece is that we have to come together. In Phase III, we came together once, around the fire ceremony. In this phase we're getting together for a dipping ceremony this Sunday. So, what brings us together is these ceremonies, Indigenous ceremonies, that are particular to your Tribe. Sweat lodges were called Xéeyi [pronounced like 'Ky' or 'Ki'] in Tlingit, and they do them in Sitka. So, it's not that they're brand new, it's just that they went underground and got lost over the years. So, it may be new to a lot of Indigenous people here in [Southeast], but they did practice those." – Facilitator

"Ceremony is memorable, whether it's the sweat lodge or a pipe ceremony. We've never really been able to go out and harvest devil's club because of Covid. I still want to do that very much. I have to say, those cultural activities – gathering, the sweat lodge, dipping, the water ceremony, the altars, the cup ceremony – rituals. People like rituals." – Facilitator

Exhibit 8: Power of Implementing Lessons on Emotion and Communication in the Curriculum

On forgiveness, one group member said, "The forgiveness visualization was very powerful for me. I finally felt some closure…It felt good, and sad, in a way to "see" him fade off into the horizon (letting go), but in the end, healing to let them both go. The grief, the memories, the pain...is fading. Gunal'cheesh."

On trauma triggers, a group member said, "I remember doing this class last year, and it was so mind-opening then because I felt the triggers, but I didn't understand what was going on. Doing this class this year made me realize that the things that triggered me don't anymore, but some of those triggers are still there, but I know how to cope with them better now."

On anger, a facilitator said, "anger as a secondary emotion is a big one. Women seem to really take something away from that. I see women teaching that to their children. I see more women take away from those "I" statements– "I want," "I need," "I don't like." Sticking up for themselves in a strong but nice way.... And locus of control really resonates with women, not all of them, but many of them will walk away remembering that skill. And then communicating, communicating with "I" statements."

On communication, a group member said, "I think one thing that I'll take away from today's group is that words really matter. Whether you are communicating aggressively or passively, what you say and how you say is important."

Another said, "Learning more about our suppressed and repressed memories helps me understand the difference between the two. Also, talking about power control and power differentials help me put the two differences into perspective as well."

On activities that were challenging but worthwhile, "The genogram was super triggering. I had suicide ideology for a week. I was wondering why I was here. Do I want to be here anymore? It was more intense for me because I knew more and learned more about my family's different parts. And then I also went back to my son's family, back to the plantation because he's half black. That understanding of our genogram helps me understand my foundation, the cycle, how I need to break it, what repeats, and what I need to keep an eye out for. So, it's just really super helpful, but very triggering."

meaningful activities were the genogram and writing a letter to an empty chair, which were described as memorable, difficult, and ultimately helpful in facilitating healing.

Intimacy, Trust, and Support Among Women's Group Members Deepened Women's Satisfaction With the Group

> *Thank you, this group made me feel not so alone. – Group Member*

Some of the women in group shared that before attending group, they felt a sense of isolation and shame about their traumatic experiences. Feeling disconnected from others impacted their sense of self, and as a result, they feared or avoided connecting with or trusting others in deep and meaningful ways. Participating in the group, learning from the curriculum, and receiving supportive facilitation helped the women to develop trust, confidence, and a willingness to share their experiences. They found that sharing experiences of trauma and involvement in the child welfare system led them to overcome feelings of isolation. When they opened up and reflected on past experiences that they may have once suppressed, it enhanced group intimacy and allowed individual group members to heal their own past traumas more deeply. As each woman courageously recounted her traumatic experiences, other women would find themselves connecting to their own similar experiences. Needless to say, fostering a safe environment that is conducive to sharing and healing takes time, effort, and skillful facilitators.

> *There are women who would come into group who wouldn't say anything for the first six, seven weeks. Does that mean they're not engaged? No, don't mistake that. Are they taking it in? Yes usually. There's a reason they keep coming back. I say they're engaging. I always preface with "what you put in is what you get out". The more you engage, the more you'll get out of it. But there are women who just, historically, they*

haven't trusted, especially not the other women. And you see that slowly, they blossom. I think that women are engaging even if they're not talking a lot…. – Facilitator

Although engagement might look different depending on the woman, their experience, and their readiness to share, the simple act of being present and a part of the circle demonstrated their commitment. As the women learned and developed skills around communication and expression of emotions, they were immersed in the safety of culture, tradition, and kinship. The curriculum is designed to create foundations for what the facilitator termed a "collective mindset" and a sense of "collective responsibility." In essence, the women developed, practiced, and modeled new skills with each other in group and felt a sense of ownership, agency, and accountability over their own and others healing process.

This work unfolded in both formal and informal ways. Consider, for example, the practice of providing space for the group to have informal time to chat, visit, and share a meal. On the surface, this might seem unimportant. However, sharing meals, visiting, and having social time is important to Indigenous community building. The facilitator noted these times help women to galvanize, laugh, and talk about the work and how it is impacting their lives at home, gradually leading to networks of support after group ends.

"[I]t's that, holding each other up. The women feel that what is important to me is important to the group…." (Lead Facilitator)

Another cultural tradition is that when a group comes together for healing, the event begins with a prayerful thought or traditional song, a chance to smudge to purify the space and all who enter, and an invitation to enter the circle (in person or virtually).[17] This helps to center everyone to better engage and trust; to feel safe; to be vulnerable and have the courage to share traumatic experiences. The lead facilitator role modeled and shared how women embody the program's core value of "holding each other up" throughout their healing journey. Women start to lift each other up, support one another, and create a place that they all feel safe to share and feel heard.

"[S]o we actually got to do one class in person right before we went to Zoom, and there really was that big difference in being there in person…they start the gathering with the meal. And so we were all sharing and eating and just chatting and bonding beforehand. And then when we moved to the session, especially that first time, Amalia had a ceremony. And so it really is like a treat for all the senses, because you're there, and everybody's burning the sage together. Everybody's having that kind of shared collective experience…." (Group Member)

Women extended support for one another even outside of group sessions. Several women acknowledged other group members took time out of their daily lives to connect them with resources and provide support.

Overall, women described their experiences in the group as being in a supportive environment of openness, honesty, and self-awareness.

"I was able to reach out to anybody that was in my group and say, "Hey, this is where I'm at…I'm having struggles with this…. To know that other women were able to explain and have similar situations such as mine was very comforting for me." (Group Member)

17 For information about the indigenous understanding of the circle, see https://firstnationspedagogy.ca/circletalks.html.

Benefits of Repeating the Curriculum

I took down my little barrier and just opened up and trusted myself to trust them. —First Time Group Member

Given the high level of intimacy and support and the recognition that healing is a nonlinear and an ongoing journey, many women returned to the group to repeat a curriculum lesson or Phase to reap the benefits of participating again, especially in Phases I and II. For example, women who were initially overwhelmed by new curriculum concepts or who were navigating the emotional complexity of understanding the impacts of trauma could engage more deeply with concepts and achieve a fuller experience the second time through.

"I had women repeatedly say, "I'm really glad I'm here with you women," "I've never said this before," "This is the first time that I'm saying this," and "no one's ever heard it, and I'm glad it's you." (Lead Facilitator)

"Thank you for everyone's support. I felt connected today." (Phase II Group Member)

The mixed composition of the group—women new to a phase alongside women who were repeating their participation—created a special environment for learning and for mentoring newcomers, especially for learning how to trust and confide in others. Women that have repeated the curriculum are often looked to by the facilitator and women to serve as leaders and role models of this work that is very much in keeping with Indigenous ways.

You know, if you're coming back, and you want to return, and you haven't been someone who's really engaged, I will have a conversation with you and say "this is my expectation of you –you've been through this once or twice now. I want to hear from you. Other women want to hear from you, especially new women. They need to hear from the women who've been through this already and are returning". I'm always trying to build that collective responsibility in the group. What else is the secret? Everything is "We". We've been through this, "we" understand this. So, it's always that collective mindset. I think that's important. –Facilitator

As women shared their stories, others who may be less ready inevitably find themselves relating, feeling less alone, and more willing to share their own story. Facilitator observations and sticky note comments demonstrate how group intimacy gradually increases over time. It is important to note that the smaller group environment for Phase III allowed for exploring deep-seated trauma and promoted a higher level of group intimacy as a result. During this evaluation, the majority of women in Phases I and II had been through the group previously. The women in Phase III were more likely to be going through for the first time, but they had experienced healing in Phases I and II, so they had some sense of what to expect and skills to deal with additional trauma.

"I came in last year at Phase II, and I was in a state of shell shock. Everything was still very new and…I was hearing for the first time….And so this time around, it was really nice because it was the same material, but…I was able to do a deeper dive this time with the information…. I feel like this time around was a richer experience." (Group Member)

Facilitators Delivered Almost All Planned Curriculum Lessons but Made Adaptations to Accommodate the Specific Needs of the Group and the Shift to a Virtual Format Due to COVID-19

TFYS tracked fidelity to the curriculum components and whether they were included in the weekly meetings as planned. Indeed, the percentage of completed lesson components remained stable throughout all phases, ranging from 89% to 92% of component completion. TFYS also tracked the type and number of adaptations to the curriculum content and delivery. The most common adaptations involved adjusting the approach to lesson content to meet the specific needs of the group and to a lesser extent, changing the lesson duration. For example, the genogram activity was challenging to group members because it involved revisiting the past, and women doing it for the first time needed more sessions than those who were experienced with it. In response, the lead facilitator pushed herself to find a different approach to the genogram activity so that women would be supported. She

also allowed more time (multiple weeks) to finish the genogram for women who had never done it before.

> "[T]he genogram was really hard. I remember calling [lead facilitator].... I wanted a way out of the project.... I didn't like the feeling. I didn't like going back into the past...." (Group Member)

The percentage of lessons with adaptations increased from 30% in Phase I to 60% in Phase III. Adaptations were more common in Phases II and III than in Phase I, due primarily to additional time for women who were new to the group and because of adjustments for the pandemic that required moving to a virtual group meeting format.

> "Yéil Koowú Shaawát is a valuable program that has given me tools to live my life in a good way. The healing of Haa Shuká is progress not perfection, concentrating on a quality in our journey as well as a positive destination.
>
> ***Shuxun (Patricia Graham)***

While most cultural activities were adapted to meet the virtual format, some cherished cultural activities were omitted. For example, activities such as bonfire talking circles and sweat lodges were challenging to incorporate in the virtual format, given that these activities necessitate being in person. In addition, the rural Alaskan environment can create difficulties using technology. Women experienced connectivity issues, and sometimes it was not possible to participate in cultural activities, such as drumming.

> "I think the prayer ties are important. I think the burning of those prayer ties and coming together – we couldn't do that or have a bonfire Talking Circle.... We couldn't do traditional healing. We couldn't do sweat lodges. We couldn't come together because of COVID. That hurt us." (Lead Facilitator)

The in-person meal is a cultural norm and supports relationship building among group members. The facilitators and group members deeply felt the loss of this activity and of another cultural norm, gift giving. The facilitator adapted in-person meal sharing to be virtual when group meetings transitioned from in-person to videoconference sessions by asking women to share meals together during the virtual meetings. She sometimes arranged to send meals and gifts to women using program funds in an effort to maintain these practices.

> "I intentionally did not select a film that we would normally watch during Phase III because it's intense... that's not something I felt comfortable doing on Zoom." (Lead Facilitator)

The facilitators accommodated the virtual format by omitting lesson activities that required in-person support. For example, facilitators chose to show different films eliciting fewer stress responses, recognizing that facilitators would be unable to support women in person. In addition, facilitators thoughtfully planned how to support women as they responded to triggers in the films.

Facilitators' years of experience offering these groups aided them in anticipating group needs and adapting fairly quickly and appropriately. Some adaptations were successful, and facilitators will retain these adaptations moving forward. For example, prior to the virtual meeting formats, facilitators would practice preparing and distributing lesson packets in person (including a syllabus

> "A co-facilitator would have to have a good handle on her own personal issues, and a solid foundation for starting her own healing journey. At this point, I don't think I have a solid foundation. I have a lot of work to do, because I'm noticing I fall back on my old behavior patterns and thoughts, and just wanting to give up." (Co-facilitator)

and handouts) in advance of each lesson to improve group member engagement and co-facilitator preparedness. When the sessions moved to the virtual format, facilitators initially distributed packet materials over email. However, they found that it was difficult for women to view materials electronically while also videoconferencing, especially if participants joined by cell phone. They were able to adapt and began to deliver the materials in person in advance of the virtual meeting sessions to improve engagement. Facilitators found that this allowed women to engage in the virtual group more successfully.

Phase III was more challenging to do virtually. Facilitators and group members talked about the critical in-person component needed for women to engage in difficult discussions about their experiences with sexual abuse. Being in person allowed the facilitator to read facial expressions and body language, and for women to make eye contact with each other. Being virtual required the facilitator to rely on previous relationships she had built with women during Phases I and II more heavily than she would have if they were in person.

> "Phase III is a really hard phase to do virtually.... I can't see the blank stare or the kind of faraway look, or I can't see the body and what the body's doing." (Lead Facilitator)

> "I think we accomplished a lot more because we are in person, making eye contact. Others are seeing you and feeling you and not doing their own thing. I think we can connect spiritually with other people in the group when we are in person...." (Group Member, Phase III Sticky Note)

Curriculum Implementation: Adaptations

The curriculum is designed to be offered in phases and lesson activities are structured to build on each other sequentially; the intensity of the curriculum also increases as women get to know each other and build trust. However, facilitators recognize that due to life circumstance (for instance, timing and scheduling conflicts), women may need to have a different pace for completing curriculum phases. Because of this, facilitators make every effort to be flexible and adapt the curriculum to women's needs.

> "You have to be adaptable. You have to have a plan B if people are resistant to plan A.... If people don't want to do the traditional genogram, you need to be prepared to offer another one on the spot. Because you want to keep them engaged, and you want them to be able to do this." (Lead Facilitator)

When participants did not complete the phases in order, facilitators had to think intentionally about how to prepare the women for each lesson best; facilitators often found this to be challenging. However, ensuring the needs of individual participants are met is the program's priority because participating in some aspect of the program is better than not participating at all due to inflexible rules. Therefore, facilitators work to help individual women have access to information they have missed, especially when foundational for the current phase or lesson. Interactive activities like role-plays can be valuable to group members but some women, especially newer ones, are hesitant to participate. To accommodate this, facilitators closely monitor lessons and individual emotional states to encourage participation and lesson comprehension. This is partially why some women might be encouraged to attend another session for a lesson they struggled to complete.

> "Some women didn't take Phase I and then jumped into Phase II, which is allowable because it's too long to wait an entire year...and so for Phase II, it takes a bit more explaining." (Lead Facilitator)

Also, facilitators are flexible about women's style and level of participation; for example, some women felt like they had to multitask by doing household work during a virtual lesson. The lead facilitator understood and was comfortable with women folding laundry or cooking during group. There are many advantages of video conferencing noted by the lead facilitator, including diminished transportation and childcare needs and the flexibility to extend the session length, if needed.

Co-Facilitating the Curriculum

Women who have completed all three phases twice in two consecutive years are eligible to become a co-facilitator. However, past trauma and secondary trauma can be triggered during group at various phases. Therefore, it is important that co-facilitators remain active and responsive to their own healing journeys, use self-care skills they've learned, and have good communication with the lead facilitator (including ongoing mentoring and support) to be effective.

Amalia Monreal with Yees Ku Oo Dancers at honorary dinner on August 23, 2022, in Juneau, Alaska.

Yéil Koowú Shaawát Outcome Evaluation Process and Findings

"Haa Kusteeyix Sitee, [translation] Who We Are, What We Eat, and How We Live, Our Way of Life"

In order to tell this story, we first must make an important note about, "outcomes." The word "outcomes" confers a static result, effect, or product. That is not how we understand or employ this term in the context of this report. These are the sacred healing stories of women. They were gathered with the utmost intention to honor the lived experience, wisdom, and healing power they contain. The introduction to this report described essential principles of IWOK, and in part, conveyed that Indigenous approaches to "knowing" focus on understanding the interconnected relationship between all things, seen and unseen, throughout time. Findings shared are representations of collective healing that reveal the power of the women's groups as a sacred place to mutually share and heal.

Famed anthropologist Keith Basso wrote in his seminal work on language and landscape among the Western Apache, "Wisdom Sits in Places," that "places possess a marked capacity for triggering acts of self-reflection, inspiring thoughts about who one presently is, or memories of who one used to be, or musings on who one might become." In the same regard, foremost Native thinker and theologian Vine Deloria Jr., said of place, "American Indians hold their lands—places—as having the highest possible meaning, and all their statements are made with this reference point in mind." The impact of place-based teachings, values, and resilience, along with collective responsibility to one another within a safe space, are best told through the women's personal reflections and stories. When we asked Amalia for a Tlingit or Haida word or phrase that might better describe our findings, she suggested Haa Kusteeyix Sitee (Tlingit), which translates to, "Who we are, what we eat, and how we live, our way of life."

Healing Village to Inform and Validate Outcome Evaluation Findings

Any community-driven evaluation process must consider using a spectrum of engagement. When working with Indigenous communities, evaluators must be flexible and skilled to adapt as needed because there is no one size fits all approach to facilitating the process. In some cases, communities prefer evaluators to lead all aspects of the work, while other communities prefer a deep level of engagement and participation throughout the evaluation process. For the purposes of our work, we started with a commitment to doing a strength-based process and found that this process of identifying, articulating, and understanding the outcomes of the Yéil Koowú Shaawát curriculum necessitated deep and ongoing community engagement. We learned what worked and didn't work through intentional, ongoing relationships and discussions with our partners, and we adapted our process and methods accordingly.

For example, as information gathering for the evaluation period ended in September 2021, the project team facilitated a talking circle focused on learning more about the level and depth of our engagement during the evaluation planning and information gathering period. In this session we discussed what worked well, what was not working, and where we were along the spectrum of engagement during the evaluation period. We used Exhibit 9 (next page) to recount and celebrate all the accomplishments the team had tackled over the lifespan of the project and further assess the level of continued interest Amalia and the women in group had in collaborating during the analysis and reporting phase of the work.

Exhibit 9: Planning Steps to Engaging Community in Evaluation.[18]

To help facilitate this process, we presented Amalia with several engagement options that ranged in degrees of community ownership, engagement, and depth of participation. After a productive discussion, Amalia felt the Center's deep level of community engagement should be maintained through the analysis and reporting period and suggested we should be attentive to identifying strategies that would not overburden her or the women in group in the process. After further brainstorming and consulting with the women's group, we agreed that the best path forward was to form an advisory group that would convene periodically during the final phase of the evaluation. The advisory group included recent graduates and current participants of the women's group, the facilitator, co-facilitator, and a local Tlingit Elder.

The project team facilitated a meeting with the proposed advisory group in October of 2021. It was at that meeting they decided on the name of the advisory group as the "Healing Village," a powerful homage to the work of the group. At this initial meeting, the Center team and Healing Village laid the groundwork for a shared vision for the work ahead. In the short term, as the Center team prepared information for analysis and conducted an initial thematic analysis of information sources, the Healing Village's role would be to:

- Ensure accuracy of initial evaluation findings *(Did we get the story right?)*
- Prioritize findings *(What elements of the story should we highlight or emphasize?)*
- Add depth, context, and nuance to findings *(Where should we dig deeper?)*
- Address unanswered questions and clarify interpretation of findings *(Is this cultural concept or experience accurate?)*
- Identify emergent themes or gaps in our analysis *(What do you see and what is missing?)*

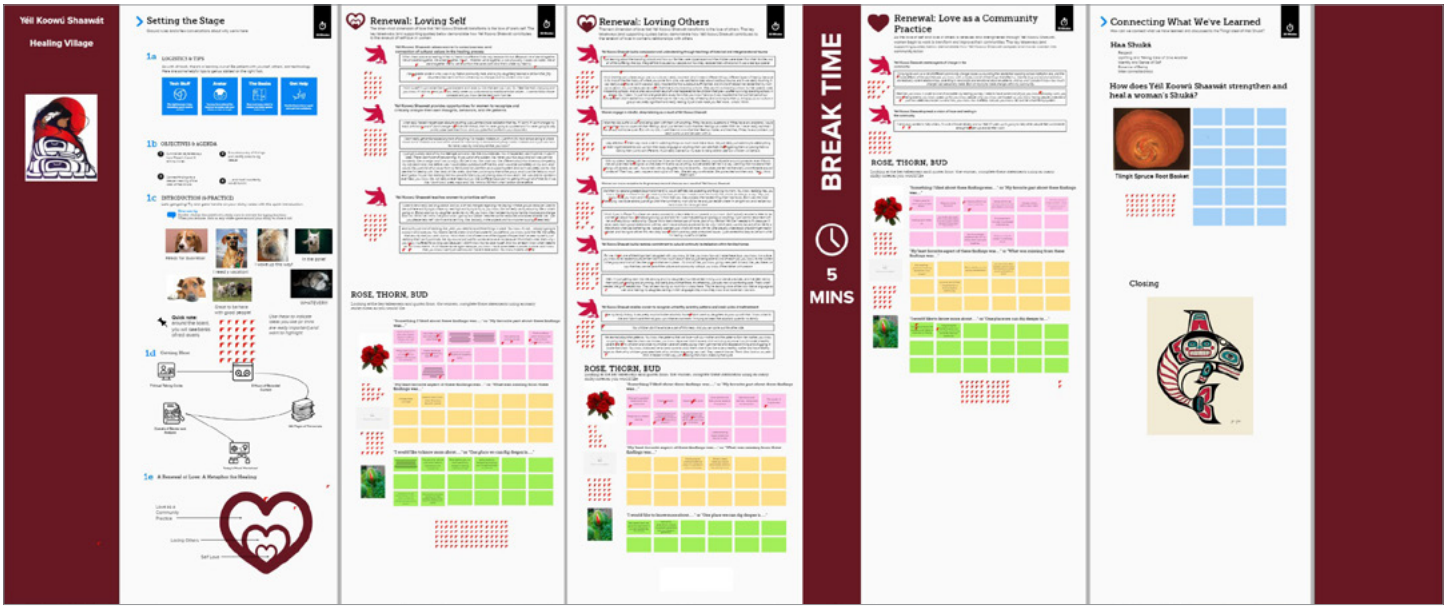
18 Appendix L: Planning Steps to Engaging Community in Evaluation

The long-term role of the Healing Village was to share stories of healing and strengthened cultural resilience with the broader community and Indian Country at large. Additionally, the Healing Village would serve as a platform to elevate the participant's experiences to support and sustain the legacy of the curriculum content and processes into perpetuity, regardless of any change in her role or administrative shifts at TYFS. The Healing Village's involvement was intended to serve as a vehicle to ensure the fidelity and integrity of the curriculum as implemented, while educating community leadership to carry the message and lessons of women's experiences forward to benefit others and future generations.

After the initial meeting and role of the Healing Village was agreed upon, the Center team conducted initial analysis of information sources associated with the outcome evaluation, including personal reflections and meaning making interviews and talking circles. The Center team prepared initial talking circle findings and shared them with the Healing Village on November 19, 2021, utilizing an interactive platform called Mural (see Exhibit 10) to present findings and gather feedback. With permission from the group, we recorded and transcribed the discussion. The Healing Village provided meaningful feedback on points of emphasis, validation of findings, and emergent themes for the final report. For example, in discussion with the Healing Village, when asked which finding resonated or stood out to them, one member said:

> *The one that really stood out for me from the get-go was understanding intergenerational and historic trauma, just because there was so much shame associated around my upbringing…. I felt a lot of shame and didn't really understand it until I came into the group and learned about the intergenerational trauma, so that was huge for me.*

Exhibit 10: Yéil Koowú Shaawát Healing Village Workshop Mural



Following the meeting, the Center team debriefed with Amalia to get feedback on the process and identify important emergent themes. One of the key lessons was the need to provide the findings in advance of the meeting to allow participants time to review findings before interactively discussing during the session. We also learned that the interactive platform chosen for the meeting (Mural), while innovative and engaging, did limit some people's ability to fully engage in discussion as they learned to navigate the technology.

With these lessons in mind, the Healing Village convened again on January 14, 2022, to review initial findings from personal reflections and meaning-making interviews. Prior to the meeting, we shared information with the Healing Village that clearly and concisely conveyed plans for the session and shared key findings for them to review and reflect upon in their own time. We also chose to use a video conference platform that everyone was familiar with and that was more accessible via phone or tablet. Once again, the Healing Village offered generative and thoughtful feedback that validated findings, shed light on points of emphasis for the final report, and offered new insights on how best to interpret or frame certain findings. For example, when asked if there was anything missing or if they'd change anything about the findings based on their experiences, one woman shared via the chat function:

> *Something I would add to bullet #2 is 'Understanding dysfunctional family roles' as well.*

Another Healing Village member added:

> *Yéil Koowú Shaawát creates threads of trust...learning to trust others and learning to trust myself were key to building a new life...also on the other side of the coin learning to recognize untrustworthy persons, i.e., abusers.*

After the convening of the Healing Village, the project team met to debrief and gather additional feedback and talk about important next steps in the analysis and reporting process. Based on feedback from the Healing Village and Amalia, the Center team prioritized initial findings the Healing Village identified as important, incorporated emergent themes from the meetings, and adjusted and reframed initial findings to ensure accuracy. After several weeks of additional review and collaboration, the project team solidified a set of cross-cutting findings derived from evaluation information sources and input from the Healing Village meetings.

Outcome Findings

All women were asked to participate in talking circles and interviews to help the team understand women's perceptions of health, well-being, and Haa Shuká at the completion of each phase. Women were also asked to provide a personal reflection at entry and exit of the curriculum in one of three forms: participant letters to self, photographs, or visual narrative. Each personal reflection was supplemented with a meaning-making interview to fully understand what the reflection conveys from the perspective of the artist. Both personal reflections and talking circles contributed to our understanding of women's individual and collective healing and restoration of Haa Shuká.

Across all sources of information, we found evidence the Yéil Koowú Shaawát curriculum:

- Strengthens cultural identity and restores women's Haa Shuká,
- Promotes resilience and healing of intergenerational and historic trauma, and
- Contributes to the acquisition of healthy parenting skills and behaviors.

The findings described in more detail below, are grounded in the words and artifacts provided by the women who engaged in the Yéil Koowú Shaawát women's group.

Yéil Koowú Shaawát Strengthens Cultural Identity and Restores Women's Haa Shuká

Talking circles and personal reflections show the strengthening of cultural identity and restoration of Haa Shuká through engagement with the Yéil Koowú Shaawát curriculum and women's group. As described earlier, Haa Shuká is a lived concept and centers on a connection and relationship to ancestral ways of being and knowing. It is a holistic expression of living in a good way. To take the expression further and ground it in Tlingit and Haida Southeastern Traditional Values, it is "being strong in mind, body, and spirit." To exemplify what the restoration of Shuka' encompasses, we present examples of cultural, intellectual, physical, spiritual, and emotional growth from the lived experience of women in group.

Women Reported Improved Emotional Self-Awareness, Self-Efficacy, Coping Skills, and Communication Skills

Phase I of the curriculum introduces the building blocks of healthy communication (including expression, discussion, and negotiation skills), conflict resolution, understanding anger as a secondary emotion, and problem-solving skills. Each phase of the curriculum also emphasizes the importance of cultural resiliencies as protective factors and a critical aspect of healing from current and past traumas. Through group work and curriculum content, women had a safe space to recognize and critically analyze their own thoughts, behaviors, and life patterns. Women shared the impact the curriculum and women's group had on identifying with their emotions, processing them, and reacting to them in healthy ways. One woman said the following about her ability to navigate events and activities that elicit a trauma response or trigger her emotionally and physically after experiencing all three phases:

> *I think the biggest change I realized was that, you know, even though I got triggered, I had developed all these skills to kind of help me… when I did become triggered to be able to kind of like calm myself down, to still be able to function…. And so just kind of really noticing that healing.*

She went on to discuss the growth she felt in dealing with stressors.

> *And I was super stressed out, and I felt like I just had that opportunity to express that [to group] and figure out what to do with all that stress… (crying). But yet, what was different about this time around—getting my kids back—before, was I would stress out about stuff like this, and I would be completely on my own. And I would just kind of run away from my family and not use them as a support system. And so, I would just kind of hunker down with my stress, and I would just… it was like a secret, you know what I mean? Like, I would keep this stress, like, this huge secret…. And so, it was pretty cool to see that I'm dealing with loads of stress. And I don't know what to do; I don't have the answers. And then just bringing that to the group, and it just helps so much.*

And I guess I'm just realizing how powerful that is by just sharing about it now, because it was a lot, I was able to maintain a level head, you know…a different approach to getting through all of that. So, it was pretty major, and I think a 180 from what I've ever done before.

The development of self-efficacy and improved ability to identify, manage, and cope with difficult emotions or situations was a common theme among women in group. For example, one woman chose to illustrate her healing journey by creating an original painting at entry into the women's group and again after graduating Phase III. Her first Phase I painting (Exhibit 11: Personal Reflections Example) depicts two canvases, one that is primarily dark tones and another that has vibrant lively tones. She described the yellow tones as idyllic happiness and the dark tones as mercurial and depressive. When asked to describe her painting and what it depicts or means to her, she said:

So yeah, I think yellow I kind of associate with warmth and happiness…. And in Alaska, too, when the sun comes out, it's just kind of gorgeous and everything…. I remember, yeah, just thinking of yellow as being a happy color…That was the first color I chose when I did that painting. And then I was thinking "I'm not there yet. I'm not yellow. I'm not happy. What kind of step-by-step am I going to have to do to get there?" And there's where that yellow kind of blended into that orange which kind of blended into that red--to show the different layers. Yellow is still kind of in there, but it's blended in with all those other colors. So, it's not like a pure yellow. And, maybe yellow is just kind of unrealistic happiness. I think maybe orange is more realistic. If you're going to think about what's the ideal… it might be that yellow.... But I think being in that orange zone where your content and come into those yellow/golden perfect moments every once in a while, but orange it probably more realistic with what day-to-day life is. And then just thinking about the red zone, and the red zone is where I feel where I'm at now. That's why it was the common color between the two paintings. Red was the bottom of the "where I want to be" painting and it was also at the top of the "where I was" painting. So it's the common color that connected the two…. I'm levitating up and down between the different layers. I know I want to eventually spend more time in that top layer next to the more happy golden kind of colors and not spend as much time in those murkier colors. But I also understand there's going to be some transition in between the two, but I think now that I've come out of those murky colors, I can always find my way back to red…. I'm going to have bad days. I'm never going to be 100% ok, but even on the worst of the days, I can always manage to make it at least to red and never be down towards the bottom again.

Exhibit 11: Personal Reflections Example A

She went on to describe how she felt like the painting was incomplete and believed she still had work to do in the group and on her healing journey. However, she noted the spectrum of emotions depicted in the painting and her own ability to move along that spectrum without feeling mired in the murky more depressive tones. She spoke about communicating her emotions and feelings to her support system when she found herself in dark periods and the hope and security she found in that process:

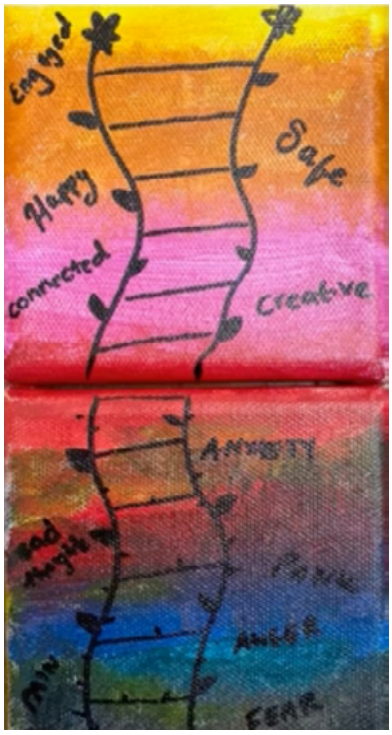
Even though I sank down really, really fast again, just knowing I have those supports, things in place, it lifted me out of there faster than when it happened previously…just having supports and knowledge and having learned to reach out to help.

After completing the remaining phases of the curriculum, the same woman revisited and completed the painting below (Exhibit 12: Personal Reflections Example A Part II). When asked how the completed painting reflected her healing journey, she talked about how much she learned about her emotions, triggers, and how to identify and operationalize newly acquired coping tools as they occur.

And so especially now for me to recognize, okay, when I start getting anxious and having those bad thoughts, what are those things that I can do to pull myself up, rather than down?" And I think too, a lot of the techniques that we talked about in group, being able to cook, taking a bath with, listening to music, going for a walk. And one of the things that I've been doing a lot more is going for a walk, doing a lot more cooking, and then just trying to be more creative, I think. One of the supports that I'm doing now is, I'm doing the beading circle on Fridays.

I think one of the things that I'll be eternally grateful for this group is just really that self-reflection of, I'm understanding all these feelings and emotions, "Hey, what's the science behind it, the neuroscience, the psychology behind it?" So that even though I am feeling these big, complicated emotions, I can recognize what's happening to myself internally and understand, okay, even though I've fallen down, I'm in that fight or flight mode, I'm getting really anxious, getting angry, having those bad thoughts, and it's okay, if I continue down this, I'm going to be immobile, but just because, if I'm a mobile, I won't be immobile forever. And I think since group ended, there's been a couple days where I just I've had to be immobile for maybe an hour or two, or maybe the entire afternoon, and just lay down because I get so overwhelmed. But I saw this picture of the ladder in my head, just knowing that, okay, I'm going to be able to get back. I need to take this time and just recognize how I'm feeling before I can get back to that place where I am feeling safe, and happy, and connected, creative, engaged.

Exhibit 12: Personal Reflections Example A Part II



This example clearly demonstrates insight, growth, development of positive coping skills, and an awareness of needing to be realistic about the future. Other women also spoke about the power and utility of noting emotional and physical states, sharing them, and employing healthy coping tools when triggered.

I'm noticing that I've been opening up a lot more, speaking up for myself. I kind of figured out my triggers, my mood swings. When we did the breathing exercises [in group], I did that quite a bit before getting angry. I think about what triggered that, what's behind that emotion. I wrote things down. I let my feelings out rather than bottling it up.

Women Experienced Healing Through Strengthened Cultural Identity and Connection to Cultural Values

> "I just I learned so much about myself and my family… [and] my culture. And it just it really had a profound effect on my life." (Group Member)

The restoration of Haa Shuká requires generational healing that centers the empowerment of Native women and families to live healthy lives while embracing Tribal values and culture for the benefit of current and future generations. While this process takes time, the strengthening of cultural identity and connection to Native lifeways emerged as an important outcome of engagement with the curriculum for women. They highlighted the importance of reconnecting to and drawing on cultural strengths to build individual agency to direct and sustain changes in themselves, their families, and communities. Put simply, restoration of Native ways was healing. One woman said the following:

[Y]eah, culture is healing. We say that a lot here at the Tribe too. So the things that were taken from us during the colonization period...our culture was stripped from us and our language, our song and our dance and our stories. And so when we're trying to walk in this other world, this society and we're just completely out of balance. And then we start getting into learning the language, the song, the dance, the harvesting pieces that go along with it, the drumming and the power that comes from a drum. And having that taught with gentle teachings because there are people out there who come in with their colonial mindsets and they trigger you and trigger you and trigger you because again, our DNA remembers that sort of teaching.

Another woman described how her renewed pride in her Native identity influenced her children in a positive way.

I took greater pride in who I was in my community here, and so they learned a lot from that. [My daughters] learned a lot from witnessing my changes and my pride in who I was.

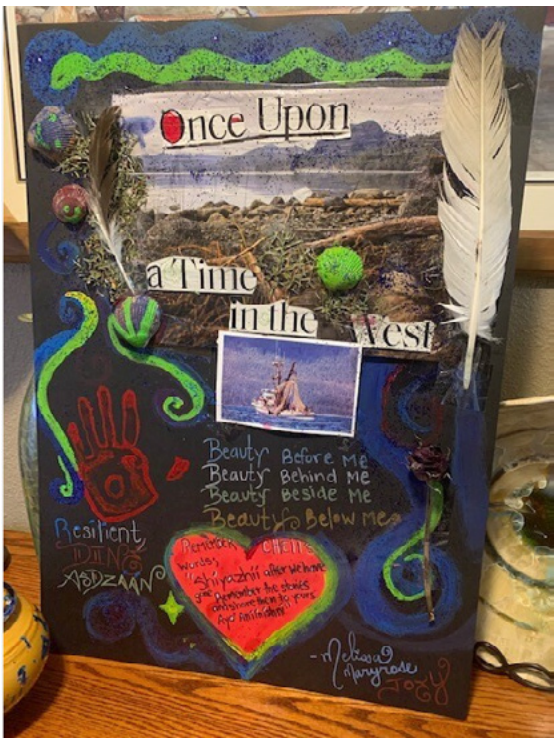
Women describe centering culture and traditional Tribal values in their everyday lives as parents and to pass on the traditions to their children, "I told myself I'm going to be like my grandparents and raise my kids the best way I can. So, I feel like that's changing and you know, if I stick to it and you know, really center our culture…Traditional Tribal values…. I want to follow those concepts and you know be the best mom I can be." Another woman expressed a similar sentiment:

That's been a big one too, reconnecting with my culture and just understanding the cultures around me, and planning ahead how I want to raise my boys, and make sure that they understand the important parts of their heritage….

Another personal reflection (Exhibit 13: Personal Reflections Example B) connects with the growth and beauty the artist found in reconnecting with the culture and teachings of her grandparents. Within the collage is a poem that reads, "Beauty before me, beauty behind me, beauty beside me, beauty below me." She described the poem as a blessing used to start each day in a good way, with reverence and gratitude for everything.

[A]nd knowing what you know and the things you've been through…the 'beside me' is the person you share the connection with, 'below me' is the earth and the beauty in the earth…recognizing that beauty and the realness because sometimes you can lose touch of reality and get stuck…I didn't really know what was going to happen if I was going to trust any of the women (in group). When I started engaging and connecting with different people, I just felt there is beauty inside that. We do smudge, connecting to the earth. 'Beauty before me' is the beauty of the group—practicing prevention and what is to come and how we're going to deal with it. Dealing with what's behind us and acknowledging the beauty in that, even though there was pain in that suffering.

Exhibit 13: Personal Reflections Example B



The woman described in detail what each part of the collage represented to her, emphasizing her survivance and connection to her grandparents.

I put "once upon a time in the West" because we're kind of in the West. And it's kind of like the opening of a story, my story…The beach view is my point of view—just sitting on the beach and thinking about everything I've been through and then…just the eagle feathers and little pine needles on there are little touches of Alaska. I've had those pine needles since August just before [child] was born. The picture of the boat I got from AWARE when I was staying there at Christmas in 2019. It's traumatizing being at

AWARE, but it's part of my story, so I just wanted a little piece of AWARE shelter there…. The red hand is obviously for the Missing and Murdered Indigenous Women. There were so many times that my abuser could have killed me. He almost killed me three times. I could have been part of a statistic and I just thought how lucky I am to be alive and have two kids that I can raise. The beauty saying is a Navajo saying. It's a saying or a blessing. In the heart, the red heart, I just put a quote in there about my grandparents—my grandpa, you know, telling me stories and saving me from my parents' situation. He saved me and my siblings from my parents' situation, which was addiction and domestic violence. He kind of saved us from that and he'd always talk to us about—there's a chance we could go through it when we grow up. He'd tell me stories about our family history and different things.

Women conveyed how engaging in traditional activities and ceremonies was an important part of group and critical to their healing.

[W]hen I was raised, I wasn't able to experience my culture. I wasn't able to go to Celebration. I wasn't able to, because of the people that I was adopted by, I wasn't able to because they were always worried about, like, me getting corrupted by my family because of everything that has gone on in my family. So, it's a bittersweet kind of relationship or situation for me…. So now that I'm older, and I realize now that I missed out on a lot. I missed out on a lot. And so when they say culture is healing, for me, it hits right directly into the heart because if it wasn't for Amalia and if it wasn't for Mary and if it wasn't for Patricia that lives downstairs or, you know, people from my group that just hold me tight and, just, they don't want to let me go. And for me, that's better than family.

Women shared how they were impacted by having the opportunity to discover their culture and learn how to embrace the protective capacities present in learning more about their heritage. The women shared these lessons were critical to supporting their children and future generations.

Activities like dipping and talking circles…all those ceremonies were pretty neat and traditions you can pass on to your children. Women were confident that the cultural lessons they learned would serve as protective factors for their children to prevent the cycle of abuse and addiction from continuing.

I took greater pride in who I was… in my Native community here, and so they learned a lot from that. They learned a lot from witnessing my changes and my pride in who I was and like… culture and I actually got involved in a dance group…both of my daughters were pretty shy growing up and so they weren't actually involved in the dance group themselves, but they did witness the performances… and my regalia that I would make at home and we would have celebration every two years and so we would all go and so yeah it did introduce them… to a good side of our culture, that one that I didn't see growing up.

One woman created a personal reflection that was presented as a slideshow that depicted her life's journey through trauma and survival. The slideshow includes her story of healing after building cultural resilience through learning about the history of her people and ancestors, discovering her identity and traditions, and breaking the cycle of intergenerational trauma as a parent. Exhibit 14: Personal Reflections Example C below are two slides from the full personal reflection project, which was a slideshow created by the participant.[19]

Exhibit 14: Personal Reflections Example C

Women Experienced Heightened Empathy and an Increased Ability to Trust and Forgive (Themselves and Others)

Another manifestation of culture and restoration of Haa Shuká is the sense of community, trust, and kinship that the curriculum fostered among women in group. In the Tlingit and Haida culture, one of the Southeast Traditional Values is to, "Hold Each Other Up." This notion of holding each other up was a prevalent theme heard in personal reflections and talking circles. Women showed an expanded awareness of the need for support, trust, and kinship via healthy relationships both in and outside of group as they sought to heal from trauma and maintain healthy lives. This awareness encouraged a sense of belonging and community through common experiences with trauma and fostered a place of positive activity where women could share, feel heard, and heal. One woman shared her experience with holding each other up.

> *I think for me, it was in this phase, Amalia, that you let everybody have each other's phone numbers… I had to end up like reaching out to some of the women, like when I was going through really intense emotions. And then, this year I've had a couple of women reach out to me, when they've been going through things. And so, it's just nice, these little organic networks pop up…. But, I know when I reached out, the person that I reached out to was really happy that I did. And then, this year, when people were reaching out to me, I'm always really happy that they did. Because even if I'm feeling down, just knowing that somebody is reaching out and, you know, wants to hear from you is pretty uplifting as well.*

For many women, the ability to trust others and oneself after enduring years of unresolved trauma was an important and transformative outcome. Trust of the group was critical to the success of many of the women, who shared that it often took several weeks or even phases to see the trust build in one another. The group holds the agreement that confidentiality is crucial, and it is key to the success of the program, knowing women will not open up and share if they do not feel safe. The women are taught that trust builds safety, and safety allows them to open their hearts and share their stories to begin their healing journey.

19 Releases have been received by CNCFR and will be maintained with the file by both the Center and the Tribe, authorizing the use of the images of the participant and her son to demonstrate the findings for purposes of the program evaluation.

One woman shared her view on the importance of trust and identifying and empathizing with women who share common lived experiences.

> *I would probably have to say that being able to trust, you know, like being able to trust is a really bad thing for me. Like, I'm not able to trust very well because of everything that I've gone through. But what helped me about this group and what makes me so eager about starting our next year and just staying in my classes is the fact that I'm able to talk and be able to relate to people that actually have the same kind of things going on and have had the same episodes go on and, just, the trust….*

Women also learned about and courageously engaged in forgiveness—forgiveness of themselves for past mistakes, decisions, and actions and forgiveness of others who perpetrated abuse against them, including the recognition that their parents may have also been traumatized, leading to the experience they had as children. Understanding and employing forgiveness was an important milestone in the healing journey of women.

"[I]t helped me realize that my mom was a person, too, just because she was in that time during boarding schools."

> *I would definitely say that my greatest accomplishment in the last 12 weeks of my class, well, my first greatest is getting my apartment. And my second greatest would definitely be accepting and forgiving my mom…. I think that was, like, probably the hardest thing that I had to do. But it was the most satisfying, was to be able to just let go of all the hurt that my mom did to me and just realize where I'm at right now and realize how hard it took for me to get here.*

Another woman spoke about forgiveness and lessons she learned from her experience in group that she now applies to her life.

> *Forgiving is not for anybody that has betrayed you or hurt you; forgiveness is more for yourself. So you can grow from it, you're not going to have regret or resentful feelings. Anger is just a top emotion; there's a deeper emotion you feel back there…. It's more to forgive myself and knowing I could grow from my mistakes. Everything is a learning tool instead of keeping myself down. Learn from it.*

One woman chose to write a letter to her former self after successfully completing all three phases of the curriculum. Her letter focused on the importance of forgiveness.

> *Hey, it's your future self. I know it is tough right now but don't give up. Remember, how resilient you are and don't stay down. Forgive yourself for not knowing better at the time, forgive yourself for giving away your power. Forgive yourself for the past you had and the behaviors. Forgive yourself for the survival patterns and traits you picked up while enduring trauma. Forgive yourself for being who you needed to be. You have accomplished so much. Do things with an open mind, to learn to do things differently than before. You get what you give into things.*
>
> *It is not selfish to have self-care. If you don't care for yourself, you'll end up breaking and it won't be good. Breathe, go for a walk, also do not fear the rejection when asking for help. People are willing to help if you speak up. Just speak up, because you matter too.*
>
> *Your babies don't need a perfect mom, but they do want a happy and healthy mom. All the things you've gone through turn those into lessons. Going to do time proved you can make it out on your own. You learned how to speak up and get what was needed. Again, forgive yourself, love yourself, never give up, your girls are watching you so keep up the good work not staying stuck and want to learn to do better.*

Yéil Koowú Shaawát Promotes Resilience and Healing of Intergenerational and Historic Trauma

One of the central goals of the Yéil Koowú Shaawát curriculum and women's group is to support the healing of intergenerational trauma. To fulfill the measure of this goal, the Yéil Koowú Shaawát curriculum provides an educational foundation for women about intergenerational trauma and the devastating consequences of colonization and assimilative federal Indian policy. For many, the information shined new light on many of the traumatic events and experiences they survived as individuals and brought new

perspective to how they view their communities and ancestors. Before group, many women associated their Native identity with shame or previous traumas but found new clarity and hope after learning about the root causes of their trauma.

> *It made me understand my misconception of why I was ashamed of my culture. Because here in Juneau, if you walk down the street or downtown, you'd see a lot of natives that were drunk. I just figured growing up that that's how natives were. They were just drunks and didn't value education. Or, you know, family values. Things like that. It was just one of our defects and it wasn't until I joined Amalia's group that I learned alcohol was introduced to us to weaken us. To be taken over. It just really opened up my eyes and I didn't feel so ashamed of who I was or my people. I learned so much about myself and my family, my culture. And it just it really had a profound effect on my life. I think that was the main thing that really changed my life was just the realization that we're not all drunks. We're not all bad people, you know we're not all pedophiles or you know, just terrible people from because of their drinking there. There was a reason for their suffering, and it had been passed down from generation to generation, so that was that was the big thing for me that started my healing journey.*

One woman shared her desire to continue to work through her trauma history and to persist in her healing after Phase III. In essence, she describes a desire to be resilient.

> *Phase III, I really learned more about going in, you know, with deep within yourself and being able to face traumas and process them better and just learning. And I feel like I've also just grown from that, just learning to deal with the trauma. And I actually think I want to take it again. I feel there are more and more layers to this that could be peeled off and just digging deeper and really actually healing from traumas that have happened in my life. I think the biggest thing that I learned was just how to really be able to face the traumas and the reality of them and accept them. And then really just start to learn how to heal. Thank you.*

Through an understanding of intergenerational and historic trauma women made new connections to their circumstances, contemporary traumas, histories, relationships, and futures. They found commonalities among themselves, ancestors, and other women through understanding their ancestors' experiences, both positive and negative. By understanding the trauma of their people, ancestors, and the community they also gained a new perspective on the resilience and protective capacities they carry; despite periods of great hardship and upheaval their Tribes and Tribal values persist. As a group, the women were able to connect spiritually, grieve losses together, and connect with the strength and resilience of their ancestors. One group member discussed the important process of learning about the boarding school era and what it meant to her healing.

> *Just learning about the boarding schools and how our families were ripped apart are the children were taken from their families and all of the suffering you know, the loss, the grief that it caused our people and how they replaced that with alcohol. You know it. Just it was a real eye opener. I think that the part where we go over our culture is really important. And it just, it means different things that, like, different layers of healing because it's kind of like the history of where you come from. We watched a video about insidious trauma, and it was really touching. It was really a sad movie, but it was also really important to find out about stuff like that. And it helped me realize that my mom was a person, too, just because she was in that time during boarding schools. She wasn't in a boarding school, but her parents were in boarding schools. And so she was a direct result of what happened to the children that grew up after surviving boarding schools in Alaska. So, I mean, I'm just one generation away from that, you know? And so it was important to find out that part of our culture—that I didn't realize how—was how important that was to me in my journey of healing. And so bringing that up, bringing up our culture in group was pretty significant and really healing. It just made you feel more… whole, I think.*

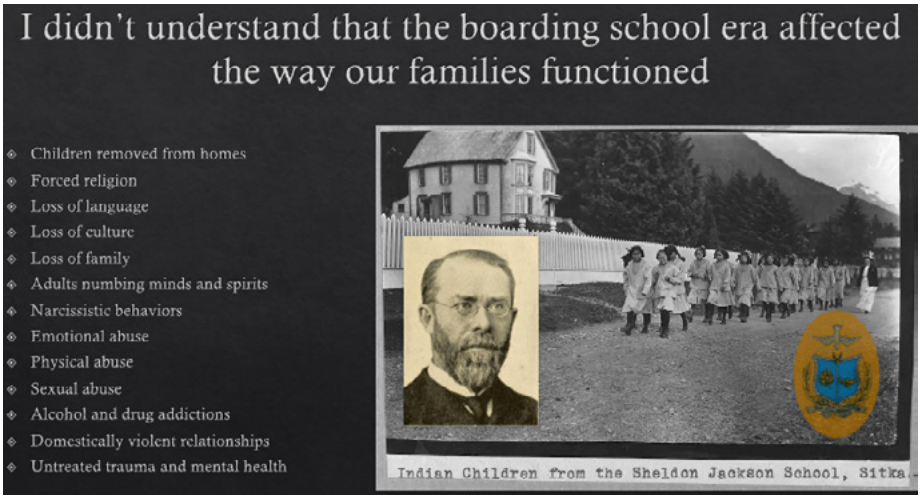
Similarly, another woman's personal reflection below (Exhibit 15: Personal Reflections Example D) focused on how she didn't understand her people's history and the negative social change that resulted from genocidal violence and assimilative federal policy. Her personal reflection went on to make important connections between learning about this important history and her healing journey. In her meaning making interview she said the following of her time in the group,

> *This is my second time participating in Yéil Koowú Shaawát. It has strengthened me. It has kept me alive and it's providing me with the knowledge and strength to break the generational cycles of abuse stemming from historical trauma.*

For many women, learning about trauma was healing and led to a sense of relief and empowerment. Women saw value in sharing their stories and felt a sense of responsibility to use their experiences to advocate for themselves and others, which along with the previously mentioned outcomes, show strong adaptive responses to serious hardship—a powerful indication of resilience. The women reported they gained a recognition and understanding of current and past traumas (including intergenerational/historical trauma) and learned to face the past as a way of embracing the future. Other group participants also shared their experiences.

- *I think now part of me being able to open up and share without really worrying about what others think of me or whatever is maturing. You know I'm 54 now, and having had those experiences from the past, and I also I've always wanted to help others, I'm one of those helpers and so I feel if I open up it's going to help other people feel comfortable enough to open up and do their work….*
- *I don't really get embarrassed anymore of anything I've you know, made a mistake on. I just think it's more empowering to, you know, share those. Dumb mistakes and, you know, have other people be inspired by it because you know everybody makes mistakes….*
- *I'm working on so many things. I'm trying to work on a lot of different community change issues surrounding the residential boarding school institution era, and the ripple effects of the past that are, you know, with us today and all of the things that affect us, like the drug and alcohol addiction, domestically violent relationships, parenting in narcissistic and emotional abusive patterns. And so, and I just don't know how much change I can personally make. But I am trying to make change within my community.*

Exhibit 15 - Personal Reflections Example D



Yéil Koowú Shaawát Contributes to the Acquisition of Healthy Parenting Skills and Behaviors

Like many Tribally driven approaches to preventing and intervening upon child maltreatment, the Yéil Koowú Shaawát curriculum takes a strength-based approach to healing. Our findings suggest the curriculum's emphasis on healing trauma through the reclamation of IWOK, promotion of cultural identity and protective capacities, and peer kinship support systems, coupled with both Western and Native healing modalities, strongly correlated with the acquisition of healthy parenting skills and behaviors.

The previous findings clearly illustrate newly developed skills and positive changes in behavior. Here we emphasize findings about how these skills and behaviors influence or translate to both their outlook on parenting and actions as parents. Women shared how in healing themselves and learning how to self-advocate, effectively communicate, problem solve, and listen they can now model that behavior for their children and see the results.

- *I can pass on what I learned, show them how, so they can learn what not to do, any trouble or anything, stress, anything like that—how to cope with it a lot better, instead of lashing out in anger. I also think my daughter feels more relaxed too. I've been showing her that I've learned all this year and she's more comfortable with me now. She's opening with me a lot more. That's a big stress reliever for me, too. That she's learning at a very young age in a way that I wanted her to grow up.*
- *I feel the chain was broken, you know, because I didn't have to drink and drug anymore I could, I could role model a healthy parent role to my children.*

Another woman shared the difference she saw in her daughter's communication skills and behavior after teaching and modeling to self-protect and use her voice.

> *Well basically, my oldest—she has been having that control issue. If someone says no to her, she kind of lets out in anger a couple times, stomping. She taught herself how to throw herself down and blame someone—that they pushed her down or something. Blaming others. Now it's more of her taking control of that there and admitting she's just mad, she wants help. She's been more vocalizing that she wants help or if she feels frustrated, she'll communicate that with her teacher. It's ok if the other kids don't want to play with her; she says she'll play with someone else. I've seen that change in her as well—she's communicating more instead of feeling nervous about expressing her feeling.*

Through group work and the Yéil Koowú Shaawát curriculum, women gained a recognition of unhealthy relationships and unhealthy parenting patterns and sought to break cycles of maltreatment. Women shared hope for the future and a desire to change and improve how children and grandchildren were raised, developed, and protected. In some cases, women's groupwork led to being reunited with children or the repair of relationships.

- *I have learned a lot of healthy ways of life of the Indigenous people. And like I said, the spiritual side of the altar and stuff like that. And just strengthening each other and lifting each other up, encouraging each other. That has helped so, so much that I would actually have to give part of the credit of me being successfully getting reunited with my children to women's group. I would have to say these women and this group helped this happen… For me, it has been just so interesting to learn about the culture, and learning the traditions. I would not have known any of these things if I wasn't in this group, and it's just I have learned so much and I've tried to apply them as well. Not just learn them, but apply them. And it's actually really worked. I guess that's what I would say—just called the cultural things and the way that the Indigenous people have all the things they've had to survive. How strong and resilient they are, the rich culture. I can't wait to tell my little boy, you know, because it is his culture. I can't wait to tell him about it, because I've learned a lot in women's group.*
- *I've learned a lot from the class itself with this anger and relationships. Not just with your partner, also with friends and family. Because I went into a few different friend situations and I think I dealt with it a lot better than I ever have. Being more mature about it and also with a family member. Being mature about it instead of normally, I would panic and just have anxiety. I think I was more mature about it and how to handle it. Before, I didn't have those type of tools.*

- *What really helped me get open about everything was just the simple realization that hey, if I don't, if I don't change my track of thinking, and if I don't change my circle with friends, that I'm never going to succeed and I'm never going to stay on this sober path that I'm on. And you gotta find comfort in your discomfort.*
- *He's [her son is] on this journey with me and how we've identified this generational crisis basically. And so he knows that he has to look out for his children and his children's children to keep an eye on them that we're, you know, intentionally trying to break the cycle. And that we're aware of what the cycle is. So me at 13 had absolutely no idea, no one, no one was having that kind of conversation with me. So I think, um, being aware of it is super helpful because being aware of the genogram is super helpful for me, at least to understand exactly what my foundation is, what's in my DNA, what sort of generational traumas keep reoccurring and how a lot of them go hand in hand with the historical trauma genocides, segregation and assimilation of our peoples.*

Implementation Costs and Refining the Yéil Koowú Shaawát Curriculum

Program costs can be relevant to other Tribes as they explore whether to use this curriculum model in their own communities. Personnel costs typically represent the largest driver of total program costs relative to other costs, such as equipment, supplies, and indirect costs. Cost considerations will vary across local settings and operational contexts. Non-personnel costs for implementation of the Yéil Koowú Shaawát curriculum were identified but not quantified for this evaluation.[20] For example, the lead facilitator described curriculum supplies and costs inclusive of travel gas and mileage, smudge kits, outreach incentives (sundries), and paper and office supplies. This information is included in the Yéil Koowú Shaawát Implementation Guide, to support community replication of the program. The information below may assist decision-makers in other Tribal communities when considering the level of effort required to implement the Yéil Koowú Shaawát curriculum and other kinds of activities associated with implementation. An important element for communities to consider is the potential costs of defining and refining a curriculum for potential use in other communities. The costs of maintaining the program on an ongoing basis are noted in the Yéil Koowú Shaawát Implementation Guide, including the sources of funds used by the facilitator to provide celebratory experiences and gifts.

Section A (below) provides estimated personnel costs of curriculum implementation and describes other activities associated with implementation. Section B (below) describes the level of effort for defining and refining the curriculum for future adaptation and replication. Each section discusses data collection methods, limitations, and results of the cost analyses.

A. Estimated Personnel Costs of Curriculum Implementation

To capture the costs of curriculum implementation, the site project lead agreed to document curriculum-related work activities and associated hours in a time-use Log (see Appendix H-1). Logs captured curriculum-related hours and labor for one 7-day week, divided up into 24-hour days. The TFYS lead facilitator completed three time-use logs over four consecutive months and followed up with a meeting of Center team members to clarify log entries and interpret activities in detail. Curriculum activities were recorded and grouped in two broad categories during analysis: 1) facilitating women's group meetings and curriculum delivery; and 2) conducting individual outreach to group members. The time estimates do not include time spent working with CNCFR staff on curriculum updates and refinement, development of the facilitation guides, or other consultation relating to overall model development.

20 Non-personnel costs and other program costs including supplies can be found in the Implementation Guide, a companion document to the program materials.

To estimate personnel costs for implementing the curriculum, the Center team assessed the following factors:

- Average number of hours worked per week
- Percentage of a full-time employee (FTE)
- Value of wages[21]
- Average number of hours worked on curriculum-related activities during the evenings or on the weekends

Activities associated with the delivery of the curriculum delivery included:

- Facilitation of the women's group
- Meeting preparation
- Supervision and mentoring of the co-facilitator
- Therapy and debriefing with individual participants to provide support and follow-up as needed to address triggers that may have been brought on by a lesson[22]

Outreach by Facilitator. Activities associated with individual outreach to group members included time needed to promote and maintain relationships with participants and their families and to encourage and support their continued attendance and engagement in the program. Examples of outreach efforts included: making connections with participants by text and email; supporting participant technology capabilities; travelling for home visits to drop off meeting handouts or small incentives; and conducting home visits to check on a group member who had missed a lesson. Outreach also occurred when the facilitator identified that a group member may need additional support or encouragement. The facilitator has also attended child welfare court proceedings to support group members and has participated in other activities to provide individual support and therapeutic assistance to participants as needed.

21 Wages were based on the wage estimate from the 2020 U.S. Bureau of Labor Statistics for a "therapist" from the "Community and Social Services Occupation" Resource Available at https://www.bls.gov/oes/current/oes_nat.htm#19-0000.

22 This is one of the primary reasons for consideration of the clinical experience requirement for facilitators. The curriculum guides communities to consider training opportunities and additional education for facilitators that may not have had formal education and training in therapeutic intervention. The lead facilitator stated, "it is very likely that the facilitator is not just going to be a facilitator…but more than likely… a case manager or even a clinician."

The lead facilitator described outreach visits as "this extra kind of magic thing that helps build rapport and trust and mutual respect."

Facilitator Flexibility. The facilitator typically led group meetings on a weekly basis during the early evening and usually spent time debriefing with the co-facilitator or participants after the group meetings when needed; sometimes debriefing sessions occurred in person during the week, as needed. It is important to note that the facilitator also maintained a full-time role as a clinician for the TFYS while facilitating the group. The lead facilitator shared,

> *"I felt like the Giving Tree. And we all know what happened to the Giving Tree, right? It left a legacy, but [the tree was] pretty burned out."*

Of the lead facilitator's time (15 hours/week), an average of 20%, (or 3 hours/week) was spent working on the weekends. An average of 45% (or approx. 7 hours/week) was spent working in the evening after 5:00 p.m., often over several weeknights. Only about 12% of the time (or 5 hours/week) were spent between the hours of 8 a.m.– 5 p.m.

Lead facilitators need to have time built into their position description to allow group preparation time during the workday when possible. The groups are facilitated in the evenings, as that is most convenient for the participants who are also likely working or engaged in other programs. For that reason, the flexibility of the facilitator is a key element to the overall success of the program.

Cost and time were calculated using the hours of the lead facilitator role. As noted previously, it is recommended that the group be co-facilitated to ensure the ability of the facilitator to support group members who become triggered or need additional support. The lead facilitator can provide mentorship to a past participant who has completed two full rounds of the phased cycle, or the community can support the group through the use of two facilitators trained in therapeutic interventions or mental health. The collection of information for the current project did not take into account the hours of the co-facilitator. While the co-facilitator was available for the evaluation throughout Phase I and II, she needed to step away for Phase III and was not involved when the

time logs were completed. For these reasons, the estimated costs of the implementation of the curriculum will vary for communities based on the level of experience and education of both the facilitator and co-facilitator.

Estimated Cost of Curriculum Delivery and Facilitation

Roughly two-thirds of the lead facilitator's time (average of 15 hours per week) was dedicated to activities focused on the implementation of the curriculum, equating to approximately 40% of an FTE. This average weekly level of effort was annualized to 776 hours, or 97 days, worked per year. Based on the hours and time percentage, the estimated annual personnel cost for curriculum implementation was determined to be approximately $31,365.92.[23]

B. Level of Effort for Refining the Curriculum for Replication and Adaptation

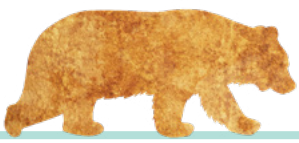
Other Tribal communities that adopt the Yéil Koowú Shaawát curriculum may want to adapt portions of the curriculum to align with local cultural and Tribal priorities. Adaptations may include tailoring materials, tools, and procedures to be specific to the Tribe or culture. Other Tribes may want to embed the curriculum into an existing program for women and will need to consider funding and sustainability. The level of effort required for community adaptations may vary by how many changes need to be made, how ready the organization is to revise a curriculum, and other considerations. For these reasons, we focused on the level of effort that went into transforming and refining the Yéil Koowú Shaawát program into a curriculum that others may adapt. The information provides a sense of where (and what) resources may be needed to adapt the curriculum, and it should provide audiences more generally a sense of the level of effort required to formalize a successful practice to the point it can be shared, implemented in other communities, and evaluated to demonstrate effectiveness.

The lead facilitator collaborated with the Center team to define the curriculum's core content and subsequently refine the curriculum—in the process, creating materials to support consistent future replication of the program. The curriculum refinement work included the development of electronic versions of materials for ease in access and replication. As a result of the need to focus on program material replication, the level of effort for the refinement of the curriculum for TYFS is much more significant than would be expected for another community interested in replication of the program. The primary reason for this is that the initial materials used in the curriculum were not electronic, were not organized in a manner that could be easily shared for replication, and information that may have been present in the experience and knowledge of the facilitator were not written down with instruction for consistent replication with fidelity. Anyone adapting this curriculum for localized implementation will have the advantage of all of this work being completed already.

However, descriptions of the process of refinement may be useful to inform other Tribal communities interested in refining their own curriculum for replication. To better understand the time and cost involved in refinement and preparation of the curriculum for replication, information was tracked and maintained in a password protected Web-based data sharing site for all project team members. Information was tracked in the repository including meeting times, attendees, topics, and notes. Documentation consisted of meeting summaries and notes from discussions focused on curriculum refinements, including the integration of cultural lessons and a method/tool (sticky notes) to gather curriculum lesson feedback from group participants.

The Center work to support the refinement of the curriculum and develop a replicable model to share with other communities was a time and resource intensive process. Based on the information

23 Any lead facilitator time used for administrative and case management duties not directly tied to delivering curriculum lessons were excluded in the cost analysis (for example, TFYS meetings, advocacy, and reports to the women's child welfare case workers). Lead facilitator salary was calculated using the May 2021 National Occupational Employment and Wage Estimates (bls.gov). For purposes of cost analysis, the role of mental health therapist was used as a reference point.



noted above, gathered during the period of the teaming agreement with TFYS, there were 31 meetings and 32.25 staff hours focused on meetings regarding curriculum refinement.[24] The numbers of meetings and hours identified by Center staff focused on curriculum refinement were equivalent to the hours committed by the lead facilitator, who also participated in the meetings.

Staff time for meetings focused on curriculum refinement meetings equated to an investment of $1,303.55 from TFYS, $2,654.82 from Center team staff, and $437.50 from an Indigenous consultant (for the period time of data collection and information). A significant limitation in this information is that it does not include the time for team members who worked on the development and refinement of the curriculum outside of the joint team meetings.

Personnel Costs of the Center's Overall Project Support of TFYS

This section is intended for the Children's Bureau and other decision makers to understand the personnel costs from the Center Team members to support TFYS. As the funding entity for the Center and Indigenous consultants, the CB aims to understand the level of effort that CNCFR needed to support TFYS in all program quality improvement activities of the partnership. Additionally, providers of program and evaluation technical assistance to Native communities may find it useful to understand the level of effort that was invested by a team of technical assistance providers. A separate evaluation report on the overall work of the Center, with all project sites, includes descriptions, data sources, and analysis methods used to determine the personnel costs reported here.

Five team members from the Center provided regular and ongoing support to the TFYS project, the TFYS lead facilitator, co-facilitator, and community partners. The five Center staff included a Center team lead, two Center team staff participants, and an evaluation lead. Additionally, two Indigenous consultants were engaged in the work. One consultant focused on the cultural lessons and refinements to the curriculum, and one supported the cultural and scientific rigor of the evaluation. Both roles were critical to the work. The Center' total number of Center team members involved in the work was seven, with each involved at varying percentages of time, depending on their role.

On average, the collective effort of the Center personnel focused on the development and refinement of the curriculum components amounted to a combined 80% FTE based on a 40-hour work week. The FTE is derived from an estimated 1,615 hours, or 202 days, worked per year, for each of the two years analyzed between November 2019 (when workplan was approved to begin) and November 2021 (when analysis began for the evaluation). The 80 percent FTE translates to an annual personnel cost of approximately $70,511. This is a median cost for employees, based on the average number of the team members included in the collective effort and salary rates. For purposes of replication within another community, costs should consider the roles of the team members and their collective salaries as a portion of the 80% FTE.

The calculation of an annualized percent of an FTE only equates to the years per grant period and does not represent the overall timeframe of the project. The Center team recognizes the limitations posed by reporting only the years for which data were collected, and as a result, continued analysis of the time involved in curriculum refinements has confirmed work well into the third year at similar rates. Table 1 provides the level of in-depth work for the full three years of project work, and thus provides a more holistic estimation of costs.

Table 1: Estimated Costs for Curriculum Refinement

YEAR	ESTIMATED ANNUAL COSTS
Year 1	$70,511
Year 2	$70,511
Year 3	$70,511
Total Estimated	**$211,533**

Additionally, the personnel costs did not include the costs of the consultant to incorporate local traditional stories, which was an additional $425. This amount may be higher for communities

24 Curriculum refinement continued throughout Year 5, with many hours worked after the cut off for information considered for purposes of evaluation. For this reason, it should be noted that the costs of refining the curriculum may be underrepresented when considering only the window of time for which the collection of information for purposes of the evaluation existed.

who need to change stories, customs, and traditions to incorporate their community beliefs and value systems when adapting the curriculum.

In order to address the extensive costs of refinement of a curriculum in preparation for replication and offset costs for communities, the Center team recommends reaching out to local Tribal colleges, developing local university partnerships, identifying community members with experience in curriculum development, or bringing in community Elders to assist with the incorporation of community beliefs and values. It is also important to remember that the costs reported here may vary based on geographical location.

Cost Estimate Limitations

- These estimates are only based on snapshots in time focused on the period of analysis and are not the entirety of the period the Center worked with the site.
- Time use logs were completed during Phase III and may reflect additional efforts by the facilitator based on more difficult curriculum content and need to support participants.
- Facilitator outreach was time-intensive due to adaptations needed as a result of the pandemic, which caused increased social isolation and necessitated a shift to virtual group meetings.
- Adaptations to the curriculum that were measured and guided by the use of the curriculum fidelity tool, such as individual lesson length, organization, and content, are not factored into adaptations that another Tribal community would replicate.

A notable limitation was that using Center staff-led meetings as a proxy for level of effort excluded curriculum refinement activity outside of those meetings (e.g., TFYS staff-only meetings, other communications besides the videoconferences and site visits, and independent work by the lead facilitator). Additionally, Center team members served as the primary lead in the documentation of the refined curriculum, including a significant number of hours of staff time creating an electronic version of the curriculum and attempting to capture the information from the lead facilitator through the refinement process.

- The refinement and development process continued through the majority of the last year, for which hours were not included in the calculations due to the work being outside of the evaluation period. For this reason, the costs above, while significant, do not equate to all of the costs of refinement, and these limitations should be considered to provide full perspective.

Looking Ahead

Following the submission and approval of the evaluation story of the Yéil Koowú Shaawát program, the Center team will support the community in dissemination efforts of the findings. In August 2022, the Center team will join the lead facilitator, participants, community members, and leadership to celebrate the closure of the evaluation period and the success of the work over the past several years. The meeting will serve as an opportunity to share the success with leadership and recognize the value and wisdom of the facilitators and participants as they continue to support their community through these efforts, including opportunities to reflect on the process of bi-directional learning.

The community and facilitator intend to continue to collect information throughout the administration of the program, including after the Center is completed and closed.

To support the community, the Center team will finalize and complete the program products, including the evaluation findings and curriculum materials, in a published format for purposes of replication and dissemination. To this end, the Healing Village—an analytic advisory group with women's group alumni, a local Tlingit Elder and knowledge bearer, TFYS facilitators, and the Center team—plan to use the products to elevate healing journeys by producing close-up accounts of four women who participated in the evaluation and produce narratives as audio or video recordings. The Healing Village members hope to use the narratives to empower other women to seek out similar healing journeys through participation in the Yéil Koowú Shaawát curriculum. This storytelling will be an opportunity for participants to give back to the community and share their healing journey. Prior to the closing of the work of the Center, the project team will work together to support the community in preparing materials for dissemination at future conferences or other venues. This level of future dissemination will be up to the community and will be beyond the funding and years of the Center.

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Appendix

- Appendix A: Guided Story Telling Framework Tool
- Appendix B: Tlingit and Haida CNCFR Teaming Agreement
- Appendix C: Tlingit and Haida Pathway to Change
- Appendix D: Community Driven Evaluation Planning Tool
- Appendix E: Information Gathering Tool
- Appendix F: Personal Reflections Toolkit
- Appendix G: Team Member Bios
- Appendix H: Personnel Cost Information Collection
- Appendix I: Healing Village Membership
- Appendix J: Yéil Koowú Shaawát Tools for Data Collection
- Appendix K: Yéil Koowú Shaawát Curriculum Attendance by Phase and Lesson
- Appendix L: Yéil Koowú Shaawát Curriculum Attendance and Enrollment by Phase
- Appendix M: Planning Steps to Engaging Community in Evaluation
- Appendix N: Healing Village Workshop Mural

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Appendix A: Guided Story Telling Framework Tool

Center for Native Child and Family Resilience

Native Solutions with Native Voices
Guided Storytelling Framework
August 31, 2018

Visit preparation for listeners:

Before arriving on site, do your homework. Closely review the separate cultural awareness references to ensure familiarity with the local community and how to respectfully conduct yourself while working with community members. These documents include:

- *A Roadmap for Collaborative and Effective Evaluation in Tribal Communities,* Child Welfare Research and Evaluation Tribal Workgroup, September 2013
- A historical timeline of Federal Indian Policies and their impacts on tribal communities, developed by Mathematica
- Foundational literature identified by workgroup members
- SAMHSA's Tribal Training and Technical Assistance training slides for American Indian/Alaska Native Grants and Programs staff outlining Do's and Don'ts in Indian Country
- Any publications or reports from the Tribal communities (if available) that illustrate important cultural protocols which may guide engagement with the community
- The Cultural Matrix Assessment Tool

Basic background information [Fill this out before you go onsite]	
Community: *[Note whether multiple distinct communities reside in the same area. "Confederated" means more than one group is part of the community.]*	
Language:	
Local terms for research, evaluation:	

Listeners:	
Visit dates:	
Program/intervention: *[Describe what you know about the program or intervention based on application materials and pre-visit calls and preparation.]*	
Local context: *[This section could include current political and socioeconomic landscape, current litigation in federal courts, community-specific history, and upcoming cultural events or ceremonies.]*	

Instructions for listeners (Review these instructions prior to each visit):

- **Listening.** Be a good listener. This means listen first, talk second, and do not interrupt. Depending on the region, you may need to wait longer than you're used to, in order to be sure the other person is finished speaking. Become familiar with local communication styles and modify yours as needed. For example, you might notice that there are longer pauses between sentences. As mentioned in your reference materials, some Tribal communities regard loud and fast speech as disrespectful.

- **Note-taking.** Your main job is to listen and learn from the community. You may politely ask if you can record the conversation so that you can focus on the conversation without having to take notes. If your request is denied, you may ask if you can take written notes. Be aware of the kind of notes you're taking. Laptops may present a physical barrier to communication. Rapid typing sounds from a laptop may be distracting or worrisome; consider using pen and paper. If you need to use a laptop, sit so everyone can see your screen. Do not use a phone for taking notes; you may appear to be ignoring the speaker.

- **Opening.** Before asking any questions, take time upon arrival to have a short meet and greet. Start by offering a gift. Remember that because of the damaging history of research in Tribal communities, program staff might feel wary or nervous at your presence.

    - Tell the staff present who you are, where you're from, and perhaps something about yourself or family if it comes up naturally in conversation. If you're offered food or beverage politely accept it. If multiple people are eating, try to wait until

elders are served before serving yourself. Be open and humble about your presence in their community and state that the purpose of your visit is to listen to their story. People may wonder about your racial/ethnic background, so bring it up during your introduction to avoid potentially awkward conversations later. (For example, if applicable, you can simply add "I'm non-Native myself, my grandparents were ___ immigrants from ____.") **DO NOT** claim or share a vague Native identity or family rumor of Native identity if you are not confident of this connection and/or do not otherwise claim it in your personal life. Such action will limit your credibility and may likely annoy Tribal members.

- Remind them that there are no 'right' or 'wrong' answers. The goal is to put both you and the community members at ease and pave the way for good relations. Ensure you understand local cultural protocols for sharing knowledge. The oral tradition has facilitated intergenerational knowledge and wisdom that have survived for millennia. Communities take great pride in their history but are not static in history, as they continue to decolonize and strive to retain and reclaim their cultural traditions.

- While you are on site, take the time to recognize the unique strengths of that particular community; it will pave the way for good relations in the future. In your interactions with the community, focus on the positive and strengths rather than the negative or criticisms.

- **Transparency.** Let the staff know if you are unfamiliar with their culture. This may not be necessary in every situation, but if you feel uncomfortable or uncertain about how to act, you might say something like, "I'm new to working with Tribal communities. I want to be respectful, so please let me know if any of my actions seem inappropriate." Take time to answer any questions they have and address any concerns.

- **Timing.** Be aware of differing notions of time. Be open to the premise that things happen when they are supposed to happen, rather than at exact junctures in time. DON'T RUSH. You will have an agenda and a time frame to follow. However, time and being 'on time' are relative cultural concepts. Don't impose your will or cultural lens when it comes to time. When working in a Tribal community, budget time for late arrivals and prepare for extended time lines. Western society's approach to time is focused on certain points, intervals, or specific times. Some Native conceptions of time are circular or cyclical and are not points plotted on a line; rather, they are embedded in stories and culture passed down through generations.

- **Eye contact**. In some communities, direct eye contact may be considered rude and disrespectful. This is especially true with elders. Staff might look at their hands or may only look indirectly at your eyes. If you notice that program staff, parents, or children are not

making eye contact, this does not mean that they are not listening or paying attention. Rather, they are showing respect. Follow their lead and look in their direction, but not directly into their eyes. However, if a community member is looking down or clearly ignoring you, this is to show disagreement or displeasure. Again, careful observation is key to avoiding misunderstanding.

- **Physical contact**. Do not try to initiate a hug or embrace, even at the end of a meeting that feels to have gone particularly well. Likewise, some people may not wish to shake hands, so follow others lead when it comes to physical contact.

- **Be mindful of your own physical presence.** Differences in height, weight, stature, physical handicap, etc. all exert power dynamics in conversations. Be mindful of this when engaging with people, especially elders. For example, if you are 6'2'' and are speaking with a Tribal elder who is 5,' be mindful of that dynamic. Your physical appearance may be intimidating, so wait for the elder to approach you. Let the interviewee decide the "staging" of the conversation (e.g., let them choose where to sit first and ask them "is it ok if I sit here?").

- **Questioning.** You may ask staff a question and receive a long pause in response. Learn to be comfortable with long pauses or silence; this is sometimes difficult. Breaks in conversation or long pauses sometimes make us uncomfortable and can feel awkward. However, this is common in many Tribal communities. The person you are speaking with is likely formulating the best way to answer. Avoid sensitive questions regarding lifestyle or cultural practices. This refers to anything related to bodily comportment or how one behaves or carries oneself, including spirituality, hair, or dress. Do not be too forward or direct in how you engage program staff. It is best to be humble and polite; do not use commanding language or directives.
    - **Probing/clarifying.** Offer opportunities for clarifying information throughout the conversation. Try not to make people repeat information, but rather probe to understand the meaning.

- **Indirect communication**. Oral tradition remains an essential part of most Tribal communities, and storytelling is sometimes an indirect way of imparting information and life lessons. When asking questions in Tribal communities, it is important to be sensitive to this form of communication. Sometimes a seemingly mundane question could spark a long story or response; in these moments, be open to listening and do not interrupt. They will respond well to slower talk, more pausing, sharing information, and storytelling.

- **Vocabulary.** Use language that is culturally sensitive and easy to understand. Avoid jargon, acronyms, and language that might be standard operating procedure for your work but is too specific and unfamiliar to the community members. In the context of research, this might happen when explaining the nature of the study. Be aware of how you explain our work. Slow your pace and give them time to ask questions or voice concerns. Additionally, if

possible, avoid the word research when conversing with Native people. The term can be a painful reminder of a legacy of research that often caused harm to Tribal communities.

- **Topics to avoid.** Unless the topics are introduced by members of the community, do not bring up Tribal elections, blood quantum, enrollment rules, boarding schools, or per cap payments. These can be sensitive topics and should be avoided. Do not inquire about unrelated topics, such as what someone is wearing (clothing, jewelry, braids) or about a ceremony that is taking place that you were not invited to participate in. Show respect for the presence of cultural and spiritual processes.

How to use this discussion guide:

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

Discussion guide
1. Please tell us about your community.
• Family or Community Wellness: What efforts does your community currently have available for community or family wellness or healing?
• Living in balance and harmony: I understand that different indigenous languages may have specific words or phrases for the concept of living in balance and harmony. Do you feel comfortable sharing how your community expresses this concept in services?
• Traditional parenting and kinship practices: How do people in the community teach of life, respect for gifts of life or how to be in the world? And who does that?
• Knowledge bearers: Who are the knowledge bearers? Who are the Tribal/cultural community leaders active in family or community wellness?
• Cultural history: How do you think about the community's resilience? I'm sure you're used to hearing about intergeneration trauma, but what does that mean in this community? What aspects of cultural practices remain a source of strength? What aspects of intergenerational trauma or this history still impact the health of individuals, families, and the community?
• Politics: What's the political climate around this program? Who are the Tribal community organizers or champions of wellness? Are they aligned with this program?
• Relationship with public human service agencies (e.g. state/local, health, social services, or child welfare): What is your relationship with state or local public human services agencies? In what ways do they help or hinder your program?

2. Can you tell us the story of your program? Can you tell us about how this program got started?
• Process: What process or vision did you follow which led to developing this model or program? How did you get there?
• Program history: What was the process for understanding the community and cultural ways that would benefit this program? Please tell me the story of how a shared vision brought the program to this point.   ○ How did you identify the need for this program, and what went into that? (Formal needs assessment, Tribal council decided, etc.)
• Partners/knowledge bearers: Who were the leaders or organizers of the program development? What type of guidance or vision led to their commitments to the program?
• Activities: What are the essential activities of your program? Where are the activities and functions of the program offered (in community, in office or in a traditional setting)?
• Staffing: How do you identify the skills needed to be a part of your program? Do you staff traditional healers, culture bearers, or elders as part of your program?   ○ Are any youth communities or groups involved in this program?
• Resources: How do you balance assessing and serving the needs of your children and families in ways that are reflective of your culture?

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

3. What are the most essential parts of your program that reflect your ways of knowing and caring for people?
• Decolonization and cultural revitalization: Is decolonization and language/cultural revitalization a part of your program or vision for the future?
• Native wellness and healing: What do you see influencing the most change in the children and families you see that are part of this program? When you think about your approach to prevention and/or healing, what/where/who do you look to better understand how it is working (information/data, observations, stories, etc.)?
• Trauma: How do you address historical and intergenerational trauma in your program?
• What is the shared vision of the people and participants involved in the program? Are the efforts guided by cultural values, or possibly the guidance of spiritual calling or the vision of leaders?
• How do you keep families engaged? What happens when people prematurely leave the program?

6

4. How do people get to you for wellness and healing? How do they find the program?
• Other services available: Where else can people go for help and healing?
• Demand for services: Please describe how community members access your program. Are there other people your program could serve, but haven't yet? What are the barriers to accessing services?
• Capacity: Are there limits around how many can participate?
• Eligibility criteria: Who do you serve? Are there eligibility requirements? (i.e., Tribal citizenship, age, where they live)
5. Tribal communities have practiced evaluation through their own cultural lens since time immemorial. Some of this became part of the foundation for Western models and others remained in Native communities. What is the history of evaluation in this community? Is that history good or bad? How has it impacted the community?
• What could have/should have been done differently?
• Has this history (good or bad) informed a code of conduct for conducting evaluation today?
• How do elders view data methods and evaluation from your cultural experience?
• How does your community prefer to collect information?
6. What kind of information tells you that the program is effective? How would you come to know if you're having a positive or desired impact?
• What would people say that would tell you if you were achieving the impact which you seek for the participants?
• What would the desired impact look like, and how would you know?

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

• What would community members experience as a result of the program?
• Does the state collect any information about the program?
• What information, if any, does the Tribe collect about this program?
7. Are there challenges that you've had to overcome with this program?
• Strengths: How did you overcome them?
• Learning: Where or in what areas are you still learning about how to best implement this program?

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

Closing instructions:

- [You are a guest at their program, and they volunteered their time and assistance. Take time to thank them for sharing their story.] I am honored that you have shared the strengths of this heartfelt work. As we have talked of the model and program you are growing, your vision for community wellness is evident. What do you hope will come of this work we have begun together?

- I am impressed by the richness of the model and ways of implementing it. This discussion is not an end but a beginning for our shared work together. I would like to keep this conversation going whether this program is selected for funding or not. Our continuing work might focus on producing a short readiness and evaluability document that could be molded into a proposal or concept document for funding agencies. Let's continue that conversation in the coming weeks. [Visitor will share next steps and remind them of how this information will be used, and when decisions will be made regarding working with the Center.]

- Make a short-term plan for follow-up and encourage the development of the model.

Appendix B: Tlingit and Haida CNCFR Teaming Agreement

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 Central Council Tlingit & Haida Indian Tribes of Alaska.

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 Central Council Tlingit & Haida Indian Tribes of Alaska "Native Women Counseling and Treatment Services" 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
- If applicable, 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 Sonya Ulrich, Center Lead, Center for Native Child and Family Resilience in order to 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 and 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:
• Respect program participants, including but not limited to program staff, community leaders and members, children, and their families. - The Center will involve appropriate tribal project and community members at each phase of the project. - The goal is to create a partnership that benefits both parties and, most importantly, the children and families of the community.	• Work with the Center team to achieve the goals of the project site. - Work together to plan for and complete all data collection activities. - 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.
• Protect the privacy of all project participants, programs, and tribal communities. - All Center team staff working with the project site will sign confidentiality agreements. - 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. - 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. - 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. - 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.	• Protect the privacy of all project participants, the program, and the tribal community. - Protect the identities of the children and families participating in the project. - 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. - Recognize that confidential information relating to individual, program, and community-level data or findings will not be shared with anyone.
• Work with project site to obtain tribal or any indicated approval for the program's participation in the Center. - Work with the project site to identify the required steps for tribal review and approval. - 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.	• Work with Center team staff to obtain tribal or any indicated approval for the program's participation in the Center. - 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. - Share information about the Center and its goals with members of the tribal community.

The Center agrees to:	The [Tribal Community/Program] agrees to:
• Support data collection in a manner that is respectful of tribal customs and practices and is least disruptive to programs' daily routines. - Schedule data collection visits being cognizant of not disrupting any tribal community celebrations or events. - Be flexible in working with programs and their day-to-day activities. - Recognize that Center team staff are guests in the community.	• 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. - Provide information to Center team regarding appropriate verbal and nonverbal communications styles.
• 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. - 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. - Such presentations or reports be posted on the Center and Children's Bureau's websites to facilitate access by programs, tribal communities, and others. - 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.	• 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. - 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. - Such presentations or reports be posted on the Center and Children's Bureau's websites to facilitate access by programs, tribal communities, and others. - 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.

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

If for some unforeseen reason the Central Council Tlingit & Haida Indian Tribes of Alaska "Native Women Counseling and Treatment Services" 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 _Central Council Tlingit & Haida Indian Tribes of Alaska "Native Women Counseling and Treatment Services" signify their mutual commitment to work together to complete the agreed upon project.

Central Council Tlingit & Haida Indian Tribes

Francine Eddy Jones

Francine Eddy Jones, MSW

Director, Tribal Family & Youth Services Dept

July 24, 2019

Date

Center for Native Child and Family Resilience

Sonja Ulrich

[Signature]

Director, CNCFR

[Title]

July 25, 2019

[Date]

Appendix C: Tlingit and Haida Pathway to Change


Pathway to Change Impact Model
Native Women Counseling and Treatment Services Initiative
Tlingit and Haida
12/2/19
What We Build
Through generational healing, empower women and families to lead and live healthy lives, strengthen family bonds, raise strong resilient children, while embracing tribal values and culture to create a new life experience for ourselves and
What We Know
Native women have experienced an increased level of domestic and intimate partner violence
Children exposed to DV experience trauma & are at risk for abuse/neglect when parents cannot protect them
What We Bring
Staff time
Office space
There is a playroom onsite
TANF covers meals
See PTC and additional information document
What We Change
Capture demographic information
Develop high-level summary of curriculum and outcomes
Develop pre/post and follow-up questions
Make curriculum more user friendly
Prepare for more facilitators
See PTC and additional information document
What We Do
Create a system to capture demographic information
Develop high-level summary of curriculum and outcomes
Develop pre/post and follow-up questions
Organize curriculum to make it more user friendly
Prepare for more facilitators
How We Know
The curriculum is documented and prepared for implementation
Data collection processes are established
Evaluation Plan is developed
Initiative is sustained
Who We Impact
Women that come into the group
Children
Parents
Community
Partners (couples)
Tribe
See PTC and additional information document
Center for Native Child and Family Resilience
Capacity Building CENTER FOR TRIBES

Appendix D: Community Driven Evaluation Planning Tool

Center for Native Child and Family Resilience

Community Driven Evaluation Planning Tool

Using the Community Driven Evaluation Planning Tool

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

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

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

The Community Driven Evaluation Planning Tool will help guide and empower project sites through the evaluation process. The Center team will use the tool to initiate and foster ongoing guided conversations with project sites to build stories of effectiveness. The Center team will work with project sites to take stock of where they are in their story, and where they want and need assistance in getting to where they hope to go. In your discussions with project sites, you should identify and consider the purpose evaluation might serve for each community.

Ultimately, The Center will use this tool to identify community values and inform the development of individualized community driven evaluation plans, which could include one or more of the following:

- Outcome evaluations, which could help project sites understand if the program is having the intended effects
- Implementation or process evaluations to identify the extent to which project sites are running their program as intended
- Cost evaluations, in which project sites figure out how much their program costs to operate
- Quality assurance plans to help the project site team implement the program in a way that aligns with what they want

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

How to use this tool

The Center team will facilitate discussions with project sites using questions from the first three sections as prompts to further expound on what communities want to know, what they already know, and further understand and capture community values. The first three sections of this tool will help evoke important information needed to complete the final "Community Driven Evaluation Plan" section. You should tailor these questions as appropriate to each project site. Instructions are included in italics. The final section includes tables that capture evaluation questions, information sources, responsibilities, and a timeline of evaluation activities. The Center team will summarize the information collected during discussions to populate this section. To support this effort, the Center team and project sites can consider using visioning exercises, small group discussions, focus groups, talking circles, or one-on-one conversations. When the Community Driven Evaluation Plan is ready, you should share it with the project sites to ensure that we all have a shared understanding of the work ahead, and who will be responsible for each component.

1. Defining Key Terms

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

- How does the community understand evaluation?
- What evaluation terms are the community comfortable using?
- What approach is in keeping with your values as a community?
- How do you prefer to communicate?

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

2. Developing Evaluation Questions

The following questions are intended to help the project site identify what they want to learn about their program. The Center team can work with project sites to identify what they are seeking to find and what information is needed to inform the process. As discussions unfold, it is important to engage all relevant partners or knowledge bearers throughout the process.

Remember to be purposeful in communication and check-in regularly with partners throughout the process to ensure everyone is aligned in understanding what is formulated.

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

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

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

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

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

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

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

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

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

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

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

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

- Local IRB
- Tribal or regional IRB
- Local policy councils and/or tribal councils
- Local spiritual leaders, knowledge bearers, or Elders

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

3. Information sources to inform the story

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

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

Be sure to also indicate if a project site wants to measure a particular value or outcome but does not know how to.

What other information sources exist that you are not currently using? What are the barriers to accessing this information? Do you have agreements in place with other agencies or partners to

access this information? If not, do you need an agreement to access the information?

4. Evaluation Plan

Instructions: After ongoing discussions with project sites, use the information gathered from the first three sections to fill out the final Community Driven Evaluation Plan section. This section includes tables that capture evaluation questions, information sources, responsibilities, and a timeline of activities. Examples are provided in grey.

Only fill out the tables relevant to the types of study that project sites are interested in conducting. Mark sections as N/A if sites are not interested in particular evaluation options.

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

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

Areas of assistance desired for implementation or process study:

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

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

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

If the project site is interested in outcome evaluation ensure you gather information on: the eligibility criteria for participating in the program, the planned consent process, the setting of the evaluation, who will administer the program, and who will collect/gather information and at what intervals.

Areas of assistance desired for outcome evaluation:

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

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

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

Areas of assistance desired for cost study:

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

Evaluation timeline

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

Appendix E: Information Gathering Tool

INFORMATION GATHERING QUESTIONNAIRE

Phase I Information Gathering

Yéil Koowú Shaawát

1. What brought you here today?

a. How would you describe your level of readiness to participate in this group?

Definition of "readiness": Your state of being or condition that tells you if you are ready to participate in this group. (For example, Are you excited? Nervous? Curious? How do you feel spiritually?)

b. What do you expect to get out of this experience?

c. What special gifts (e.g., personal qualities, cultural strengths, teachings, wisdom, talents, etc.) do you feel you bring to this group?

d. Do you know others that have participated in this group in the past? What have they had to say about it?

e. Have you participated in this group before? If so, what brought you back?

2. What is your current social (e.g., friends, co-workers, etc.) or family support system (e.g., your family supports you when you need help or family supports available through an agency)?

3. What is your relationship with your spirituality?

4. Can you describe your relationship with the environment (land)?

5. How would you describe success in your life?

6. How would you describe success in your family?

7. Is your relationship with your children the way you want it to be right now? Please describe or explain.

8. How will you know this program is working for you?

9. What are your goals for this program?

   Definition of "goal": What you hope or attempt to achieve.

10. What goals do you have for your life?

11. What does wellness mean to you?

Definition of "wellness": Having a balance in your life that helps you achieve and maintain good health. Having a happy and fulfilling life as defined by you.

12. Where are you in regard to engaging with your culture or Native community?

a. Do you teach/pass down cultural teachings to your children? How so?

b. Are culture and wellness connected? How so?

13. Are you a member of a Tribe?

☐ Yes

☐ No

If yes, which Tribe(s)?

14. Whether you are a member of a Tribe or not, do you participate in Tribal cultural activities (including but not limited to: koo.éex, basket weaving, dipping, sweats, spirituality, customs, traditions, other, etc.)?

    ☐ Yes

    ☐ No

15. If yes, please circle any activity above that you do participate in. If there are other cultural activities you participate in that are not listed above, please write them below:

Appendix F: Personal Reflections Toolkit

Personal Reflections Toolkit

Center for Native Child and Family Resilience

Yéil Koowú Shaawát Personal Reflection

The Center for Native Child and Family Resilience is trying to understand how the Yéil Koowú Shaawát curriculum impacts the lives of women and their families. As part of this process, we would like to better understand your healing journey along with your hopes, fears, dreams, and intentions for your children and family. We are asking you to complete personal reflections that describe who you are now and who you hope to be when you graduate or finish your time with the Yéil Koowú Shaawát curriculum. You will be asked to reflect on who you are now as a parent, family member, and friend.

Please choose one of the following three options to tell your story:

Write It

A letter to your future self at the start of the curriculum, followed by a letter to your former self when you finish the curriculum

Photograph It

A photograph or collection of photographs taken by you or owned by you

Create It

An original drawing, painting, collage, or other artistic piece of your own creation

Whatever option you choose to create can help you remember where your healing journey began and inspire you to keep moving toward your vision of the life you want to have with your children and family. This exercise is an opportunity for you to decide how to tell your story. There are no right or wrong answers.

After you create each of your personal reflections, Mary and/or Amalia, with support from the Center team, will talk with you so we can really understand what the piece means to you. We will offer to talk

with you individually or with a small group of other women who will also be sharing their personal reflections. We understand that this is a very personal activity. As such, anything you produce for this activity will be treated as sacred and will not be shared with anyone without your permission.

Write It

For this activity, write a letter to your **future self** that you will open at graduation. The goals of the letter are:

1. To provide a remembrance of your life and who you are now as you start to engage with the curriculum
2. To anchor in time your current views, beliefs, feelings, and outlook
3. To create a letter that, years from now, will have significant value to you

Getting started:

Reflect on who you are now as a parent, family member, and friend. Think about who you hope to be when you graduate or exit from this curriculum.

The following topics are meant to inspire you as you write, but please feel free to write whatever feels important to you right now. There are no right or wrong answers.

Suggested topics:

- **ME, NOW:** What are my hopes, fears, dreams, intentions, goals, problems, concerns, likes, dislikes, joys, and frustrations? What do I like about myself? What don't I like about myself? What am I proud of? What do I think about? What bothers me? Who am I? What do my Native identity and connection to my traditions mean to me?

- **MY WORLD:** How do I feel about my home, family, and community? Where are my favorite places to go? Am I a spiritual person, or how do I relate to others spiritually? How would I like my world to change?

- **PEOPLE IN MY LIFE:** Who are the members of my family (siblings, kids, aunts and uncles, grandparents, friends, elders, spouse or partner)? What people would I like to know better or reconnect with? What people do I admire and respect? What people are important in my life? What people are a negative influence? Which relationships do I want to change?

- **MY FUTURE:** Who do I want to be 5 years from now? 10 years from now? What do I predict will happen? What do I want to do? What are my long-range intentions? What am I looking forward to? What are my goals? My hopes? My fears?

Write It

For this activity, write a letter to your **former self** that you will open before graduation. The goals of the letter are:

1. To provide a remembrance of your life and who you are now as you finish the curriculum
2. To anchor in time your growth, healing, beliefs, feelings, and outlook
3. To create a letter that, years from now, will have significant value to you

Getting started:

Reflect on who you are now as a parent, family member, and friend. Think about who you are now after spending time with these women and engaging in this curriculum. Consider how you've grown and what your continued hopes and dreams are for after you graduate or exit from this curriculum.

The following topics are meant to inspire you as you write, but please feel free to write whatever feels important to you right now. There are no right or wrong answers.

Suggested topics:

- **ME, NOW:** What are my hopes, fears, dreams, intentions, goals, problems, concerns, likes, dislikes, joys, and frustrations? What do I like about myself? What don't I like about myself? What am I proud of? What do I think about? What bothers me? Who am I? What do my Native identity and connection to my traditions mean to me?

- **MY WORLD:** How do I feel about my home, family, and community? Where are my favorite places to go? Am I a spiritual person, or how do I relate to others spiritually? How would I like my world to change?

- **PEOPLE IN MY LIFE:** Who are the members of my family (siblings, kids, aunts and uncles, grandparents, friends, elders, spouse or partner)? What people would I like to know better or reconnect with? What people do I admire and respect? What people are important in my life? What people are a negative influence? Which relationships do I want to change?

- **MY FUTURE:** Who do I want to be 5 years from now? 10 years from now? What do I predict will happen? What do I want to do? What are my long-range intentions? What am I looking forward to? What are my goals? My hopes? My fears?

Photograph It

For this activity, create a personal testimony in the form of a photograph or a collection of photographs. First, you can take a photo (or use one you already have) that represents how you feel right now. Write a brief caption, or write something about what the photo means to you. Second, take another photo (or use one you already have) to show how you hope you feel when you finish the curriculum, and write a brief caption, or write something about what the photo means to you. You can use several photos to show how you feel at either point in time.

Getting started

Below, you'll find a number of suggested topics. Please review these and choose one (or more if you would like) and use photography as a way to express how you feel about that topic.

If none of the topics seem relevant to you and where you are at right now, please feel free to use photography to express whatever feels important to you. There are no right or wrong answers.

Suggested topics:

- **ME, NOW:** What are my hopes, fears, dreams, intentions, goals, problems, concerns, likes, dislikes, joys, and frustrations? What do I like about myself? What don't I like about myself? What am I proud of? What do I think about? What bothers me? Who am I? What do my Native identity and connection to my traditions mean to me?

- **MY WORLD:** How do I feel about my home, family, and community? Where are my favorite places to go? Am I a spiritual person, or how do I relate to others spiritually? How would I like my world to change?

- **PEOPLE IN MY LIFE:** Who are the members of my family (siblings, kids, aunts and uncles, grandparents, friends, elders, spouse or partner)? What people would I like to know better or reconnect with? What people do I admire and respect? What people are important in my life? What people are a negative influence? Which relationships do I want to change?

- **MY FUTURE:** Who do I want to be 5 years from now? 10 years from now? What do I predict will happen? What do I want to do? What are my long-range intentions? What am I looking forward to? What are my goals? My hopes? My fears?

For example, you may:

Take a new photo that represents how you feel right now. Then, write a brief caption, or write something about what the photo means to you.

Take another photo of how you hope to feel when you graduate, and write a brief caption, or something about what that photo means to you.

Or use some photos you have already to represent how you feel right now. Then, write a brief caption, or write something about what the photos mean to you.

Then do the same thing with a series of photos to show how you hope to feel when you graduate. Write a brief caption, or write something about what those photos mean to **you**.

Create It

For this activity, create a personal testimony in the form of an artistic creation. You may choose to create a drawing, sketch, painting, collage, cultural arts and crafts, or some other artwork. If you want to discuss your idea before starting, please feel free to speak with Mary or Amalia. On the next page, there is an example of how you might do this activity.

Getting started:

Below, you'll find a few suggested topics. Please review them, choose one (or more), and create something that expresses how you feel about your journey in the group. You may also create something that isn't listed here that reflects you or your experience. There are no right or wrong answers.

Suggested topics:

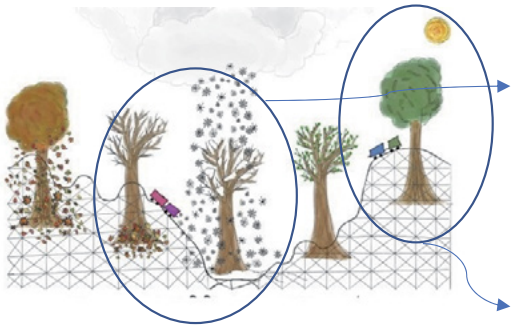
- **ME, NOW:** What are my hopes, fears, dreams, intentions, goals, problems, concerns, likes, dislikes, joys, and frustrations? What do I like about myself? What don't I like about myself? What am I proud of? What do I think about? What bothers me? Who am I? What do my Native identity and connection to my traditions mean to me?

- **MY WORLD:** How do I feel about my home, family, and community? Where are my favorite places to go? Am I a spiritual person, or how do I relate to others spiritually? How would I like my world to change?

- **PEOPLE IN MY LIFE:** Who are members of my family (siblings, kids, aunts and uncles, grandparents, friends, elders, spouse or partner)? What people would I like to know better or reconnect with? What people do I admire and respect? What people are important in my life? What people are a negative influence? Which relationships do I want to change?

- **MY FUTURE:** Who do I want to be 5 years from now? 10 years from now? What do I predict will happen? What do I want to do? What are my long-range intentions? What am I looking forward to? What are my goals? My hopes? My fears?

For example, you might choose to draw or paint a picture that represents how you feel right now (ME, NOW) and where you want to be at the end of the program (MY FUTURE). You might choose to write a brief note about your picture, or you can let the picture speak for itself.



This part of the picture shows where I am now. [Write something about how you feel right now. You may write something like, *This part of the picture represents my current feelings of _____.]*

This part of the picture shows where I want to be at graduation. I'm revived, (Just like some people feel during spring and summer) I'm confident and ready to face whatever comes my way.

Center for Native Child and Family Resilience

Yéil Koowú Shaawát Personal Reflections: Meaning-Making Questions for the Interviewer

Letters

Before the interview, the interviewer should read the participant's letter and identify one to three relevant passages to ask about that correspond to the questions below. The interviewer can use openers such as, "I was struck by this part of your letter …" and "You described …" to start the interview, and then use the prompts we suggest below, as needed, to elicit answers.

- Did this process help you to capture and express where you started and where you are now? If yes, what changes did you see?
    - If no, what did this process help to show you?
- What did you feel when you were going through this process?

Use the following as additional prompts, if needed:

- When you wrote this first letter, did you have a hope for change?
- Did you have a sense of who you wanted to become when you wrote this first letter?
- Has something been restored in you since you wrote the first letter?

Looking at your second letter:

- Do you believe your values changed since you wrote the first letter?
- How has participating in Yéil Koowú Shaawát influenced your change in values?

Photograph

- Tell me about the significance of this/these photographs(s). What made you choose them?
- What do these photographs say about your healing journey?
- What do they say about who you are now as a parent, family member, and friend?

- What do they say about your relationship with your children and family?
- Has something been restored in you since you first took this photo(s)?

Artistic creation

- Tell me about the significance of this piece. What led you to create it?
- What does this piece say about your healing journey?
- What does it say about who you are now as a parent, family member, and friend?
- What does it say about your relationship with your children and family?
- Has something been restored in you since you first created your art piece?

Wrap-Up

Thank you for sharing your stories with us. At a later time, after you have had a chance to think about it, we will ask you if you would be willing to include your work in the final evaluation report. We would not use your name, but we would use a picture of your work (for example, excerpts of letter(s), scanned copies of artwork, photographs, etc.) and include a few statements on the significance of the work as we've talked about it today.

If you would be willing to let us use your materials, we will need you to sign a release. Please be assured that your work will be returned to you. You do not need to answer today. Thank you again.

Appendix G: Team Member Bios

Amalia Monreal, MSW, LCSW, has spent the last 30 years living and working in Juneau, the State capital of Alaska. She is Lingít (Tlingit) L'eeneidí Áak'w Kwáan (Raven, Dog Salmon), from the Big Dipper House. The Clan gave her the name, *X'aa aan Tlaa* [translation, *Mother of the land in this area*]. Amalia provides a progressive range of services for Tribal Citizens. In addition to providing counseling services to children, youth, adults, and families, Amalia developed a psychoeducational group for women, *Yéil Koowú Shaawát* [*Raven Tail Woman*]. This therapeutic group integrates Western therapies with traditional and Tribal values, ceremonies, and medicine to deliver a holistic approach to healing. Amalia's approach to counseling focuses on trauma (especially intergenerational trauma) and its impact on identity, relationships, childrearing, and individual resiliency. Amalia believes the helping relationship is based on collaboration, mutual respect, and the sharing of power. Her dedication and compassion are well spoken of by her colleagues, the people she serves, and the community members who have worked alongside her throughout the years.

Amalia earned her MSW from the University of Washington's School of Social Work. She has worked professionally in both Washington State, at Fairfax Behavioral Health Hospital (Kirkland) and United Indians of All Tribes Foundation (Seattle), and in Juneau, at Aiding Women in Abuse & Rape Emergencies Shelter, Southeast Alaska Regional Health Consortium, and the Central Council Tlingit & Haida Indian Tribes of Alaska, Tribal and Family Youth Services Department. Currently, she is a Lead Clinician for the Behavioral Health Services Healing Center with Tlingit & Haida Indian Tribes of Alaska. Amalia finds personal joy in her spiritual ceremonies, singing, drumming, and dancing to traditional songs of the S.E. clans in her dance group. She enjoys spending time with her family & friends and walking & debriefing with her dog Louie at the end of the day.

Patricia Diane Graham lives in Juneau, Alaska, and is a member of the Tlingit Tribe - Raven Moiety - Woodworm Clan Hit ("house") from Klawock, Alaska. She a descendent of the Taakw.aaneidi people, or "People from across the water." Her Tlingit name is Shuxūn, which translates to "Leader of the Sea Lion People" or simply "Leader of My People." Shuxūn is a name that refers to the position at the tip of the V-formation that sea lions travel in, much like the pattern that birds use when they fly in groups. Whoever is out front is the Shuxūn. Her family adopted Amalia as her sister into their Tribe and bestowed upon Amalia the Tlingit name Yéil Koowú Shaawát (which became the name of the program).

She describes her work with Yéil Koowú Shaawát: In 2012, I joined the Yéil Koowú Shaawát program and completed the program in one year and then repeated it to advance to the level of co-facilitator. In the time I have been involved with the Yéil Koowú Shaawát program, I have played many roles, including volunteer cook, co-facilitator, teacher's assistant, facilitator, and advocate for the program. I have spoken publicly on multiple occasions about my history and how the Yéil Koowú Shaawát program changed my life. In the last several years, I have worked with the CNCFR to support the development of Yéil Koowú Shaawát program and continue to support the legacy as a participant in the Healing Village.

Today, I am a strong, empowered, warrior woman. My choices are different and, as a result, my life is different. Yéil Koowú Shaawát not only impacted me; it also changed lives of my descendants. With generational healing, each generation will grow further and further away from the atrocities that happen to our children. I always say with the Yéil Koowú Shaawát program: "Start local and go global." My dream is that one day no child will know abuses. Already I am healed more than my mother; my son is more healed than I am; and his children will be parented with more tender loving care—and so on throughout time.

Mary Rivera was born in Hoonah, Alaska, but raised in Juneau. She is Tlingit and Cupik from the Eagle Moiety, Killerwhale clan. She is the daughter of Virginia (Tlingit) and the late Edgar (Cupik). Her maternal grandparents are originally from Hoonah and moved to Juneau in the late 1960s. Around the same time, her mother moved the family to Juneau and remarried. She is the oldest of four siblings, including two sisters and a half-brother. Mary has a son who lives in Juneau and a daughter who lives in Covington, Washington. She is also the grandmother of two grandchildren and describes them as her pride and joy!

She describes her work with Yéil Koowú Shaawát: In October 2019, I completed all 3 phases of the Yéil Koowú Shaawát program twice and met the requirements to co-facilitate. I've co-facilitated Phases I and II along with Amalia Monreal, and we are finishing up Phase III at the end of September 2022. It has been a remarkable journey learning my new role as co-facilitator, but the most rewarding work is watching the women grow and build their trust. I would like to continue giving back to my community by helping other Native women start their journeys.

Priscilla A. Day, MSW, Ed.D. is an enrolled Tribal member of the Leech Lake Reservation, Minnesota and Professor Emeritus, Social Work, University of Minnesota Duluth. Dr. Day serves as a national consultant for several organizations including the Center for Native Child and Family Resilience, the Capacity Building Center for Tribes, and the National Child Welfare Workforce Institute. Dr. Day develops and trains ICWA and other Tribal curricula in Minnesota and nationally. She is the mother of three adult children and grandmother to 10 grandchildren. She is the author of many academic publications on child welfare, family preservation, and Tribal practices. Dr. Day supported the work of the Yéil Koowú Shaawát program as an expert in Indigenous Ways of Knowing (IWOK), ensuring adherence to the best practices when working with Tribal communities conducting evaluations. Recent publications include:

- Day, P., Day, A., McCarthy, M., Best, C., Briar-Lawson, K., & Pryce, J. (2022). "Justice-Centered Child and Family Wellbeing Systems to Address Neglect." *Family Integrity and Justice Quarterly*, Spring 2022.
- Waubanascum, C., Haight, W., Glesener, D., Day, P., Bussey, B. & Nichols, K. (2022). "The Center for Regional and Tribal Child Welfare Studies: Students' experiences of an Anishinaabe-centered social work education program." *Children and Youth Services*, 136.
- Briar-Lawson, K., Day, P., & Mountz, S. (2022). "A tipping point for change: adoption and safe families act/reform repeal." *Family Integrity and Justice Quarterly*, Winter 2022, pp 34-43.
- Day, P., Geary, E., Ingoldsby, E. M., & Ahonen, P. (2021). *Tribal child welfare systems' experiences with prenatal exposure to alcohol and other drugs: A case study*. Children's Bureau, Administration for Children and Families, U.S. Department of Health and Human Services.
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- Haight, W., Waubanascum, C., Glesener, D., Day, P., Bussey, B. & Nichols, K. (2020). The Center for Regional and Tribal Child Welfare Studies: *Systems change through a relational Anishinaabe worldview.* Children and Youth Service Review, 119, [105601]. https://doi.org/10.1016/j.childyouth.2020.105601
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Appendix H: Personnel Cost Information Collection

Center for Native Child and Family Resilience

Personnel Cost Information Collection

We would like to begin quantifying personnel costs and describing what the work entails, to help other Tribal communities understand what it costs to deliver Yéil Koowú Shaawát and help CB understand the costs of operating your program as a whole.

To accomplish this, we would like to collect the number of working hours from Amalia and Mary over the course of one 7-day week in July. (If possible, we would like to collect information for up to 4 other weeks scattered throughout July and September.) We would also like to describe the kinds of work that is completed over the course of that week.

At this time, we plan to use a "daily planner" method to record the number of hours. Amalia and Mary can fill in their time and descriptions using the following pages. **Activities and hours should only be logged for work associated with operating Yéil Koowú Shaawát.**

Please describe activities you worked on for given periods. One option is to use predetermined cost reporting categories, for example:

a. Program facilitation
    a. Group communication (phone call, text, email reminders)
    b. Travel/home visits (connecting with women, getting resources for group)
    c. Preparing for group (harvesting/gathering, preparing materials, worksheets/packets, and activities)
    d. 1/1 therapy and debrief with women/crisis intervention
    e. Supervision (work between Amalia and Mary on cofacilitation preparation)
b. Administrative duties
    a. TFYS meetings
    b. Outreach
    c. Budget management
c. Case management
    a. Advocacy
    b. Court hearings
    c. Visitations
    d. OCS work
    e. Referrals

d. Evaluation (any time spent gathering evaluation data or meeting with Center team on evaluation activities)
e. Facilitator guide
f. Other activities

Another option is to describe the activity for the allotted time. After completing documentation for the week, we would review the form and assign activities to cost categories as needed.

Personnel Cost Information Collection Sample Log

DATE		
	Enter activity category	Brief description of activities
12:00 am		
1:00 am		
2:00 am		
3:00 am		
4:00 am		
5:00 am		
6:00 am		
7:00 am		
8:00 am		
8:30 am		
9:00 am		
9:30 am		
10:00 am		
10:30 am		
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3:00 pm		
3:30 pm		
4:00 pm		
4:30 pm		
5:00 pm		
6:00 pm		
7:00 pm		
8:00 pm		
9:00 pm		
10:00 pm		
11:00 pm		
12:00 am		

Appendix I: Healing Village Membership

HEALING VILLAGE MEMBERSHIP

Membership

- Amalia Monreal*
- Mary Rivera*
- Patricia Diane Graham*
- Leona Santiago
- Rowena J. Brockway
- Julia Laurenzana
- Supanika Ordóñez

* See bio in Appendix G.

Member Bios

Leona Santiago, whose Tlingit name, given to her by her Auntie Agnes Bellinger, is Kaax-kwei. Leona was born in Juneau and raised in Juneau and Haines. She is a citizen of the Tlingit Tribe, Eagle Moiety, Kaagwaantaan Clan from the Gooch Hit, (wolf house) in Haines, Alaska. Her mother comes from Haines and Klukwan and father from Hoonah. She is a child of the T'akdeintaan and is a descendant of Glacier Bay.

Leona learned culture as a child. After many years living in Seattle, Washington she returned to Juneau and felt immediately connected to the land and her people. Leona quickly grasped the culture rather than dwelling on the traumas experienced in her childhood (including going into the foster care system at age two)—her healing was a powerful experience and the result of her immersion into her culture. Leona continued to learn from her relatives who were instrumental in her healing journey involving her removal at such a young age. Her auntie Agnes Bellinger took her under her wing at the age of 20 years old and guided her in learning the culture. Leona was inspired by her relatives who were many generations Tlingit, and she became a historian of her family of origin. Her knowledge of her family gave her a great deal of pride, knowing her Tlingit heritage and culture. Leona is the mother of Kamal and is the grandmother of his three children. Kamal himself is now a grandfather.

Rowena J. Brockway (Shawaat Gei Gei) Is a lifelong Juneauite. She belongs to the Tlingit Nation, Deisheetaan Clan (Raven/Beaver). She comes from a large family (8 siblings); she has two daughters, and two grandchildren. She enjoys bike-riding, paddle boarding, beadwork, and cooking.

She describes her work with Yéil Koowú Shaawát: I first became involved with the Women's Group in 2003. In recent years, I have re-enrolled on two other occasions. Participating in the group changed my life! I finally found a place to do the work needed to heal from my past and live the life I was meant to live.

I am forever grateful to Tlingit & Haida for offering these services, Amalia Monreal for facilitating throughout the years, and the women of the groups in which I've shared. Gunal'cheesh.

Julia Laurenzana was born in Dallas, Texas, and raised in Richardspur, Oklahoma, where she lived until age 16, when she moved to Sitka with her father and brother. Julia is Comanche and Fort Yuma Quechan. Her father is from the Comanche Tribe in Oklahoma and her mother is from the Fort Yuma Quechan Reservation in Arizona.

During her time in Sitka, she married a Tlingit and was adopted into the Tlingit society during their courtship. She was adopted into the Raven Coho Clan by the Herman Davis family from the Coho House in Sitka. She was given the name that belonged to Herman Davis's sister. Her children were also given Tlingit names after their birth. Julia engaged in the Tlingit culture and learned the ways of the Coho clan and Tlingit culture. Julia became interested in the Tlingit community and was involved with Head Start, the Temporary Assistance for Needy Families program, and the Job Readiness Program (among other programs). She was on the Tlingit Head Start's Parent Committee during the time her children attended Head Start. Julia speaks highly of the Tlingit and Haidas and says, looking back that the Tlingit and Haida saved her life as a single mother of three children. She was also one of the first women to attend the Tribal Family & Youth Services' Women's Group—now known as Yéil Koowú Shaawát (YKS)—in the early 2000s. As a YKS alumna, she is one of the seven members of the Healing Village that acts as advisory to the YKS group, ensuring its fidelity and stainability.

Later on in her life, the Tribe stepped up again for Julia during the time she had custody of her grandchildren and provided strength and support to her. She reflects on her experience saying, "I wouldn't be where I am at today if it was not for Tlingit and Haida's help."

Supanika Ordonez lives in Juneau, Alaska. She is Thai/Guatemalan and her two boys are Tlingit Raven/Coho Clan. She grew up as a global nomad in Thailand, Western Samoa, Morocco, India, Switzerland, and Saudi Arabia. With her younger sister and brother, she used to travel to Thailand every couple years; as a result, she feels especially connected to Thai language and culture.

She describes her work with Yéil Koowú Shaawát: The group allowed me to join Phase II in March 2020, when I had recently been separated and diagnosed with Lupus and was looking to make connections because I had been isolated for so long. I continued on to Phase III, and then completed Phases I–III in succession. The group was a very stabilizing family for me at a time when I felt like I had nobody during the pandemic. I asked if I could complete Phase I again after completing Phase III a second time because Phase III was really heavy, and Phase I focused a lot on self-care skills; I felt that if I was leaving the group, I would like to do a refresher. I also wanted to complete the curriculum fully twice.

The group has helped me reconnect with my artistic side. I enjoy cooking, sewing, beading, and writing. It has also made Juneau feel more like home—no mean feat given that when I first started group, my first instincts were to just move on. I really enjoy being a mom and want my boys to grow up with a strong sense of culture on both sides of their heritage. The group taught me the importance of culture, and I recognize that it's an important part of my boys identify especially if I want to ensure that they don't continue the cycle of trauma.

Appendix J: Yéil Koowú Shaawát Tools for Data Collection

Yéil Koowú Shaawát Tools for Data Collection

Activity	Talking Circle with women's group	Personal reflections from individual women	Meaning making interviews	Discussion with facilitators	Curriculum lesson feedback	Attendance tracking	Fidelity tracking	Personnel level of effort tracking
Instrument	Open-ended, semi-structured interview	Self-administered toolkit (women provided photos, letters to future and former selves, or artistic creation)	Open-ended, semi-structured follow-up interview	Open-ended, semi-structured interview	Videoconference chat feature in online format ("sticky notes")	Attendance log	Fidelity log	Self-administered time use log
Objectives	Describe women's wellbeing and restoration of Haa Shuká	Describe women's cultural connectedness and restoration of Haa Shuká	Explain and clarify content of personal reflections	Describe curriculum adaptations and types of support that facilitators need	Describe women's experience with the group and perceptions of lessons	Describe women's group attendance levels	Describe core component coverage, adaptations, and challenges	Describe facilitator activities and hours in a 24-hour period over 7 days
Interval	Phase	Phase		Phase	Lesson	Lesson	Lesson	3 logs in 4 consecutive months
Respondent outreach lead	TFYS	Center team		Center team	NA	NA	NA	Center team
Data collector	Center	Center team		TFYS	TFYS	TFYS	TFYS	TFYS

Yéil Koowú Shaawát Tools for Data Collection – Attendance Logs

Attendance Form

Lesson (Week):	**Start Time:**
Facilitator(s):	**Stop Time:**
Location:	
Please write first and last names of women participants who attended this lesson.	
Date:	**Date:**

Yéil Koowú Shaawát Tools for Data Collection – Fidelity Logs

Yéil Koowú Shaawát
Women's Group
Phase X

Fidelity Log: Lesson X

Core Content Components:				
Did you complete these Core Content Components?	❑ Yes, completely ❑ Yes, with adaptations ❑ No (please write why in other notes section)	❑ Yes, completely ❑ Yes, with adaptations ❑ No (please write why in other notes section)	❑ Yes, completely ❑ Yes, with adaptations ❑ No (please write why in other notes section)	❑ Yes, completely ❑ Yes, with adaptations ❑ No (please write why in other notes section)
Please indicate adaptations made, if any:	❑ Activity Timing ❑ Instructional Methods ❑ Content ❑ Order of Activities ❑ Cultural Adaptation ❑ Other:	❑ Activity Timing ❑ Instructional Methods ❑ Content ❑ Order of Activities ❑ Cultural Adaptation ❑ Other:	❑ Activity Timing ❑ Instructional Methods ❑ Content ❑ Order of Activities ❑ Cultural Adaptation ❑ Other:	❑ Activity Timing ❑ Instructional Methods ❑ Content ❑ Order of Activities ❑ Cultural Adaptation ❑ Other:
Please detail adaptations made:				
Please describe challenges experienced:				
Did your lesson include a Cultural Teaching (Poem, Song, Activity)?		❑ Yes ❑ No		
How engaged were women during this lesson?		❑ Very Engaged ❑ Somewhat Engaged ❑ Not Engaged		
Other Notes:				

Yéil Koowú Shaawát Tools for Data Collection – Sticky Note Polls

Center for Native Child and Family Resilience

Weekly virtual "sticky note" data collection

To get the best possible understanding of women's experiences in the group and their perception of the weekly lessons, facilitators will conclude each lesson with a brief sticky note exercise.

Facilitators will start with a brief reminder to women that participation is voluntary. Facilitators will also note that responses will be saved for evaluation study purposes.

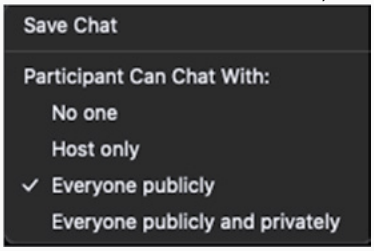
Facilitators will give women the following prompt to respond to at the end of every weekly lesson:

Please describe something you learned, felt, or took away from today's lesson.

Give the group two to three minutes to respond to the prompt in the Zoom chat box.

After women respond to the prompt, save the in-meeting chat manually by following these directions:

1. When in meeting, click on **Chat**.

2. At the bottom of the chat window, click **...**, then **Save Chat.**


3. This will save your chat to your local recording location. The default is your **Documents** folder **/ Zoom / Folder with meeting name, date, and time**.
4. Chat box responses will be collected by facilitators each week and securely transmitted to be analyzed by the Center team.

Appendix K: Yéil Koowú Shaawát Curriculum Attendance by Phase and Lesson

Yéil Koowú Shaawát Curriculum Attendance by Phase and Lesson

	Number of women who attended	Number of women who enrolled	Percentage of enrolled women who attended
Phase I (November 14, 2020-January 27, 2021, 11 weeks)			
Lesson 1 (Orientation)	7	11	64
Lesson 2 (Cycles of violence/stage of anger)	9	11	82
Lesson 3 (Physiology of anger)	11	11	100
Lesson 4 (Our parents/ourselves purification ceremony)	8	11	73
Lesson 5 (Film related anger)	10	11	91
Lesson 6 (Being with anger/communication styles)	11	11	100
Lesson 7 (Society Anger-historical perspectives)	10	11	91
Lesson 8 (Anger as a secondary emotion)	10	11	91
Lesson 9 (Healthy and unhealthy communication)	8	11	73
Lesson 10 (Hurt, pain, and sadness)	8	10	80
Lesson 11 (Forgiveness and letting go)	10	10	100
Lesson 12 (Graduation)	8	10	80
Average	9		
Phase II (February 17, 2021-May 26, 2021, 14 weeks)			
Lesson 1 (Orientation/welcome back)	11	11	100
Lesson 2 (Family genograms)	11	11	100
Lesson 3 (Genograms, etc.)	8	11	73
Lesson 4 (Frequency, severity)	8	11	73
Lesson 5 (Film: Our Spirits Don't Speak English)	8	11	73
Lesson 6 (Grieving those things lost)	8	10	80
Lesson 7 (MW teachings/tribal values)	10	10	100
Lesson 8 (Levels of victimization)	10	10	100
Lesson 9 (Guest speaker)	10	10	100
Lesson 10 (Trigger isn't just the name of a horse)	8	10	80
Lesson 11 (Love, relationships, and intimacy)	8	10	80
Lesson 12 (Hike, harvest, and heal event)	7	10	70
Lesson 13 (Family systems)	6	10	60
Lesson 14 (Dreamcatchers)	5	10	50

	Number of women who attended	Number of women who enrolled	Percentage of enrolled women who attended
Lesson 15 (Graduation)	7	10	70
Average	8		
Phase III (June 30, 2021-September 22, 2021, 12 weeks)			
Lesson 1 (Orientation/welcome)	5	6	83
Lesson 2 (Myths, facts, and definitions)	5	6	83
Lesson 3 (Trust/trust bandits)	5	6	83
Lesson 4 (Dynamics of SA)	4	6	67
Lesson 5 (Intimacy)	5	6	83
Lesson 6 (Film – Frankie and Alice)	5	6	83
Lesson 7 (Film – Frankie and Alice)	5	6	83
Lesson 8 (Family floorplan)	5	6	83
Lesson 9 (Prayer ties – a circle for us)	5	6	83
Lesson 10 (Film – the Woodsman)	5	6	83
Lesson 11 (What's going on with the abuser)	4	5	80
Lesson 12 (PTSD/dissociation)	4	5	80
Lesson 13 (Graduation)	4	5	80
Average	5		

Appendix L: Yéil Koowú Shaawát Curriculum Attendance and Enrollment by Phase

	Number of women who attended	Number of women who enrolled at the beginning of each phase	Percentage of enrolled women who attended
Attended all of the lessons			
Phase I (12 lessons)	3	11	27
Phase II (15 lessons)	1	11	9
Phase III (13 lessons)	3	6	50
All phases (40 lessons)	0	4	0
Attended at least half of the lessons, but not all			
Phase I (6 lessons or more)	7	11	64
Phase II (8 lessons or more)	9	11	82
Phase III (7 lessons or more)	1	6	17
All phases (20 lessons or more)	4	4	100
Attended fewer than half of the lessons			
Phase I (5 lessons or fewer)	1	11	9
Phase II (7 lessons or fewer)	1	11	9
Phase III (6 lessons or fewer)	2	6	33
All phases (19 lessons or fewer)	0	4	0
Attended graduation			
Phase I	8	11	73
Phase II	7	11	64
Phase III	4	6	67
All phases	2	4	50

Appendix M: Planning Steps to Engaging Community in Evaluation

Evaluation

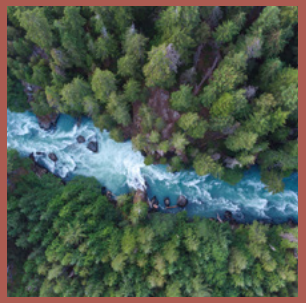
Designed and Implemented Strengths-Based Evaluation Plan

- Mind-Mapping/ Visioning Exercise
- Developed evaluation protocols and instrumentation
- Received IRB approval
- Facilitated talking circles, meaning making interviews, facilitator interviews, fidelity logs, and cost logs
- Consented and enrolled women into the evaluation

Curriculum Development

Refined, digitized, and developed Yéil Koowú Shaawát Curriculum

- Developed Facilitator Guide for all three phases
- Engaged with consultants, knowledge bearers, and women to refine and solidify the curriculum



Training

Completed Evaluation Training

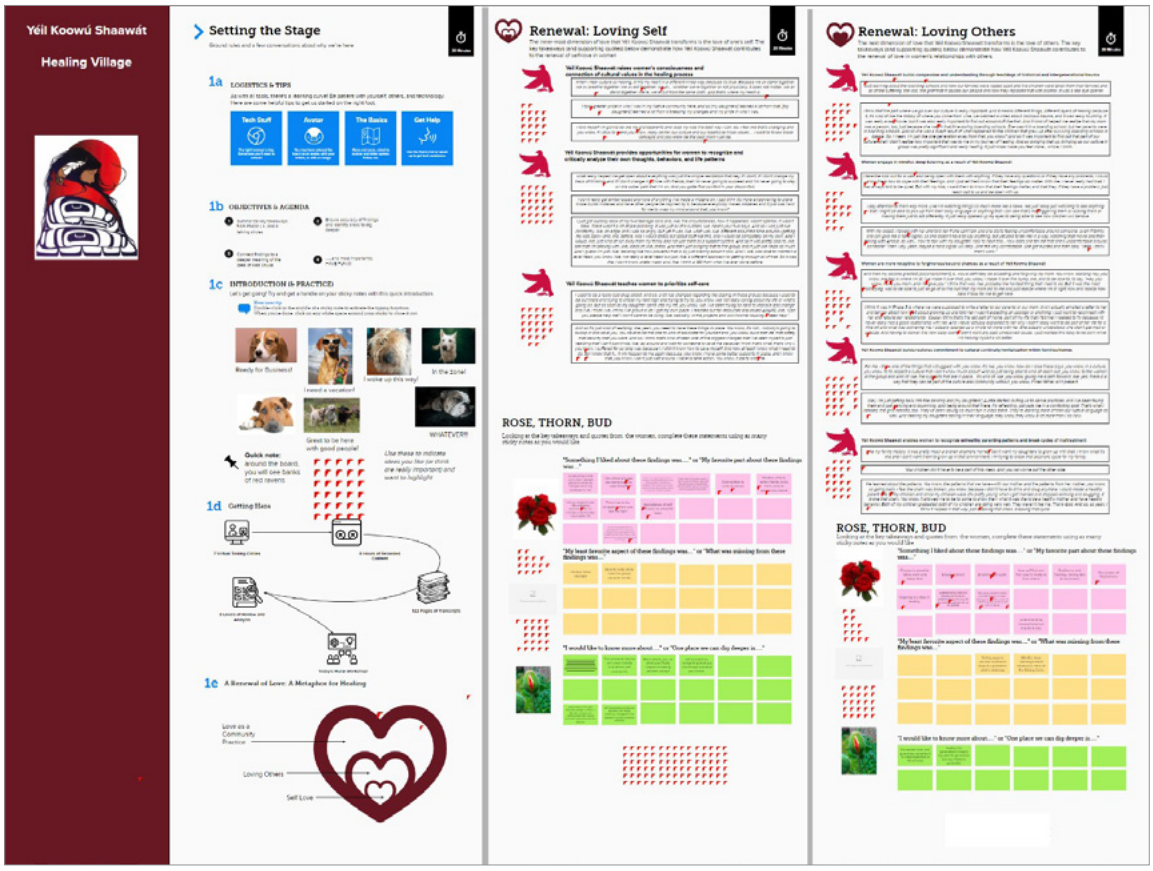
- Learned about collecting voluntary consent, data collection, storage, and tracking
- Solidified tools to support data collection
- Including personal reflection tool kit, meaning making and talking circle protocols, and sticky note exercise
- Guided co-facilitator

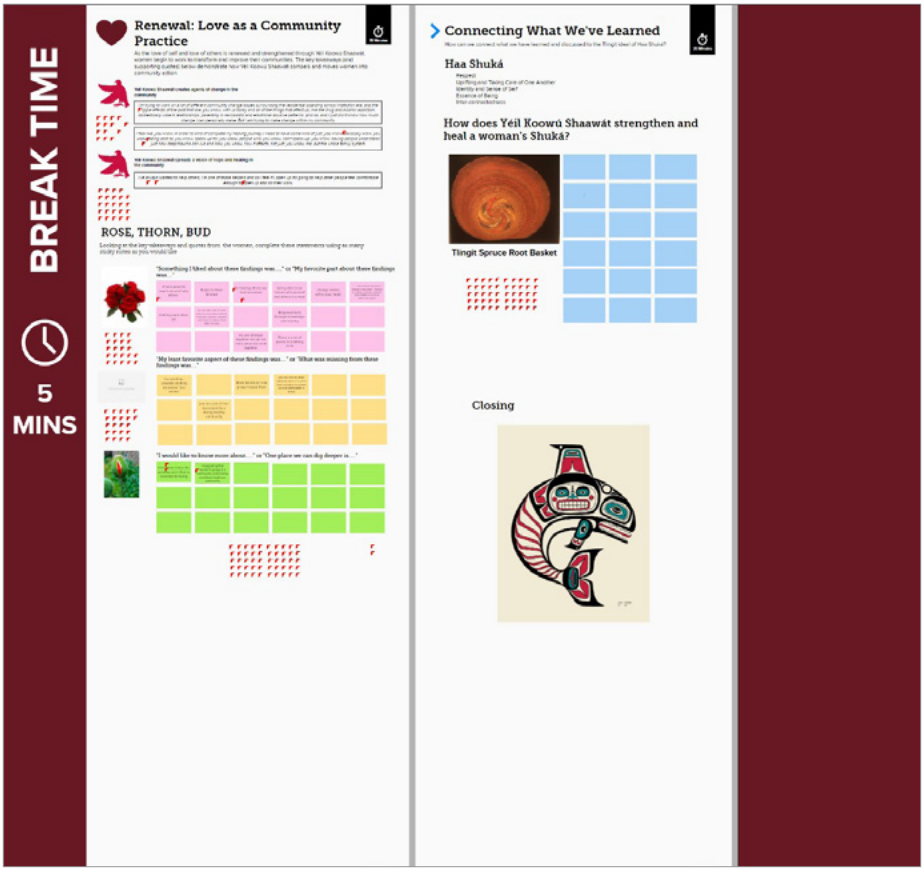
The Journey Ahead

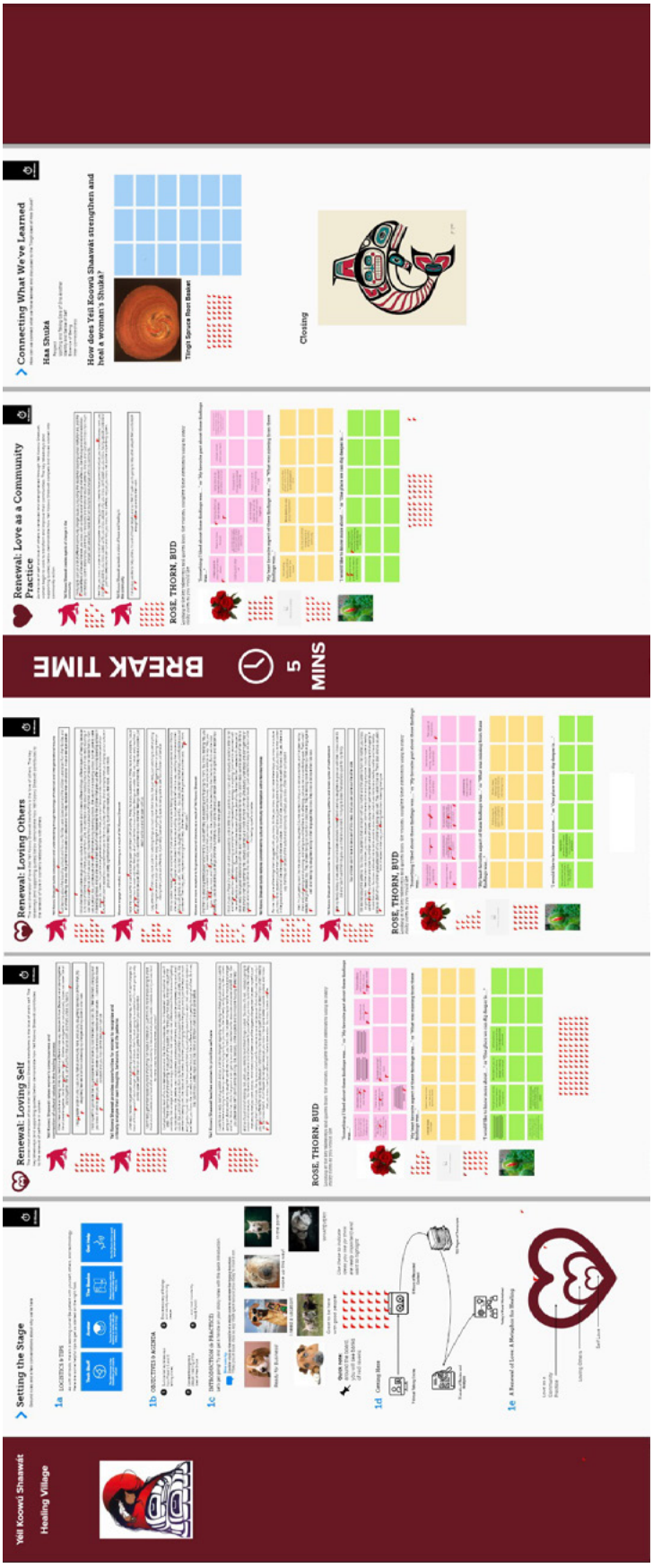
Complete evaluation information gathering

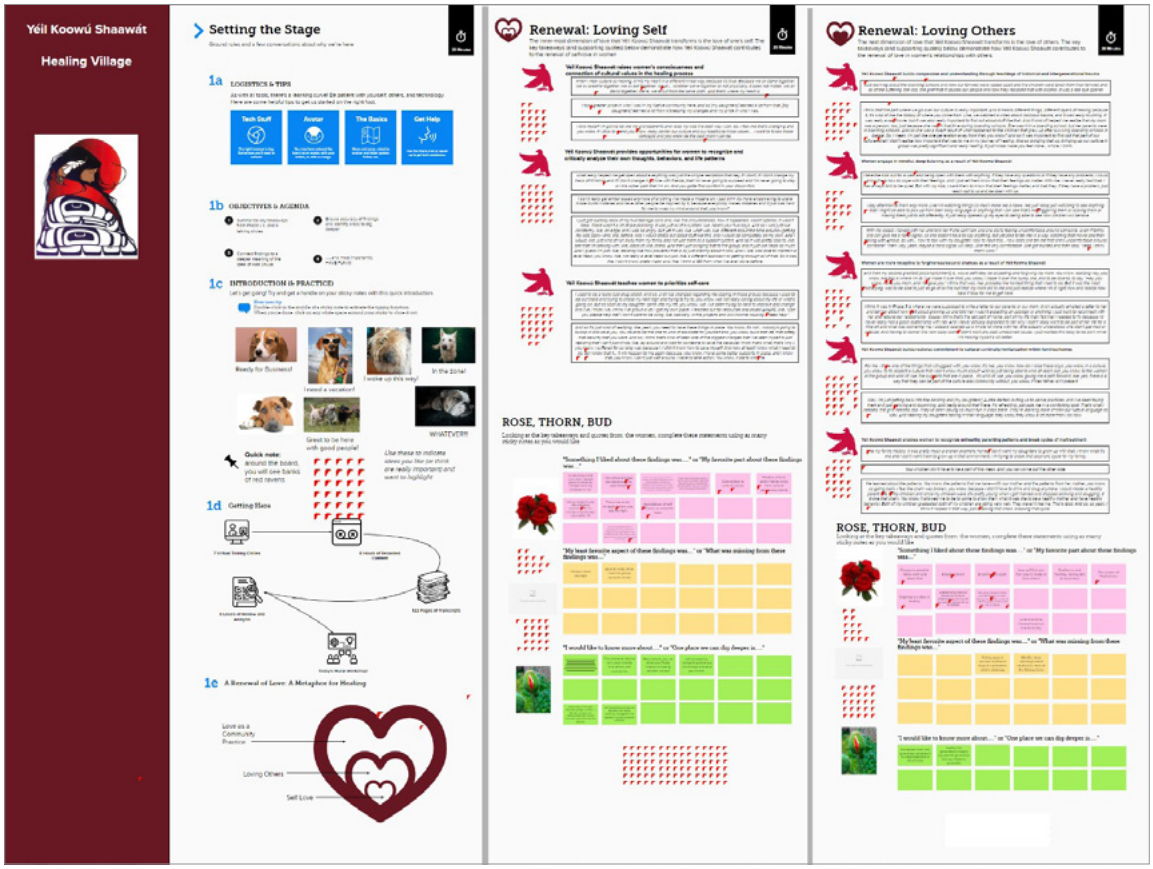
- Phase III talking circles, facilitator interview, and meaning making interviews
- Final cost log
- Co-create plan for collaboration during analysis and reporting phase
- Who should be involved?
- What does collaboration look like moving forward?
- How deep should our engagement be?
- What's working and what isn't?

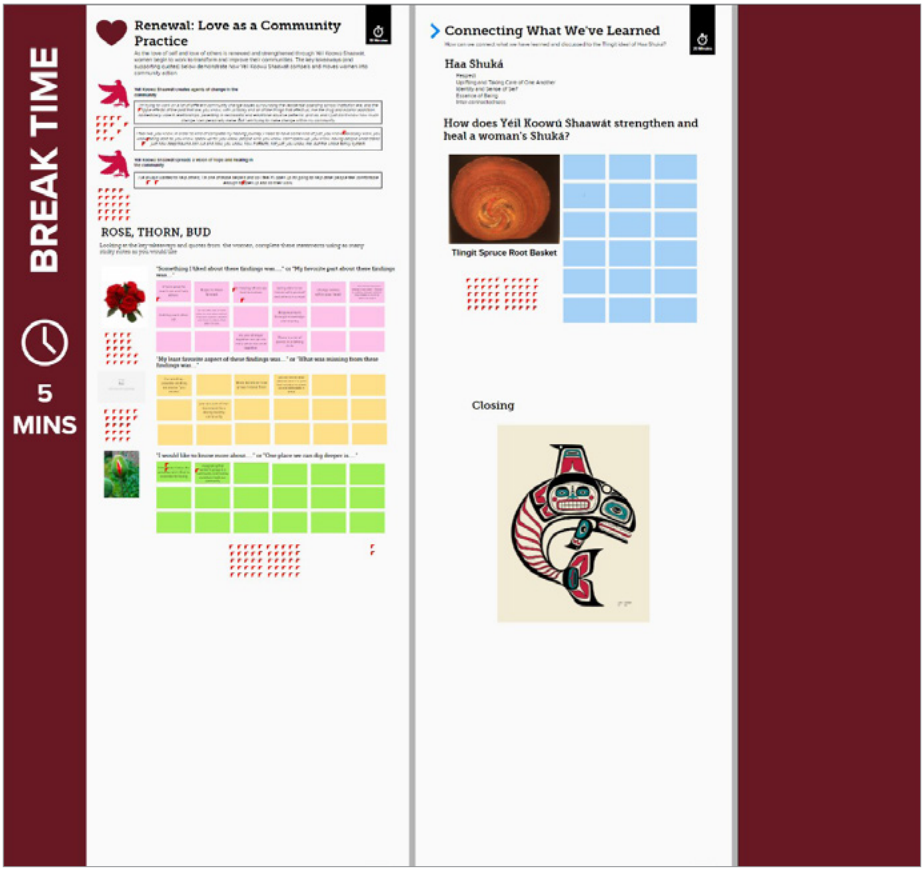
Appendix N: Healing Village Workshop Mural


Yéil Koowú Shaawát
Healing Village
Setting the Stage
1a
1b OBJECTIVES & AGENDA
1c INTRODUCTION (& PRACTICE)
1d
1e A Renewal of Love: A Metaphor for Healing
Renewal: Loving Self
ROSE, THORN, BUD
Renewal: Loving Others
ROSE, THORN, BUD


BREAK TIME
5 MINS
Renewal: Love as a Community Practice
ROSE, THORN, BUD
Connecting What We've Learned
Haa Shuká
How does Yéil Koowú Shaawát strengthen and heal a woman's Shuká?
Tlingit Spruce Root Basket
Closing


Yéil Koowú Shaawát
Healing Village
Setting the Stage
Renewal: Loving Self
ROSE, THORN, BUD
Renewal: Loving Others
ROSE, THORN, BUD
BREAK TIME
5 MINS
Renewal: Love as a Community Practice
ROSE, THORN, BUD
Connecting What We've Learned
Has Shuká
How does Yéil Koowú Shaawát strengthen and heal a woman's Shuká?
Tlingit Spruce Root Basket
Closing


Yéil Koowú Shaawát
Healing Village
Setting the Stage
1a LOGISTICS & TIPS
1b OBJECTIVES & AGENDA
1c INTRODUCTION & PRACTICE
1d Getting Here
1e A Renewal of Love: A Metaphor for Healing
Renewal: Loving Self
ROSE, THORN, BUD
Renewal: Loving Others
ROSE, THORN, BUD


BREAK TIME
5 MINS
Renewal: Love as a Community Practice
ROSE, THORN, BUD
Connecting What We've Learned
Haa Shuká
How does Yéil Koowú Shaawát strengthen and heal a woman's Shuká?
Tlingit Spruce Root Basket
Closing

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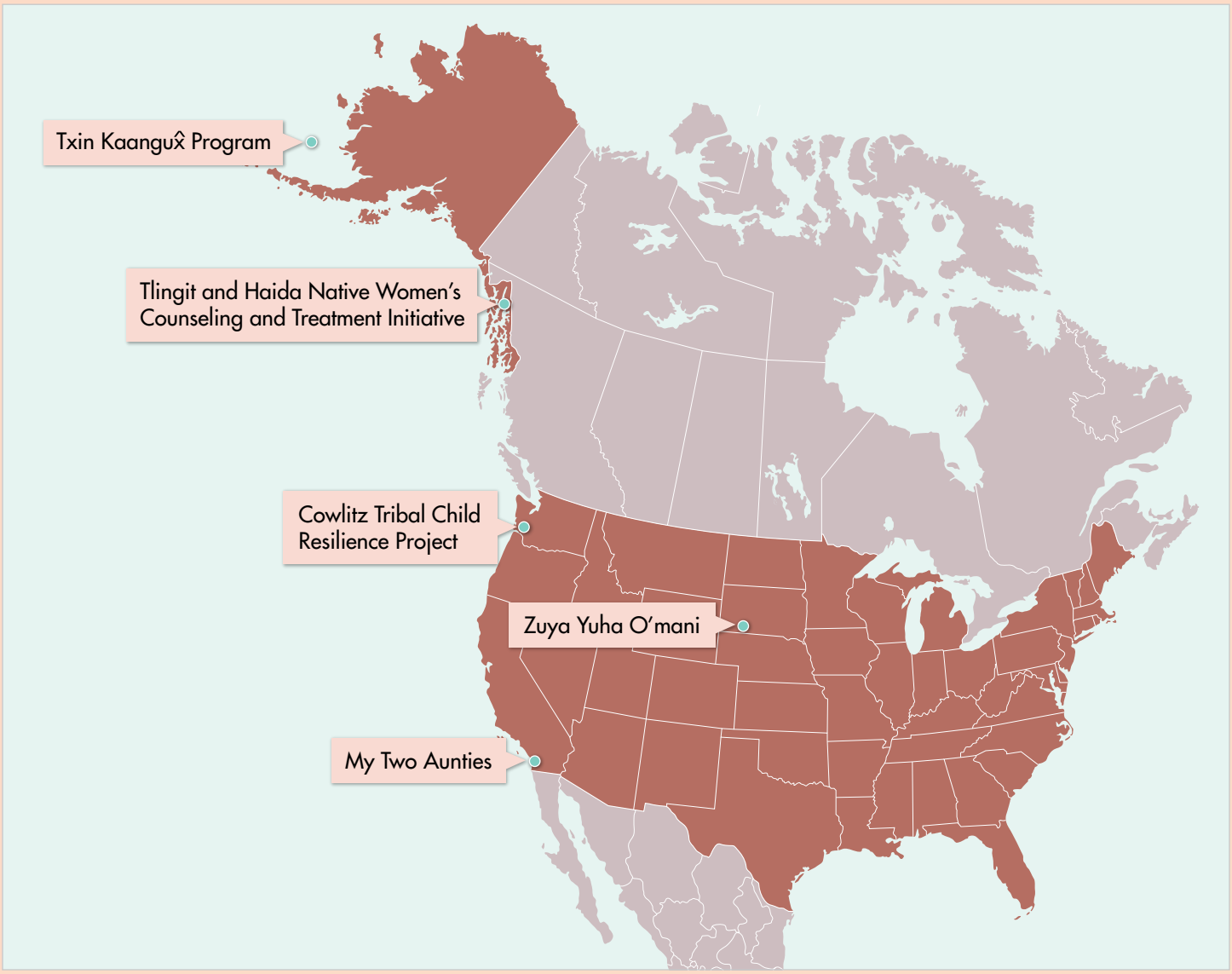

This document is part of a series that presents the results of collaboration between the Center for Native Child and Family Resilience and five Tribal partner organizations to formalize, implement, and evaluate the partners' Tribal child welfare prevention and intervention strategies. For more information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

Yéil Koowú Shaawát (Raven Tail Woman)
Evaluation Report
2022