KEEPING TRACK

A TOOLKIT FOR INDIGENOUS YOUTH PROGRAM EVALUATION

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INTRODUCTION

This Keeping Track Toolkit has been developed based on the past work of the NB3 Foundation to create a vibrant and dynamic evaluation system that supports the critical work being done in Indigenous communities throughout the United States. As part of NB3 Foundation's work providing youth programming and supporting the programs of community partners, we recognized that the evaluation methods required by funders and foundations (often Western-based) create a disconnect for Indigenous organizations in that they are forced to generate data, "evidence" that is not meaningful or doesn't accurately represent their program. More concerning is the disconnect between program providers and their communities and the ways in which particular Western methodologies can undermine program and organizational goals. In response, several years ago, NB3 Foundation began using an Indigenous Health Model to support communities and community partners (grantees) to guide and focus Indigenous understandings and facilitate conversations around an Indigenous philosophy and epistemology.

Use of the Indigenous Health Model as a guide to evaluate a program and assess whether both NB3 Foundation and community partner efforts are producing the intended outcomes that matter most to them highlights the various areas of programmatic development through an Indigenous lens and demonstrates the interrelationships at the core of Indigenous methodologies. This toolkit reflects our learning, including examples from our

Figure 1: Youth play a team building activity during NB3FIT fall golf programming.

Figure 2: NB3FIT program youth practice putting.

NB3FIT program. What is important to note about the toolkit is that it comes from actual work and programs NB3 Foundation has engaged in for the past several years. This toolkit is not just theoretical but draws upon deliberate frameworks developed in the field with the assistance and guidance of deeply rooted and successful Indigenous communities and programs.

Keeping track of the processes and products generated by NB3 Foundation and our community partners is essential to understanding what works, in what context and why. Therefore, this Keeping Track Toolkit is designed to facilitate an Indigenous evaluation process that can help determine what is important to your community stakeholders; what needs to be measured to satisfy stakeholders (both community and external); what is feasible and appropriate to measure based on community values and norms; how to measure these items in a way that emphasizes Indigenous ways of being and knowing; and how to report, disseminate, and use the evaluation findings to further promote Indigenous systems and organizational and programmatic sustainability. While evaluation has always been practiced by Indigenous communities and remains an essential tool to guide programming, we recognize the term can cause anxiety due to some funding organization's disputes of the validity and rigor of Indigenous evaluation methods. For that reason, the NB3 Foundation, based on the Healthy Native Communities Partnership, has adopted the term "keeping track" to more closely align with Native and Indigenous value systems and language connections and uses the terms "keeping track"and "evaluation" interchangeably throughout this document (Healthy Native Communities Partnership, 2012).

As intermediary funders, we must be accountable to our community partners as well as our funders who require evaluation deliverables. In doing so, we have learned that Indigenous and Western systems can complement each other. In fact, this toolkit has been designed in a way to find fluid pathways between these systems to create stronger evaluation processes that can increase positive results for Indigenous programs. Many funders have seen more significant outcomes and stronger relationships in the past several years as they have begun to rely on Indigenous scholars and methodologies to strengthen their commitments to underserved and marginalized communities.

NB3 Foundation is adding further practical validity to the fundamental methodologies that Indigenous scholars have been articulating for more than three decades and to which Indigenous communities have been subscribing to since time immemorial. The toolkit is a working and evolving guide that can serve practitioners and organizational staff in their overall strategies and day-to-day understandings of their programmatic impacts. Crucially, the toolkit has been developed to assist anyone in a project, program or organization with evaluations, no matter the skill level or capacity of the organization.

In addition, throughout the toolkit we have kept the elders in mind. What does this mean? All the fancy language and academic-speak does no good if our grandparents (and community members) are unable to understand and utilize the work! This is not to insinuate that our grandmas and grandpas don't understand high-level Western concepts or have the capacity to make fundamental Western connections. Rather, they have a far clearer understanding of how to simplify, essentialize and articulate the necessary lessons and understandings to benefit the community and remind us to keep our intents focused on the benefit of the people. It is part of Indigenous culture to be inclusive of elders in community-wide work including the evaluation process. When we can align our metrics with the work, as Indigenous people, we can imagine and create better systems to meet the needs of our community. Ultimately, NB3 Foundation believes, "Everyone can evaluate! Everyone can keep track!"

USING THIS TOOLKIT

"I think that the thing I most want you to remember is that research is a ceremony. And so is life. Everything that we do shares in the ongoing creation of our universe (Wilson, 2008, pg. 138)."

What is a toolkit? As defined it is a collection of tools kept together for essential or utilitarian access. It can also refer to a personal set of resources, abilities and skills (that are contained within an individual or organization). Each person brings gifts and resources that can be utilized on behalf of their community or organization. When thinking about evaluation, a toolkit is only as good as the usefulness of the tools located within. If you are trying to build a house and the only tools you have are for repairing a car, you will find it difficult to complete the job you intended. In some ways, that is what Western evaluation methods and systems have created: strong sets of tools that do not match with the work they are trying to perform in Indigenous communities.

From an Indigenous perspective, using this toolkit is a continuation of the knowledge handed down through generations of learning. What you will find in the toolkit are concepts that circle around two areas of understanding:

- Technical - will focus on theory and research to provide the necessary background in evaluation frameworks and prepare you as an evaluator to respond to questions that meet evaluation needs for key stakeholders while maintaining alignment with community expectations. In Indigenous communities, some evaluation anxiety emerges from the historic devaluing of Indigenous knowledge and ways of being.

- Practical - will focus on how the toolkit can be utilized not only by practitioners and organizational staff but also by community members and stakeholders. This understanding is a way to re-frame conversations and allow stakeholders, including funders, the opportunity to learn and respect the unique gifts of each community and their approaches to evaluation.

WHAT IS IN THE TOOLKIT?

In this toolkit you will find resources that range from theory to practice (and technical to practical). Each section will build upon the work NB3 Foundation has done with community partners and stakeholders.

- What Is Evaluation? - outlines the history of Indigenous and Western evaluation and how it can be used in your community.
- Foundations - provides an overview of the underlying fundamentals and values that guide the toolkit as well as Indigenous evaluation systems.
- Indigenous Evaluation Process - outlines the process by which you can develop an Indigenous evaluation system for your own organization, project or program.
- Evaluation Resources - provides several approaches, strategies and lessons that can be used to help develop your own evaluation systems.
- References
- Glossary of Terms

When thinking about evaluation, a toolkit is only as good as the usefulness of the tools located within. If you are trying to build a house and the only tools you have are for repairing a car, you will find it difficult to complete the job you intended.

Additionally, you will see two inserts, "Think Inside the Hoop" and "Talking with Grandma" that will help guide your understanding of concepts.

THINK INSIDE THE HOOP

Each Native and Indigenous community is different. These inserts will focus on reflection moments on how the material can be applied to your own community.

TALKING WITH GRANDMA

How do you have conversations with members of your community? These inserts will give you some ideas on how to bring evaluation understandings to your local stakeholders, especially the grandmas and grandpas!

Everyone can keep track, and this toolkit will help you assess and build your necessary skills and capacity to create resilient and sustainable projects, programs and organizations.

Figure 3: Young boy runs around playground.

WHAT IS INDIGENOUS EVALUATION?

"I believe firmly that tribal ways represent a complete and logical alternative to Western science. If tribal wisdom is to be seen as a valid intellectual discipline, it will be because it can be articulated in a wide variety of expository forms and not simply in the language and concepts that tribal elders have always used (Deloria, 1999, pg. 66)."

The concept of evaluation (keeping track) is as old as human history itself. "Humans (a) identify a problem, (b) generate and implement alternatives to reduce its symptoms, (c) evaluate those alternatives, and then (d) adopt those that results suggest will reduce the problem satisfactorily" (Shadish and Luellen, 2005, p. 183). The history of Indigenous evaluation can be seen clearly in Indigenous communities since time immemorial. Designed and built by Pueblo peoples in Chaco Canyon, New Mexico, the Sun Dagger Site (Figure 4) uses two spiral petroglyphs carved into sandstone slabs to mark summer and winter solstices (Luce, 2010, 116). Keeping track of the timing of the solstice signaled community activity such as planting cycles, ceremony cycles, games and traveling thereby maintaining a sustainable community life.

Another example of Indigenous evaluation can be seen in the farming and hunting tools. The Indigenous peoples in and around Illinois state used mussel shell hoe blades (Figure 5) for farming (Harrington et al., 2003). By evaluating what works, what does not and ways to make it better, these Indigenous communities were able to innovate, customize and utilize resources in their natural environment to ensure the community continues into future generations.

They were even able to create and adapt in the face of genocide and strife. Colonization and

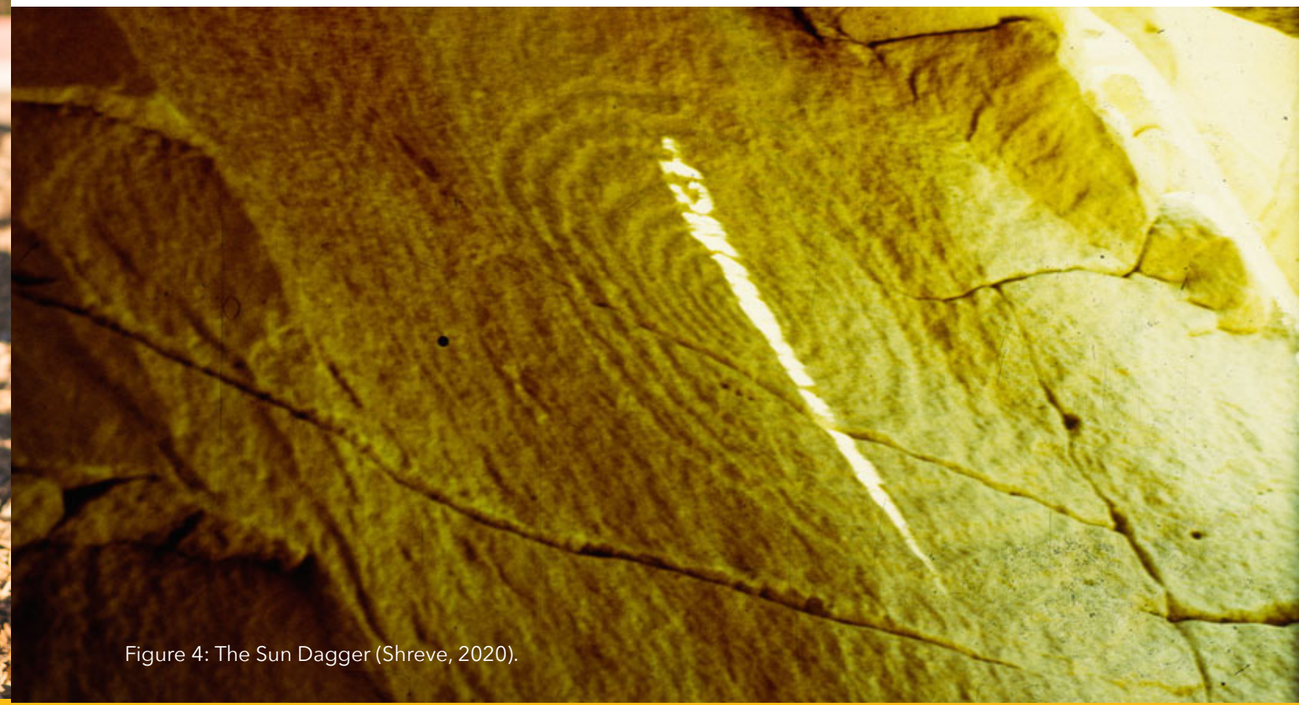


Figure 4: The Sun Dagger (Shreve, 2020).

the necessity of survival for many Indigenous communities in North America only galvanized the decision-making process. However, the period of survival also diminished much of the ways of being and knowing that had helped sustain the communities for thousands of years. As Indigenous communities emerged into the era of self-determination, many of the original Indigenous systems had already been replaced by Western models, including in evaluation work.

Western research and, by extension, evaluations have historically proceeded in ways that reinforce colonial attitudes toward Native and Indigenous Peoples and have often been viewed with distrust as they fail to take many of the cultural values and protocols into consideration when conducting evaluations. Modern evaluations follow the process and structure set out by Scriven, 1967:

> *"Evaluation is a systematic process to make decisions about the value (merit, worth, or significance) of a program, policy, or other form of social intervention…A formative evaluation focuses on the design of a social intervention, the causal processes needed for the goals to be achieved (theory of change) and the ways in which the implementation can achieve those changes (theory of action)."*

Judging merit and worth is one of the core problems of the Western evaluation framework. Often the questions are more focused on a simple black or white (does it work?) that places judgement of merit and worth. Even the biggest failures (from an evaluation standpoint) have merit and worth.

Figure 5: Mussel shell hoe blade (Harrington et al., 2003).

THINK INSIDE THE HOOP

As you think back on the history of your tribe/nation and/or your community, what evidence do you see that evaluation has always been present? Take a moment to jot down some ideas about how ancestors and elders kept track of or evaluated their work and their contributions in your community.

TALKNG WITH GRANDMA

Grandma: What is it you are doing?

You: I am evaluating the youth engagement program at the Health Center.

Grandma: Like how our people used art and astronomy to evaluate our community lifeways?

You: Yes, exactly like that but now I must figure out a way to tell people that do not live here how our people are getting things done. I also want our community to know what we are doing and how we are doing it.

Grandma: Oh, that is good then, you have it in your DNA to do this.

Figure 6: NB3FIT Program youth stay active during break time.

So, what makes Indigenous evaluation (keeping track) different? As the American Indian Higher Education Consortium (AIHEC) writes in their work on evaluation for Indigenous education systems:

> *Indigenous evaluation is not just a matter of accommodating or adapting majority perspectives to American Indian contexts. Rather, it requires a total reconceptualization and rethinking. It involves a shift in worldview. Over the past few years, Indigenous researchers and evaluators are redefining the very practices of evaluation to be responsive to the values of Indigenous communities and their ways of knowing (AIHEC, 2014).*

Further, in her work on Indigenous methodologies, Margaret Kovach states that knowledge is neither acultural nor apolitical and there is a need to recognize distinctly Indigenous ways of knowing that influence one's approach to doing research and by extension, evaluation (Kovach, 2010b).

At its core, keeping track is a holistic endeavor. Like the Indigenous Health Model, it is a web that takes in all aspects of the community; from the individual to all of creation. It is a way of understanding the totality of the Indigenous experience that incorporate all aspects of keeping track. This may seem like an impossible task: how do we evaluate all of creation? However, it is no more difficult than evaluating an individual or organization as we recognize the complexity and inherent beauty of their experience and utilize that experience to guide programmatic decisions.

Keeping track reclaims, creates, implements and builds confidence and healing so programs and communities can keep track of what really matters to them.

THE FIVE FUNDAMENTAL QUESTIONS OF EVALUATION

Ultimately, keeping track can be as simple or as complex as you wish to make it but there are still fundamental questions on which all evaluation (Indigenous and non-Indigenous) relies:

WHAT/WHO ARE WE DOING THIS FOR?

The basic question of, "Why evaluation?" is necessary to inform how you go about formalizing the purpose, the goals and the questions to follow. (See page 25 for the ABCD&E Model to help you answer this question.)

HOW DO WE MAKE DECISIONS?

How do we make decisions? How are we informed? How do we ensure that our data are correct? How do we ensure that our community values are considered in all aspects of our work?

HOW WILL WE DO THE WORK?

What is your roadmap? What is your direction? How do you take the first step?

DID WE ACCOMPLISH WHAT WE HAD HOPED?

What were your expectations and what was the ultimate reality? How do you celebrate success? How do you come to terms if your program does not reach its intended goals? How do you evaluate the evaluation?

HOW DO WE TELL EVERYONE ABOUT THIS?

What is your plan to let people know about the work? How do you articulate what was done? How do you draw more stakeholders into the work? How do you make the story resonate? How do we get feedback and recommendations from the community?

FOUNDATIONS

"...it is the depth of our ancient human participation with nature that has been lost and indeed must be regained in some substantial form in modern life and modern science. The cosmological and philosophical must once again become "rooted" in a life-centered, lived experience of the natural world (Cajete, 2000, pg. 5)."

HOW DO YOU USE THE FOUNDATIONS?

The following foundations are here to provide additional rigor to the work and allow for deeper reflection when creating the evaluation model, process, collection methods, tools and presentational aspects. You can draw upon whatever aspects of the foundations that fit within your community framework, though we believe that effectiveness and efficiency are fundamental and are the most direct way to engage emerging evaluators and provide focus for projects and program evaluation.

FOUNDATION ONE: EFFECTIVENESS AND EFFICIENCY

Keeping track centers on the concepts of effectiveness and efficiency. Although they are often referred to in a Western framework, the understandings of effectiveness and efficiency are woven into the fabric of Indigenous peoples throughout the world. Practices of survival, sustainability and sovereignty all revolve around effectiveness and efficiency.

Is it effective? Has the work of the organization, project or program affected individuals or the community in a positive way?

Figure 7: NB3FIT Program youth perform body mapping evaluation activity at the first day of cross country practice.

EFFECTIVENESS

EXAMPLES OF EFFECTIVE PROGRAMMING:

The Lower Sioux Indian Community (LSIC) in Morton, Minnesota had a goal to increase the availability of Indigenous foods across the community. They planned and implemented healthy and Indigenous foods guidelines for LSIC meetings and retail environments. As a community, they strengthened their Honoring Little Crow Healthy and Indigenous food policy enacted in 2016 with strategic planning. Using the Indigenous Health Model, they were able to evaluate their work in the areas of cultural connection and youth development. Cultural connections and youth development are two of the four core areas that NB3 Foundation focuses on (see the section, Evaluation Tools and Resources, Evaluation Resource 1: Survey Development). They evaluated their progress in developing cultural connections by conducting a Community Food Sovereignty Assessment and gaining feedback from the community about healthy food and beverage options at the local convenience store. For youth development, they focused on the family level to see how parents and caregivers support their children's contribution to community through health and fitness They used pre- and post-surveys, focus groups and digital storytelling to gain feedback from parents and caregivers, youth, elders and community members (Lower Sioux Indian Community, 2018). In these ways, they gathered feedback on their initiative, strengths, opportunities and challenges.

EFFICIENCY

IS IT EFFICIENT? HAVE THE RESOURCES FOR THE ORGANIZATION, PROJECT OR PROGRAM BEEN USED IN WAYS THAT MAXIMIZE THEIR IMPACT?

Example of efficient programming: The Aleutian Pribilof Islands Association, Inc. (APIA), located in Anchorage, Alaska set a goal to improve the health and wellness of preschool-aged children through the consumption of traditional foods. The traditional foods curriculum was completed and integrated into the Head Start Program. The curriculum is approximately 100 pages in length with units that are inclusive of: Marine Mammals, Fish, Caribou/ Reindeer, Plants, Tidal Foods and Birds. Each unit includes an introduction to traditional foods, a harvest poster with discussion questions, nutrition information, a recipe, vocabulary words in the traditional Aleut language (i.e., Unangam tunuu), coloring pages, and a parent letter. As part of the integration of the curriculum into the standard practice of the Head Start Program in the region, three existing policies were strengthened to include the use of the newly developed curriculum as part of teaching about nutrition and healthy eating. These policy changes help ensure that the curriculum is utilized and institutionalized as a resource for teaching about Unangax̂ traditional foods and nutrition.

In collaboration with cultural advisors, an evaluation plan was completed by a staff member who was also a Master's student. A pre-test/post-test method was utilized to evaluate the impact of the program and gauge students' gained knowledge regarding their ability to identify traditional foods and healthy foods (Aleutian Pribilof Islands Association, Inc., 2017).

FOUNDATION TWO: HOW TO CARRY OUT EVALUATION: THE SIX R'S

NB3 Foundation focuses on advancing cultures of Native American community health. Doing so requires the interconnected practices of remembering, reclaiming and reconnecting and underlying values of respect, responsibility and relationships.

- **Remembering:** awareness of historical trauma; retelling stories of cultural legacy, cultural cosmology, and familial experiences; "We believe that remembering what happened, remembering the trauma is important for healing" (KHA, Inc., 2014).
    - Keeping track of where you have been and where you are going connects these activities with the next generation as well as show your program impact.
- **Reclaiming:** maintaining ownership and control of how stories about Native Americans are told, of data collected (and historically mined) from Native Americans, and of decisions affecting our communities. "The reclaiming of our ways and cultural practices fills the void left by trauma. It is a model of healing rather than solely de-colonization" (KHA, Inc., 2014).
    - Keeping track of what is important and sharing that in a culturally responsive way shifts the process so it belongs to the community.
- **Reconnecting:** putting into practice cultural traditions such as use of Native language, agricultural practices, ceremony, storytelling and others. "A core cultural implication is the need to be more mindful of how we incorporate storytelling. We need to reconnect to practices such as storytelling as a way of healing" (KHA, Inc., 2014).
    - "Indigenous lived experience stories are also gaining prominence within methodology to provide a deeper and more authentic perspective of Indigenous knowledge systems, colonial impact, and sovereignty approaches" (Archibald Q'um Q'um Xiiem et al., 2019, p. 18).

Figure 8: NB3FIT program coordinator explains body mapping to youth.

- **Respect:** demonstrating respect for one's self and one's community; recognizing the inherent ability for self-direction and deep knowledge among Native Americans. "We believe that armed with appropriate resources, Native peoples hold the capacity and ingenuity to sustain the economic and spiritual well-being of their communities. Respecting the assets, inherent knowledge and unique cultures of each community is critical for change" (KHA, Inc., 2014).

    - Respectful evaluation and research relationships is recommended, "...researchers have knowledge of the culture of the community, self-awareness, and skills "in determining how to incorporate cultural components into a sound research design" (Archibald Q'um Q'um Xiiem et al., 2019, p. 27).

- **Responsibility:** maintaining responsibility for one's individual and family health and for contributing to overall community health; recognizing the urgency of the health crisis and responding accordingly. "The childhood obesity issue is so critical to the future of Indian Country because it is about life and death. It is about having a vibrant, healthy, prosperous community. If we don't do something now, we are on a pretty dismal trajectory for the future" (KHA, Inc., 2014).

    - "Insider research has to be as ethical and respectful, as reflexive and critical, as outsider research. It also needs to be humble. It needs to be humble because the researcher belongs to the community as a member with a different set of roles and relationships, status and position" (Smith, 2012, p. 140).

    - "...we have ethical obligations to minimize misrepresentations and misunderstandings" (Stake, 1995, p. 108-109).

- **Relationships:** valuing the primary role of relationships in Native American communities; taking time to cultivate meaningful relationships with community members and partner organizations. "What really resonates with our community is kinship. So, focusing on the communal impact was more effective than focusing on the individual health" (KHA, Inc., 2014).

    - "The topics we deem important and the way we go about investigating them will reflect Indigenous cultural, racial, political, and moral value systems rather than dominant Western morals. For example, our interactions with our Indigenous participants will be relational rather than transactional" (Walter & Anderson, 2013, p. 84).

Figure 9: Youth play a team building activity during NB3FIT fall golf programming.

THINK INSIDE
THE HOOP

What are the core values within your own community? Take a moment to reflect on your organization's values and even your own. Is the evaluation process a reflection of these values?

TALKING WITH
GRANDMA

Grandma: When I tell you not to take more plant medicine than you need, that is being respectful to the plant relative.

You: Yes, it is a value and policy that is not written down.

Grandma: Remember, I was the one that taught you all your values, I hope you remember them because I have not seen you write anything down. For your work in keeping track, remember your values to listen, be kind and love your relatives. Those are what we have been taught for all time. Listen to the elders and the community, they will tell you what is important to them. That's what you need to keep track of.

You: And I know those values because of you! Thanks Grandma!

Figure 10: Young girl explores her family field.

INDIGENOUS EVALUATION PROCESS

With the background and contextual information established, it is now time to outline the keeping track process. Of course, this is one possible way to conduct evaluations, but the value of a toolkit is the utility of the tools available and how they can work in your own community. This toolkit is about flexibility, adaptability and usability. It is about generating ideas that are not in a static context but are dynamic, community-based and align with your unique context and Indigenized framework.

Most Western evaluation toolkits and systems follow a similar process format: Plan, Collect, Analyze, Communicate. To better align with an Indigenous framework, NB3 Foundation has developed a process that is based upon an agricultural/natural framework for action and planning.

Figure 11: Agricultural/natural framework for action and planning.

A. SURVEY/GATHER -

This is the planning stage where the evaluator/evaluation team assesses the "field" and gathers the necessary resources to begin planting.

STEP 1: Build the Evaluation Team (or Individual)

STEP 2: Develop the Evaluation Questions

STEP 3: Finalize the Evaluation Questions

B. PLANT/CULTIVATE -

This is the collect/analyze stage where the evaluation tools are used and the data are collected.

STEP 4: Identify What You Wish to Collect and How You Will Collect It

STEP 5: Collect Data

C. HARVEST/CELEBRATE -

This is the analyze/communicate/reflect stage where the final analysis is conducted

STEP 6: Organize the Data

STEP 7: Communicate

STEP 8: Take Time to Celebrate and Reflect

Figure 12: NB3 Foundation staff wearing moccasins for "Rock Your Mocs" day.

THINK INSIDE
THE HOOP

The Pueblo Revolt of 1680 involved 45 Pueblos and Tribes (New Mexico Nomad, 2019) who allied to protect their homelands, traditions and way of life from being destroyed by the Spanish. It took planning and communication among many diverse nations.

Take a moment to reflect on people, organizations, communities or other Native nations, who can help you accomplish your evaluation goals. Are you prepared to bring on new partners? Would they make good allies?

TALKING WITH
GRANDMA

Grandma: Survey and gather? Like the Pueblo Revolt of 1680?

You: Yes, that's exactly right! I remember you telling me about it and you learned about the revolt from your grandpa, right?

Grandma: Yes. Popé had to do exactly what you are doing. He had to examine and record the strengths and opportunities of the allied Pueblos and tribes, what resources were needed and who would be able to communicate the strategy. All the planning was necessary for success and it is why we are still here.

You: That's totally what we are doing with the evaluation and to help us keep track as well. I know it's a part of who we are as Indigenous people.

Grandma: I am so proud of how you are reminding yourself and your allies about our own ways of keeping track. Well, that's very smart then. Just like your great-great-grandfather.

A. SURVEY/ GATHER

STEPS 1-3

Each season or task should begin with the surveying of the land and gathering the tools to achieve a successful harvest. This section outlines the preparation that is necessary to keep track of how you are achieving your organization's goals. Steps include getting a team/partners/allies together, developing a plan and identifying the questions your community values. This represents preparing the soil to be the best quality for planting (Kamdar, 2020). The health and preparation of the soil will result in an abundant and wholesome harvest. If the soil is well managed it can provide environmental, economic, health, and societal benefits (Soil Health Key Points, 2013).

A. SURVEY / GATHER

STEP 1: BUILD THE EVALUATION TEAM (OR INDIVIDUAL)

This is the part of gardening that identifies the types of seeds the people would like to plant and how they want to be involved. Establish the team and/or identify the individual who will be the facilitator for the evaluation. It does not matter if the point person or anyone on the team has formal evaluation training or higher degrees, the most important aspect of this initial step is to bring everyone together who can help build and cultivate relationships. You can also look for those who have a good ear for listening and details as the stories are going to be crucial (no matter if the method is qualitative or quantitative).

Tip: Create a list of the individuals who have been a part of the work, including participants and community members. Develop a centralized database where all the information can be accessed for the duration of the evaluation process.

Tip: If you are working with an outside evaluator, it is important that you and your staff understand why the evaluator has chosen a specific design or methodology. It may also be necessary that a person versed in evaluation reviews the evaluation strategy to ensure the methodology is appropriate for answering your evaluation questions.

Figure 13: Native youth compete in relay races at "Day of Play" in 2019.

TABLE 1:

ORGANIZATIONAL EVALUATION KNOWLEDGE AND EXPERIENCE

The following Table 1 can help your organization reflect on how it approaches evaluation and identify areas where additional partners may be useful.

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Our organization has staff that have a basic understanding of evaluation.					
Our organization has staff that are experienced in designing evaluations that consider available resources, feasibility issues and information needs.					
Our organization has staff that can identify which data collection methods to use for different organizational outcomes.					
Our organization has staff that know how to analyze data and interpret meaning.					

NB3FIT EXAMPLE:

NB3FIT evaluation began with one person who had limited knowledge about designing and implementing a Western-based evaluation. To complete the evaluation required by funders, we utilized both Indigenous and non-Indigenous consultants to teach us key skills, principles and the "how to" of evaluation. We understood that we could not do this alone. We have learned that if our ancestors have been keeping track, then it should not be too far of a stretch for us to come up with a framework to keep track of things we care about.

The Resources section includes a list of Indigenous evaluators we have worked with over the years. We also looked to non-Indigenous organizations such as Magnolia Consulting to help us translate Western methods to Indigenous methods.

Figure 14: Youth completing his body map during summer camp.

A. SURVEY/GATHER

STEP 2: DEVELOP THE AIMS, GOALS AND OBJECTIVES TO INFORM EVALUATION QUESTIONS

Before developing the questions, a review of the ABCD&E Model can help refine programmatic goals upon which the evaluation questions will serve. This process will help you understand if your program goals were accomplished.

ABCD&E Model

The ABCD&E Model is used to address the "who, what, when, to what extent, and how" information of your program's goals ("Planning for Instruction," 2014, 35-37). These areas of consideration are important for program staff to further understand their program goals and objectives. The ABCD&E Model can be a valuable tool for staff who are just beginning to understand or participate in a program evaluation. The ABCD&E Model reminds both the novice and advanced evaluator about key considerations in developing program goals and objectives.

The Model is as follows:

A = Audience – Who?

B = Behavior – What?

C = Condition – When?

D = Degree – By how much?

E = Evidence – As measured by?

EXAMPLE OF ABCD&E MODEL APPLICATION:

NB3FIT cultural connection objective (one of four core areas):

At least 80 percent of NB3FIT youth participants will have a conversation with their parents/grandparents/caregivers about culture and tradition within the first two weeks of entering the NB3FIT Program and journal about what they learned.

A = Audience- Who? Answer: Youth participants

B = Behavior- What? Answer: Learn about culture and tradition

C = Condition- When? Answer: After two weeks of entering the program

D = Degree- By how much? Answer: 80% of the participants

E = Evidence- As measured by? Answer: Journaling

Evaluation questions:

The evaluation questions are developed to provide focus to the evaluation itself. A question that is too broad such as, "Is our program effective?" does not allow for nuance or depth. A question that is too narrow like, "What is the effect of eight ounces of water on youth activity during an after-school program?" will not allow for broader interpretations and necessary correlations. Therefore, in developing the evaluation questions you should focus on how they 1) align with your program goals, 2) help you understand the impact of the work (organization, program or project), and 3) allow you to utilize more complex questions to gain a deeper understanding from the community. To be clear, the evaluation questions should serve as the overall questions for the evaluation. They will most likely not be questions you directly ask participants and should not be confused with the survey or data collection questions.

To help you think about evaluation questions, use this link to the evaluation question matrix developed from the collaborative work between the NB3 Foundation, Magnolia Consulting and Zuni Youth Enrichment Project (ZYEP).

SAMPLE QUESTIONS

Results-oriented questions:

- How are the program teams implementing our Healthy Children Action Plan?
- What help do the program teams need from other members of the group?
- How are our partners helping or not helping us reach the results we are seeking?
- Should we consider additional strategies or actions to achieve our result?
- To what extent are the program participants satisfied with the program?

Relationship-oriented questions:

- Who needs to be involved to help us achieve our results?
- How do we support partners in our efforts?
- How is our relationship(s) with our partner(s)?

Resources oriented questions:

- What resources do we need to keep the momentum going?
- What can those who are invited contribute to the work?
- What ways can you engage group members?

It is a good strategy to work with your stakeholders to define these essential evaluation questions. Training community members how to select indicators to measure their progress and to help them with different aspects of this planning process is highly recommended as it creates stronger relationships and more direct community accountability (NB3 Foundation, 2021). In NB3 Foundation's experience with communities, many organizations form advisory groups and include elders and youth to provide feedback and show transparency.

Tip: A good rule is to have a maximum of six evaluation questions. These may range from program impact to community awareness but should connect to each other and create a fuller understanding of the work.

A. SURVEY/GATHER

STEP 3: FINALIZE THE EVALUATION STRATEGY

To follow the planting analogy, this is the step to plan for the size of the field fences, pest control, planting boxes, irrigation and planting sections. Would you rather have more watermelons or onions? What are you hoping to harvest?

Keeping track uses many of the same tools as Western approaches to think strategically about activities, inputs and outcomes. The evaluation strategy differs from the data collection aspects of evaluation; it is more of a roadmap that gives the entire view of the evaluation itself in a comprehensive and accessible form.

When developing your evaluation strategy, whether Indigenous or Western, the most common ingredients include:

- The purpose of the evaluation
- The list of evaluation questions
- How the evaluation relates to program activities. This can be represented by a logic model that presents the shared relationships among the resources, activities, outcomes and impact for your program or a list of program objectives agreed upon by the evaluation team
- Description of evaluation methods including data sources, data collection methods and a strategy for data analysis
- Procedures for managing the evaluation including the division of responsibilities and evaluation timelines
- Final evaluation communication strategies

There is no requirement to use any of these models or tools. If you have developed your own logic model or implementation strategies and have a better way of finalizing and communicating that strategy, use those as they are most aligned with your community.

B. PLANT/CULTIVATE

STEPS 4-5:

Once the survey and gathering has taken place, it is time to begin the field work. Just like cultivating a garden, adjustments will need to be made along the way to ensure a successful harvest.

Figure 15: NB3FIT summer youth golf program.

THINK INSIDE
THE HOOP

Reflect on the data you already have. Do you have a system or database that can help your team understand the types of data your organization has, where to find it and identify gaps?

TALKING WITH
GRANDMA

Grandma: What do you know about planting?

You: I know it happens annually, I know you have to take your time and it is a process or a type of system. You have to use your resources from previous planting seasons and the teachings from family and community members. My thoughts and intentions have to be pure and genuine for my plants to grow healthy and in abundance when it's harvest time.

Grandma: Wow! I am truly happy and amazed at how well you listen to me. It is important to have good intentions when it comes to planting and other traditions we have, because we want the outcome to be great for us.

You: Yes! Just like keeping track, with the work I do, I want the community to know why I am doing what I need to for the betterment of the community so that we have a greater outcome for future generations! Just like what our ancestors have done for us.

Figure 16: NB3FIT cross country runner.

B. PLANT/CULTIVATE

STEP 4: IDENTIFY WHAT YOU WISH TO COLLECT, WHO WILL COLLECT IT, AND HOW THE COLLECTION WILL BE DONE.

Once your initial plan is set, decide on how you want to analyze the data based on your evaluation questions and outcomes. Deciding how you will do the analysis will help you determine what types of data you will need to gain the most clarity about the programmatic outcomes. More details on data collection methods are shared in the Data Collection and Analysis Section. One thing to consider is the balance between qualitative and quantitative data (Table 2). Many evaluation approaches combine both qualitative and quantitative methods. Choosing qualitative, quantitative or both depends on your evaluation goals. Consider evaluation methods that are familiar and embraced by your community such as digital storytelling, PhotoVoice, art, or reflecting on ancestral ways that may highlight the current work. You may also have cultivated different methods that are unique to your community. For example, some Indigenous communities rely on information from traditional languages which often do not fit Western collection methods.

Common questions regarding qualitative and quantitative are:

- Can you use both methods for an evaluation? Yes.
- Is qualitative better than quantitative? Depends on your evaluation purpose: large scale and causal data relationships (for example, showing the impact of an intervention) are best suited by quantitative analysis, whereas more nuanced understandings and individual relations would be best served through qualitative analysis.
- Do you have to be an expert evaluator to collect data? No. There are sophisticated technologies that require training but anyone can collect data using tools such as a paper notebook or computer spreadsheet (Table 3).

Figure 17: Native youth compete in tug-of-war at "Day of Play" event at St. Pius X High School in Albuquerque N.M.

TABLE 2:

QUALITATIVE AND QUANTITATIVE DATA DESCRIPTION

	Description and Purpose	Examples	NB3FIT Examples
Qualitative Data	Stories or other descriptions often used in research and evaluation to provide insight into a problem you want to address or identify ideas for future work. Qualitative is also useful in learning more about the "why" and "how" behind the evaluation.	Interviews, focus groups, field observation, surveys with open-ended questions, case studies, digital storytelling, PhotoVoice, art reflection, ancestral reflections	Community listening sessions, Knowledge Kits with open-ended questions, body mapping.
Quantitative Data	Numerical results that can be counted in the form of numbers. Useful in providing usable statistics and generalize results, or uncover patterns in a population.	Document analysis, surveys.	Knowledge Kits (pre- and post- tests), attendance sheets, Rez Dog Likert Scale.

TABLE 3:

NB3FIT EVALUATION TRACKER

You can collect data through observation, conversation, surveys or focus groups.

You can collect data through art, music, poetry or traditional stories, conversations with grandma and inherited wisdom from youth and elders alike.

An easy way to track data collection is to create a spreadsheet to share amongst the evaluation team. Here is an example of an evaluation tracker we use.

Program	Program Start Date	Program End Date	Attendance Sheets	Pre-KK Administered	Pre-Evaluation Games Administered	Pre-Survey /Link Created	Pre-Survey Deadline	Post-KK Administered	Post-Evaluation Games Administered	Post-Survey/ Link Created	Post-Survey Deadline
Summer Camp	6/8/2021	7/22/2021	X	6/8/2021	6/8/2021	5/27/2021	6/10/2021	7/21/2021	7/21/2021	7/20/2021	8/6/2021
Fall Cross Country	8/16/2021	10/13/2021	X	8/16/2021	8/16/2021	8/16/2021	8/26/2021	10/12/2021	10/12/2021	10/11/2021	10/27/2021
Fall Golf	9/14/2021	11/2/2021	X	9/14/2021	9/14/2021	9/9/2021	9/15/2021	11/2/2021	11/2/2021	11/1/2021	11/16/2021

B. PLANT/CULTIVATE

STEP 5: COLLECT THE DATA

When collecting data, it is critical to use culturally competent approaches and analysis to avoid harming youth participants through stereotypes and stigmatization. Well-intended initiatives funded by grants and foundations have done harm while gathering tribal youth data through burdensome data collection methods, no foreseeable benefits to the community, and the labeling and stigmatizing of participants. NB3 Foundation has direct experience resisting such requests such as a grant that asked for body assessments which created discomfort among the NB3FIT coaches and the youth.

The data collection process through Indigenous research methods has amplified the need for implementing a series of safeguards such as:

- Establishing cultural protocols
- Identifying community gatekeepers
- Participating in community cultural competency teachings
- Accepting that you (as the evaluator) do not know everything
- Understanding that not every community is the same
- Understanding that trust is built on transparency and ethical practices
- Valuing community engagement
- Obtaining community consent, including local governance permissions, sharing your intent with tribal leaders, and inviting collaboration

Tip: Create a central file or folder system, develop a spreadsheet or keep a centralized notebook of anything and everything to keep track of all the information that arrives. For example:

- Did a participant tell you a story? Note it.
- Did a participant send you an email? Note it.
- Did the project show a video? Note it.
- Did a stakeholder have a conversation with you after a council meeting? Note it.

Documenting the process is critical for assessing program outcomes as well as the evaluation itself to inform future improvements. The more you note the easier the analysis and final evaluation process will be.

Figure 18: NB3FIT program youth make healthy snacks during break.

Figure 19: Native youth playing together outdoors.

NB3FIT EXAMPLE: ADMINISTERING KNOWLEDGE KITS

Below is an example of the positive and successful surveys (knowledge kits), which have yielded valuable data to inform the continuous improvement of NB3FIT programming. Surveys give researchers an opportunity to carefully structure and formulate the data collection plan with some accuracy. They also allow respondents to complete the questionnaire at their convenience, and the responses can be open or closed-ended.

NB3FIT Knowledge Kit
Assigned #: _____

Tell us about yourself: Please fill in the bubble of your choice.

1. I am ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ years-old.
2. I am a O girl O boy O prefer not to answer
3. I am in Ⓚ ① ② ③ ④ ⑤ grade
4. My home is _____ (community/Tribe/Pueblo).

Staff use only:			
Location: Is – Lad – SF – SA - Sd: Year_____Season: Spring – Summer - Fall			
	Golf	Socr	XC
Pre			
Post			

Please fill in the bubble to one response on each row.

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. Exercising like running, dancing, basketball, or playing outside is important for me to be healthy.	O	O	O	O	O
2. I know which foods and drinks are healthy.	O	O	O	O	O
3. I try to be helpful to my family and friends.	O	O	O	O	O

Figure 20: NB3FIT Knowledge Kit for ages 5-10. Notah Begay III Foundation, 2020); Angry Cat Emoji, 2021; Crying Cat Emoji, 2021; Happy Cat Emoji, 2021; Heart Eyes Cat Emoji, 2021; Smirk Cat Emoji, 2021).

Of course, there are also disadvantages for surveys that should be accounted for when collecting data. These include low response rates or respondent difficulty understanding the questions or statements.

In-person surveys can assist with mitigating the challenges but may not be ideal when collecting personal or community stigmatizing information.

THINK INSIDE THE HOOP

Reflect on the types of information your ancestors collected that you still use today. Are you gathering information that will be used many generations from now? How will they know what was important to your community? How will they know your work is making a difference?

TALKING WITH GRANDMA

Grandma: It's time to celebrate?

You: What do you mean grandma?

Grandma: When a program is over, you should share the results with the community. They can see what happened and what went well. You should celebrate the good that the program brought to the community.

You: Oh, I see now. How should we celebrate?

Grandma: That is for you to decide, but make sure it aligns with the community's values.

C. HARVEST/CELEBRATE
STEPS 6-8

Now that it is harvest time, was there enough food and medicine for everyone? Did some of the plants dry out because they lacked water or did animals get to them before you did? This section speaks to harvesting data, communicating what happened and reflecting on how to strengthen the process.

C. HARVEST/CELEBRATE
STEP 6: ORGANIZE THE DATA

As we begin to wrap up the process, it is time to start organizing the data. At this point, you should have collected most of the information needed to support your evaluation. The next step is to determine how you will analyze the data. This is the most technical and potentially challenging step as it requires a centralized system for organizing and consolidating the collected data into easily accessible documents.

The type of analysis you do is dependent on whether your data are quantitative or qualitative. There are numerous tools and methods (see page 50) to help:

- Convert raw data into usable information
- Determine what techniques can be used to analyze quantitative data (Table 4).
- Determine what techniques can be used to analyze qualitative data (Table 4).
- Understand which resources and computer software programs can be useful

Although many of these tools may make the analysis process easier, they are not fully necessary unless you are working with large datasets or looking for more complex analysis. Much of the work can be done using a spreadsheet application and some basic statistical analysis.

Much of the software on the market is expensive and can also be complicated. Therefore, the use of these methods and software programs should be weighed against the effectiveness and efficiency of your organization or program. There are numerous ways to analyze the data including the following:

THEMING

This can come from surveys, conversations or observations - look through your notes and/or transcripts to see what kinds of repetitive statements are being made. This helps to correlate areas of concern or success. For example, each person in a focus group talks about how the jump rope activities are wonderful. This gives you an understanding that the jump rope activities should be continued and expanded upon.

DEMOGRAPHICS

Use demographic analysis to understand program impacts in more detail. For example: Program X saw a larger increase in 12-year-olds versus 14-year-olds. This gives you an opportunity to understand what factors may have contributed to the increase. Was it simply age or maybe curricular approaches? Maybe it was staff training in working with teens versus pre-teens.

ORGANIC ASSUMPTIONS

Based on conversations, you can work out various ideas and concepts then weigh them against your own perspectives. Documentation is essential to identify your evaluative biases.

STANDARD METRICS

The easiest way to understand a program impact: did the program meet its goals? And by how much? You can see how many participants attended a gathering, measure that against previous gatherings, then fine tune analysis to see what is working or not.

The next part of data analysis is drawing conclusions. During this step, it is important to revisit the data many times to verify, test or confirm the themes and patterns identified This is when it helps to have a team of evaluators or a small group of stakeholders who can help review. Throughout the process of reviewing data, concentrate on the following:

Figure 21: Youth play on the playground.

- Patterns, recurring themes, similarities and differences
- Ways in which these patterns (or lack thereof) help answer evaluation questions
- Any deviations from these patterns and possible explanations
- Interesting or particularly insightful stories
- Specific language people use to describe occurrences
- To what extent patterns are supported by past studies or other evaluations (and if not, what might explain the differences)
- To what extent patterns suggest that additional data may need to be collected

As knowledge from data analysis is acquired, it must be understood through an Indigenous lens, or the traditional knowledge and core values and expressions of the community. Further, methods must make sense from an Indigenous knowledge perspective and may include storytelling, traditional and cultural reflections, and visual interpretations as data gathering (Kovach, 2010a). Training community members how to select indicators to measure their progress is highly recommended as it creates stronger relationships and more direct community accountability.

As knowledge from data analysis is acquired, it must be understood through an Indigenous lens, or the traditional knowledge and core values and expressions of the community.

NB3FIT EXAMPLE: OBSERVATIONAL ANALYSIS, A QUALITATIVE APPROACH

Due to unprecedented circumstances of COVID-19, NB3 Foundation coaches developed and delivered programming online, three days a week for eight weeks. Each day of programming focused on one of the four core areas: physical activity, healthy nutrition, youth development and cultural connections. The NB3 Foundation conducted observational research to keep track of programming. This form of research allows an individual to capture meaningful moments which numbers often leave out. These documented interactions allow the NB3 Foundation to better evaluate what went well and what we can do to improve our programming (Figure 22).

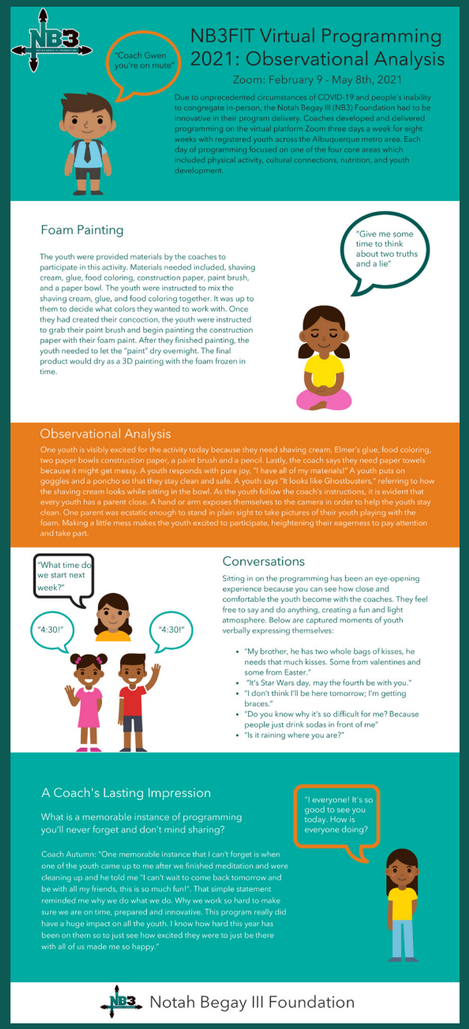


Figure 22: NB3FIT Virtual Programming 2021 Observational Analysis. Click image to enlarge.

C. HARVEST/CELEBRATE

STEP 7: COMMUNICATE

During this step results are shared with community and funders. In doing so, it is important to confirm with stakeholders that your interpretation of data aligns with what was said or discussed. As Indigenous methodologies focus on the relational aspects of programs and evaluations, this sharing component ties the work back to the community and continues to support collaborative engagement rather than the common Western approach of extracting data from the community without giving anything back. Two focus areas:

- **Frequent communication** is an important part of keeping community members engaged. Keep everyone up to date about what is going on and progress being made. Use different methods based on your community's preference such as newsletters, e-mail, radio, community forums, talking circles and posted notices. (Communicate & Celebrate - Healthy Cities Action Toolkit, n.d.)
- **Meeting participants' needs** for belonging, connecting, learning and growing. Recognize the value of community members and their contributions by making sure meetings are scheduled at convenient times and include connecting activities to build community within the group. Providing healthy food always has a powerful impact on group connection, especially traditional foods. Recognize at every meeting the work being contributed and find ways to have fun. Make sure your group provides regular skills training and knowledge building. When individuals feel they are benefitting from participation in the group, and their input is helping inform the evaluation process, they will continue contributing their time and efforts.

NB3FIT EXAMPLE:

In 2019, NB3FIT participants placed third at the USATF National Junior Olympic Cross-Country Championship. As an organization, the NB3 Foundation made time to celebrate the success of the participants, coaches, caregivers and community, while also reflecting on the work that enabled this result and the lessons learned for future programming.

C. HARVEST/CELEBRATE

STEP 8: TAKE TIME TO CELEBRATE AND REFLECT

Now it's time to celebrate the work! No matter the outcome, it is important to highlight the accomplishments and recognize champions, community members and outcomes. This fosters awareness and pride in what has been accomplished and extends gratitude for the many hours that participants have contributed to the evaluation efforts. Engage the media by communicating success stories and use whatever communication vehicle works in your community to share information about your success. Once the celebration is completed, take time to reflect on the work and the evaluation process. What worked, what didn't, what could improve?

Another easy way NB3 Foundation celebrates and reflects is to use two columns on a flip chart with a plus sign on one column and a triangle/delta on the other. The staff shares things that went well and things we should celebrate for the plus column and things we want to improve on the delta column. This exercise allows us to reflect on the work we have done as a group.

DATA COLLECTION AND ANALYSIS

"...quantitative methodologies of Indigenous people within and across colonized first world nation-states will have points of similarity along their social position, epistemological, axiological, and ontological continuums. This will be manifest in the questions we pose, the answers we seek, the way we seek those answers, and the guiding theoretical frames that align with our standpoint. These parallel points are what categorize Indigenous quantitative methodologies as a distinctive paradigm" (Walter & Anderson, 2013, p. 84-85).

Figure 23: Youth exploring the outdoors.

QUANTITATIVE AND QUALITATIVE DATA COLLECTION AND ANALYSIS

THINK INSIDE THE HOOP

QUALITATIVE

Walking and driving around the community and observing where life happens is a dynamic way of gaining valuable qualitative data. Where are ceremonies held? Do children and youth participate? Where can children play outside safely? Where can healthy food be obtained? How many community gardens are there? Where are the soda machines? Where can children drink fresh water? Take your cameras, count participation of children in fitness and cultural activities and engage youth in this process of observation. You can turn your observations into a digital story to raise awareness of what's going on in your community.

TALKING WITH GRANDMA

QUANTITATIVE

Grandma: What do you mean by quantitative?

You: Quantitative has to do with numbers, counting or even time. For example, I am going to ask the youth questions before they start a program and then again afterward. Then I'll study what that means.

Grandma: Why do it twice?

You: We ask the youth questions before the program to see what they know and again afterward to see if they learned anything.

Grandma: I see.

TABLE 4:

WESTERN EVALUATION DATA COLLECTION METHODS

	Primary Data Type	Examples of Data Sources	Advantages	Challenges
Document Analysis	• Primarily quantitative but can also collect qualitative data in the form of documented narratives.	• Program applications, finances memos, minutes, etc.	• Primarily quantitative but can also collect qualitative data in the form of documented narratives.	• Can be time-consuming. • Information may be incomplete or unreliable. • Data are restricted to what already exists; not flexible.
Surveys	• Primarily quantitative but can also collect qualitative data through open-ended or free response questions.	• Participant questionnaires, surveys, and checklists.	• Easy to compare and analyze. • Using a validated questionnaire makes it easier to compare results with other settings (external validity), but it is important to look at the questions carefully to make sure they are relevant to your own community and adapt if needed. Examples of validated questions can be found on page 62. • Administer to any size sample. • Can collect a lot of data at once. • Participant anonymity. • Sample surveys/questionnaires already exist. • Inexpensive.	• Possible response bias; wording can bias participants' responses. • Possible sampling bias. • Sometimes difficult to get high response rate. • Smaller sample sizes may not give reliable data. • Some surveys may not have been applied or tested in Native communities.
Interviews	• Primarily qualitative but can also collect quantitative data by numerically coding interview responses and/or observations.	• Documented questions and answers with program participants. • Engaging in discussion as a group.	• Get full range and depth of information. • Person develops relationship with participant. • Allows for participant flexibility.	• Need a trained interviewer. • Can be time-consuming. • Can be hard to analyze and compare. • Interviewer can bias participant's response. • Data reflects participants' biases. • Can be expensive. • Data are restricted to what already exists; not flexible.

TABLE 4: CONTINUED

WESTERN EVALUATION DATA COLLECTION METHODS

	Primary Data Type	Examples of Data Sources	Advantages	Challenges
Focus Groups	• Primarily qualitative but can also collect quantitative data by numerically coding participant responses and/or observations.	• Documented questions and answers with multiple program participant interviewed as a group.	• Quickly and reliably collect common impressions. • Efficient way to get range and depth of information in a short time. • Capture key participant perspectives about programs.	• Need a good and trained facilitator. • Can be difficult to analyze responses. • Difficult to schedule a group of people together. • Other participants and/or the facilitator may bias responses. • Can be expensive.
Observations	• Primarily qualitative (Figure 22: NB3FIT Virtual Programming example) but can also collect quantitative data by numerically coding participant responses and/or observations.	• Trained observer's field notes	• View operations of a program or activity as they are actually occurring. • Can adapt to events as they occur.	• Need a good and trained observer. • Can be difficult to interpret observations. • Can be difficult to categorize observations. • Observer's presence can influence behaviors of program participants. • Can be expensive.
Case Studies	• Primarily qualitative but can also collect quantitative data by coding observations, using surveys and document analysis.	• Trained observer's field notes • In-depth interviews and longitudinal observations of a particular case, group, event, or program.	• Provides a detailed depiction of participants' experience in the program. • Powerful way to portray program to those who are external outsiders.	• Can be very time-consuming to collect, organize and describe. • Represents depth of information, rather than breadth. • Can be very expensive but not as expensive as other approaches, though it depends on the scope of the case study.

TABLE 5:

COMMUNITY-BASED EVALUATION DATA COLLECTION METHODS

	Primary Data Type	Examples of Data Sources	Advantages	Challenges
Digital Storytelling	• Qualitative	• Video recordings/photos and/or participants generating their own stories and perspectives of their work, accomplishments, and challenges.	• Deeper understanding of the experiences based on personal digital stories. • Provide benefits to the participants themselves for clarity and healing.	• Technological restrictions can be difficult for all participants or organizations to utilize.
Photo Voice	• Qualitative	• Utilizing personal photos to create a story of individual experiences.	• Does not require additional technology or training; can be drawn from individual's collections. • It can also provide art reflection and ancestral teachings.	• Requires personal explanations and can be more time consuming to develop fully.
Art Reflection	• Qualitative	• Reflections on artistic endeavors by participants or from outside sources that can connect to the project or program.	• Can be fully analog; does not require technology. • Creates the cultural foundations and community involvement, while creating driven aspects of the evaluation to life.	• Can be difficult to determine full understandings. • Needs to have focused questions and intent to gain the most reflections • Might be difficult for younger participants depending on the type of art.
Ancestral Reflection	• Qualitative	• Reflecting on traditional stories and/or teachings and developing those into reflective questions an connections to project/program.	• Keeps the focus on culture and the impacts in the community.	• Not all participants may be at the same level of cultural understanding.

Self Reflection: How can this toolkit be useful to me?

The following is a reflection on your own current understanding of evaluation. It is a tool to gain a deeper understanding of how this toolkit can assist you in improving your skills and awareness of the areas you feel the strongest in your evaluation work. Do not worry if there are terms, areas, or concepts you do not know or cannot answer. This is not a graded quiz; it is only to guide your use of the following tools and resources.

INDIVIDUAL EVALUATION KNOWLEDGE AND EXPERIENCE

Begin by taking a few moments to review each statement and identify whether you agree, are not sure or disagree. After you answer the questions, reflect on ways you can strengthen your own knowledge and capacity.

- I have an understanding of evaluation topics and skills.
- I understand how to develop surveys and qualitative and quantitative assessment tools.
- I have knowledge in data analysis in both qualitative and quantitative metrics.
- I can tailor results for diverse needs and stakeholders, from community-specific to general results.

Figure 24: Play is a great way to get youth physically active.

EVALUATION TOOLS AND RESOURCES

The following section has a small set of resources and tools that can be utilized for evaluation purposes including information about survey development, community mapping, an Indigenous evaluator directory and an evaluation literature reference list.

Evaluation Resource One: Survey Development

Developing surveys should be deliberate and specifically targeted. As an evaluator noted, "There is always a concern, especially in Native communities. People feel like they're being studied. We try to be as sensitive to that as possible and really make sure that people knew why we were collecting data. When you communicate why the data is being collected, people are more receptive to respond to them."

Below are some suggestions on building robust surveys for youth programs that can yield information and understanding while simultaneously maintaining a level of respect for the respondent (Figure 25).

NB3FIT Knowledge Kit
Assigned #: _____

Tell us about yourself: Please fill in the bubble of your choice.

1. I am ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ years-old.
2. I am a O girl O boy O prefer not to answer
3. I am in ⓚ ① ② ③ ④ ⑤ grade
4. My home is _____ (community/Tribe/Pueblo).

Staff use only: Location: Is – Lad – SF – SA - Sd: Year___ Season: Spring – Summer - Fall			
	Golf	Socr	XC
Pre			
Post			

Please fill in the bubble to one response on each row.					
	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
1. Exercising like running, dancing, basketball, or playing outside is important for me to be healthy.	O	O	O	O	O
2. I know which foods and drinks are healthy.	O	O	O	O	O
3. I try to be helpful to my family and friends.	O	O	O	O	O

NB3FIT EXAMPLE: TELL US ABOUT YOURSELF

Gathering basic information about your youth group includes:

- Age
- Sex/Gender
- Grade
- Number of siblings, ages gender
- Tribal affiliation/citizenship
- Community of residence
- Favorite family activity

Figure 25: NB3FIT Knowledge Kit for ages 5-10 (Notah Begay III Foundation, 2020; Angry Cat Emoji, 2021; Crying Cat Emoji, 2021; Happy Cat Emoji, 2021; Heart Eyes Cat Emoji, 2021; Smirk Cat Emoji, 2021).

Most program forms will request that parents or guardians provide their child's date of birth during registration. Some youth will have birthdays during the program, so asking youth participants to provide their age at the time of completing the knowledge kit is important. It is particularly important to approach youth with the correct gender identification for program data purposes and to preserve youth comfort levels. Preparing survey administrators for the range of responses that may not align with participants' appearance and to affirm youth identity is essential for upholding youth confidence

A youth's age does not always correlate with their grade so it is important to ensure you obtain the grade levels of each youth participant. Grade levels can also be good indicators for youth comprehension of lessons and materials, as well as additional needs otherwise not asked about in a registration form.

Youth who have siblings may provide program staff with insight to their behaviors and program participation. Some youth participate in programs as a sibling group and there may be opportunities to increase program outcomes because additional members of a household who are learning the same material may reinforce objectives and activities.

Tribal affiliation/citizenship identification on the knowledge kits can reveal many things. Youth who are members of the same tribe and live in the same community may have heightened interactions amongst themselves. Youth who do not identify with the tribe that is most represented in the program may have varying levels of participation which program staff should be aware.

Program staff may further understand program participation by knowing in which community youth participants live. Youth who travel greater distances may occasionally be late to program activities or rely on other sources of transportation that require program staff to spend more time on such things as waiting for pickups or repeating directions.

PHYSICAL ACTIVITY

Gauging the current state of exercise and activity for youth needs to be inclusive of how they define exercise and activity. Exercise can be explained as a workout to improve health, while physical activity is the movement of the body that uses energy. It is important for staff to understand and explain this portion of the knowledge kits emphasizing the importance of being active and exercising.

Conversation Starters for Physical Activity

Starting conversations regarding exercise and activity can be helpful for youth to better understand ideas associated with this section of the knowledge kit.

- Is there a difference between exercise and activity?
- What are some exercises you do at home or school?
- What are some activities you do at home or school?
- Why do you or other people exercise and stay active?

HEALTHY NUTRITION

Gathering nutrition information from youth can be a tedious effort. Not everyone knows the recommended daily intake of fruits, vegetables, dairy, grains, proteins and water. Framing survey questions to allow for youth's varying access to healthy foods, influence on family shopping choices, family traditions and other unique factors will improve the quality of data received.

Conversation Starters for Healthy Nutrition

Starting conversations around nutrition can prompt youth to think about their nutrition and daily food and fluid intake.

- What is an example of a healthy meal? A healthy snack?
- What is an example of a healthy drink?
- What examples of healthy foods do you enjoy?
- What are your family's favorite foods?

YOUTH DEVELOPMENT

Youth benefit from understanding and applying their strengths to helping others and themselves. Learning about youth's willingness to contribute to their friends, families and community provides valuable information that can inform youth development strategies and activities.

Conversation Starters for Youth Development

Conversations with youth regarding an inventory of their leadership skills can be difficult because you are asking them to determine what leadership skills they have and those they want to develop. Emphasize that leadership can be different for each youth and they will grow into these positions as they move along in life.

Positive youth education programming which heavily involves character strengths assessment and intervention can lead to improved leadership skills. Improved leadership skills include studying, homework and greater student enjoyment and engagement in school. Youth who have a positive school experience are more likely to enjoy learning and express their creativity more often. Doing more in school can translate into feeling comfortable and supported by teachers or caregivers.

- What is a leader?
- What are some things that you believe a leader should do?
- What is the difference between a leader and a teacher?
- Do you think leaders have a lot more work to do in a team than other team members?

YOUR COMMUNITY

Community strengths are things that youth often see as behaviors and physical assets. Examples of behaviors could be a community coming together to rally against the use of commercial tobacco, helping each other in times of crisis or advocating for healthy foods. Examples of physical assets could be a community building for local gatherings, a new school, or a walk/bike path. It is important to hear the youth vocalize how they see their community's successes and challenges.

Conversation Starters for Your Community

Don't be surprised if youth have difficulty with identifying their community strengths. Assessing their community's strengths is rare but youth may be more inclined to speak of strength or pride in their tribal identity and culture. This is where you begin the conversation.

- How would you describe your community?
- What are some important things people should know about your community?
- What are some things the community can do to show they support youth?

If your story is educational, entertaining, efficient and evocative then it will communicate the value and the importance of the work you're doing.

NB3FIT EXAMPLE:

An example of how the NB3 Foundation incorporated cultural connections in the knowledge kit for youth to understand culture is being inclusive of cultural aspects such as traditional dances, bread making, chopping wood and corn-grinding.

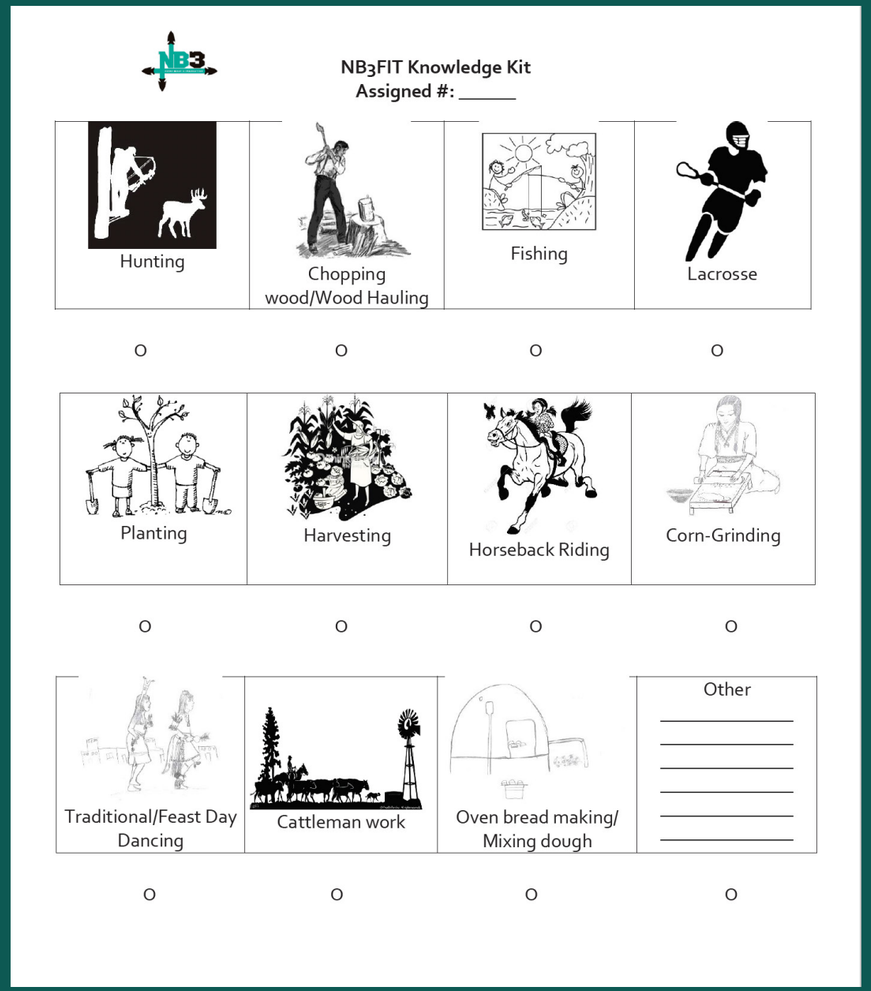


Figure 26: NB3FIT Knowledge Kit for ages 5-10. Notah Begay III Foundation. (2020).

CULTURAL CONNECTIONS

The following questions are intended to explore youth perceptions and experiences as they relate to culture (Figure 26). A failure to respond to one or more questions can be an indicator for program staff that they need to explore youth understanding of culture in their home and community.

Conversation Starters for Cultural Connections.

Starting conversations about language and culture is not always easy. Consider your tone of voice, and verbal and non-verbal communication. Consider asking:

- What is culture?
- What are cultural teachings?
- What does it mean to be 'proud'?
- What does 'strength' mean to you?

Evaluation Resource Two: Community Mapping

Knowing and understanding the community allows the organization to ground the work in the community and gain a clearer understanding of the assets available to assist with the project and support long-term sustainability.

In this evaluation activity, you will assess how well you know the community. This activity can associate value to how the community functions and where the community can draw support and resources for the work.

These Questions Provide Initial Context for the Mapping.

Beginning questions:

- What are the community demographics?
- What is the history of the community?
- What are the people like? How do they interact? How do they develop relationships?
- Describe the boundaries in which your program will operate: Geographical location, important features, transportation, community, population clusters, etc.

Use These Questions to Learn More About the Resources and Support of the Community.

- Where are the places of power/ strength?
- Where are the places of joy/celebration?
- Where are the places of knowledge?
- Where are the places of history?
- Where are the places of importance?
- Where are the places youth value?
- Where are the places elders value?

Evaluation Resource Three: Crafting An E.E.E.Excellent Story

Crafting an engaging and dynamic presentation to share evaluation results is not as hard as you think. When preparing to share stories with your organization or with other stakeholders, using the four E's can help you choose the right story and tell it in an effective manner.

If your story is educational, entertaining, efficient and evocative then it will communicate the value and the importance of the work you're doing to someone who might not know the work, the community or the culture in which you work. Such a story will help your reader or listener enter the experience of the work and understand the difference it is making for participants and the community. It will also help the reader to understand what you felt when you experienced the events told in the story. This is what you want.

So, what do the four E's mean? Imagine that you're telling the story to a friend.

Educational means that the story should teach something about your community and your program. What is going on in the community that led you to do the work you're doing? What is the effect you're trying to have? If your story works, your friend will know more about how things were and how things have changed because of your work. Your friend will also understand the meaning of this change for the health of the youth participating in your program and for the community.

Entertaining means that the story should keep your friend's attention and make them want to listen. This is how stories are different from unengaging reports of facts and statistics. You want to pull your friend in quickly and then keep them interested so that they pay attention to the very end.

Efficient means that you should edit the story to keep it as short as possible while still telling your friend everything they need to know. Most people these days are busy juggling lots of ideas, projects and tasks. If the story goes on too long or if it includes a lot of details that don't really help your friend understand what you're trying to tell them they may give up in the middle and either stop listening/reading or get distracted. Tell them the things they need to follow and understand the story but edit out details that are unnecessary or which may not make sense to someone who does not know the people you're talking about.

Evocative means that your friend's heart should respond to your story, not just their head. It's great if your story demonstrates to them that your program is having a positive effect on participants and the community. It's even better if the story makes them laugh, smile, cry or reflect deeply – if it allows them to experience some of the emotion you may have felt when you lived through the events you're sharing.

Evaluation Resource Four: A Model Of Indigenous Wellness And Its Application To Evaluation

A way to understand how evaluation works is to view it in practice. This report, Getting to the Heart of Community, outlines the work done to develop key components of this toolkit in collaboration with the Zuni Youth Enrichment Project (ZYEP), located in Zuni, New Mexico. The Zuni Youth Enrichment Project seeks to provide youth with, "empowering and enriching activities that encourage them to grow into strong and healthy adults who are connected with Zuni tradition." Over the course of eight months, through a series of gatherings and virtual meetings, the NB3 Foundation and ZYEP teams used the Indigenous Health Model to: 1) develop outcome statements at the community level with indicators for cultural connections; and 2) examine ways to define and measure success. The full report can be viewed by clicking this link.

> **If your story is educational, entertaining, efficient and evocative then it will communicate the value and the importance of the work you're doing.**

Figure 27: Young girl and her uncle in their family field.

Figure 28: Process map to develop Zuni-based evaluation framework (Notah Begay III Foundation, 2020).

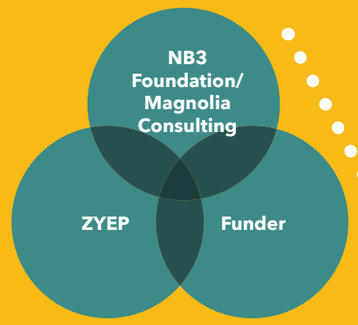
START

PROCESS MAP TO DEVELOP ZUNI BASED EVALUATION FRAMEWORK

SHARING DATA/ INFORMATION WITH COMMUNITY

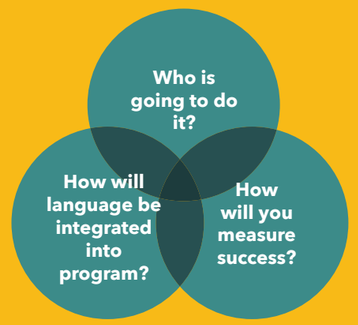
NB3 FOUNDATION/ ZYEP 3RD GATHERING

Phase 5: Community Reflection Phase



ZYEP ORGANIZED SESSIONS AND VIRTUAL GATHERINGS

Phase 4: Action Planning and Implementation Phase

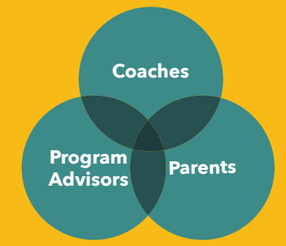


NB3 FOUNDATION/ ZYEP PRE-GATHERING AND 1ST GATHERING

Phase 1: Preparation and Getting Ready

ZYEP ORGANIZED SESSIONS AND VIRTUAL GATHERINGS

Phase 2: Community Listening with:



NB3 FOUNDATION/ ZYEP 2ND GATHERING

Phase 3: Creating and Setting Priorities and Designing Strategies for Change

Develop Process Indicator: How will ZYEP integrate language into program?

Develop Outcome Indicators: How does ZYEP know they are strengthening Zuni identity?

> **See, look at the paintings. Look at the way we're doing it, keeping track. This is the thing that we can take back and we're going to make sure that we're telling our history the way we want to and not the way [non-Natives] want.**
>
> ***–ZYEP program advisor and Zuni artist***

Figure 29: Video: Getting to the Heart of Community: An Evaluation Journey with the Zuni Youth Enrichment Project (Notah Begay III Foundation, 2020).

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EVALUATION RESOURCE SIX: FURTHER LEARNING

Collaboration and Community Engagement

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Examples of Validated Questions

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New Mexico Youth Risk and Resiliency Survey: https://www.nmhealth.org/data/view/behavior/648/

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Figure 30: Native youth harvesting sunflowers.

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GLOSSARY OF TERMS

AXIOLOGY: Axiology is the ethics or morals that guide the search for knowledge and judge which information is worthy of searching for....Axiology is thus asking "What part of this reality is worth finding out more about?" and "What is it ethical to do in order to gain this knowledge, and what will this knowledge be used for?" (Wilson, S., 2008, pg. 34).

CAPACITY: The ability of a program or organization to have a full workforce that does not create challenges or unnecessary stress, and will not limit its function.

CAUSAL DATA RELATIONSHIPS: A causal relation between two events exists if the occurrence of the first causes the other. The first event is called the cause and the second event is called the effect. A correlation between two variables does not imply causation (Varsity Tutors, 2021).

COMMUNITY ENGAGEMENT: Community engagement seeks to better engage the community to achieve long-term and sustainable outcomes, processes, relationships, discourse, decision-making, or implementation. To be successful, it must encompass strategies and processes that are sensitive to the community-context in which it occurs (Pennsylvania State University, 2021).

DATA: Factual information (such as measurements or statistics used as a basis for reasoning, discussion, or calculation. (Merriam-Webster, n.d.)

DATA COLLECTION: A systematic process of gathering observations or measurements. Whether you are performing research for business, governmental or academic purposes, data collection allows you to gain first-hand knowledge and original insights into your research problem. (Scribbr, 2021).

EFFICIENCY: The measure of the ability of an organization, work unit, or individual employee to produce the maximum output with a minimum investment of time, effort, and other inputs. Given the same level of output, efficiency increases as the time, effort, and other inputs taken to produce that level decrease (APA, 2020).

EFFECTIVENESS: Program is achieving the goals and objectives it was intended to accomplish (CDC, 2021).

EPISTEMOLOGY: "Epistemology is the study of the nature of thinking or knowing. It involves the theory of how we come to have knowledge, or how we know that we know something. It includes entire systems of thinking or styles of cognitive functioning that are built upon specific ontologies. Epistemology is tied in to ontology, in that what I believe to be "real" is going to impact on the way that I think about that "reality. " Choices made about what is "real" will depend upon how your thinking works and how you know the world around you. Epistemology is thus asking, "How do I know what is real?" (Wilson, S., 2008, pg. 33).

EVALUATION TOOLKIT: A collection of tools or resources gathered in a single accessible location to work on a project. An evaluation toolkit provides guidance on how to design an evaluation process to improve the learning and teaching outcomes of a community. Thus, an evaluation toolkit supports Indigenous communities' approach to evaluation from an Indigenous perspective and ultimately improves the health of the community. (GPTLHB, 2021; The Australian Indigenous Governance Institute, 2021).

FEASIBILITY: An exploration or analysis to determine whether something can be done or carried out

INDICATORS: Indicators are predetermined measurable pieces of information used to determine if a program is progressing towards their outcomes or not. Indicators help to understand what has changed after implementation and how these changes are coming about (CDC, 2021).

INDIGENOUS HEALTH MODEL: This model is a framework for understanding how NB3 Foundation work is situated in an interconnected web of health paradigms. Significantly, the model presents what it means to be healthy from a Native American perspective. Diverse Native American communities can use the model to apply the shared ideas of Indigenous health within their specific cultural values, language and geography (Notah Begay III Foundation, 2020).

INDIGENOUS METHODOLOGIES: Research by and for Indigenous peoples, using traditions and methods drawn from the traditions and knowledge of those people. (Merriam Webster, 2021).

INDIGENOUS RESEARCH METHODS (IRM): A thoughtful, respectful approach a researcher uses to collect and share data; IRM reflects research ethics and holds a community's cultural values in high esteem.

INDIGENOUS WAYS OF KNOWING: This phrase is meant to acknowledge the complexity and diversity of indigenous ways of learning and teaching. Every tribe derives their knowledge from their ancestors, land, and environment, becoming gatekeepers to this information. However, Indigenous people are often lumped together as one people, neglecting to acknowledge our distinct cultures and ways of life. This phrase is meant to erase those notions (Queen's University, 2021).

ONTOLOGY: "Ontology is the theory of the nature of existence, or the nature of reality... Ontology is thus asking, "What is real?" (Wilson, S.,2008, pg. 33)."

OUTPUTS: The direct products of program activities (e.g.: number of classes taught, number of counseling sessions conducted, number of participants served, number of hours of service delivered, number of pounds of vegetables harvested (Community Health Foundation, 2021).

KEEPING TRACK: Developing tools to help communities and organizations to follow the progress of your program or initiatives (Healthy Native Community Partnerships, 2012).

KNOWLEDGE KITS: A term used by the NB3 Foundation which refers to surveys. The NB3 Foundation uses knowledge kits for their NB3FIT Program (Notah Begay III Foundation, 2020).

METHODOLOGY: "A research methodology is a theory and analysis of how research does or should proceed, while A research method is a technique for (or way of proceeding in) gathering evidence. Methodology is important because it frames the questions being asked, determines the set of instruments and methods to be employed, and shapes the analyses. ... Indigenous methodologies are often a mix of existing methodological approaches and indigenous practices" (Smith, 2012).

METRIC: Metrics can be applied to many units of analysis to track and define population health. Examples include, metrics associated with the structure of a program (inputs and outputs), or process (number of activities held), and measures of people and outcomes of the program. All of these metrics can be used to measure the direction the program is going, whether it is helping or hurting the target population (Pestronk, 2010).

MODE: The mode is the number in the middle of a data set when aligned from the smallest to the largest number (Glen, S., 2021).

QUALITATIVE DATA ANALYSIS: Analyzing and making sense on how the things that people do, make sense from their perspective, and it also involves trying to understand the practices and meanings of research participants from their perspective (Ezzy, 2002).

QUALITATIVE DATA: Qualitative data encapsulates a broad category of non-numerical data that cannot be measured. It is often documented in the form of stories, interviews, focus groups and quotes (National Institutes of Health, 2021).

QUANTITATIVE DATA: Quantitative data are measurable numerical values used for comparisons. It usually involves the counting and tracking of health-related events, behaviors, people, and other data points worth tracking (National Institutes of Health, 2021).

RANGE: The range is the amount between your smallest and largest number in a set of data. You can find the range by subtracting the smallest number from the largest (Glen, S., 2015).

RESPONSE BIAS: Response bias is the tendency of a person to answer questions on a survey misleadingly or untruthfully. For example, they may feel pressure to give answers that are socially acceptable (Lavrakas, P. J., 2008).

REVEALED KNOWLEDGE: Learnings gained from prophesy or spiritual revelations. For a modern context, we can take Revealed Knowledge to mean deeply intuitive knowledge, which can be elusive and difficult to explain without connections to the other two domains (Castellano, 2000).

SAMPLING BIAS: It's a bias caused by choosing and analyzing non-random data, creating a false analysis of the chosen data points (Premise, 2021).

SELF-DETERMINATION: The most common definition relating to Indigenous Peoples suggests that due to their common political and cultural organization, they have the right to govern themselves and their territory as a sovereign nation state (Champagne, D., 2018).

SPEARMAN'S RHO: Spearman's Rho, named after Charles Spearman, it is often denoted by the Greek letter 'ρ' (rho) and is primarily used for data analysis. It measures the strength and direction of the association between two ranked variables. So, for example, you could use this test to find out whether people's height and shoe size are correlated (they will be - the taller people are, the bigger their feet are likely to be (QuestionPro, 2021).

STAKEHOLDER: Any individual, group or organization that has a valid, direct interest in the actions or decisions of a community, organization, group or project. Their interest may be because they will have a role in implementing the decisions, or because they will be affected by the decision (The Australian Indigenous Governance Institute, 2021).

STATISTICALLY SIGNIFICANT: Statistical significance helps quantify whether a result is likely due to chance or to some factor of interest. When a finding is significant, it simply means you can feel confident that it is real, not that you just got lucky (or unlucky) in choosing the sample (Gallo, A., 2016).

SUSTAINABLE: The ability to exist constantly able to be maintained at a certain rate or level. Able to be upheld or defended.

THEORY: A theory is a well-researched explanation of an aspect of the natural world that incorporates laws, hypotheses, and facts. For example, the theory of gravitation explains why apples fall from trees and why bigger plants have more gravitational force (American Museum of Natural History, 2021).

TOOLKIT: A collection of tools kept together for essential or utilitarian access. It can also refer to a personal set of resources, abilities and skills (that are contained within an individual or organization) (Collins English Dictionary, 2021).

TRADITIONAL KNOWLEDGE: Those critical learnings and teachings that emerge from stories and cultural engagements as passed on through multiple generations of families, clans, and community members (Castellano, 2000).

VARIABILITY: Also known as spread or dispersion, refers to how spread out a set of data is. Variability provides a description on how much data sets vary and allows you to use statistics to compare your data to other sets of data. The four main ways to describe variability in a data set are: range, interquartile range, variance, and standard deviation (Glen, S., 2015).

Figure 31: Native youth harvests chiles in her family's field.

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Thank you to all the peer reviewers who contributed their time, experience and wisdom to the development of this document. We value you.

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Figure 32: Notah Begay III speaks to youth at NB3 Foundation golf camp.

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Figure 33: Youth smile after visiting NB3 Foundation Water Trailer.

The Notah Begay III (NB3) Foundation is a national Native American nonprofit organization dedicated to ensuring Native children achieve their full potential by advancing cultures of Native American community health. Through the development of evidence-based health and physical activity programs, strategic grantmaking, research and advocacy, NB3 Foundation invests in community-led, culturally relevant programs that promote physical activity, healthy nutrition, youth development and cultural connections.

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