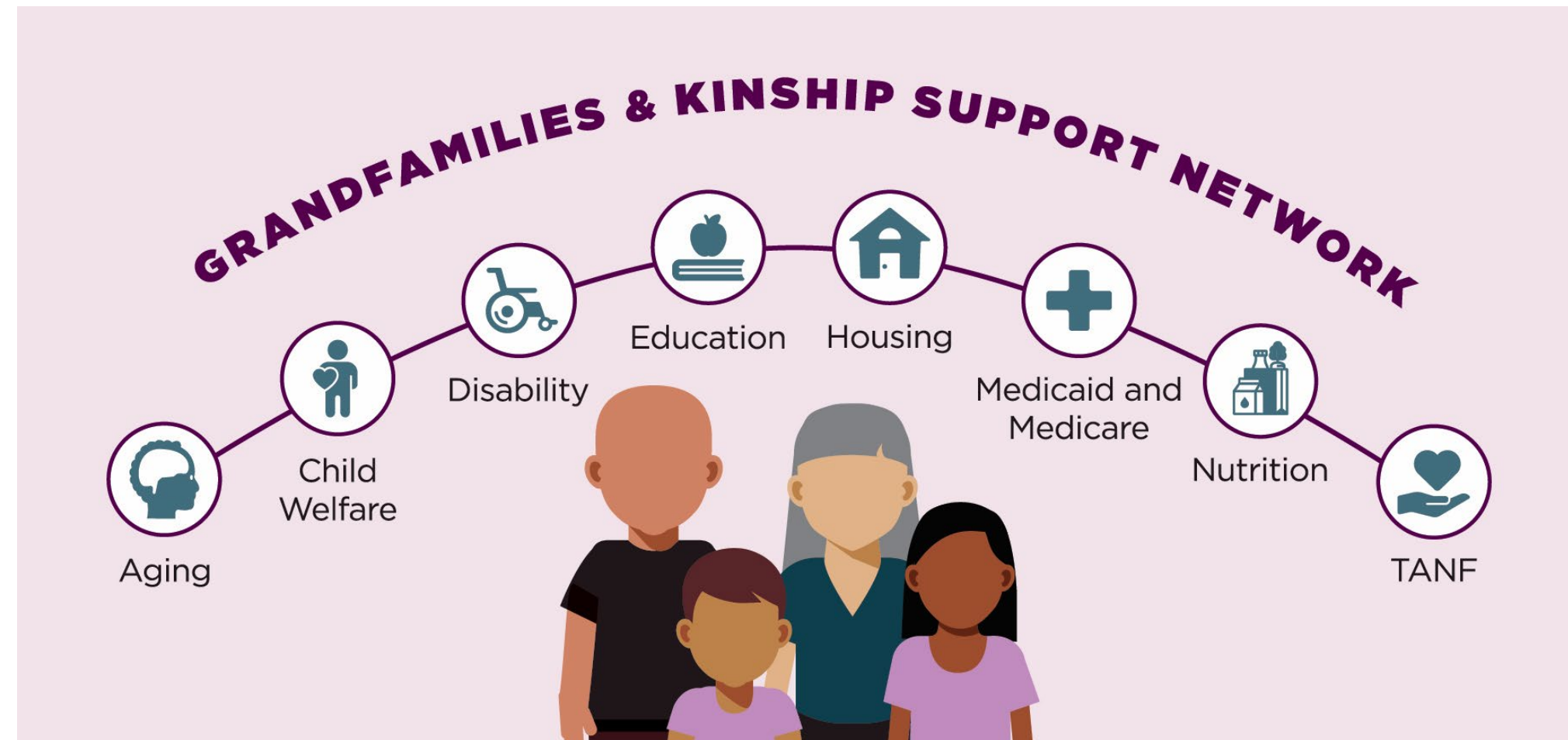


Conducting Culturally Responsive Evaluations

June 18, 2024

- We will begin at the top of the hour
- Please type in the **chat** box - your name, state, tribe (if applicable), and role
- Type questions in the **chat** box at any point during our time together
- All participants will receive a link to the slides and recording by the end of the week

- 5-year (2021-2026) cooperative agreement with Administration for Community Living
- Purpose is to provide technical assistance to the array of tribal, state, and territorial government agencies, as well as non-profit organizations that serve kinship families
- Not designed to serve the families directly – working to improve systems for families



How We Help



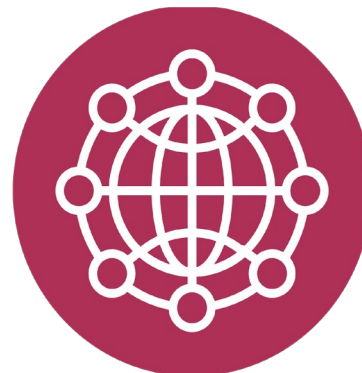
Learning Collaboratives and Information Dissemination

The Network hosts webinars and facilitates learning collaboratives.



Individual Assistance

We respond to individual requests for help from government agencies, kinship navigators, and community-based nonprofits.



A Centralized Hub

The Network is elevating exemplary kinship/grandfamily practices and programs from around the country on its accessible website, www.GKSNetwork.org.

The First-Ever National Technical Assistance Center for those who Serve Kinship/Grandfamilies

We help government agencies and nonprofits in states, tribes, and territories work across jurisdictional and systemic boundaries to improve supports and services for families in which grandparents, other relatives, or close family friends are raising children.



Stay Connected & Access Support

Sign up for our monthly newsletter, which will provide you with updates on new Network resources.



For the latest updates, follow the Network on LinkedIn!





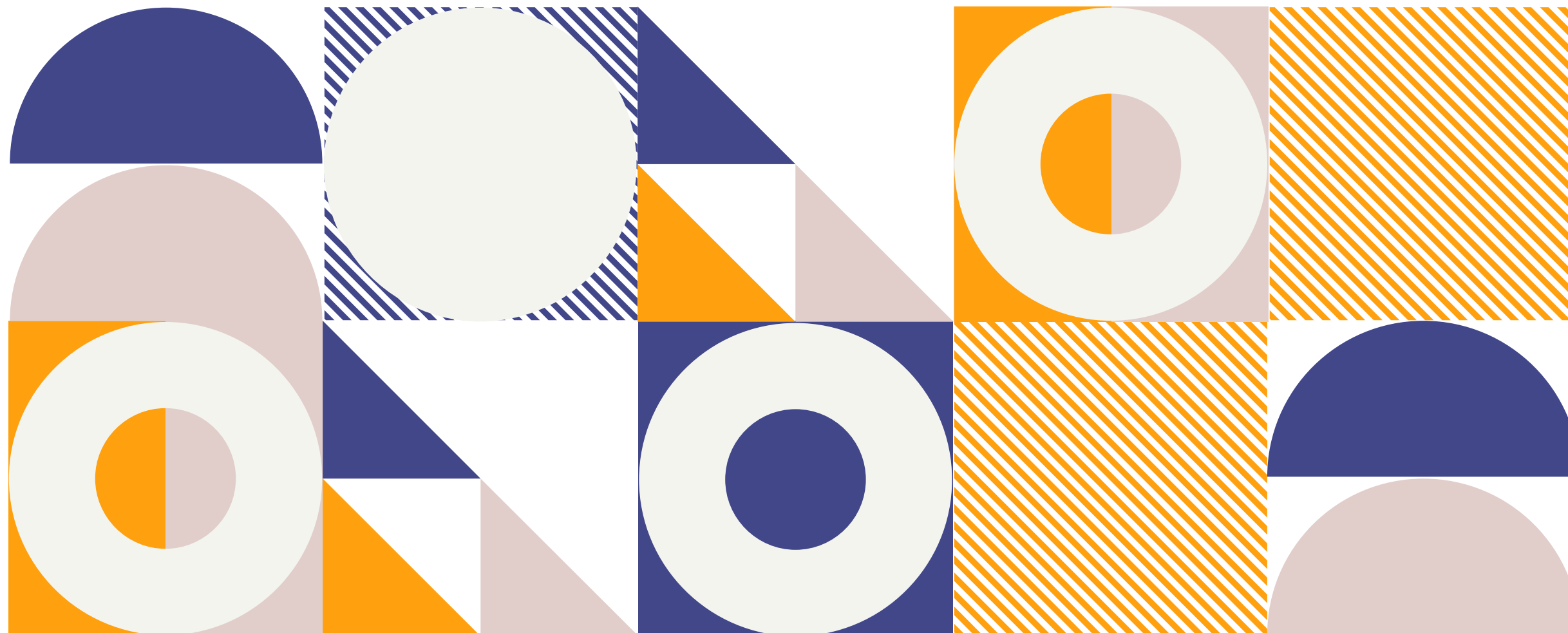
The Network is supported by the Administration for Community Living (ACL), U.S. Department of Health and Human Services (HHS) as part of a financial assistance award totaling \$9,950,000 with 95 percentage funded by ACL/HHS and \$523,684 and 5 percentage funded by non-government sources. The contents are those of the authors and do not necessarily represent the official views of, nor an endorsement, by ACL/HHS, or the U.S. Government.

Culturally Responsive Evaluation and Research

Sharonlyn Harrison, Ph.D.

President/CEO

Public Research and Evaluation Services



Warm Up Activity

Please put your answers in the chat:



How important is it to include evaluation in your project or initiative efforts?

Please explain your answer in the chat



Warm Up Activity

Please put your answers in the chat:



Tell me who you are:

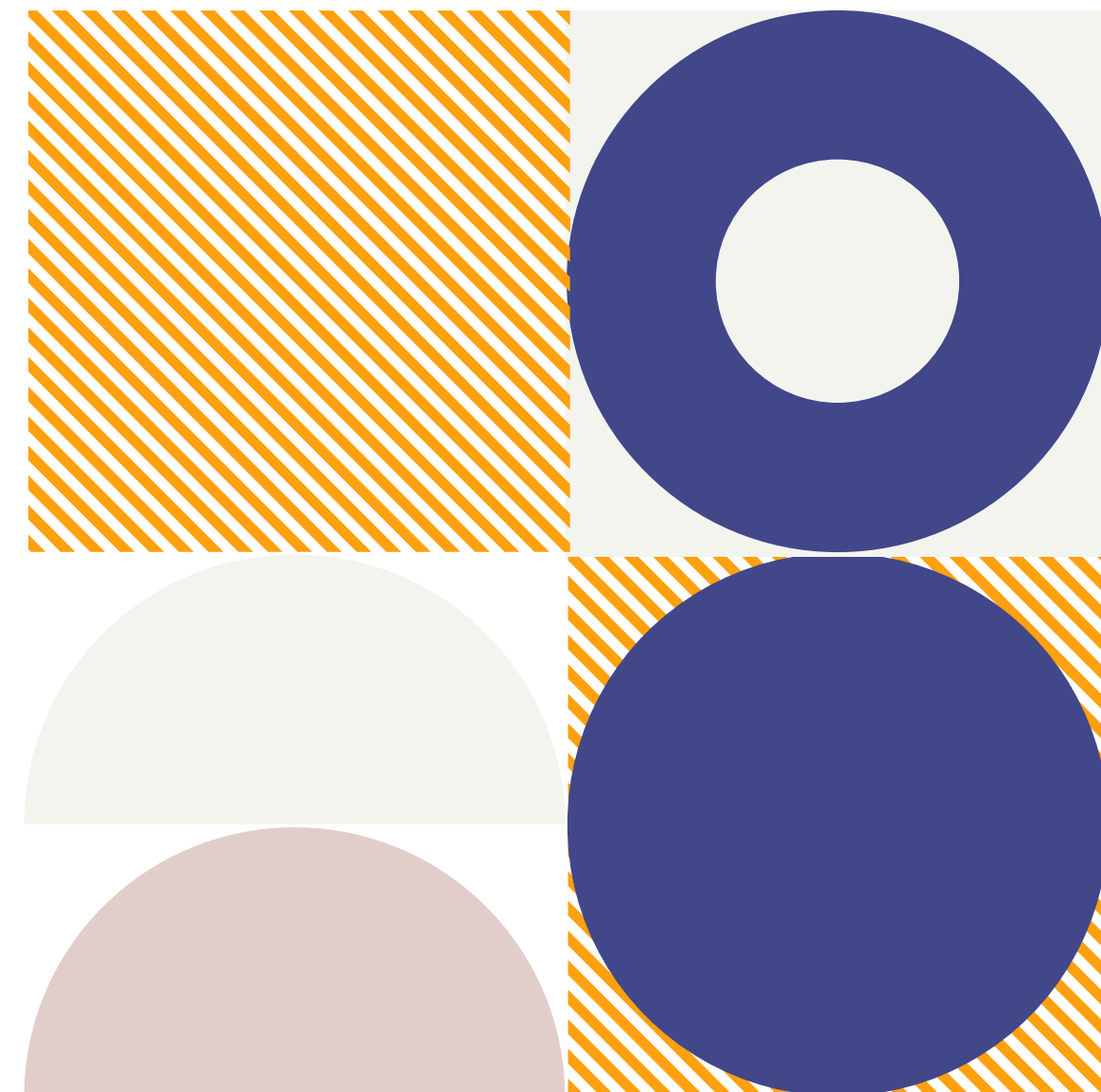
Are you a person that has conducted research/evaluation studies? (Put #1 in the chat)

Are you a person that has participated in research/evaluation as a respondent? (Put #2 in the chat)

Are you a person that is just interested in learning more and you have not conducted or participated?

Path to Matters Related to Disproportionality and Equity

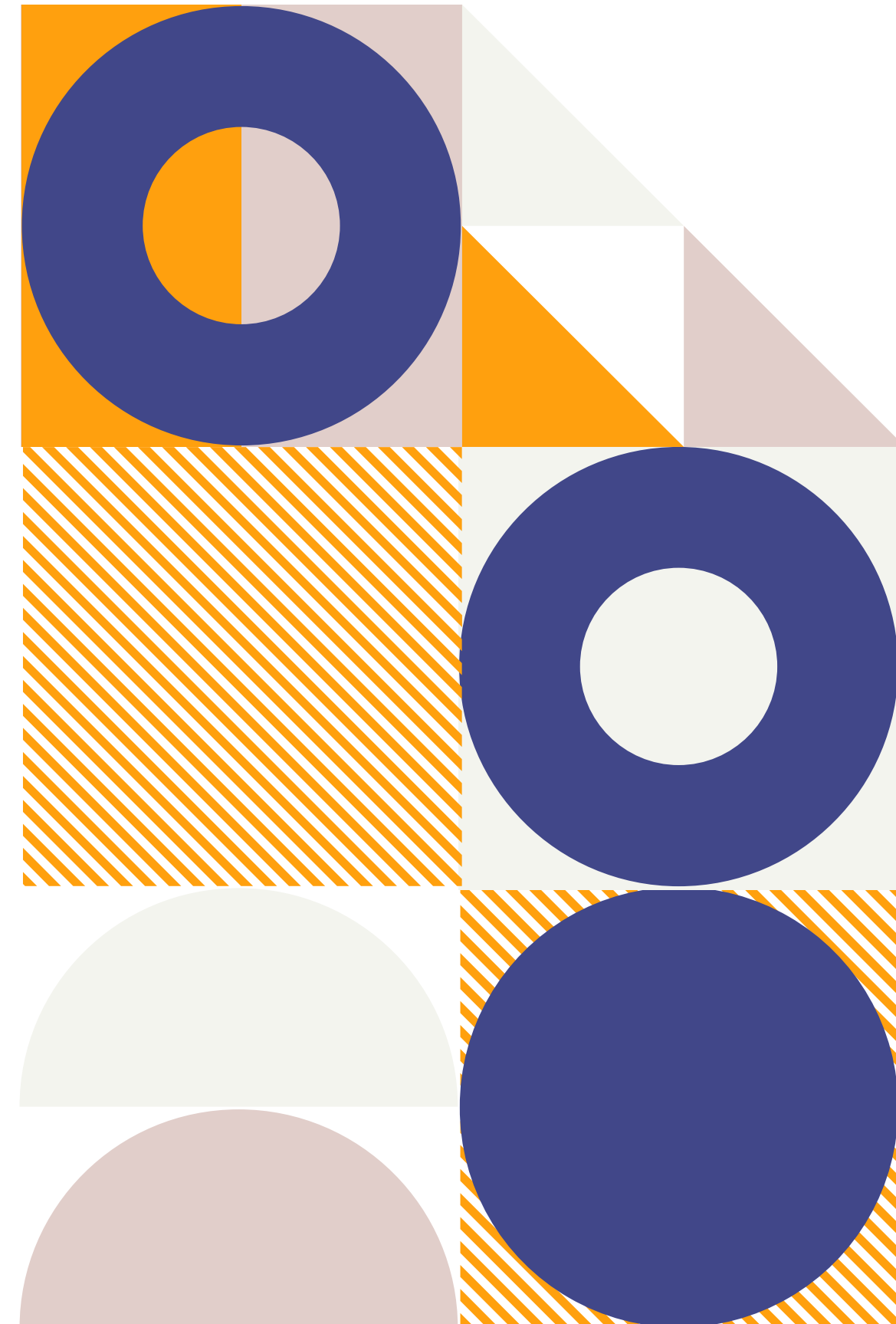
- Cultural competence
- Disproportionality in child welfare and special education
- Leadership development in child welfare



CREE

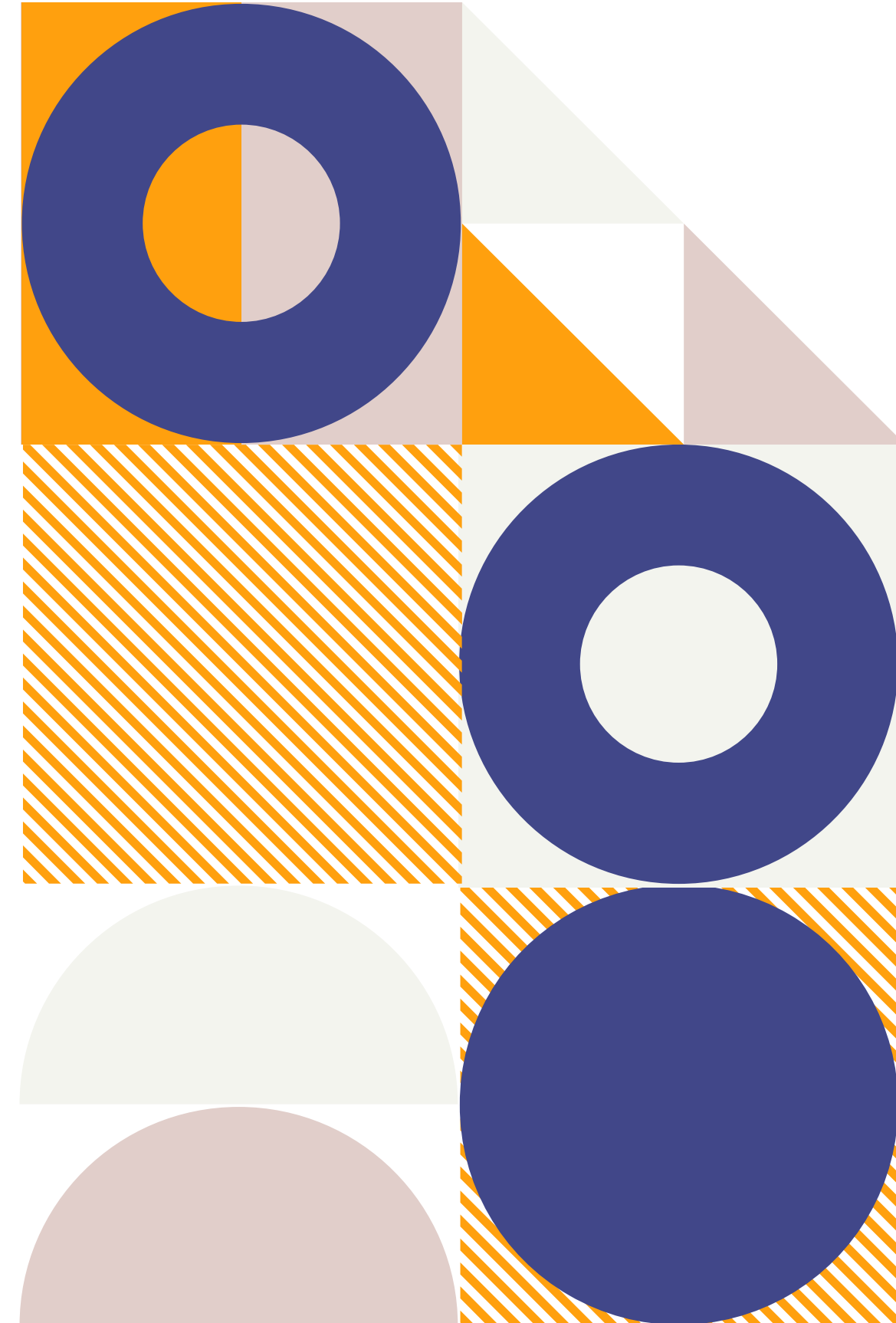
Culturally responsive and equitable evaluation (CREE) is not just one method of evaluation, it is an approach that should be infused into all evaluation methodologies.

CREE advances equity by informing strategy, program improvement, decision-making, policy formation, and change.



Grandfamilies and Kinship Support Network

We help government agencies and nonprofits in states, tribes and territories work across Jurisdictional and systemic boundaries to improve supports and services for families in which grandparents, other relatives or close family friends are raising children.



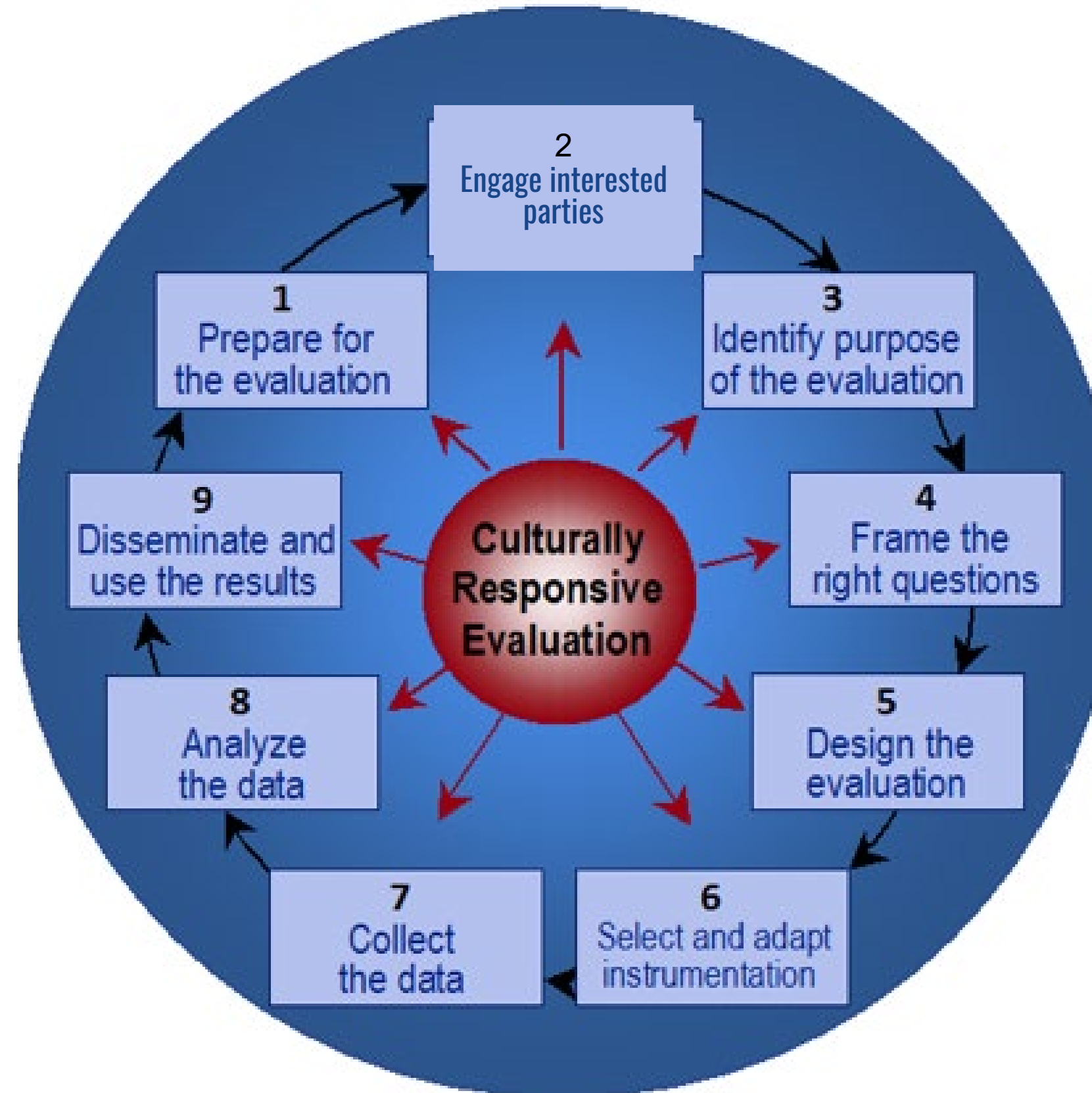
Three Resources:

- Andrews, K., Parekh, J., & Peckoo, S. (2019): How to Embed a Racial and Ethnic Equity Perspective in Research. Practical Guidance for the Research Process. A Child Trend Working Paper.
- Public Policy Associates (2015). Considerations for Conducting Evaluation Using a Culturally Responsive and Racial Equity Lens. Lansing, MI
- Frierson, H. T., Hood, S., and Hughes, G. B. " Strategies That Address Culturally Responsive Evaluation." In J. Frechtling (ed.), *The 2002 User-Friendly Handbook for Project Evaluation* (pp. 63–73). Arlington, VA: National Science Foundation, 2002.

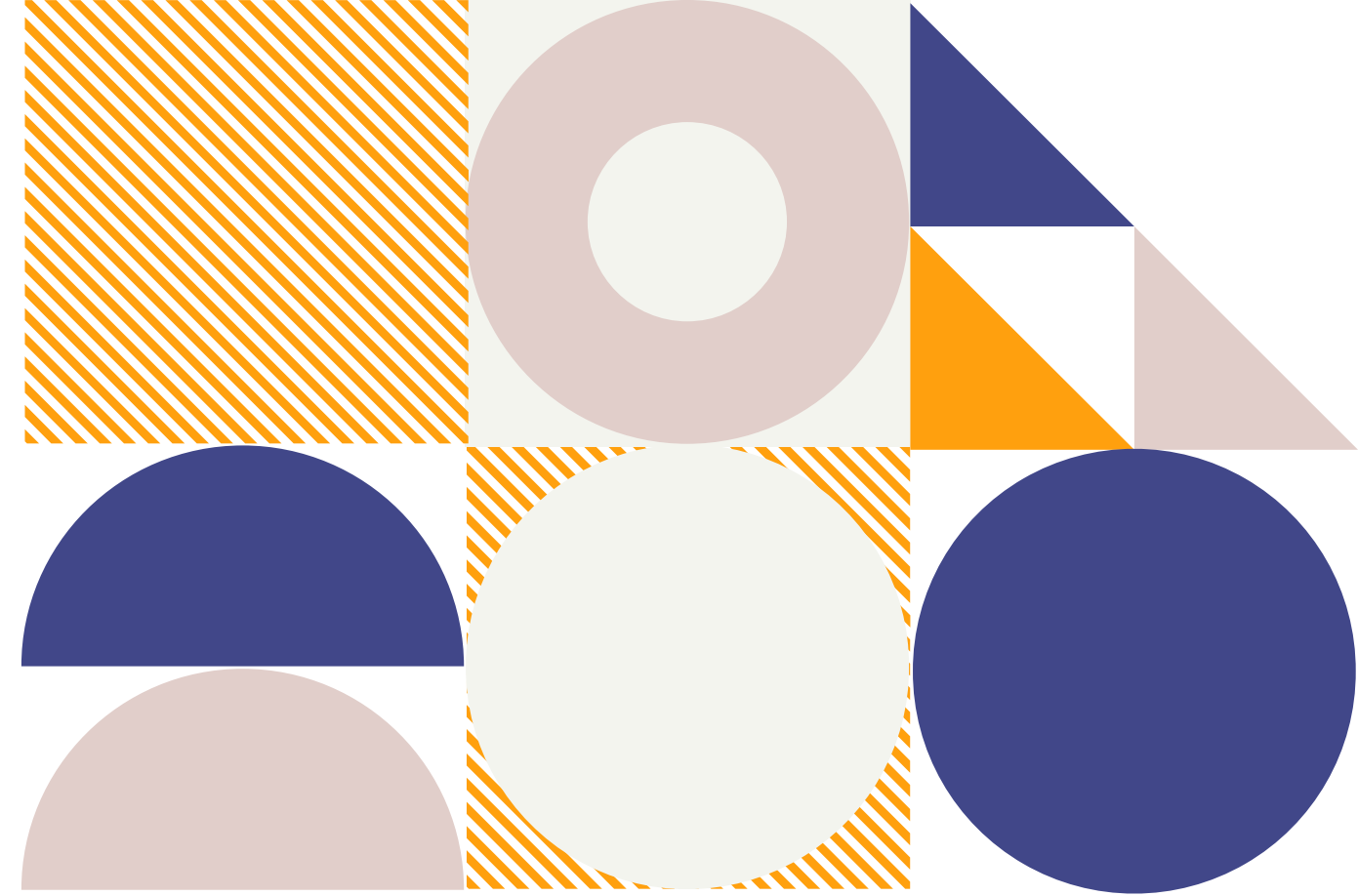


CRE Framework

Culturally Responsive Evaluation Framework

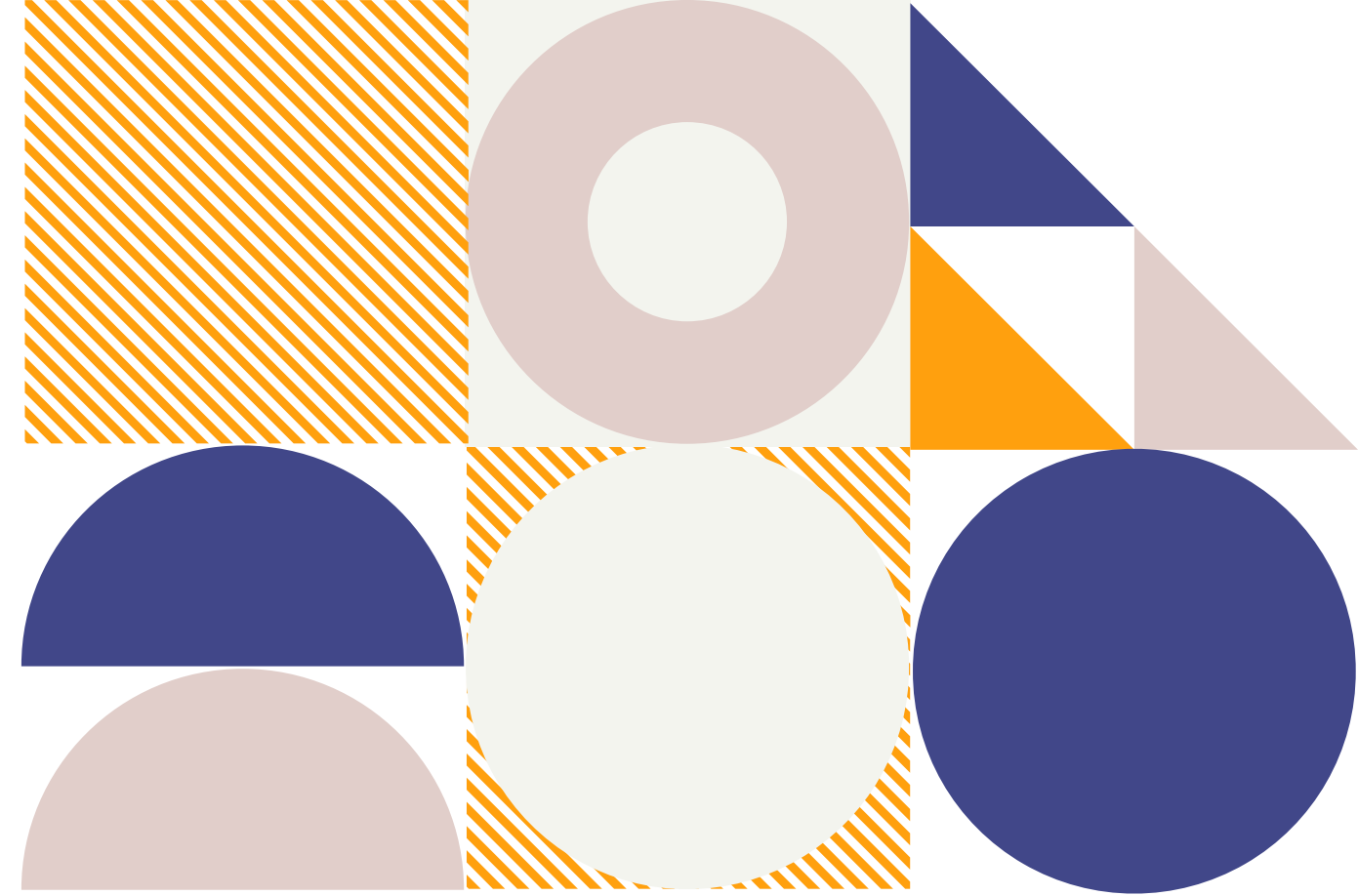


Introduction



- What is the goal of the project, topic or the RFP?
- What is the purpose of this evaluation?
- What is the need for what you are evaluating?
- Who is the priority population (the audience for whom the project or research is being conducted)?

1 - Prepare for Evaluation



Andrews et al. (2019):

- How do you intend to convene a diverse research team that can bring their perspective into the entire construction of the research process? (p.17)
- How will power differentials be addressed in agreements and contracts necessary for the study? (p. 17)

1 - Prepare for Evaluation



Public Policy (2015) suggests the following considerations:

- Awareness of cultural differences among the priority population (p. 6)
- Diversity among evaluators (p.7)
- Shared background/life experiences with the priority population (p.7)
- Cultural competence training for evaluators (p.8)
- Personal awareness of cultural frameworks, assumptions and biases (p. 8)
- Diversity and multi-cultural consciousness of the governing body (p.14)

1 - Prepare for Evaluation



Public Policy (2015) suggests the following considerations:

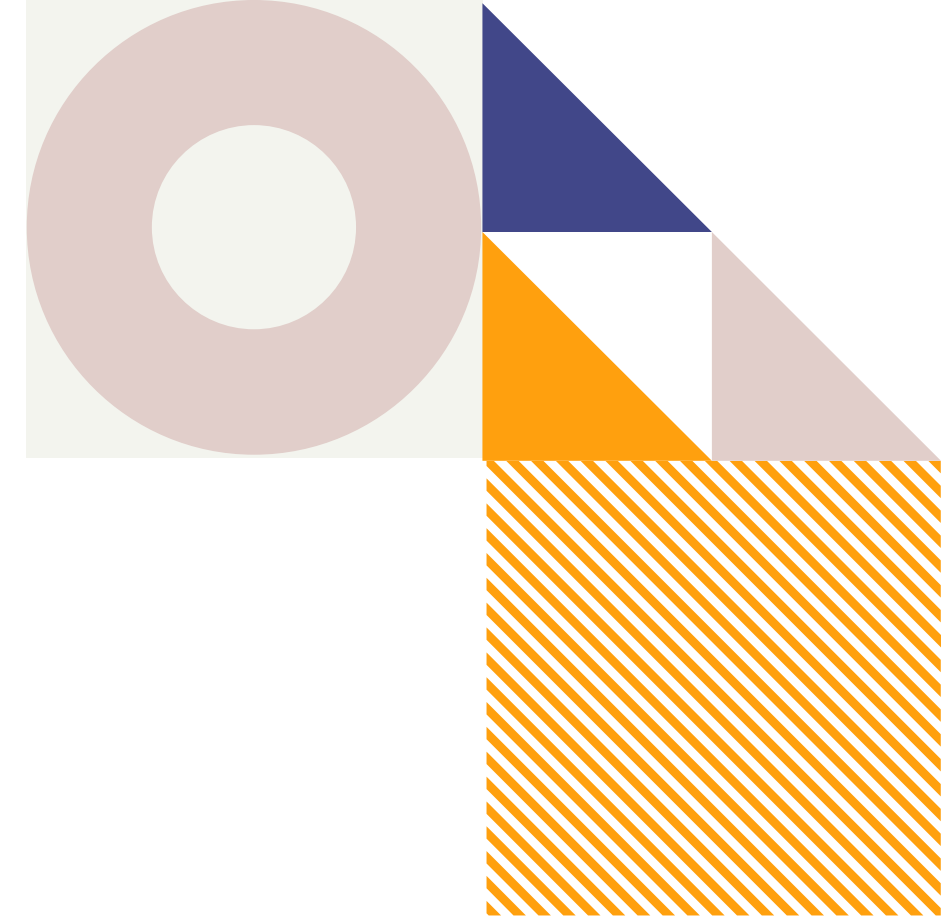
- Diversity of personnel of the organization (p.14)
- Organizational structure (demographics of hierarchy) (p. 16)
- Staff understanding of priority populations (p. 16)
- Extent of grantee's previous racial equity work involving diversity, inclusion and equity (p.16)
- Extent to which equity is embedded in the organization's day-to-day practice (p. 16)

2 - Engage Stakeholders



- Who are the stakeholders for this evaluation?
- How do you plan to engage these stakeholders when implementing the individual evaluation plan (e.g., participate in collecting data, help to interpret findings)?
- How will the priority population provide input in the evaluation design and decision-making process?
- Andrews et al. (2019):
- How is power distributed in the community? What power differentials exist within the community? (For example, are elders treated as gatekeepers or final authority?)

3 - Identify the Purpose and Intent of Evaluation



- Andrews et al. (2019):
- How does the community view the issue or concern? Why?
(p.11)
- Who is affected—positively or negatively—by the issue you plan to study? Why? How?
- What are the causal factors and root causes of the issue? (p.30)

4 - Frame the Right Questions



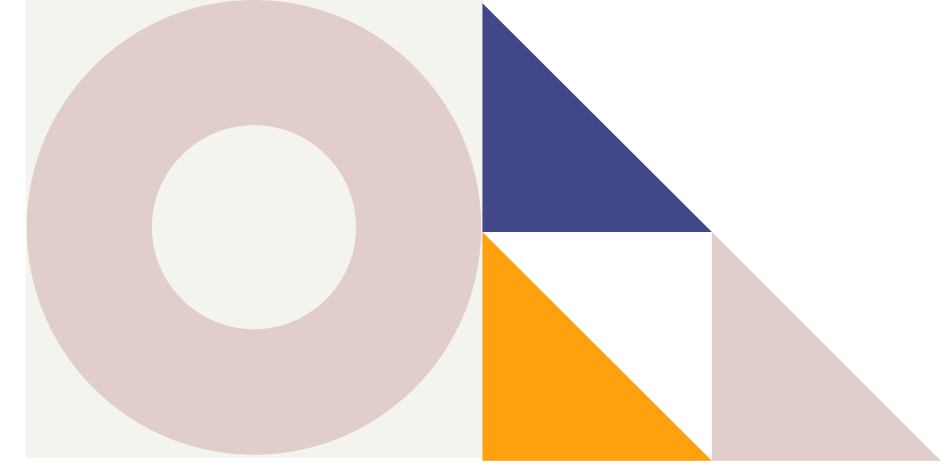
- Andrews et al. (2019):
- What are the research questions?
- Are the community's values represented in the research questions?
- Have the researchers identified how the answers to the research questions will benefit the community?
- Do the research questions account for the cultural and historical context of the community? (p.15)

5 - Design the Evaluation



- What is the design for this evaluation? (e.g., experimental, pre-post with comparison group, time-series, case study, post-test only)
- What are the program's intended outcomes (intended outcomes are short-term, intermediate, or long-term)?
- How will the intended outcomes contribute to inclusion and equity of the priority population?
- What are some of the measurable or observable elements that can tell you about the performance of what is being evaluated?

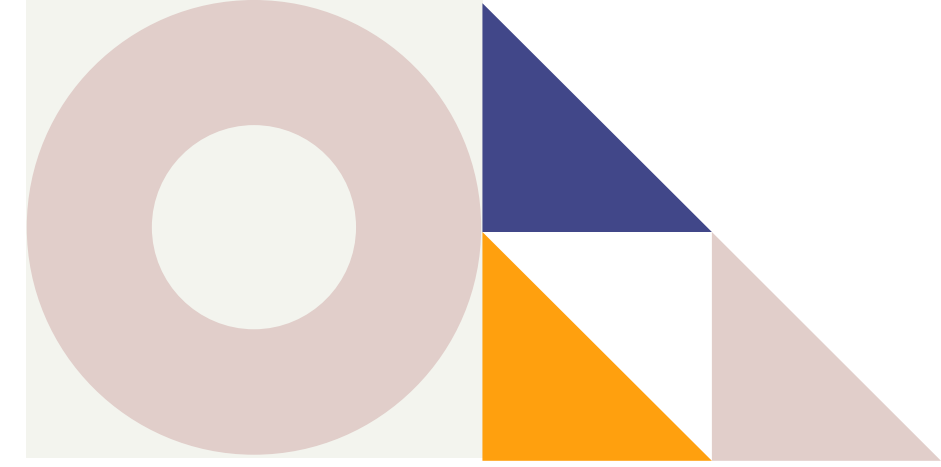
6 - Select and Adapt Instrumentation



Public Policy (2015) suggests the following considerations:

- Use an existing instrument that has previously been vetted as appropriate to the participants' culture.
- Seek help from evaluators who have focused on cultural difference in their work.
- Seek help from community leaders regarding the structure, intent, and language of all instruments to be used in the evaluation.
- Ensure that all instruments are written in the language appropriate for the priority being served.

6 - Select and Adapt Instrumentation



- Ensure that instruments are fully responsive to the needs, conditions, history and other complexities of the priority population.
- The instrument must be culturally sensitive to elicit accurate and comprehensive responses from interviewees.
- The instrument must place critical importance on the lives of the priority population.
- The instrument must lend itself to uncovering or discovering the impact of the investment on the priority population. (p. 11)

7 - Collect Data



- Will new data be collected/compiled to answer the evaluation questions, or will secondary data be used?
- What methods will be used to collect or acquire the data?
- How will data collection instruments be identified and tested?

8 - Analyze Data



How will community partners be involved in interpreting the findings?

9 - Disseminate and Use the Results



- Who will use the evaluation findings?
- What do they need to learn from the evaluation?
- How will the findings be used?

Funders

- Interest
- Fear
- Resistance
 - **Information talks but data screams**
- Acceptance
 - **Shifting of Power**



Practitioners

- Interest
- Hesitancy (It's hard work)
- Shifting of Power
- Acceptance



Impacted Communities

- Interest
- Advocacy
- Ready
 - **Solve the concerns that impact them**
 - **Use the knowledge and power to improve their communities**



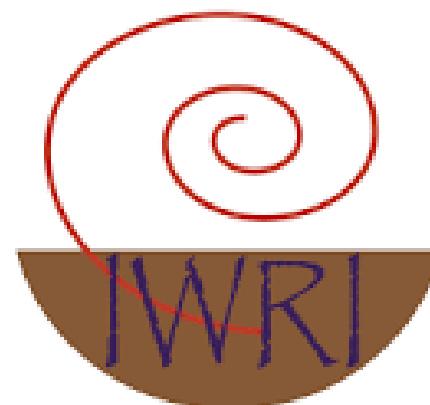


Conducting Culturally Responsive Evaluation

Angelique Day, Associate Professor & Faculty
Affiliate Indigenous Wellness Research
Institute

SCHOOL OF SOCIAL WORK

UNIVERSITY *of* WASHINGTON



Hx CBO's & schools as contributors to settler colonialism (Fortier & Hon-Sing Wong, 2019)

- ▶ Many community-based organizations that provide kinship services today are connected to Hxs of being Indian agents that were subcontracted by the gov with responsibility of easing the relentless pressure for land and managing the displacement of Indians
 - ▶ Dispensing/denying food, clothes, shelter, survival supplies/relief as a strategy to quell resistance to dispossession in military occupied indigenous territories
 - ▶ Responsible for enforcing laws upon indigenous communities they oversaw
 - ▶ “protecting” indigenous children from “neglect” & placement in settler families
- ▶ Christian churches & missionaries granted control over education of Indian children (residential and day school systems)
- ▶ Structures of elimination under the guise of being helpful
- ▶ Hx reverberates in the actions we take in the present

Decolonizing evaluators & evaluation methods (Held, 2019)

- ▶ Decolonization: undoing the privileging of euro-centered cultural values & beliefs in the networks & systems of power that are responsible for the delivery and evaluation of the efficacy of services
- ▶ A continuous process of anti-colonial struggle that honors indigenous ways of knowing, indigenous land, peoples, and sovereignty, a process of recovery and restoration from colonial impact (Collins & Watson, 2023)
- ▶ Decolonizing evaluation practice
 - ▶ Process of becoming, unlearning, relearning (co-learning) as an evaluator
 - ▶ Who do I want to be as an evaluator, a practitioner and/organizational leader responsible for delivery services to the AIAN population?
 - ▶ Opportunity to reflect on and consider HOW we collaborate with tribal and other community partners, and how we engage participants, constituents, stakeholders

Indigenous Evaluation

- ▶ **Indigenous knowledge creation (context is critical)**
 - ▶ Evaluation itself becomes part of the context: it is not external function
 - ▶ Evaluators need to attend to relationships between the program and community
 - ▶ If specific variables are to be analyzed, care must be taken to do so without ignoring the contextual situation
- ▶ **People of a place**
 - ▶ Honor the place-based nature of Tribal kinship programs
 - ▶ Situate the program by describing its relationship to the community, including history, current situation, and individuals affected
 - ▶ Respect that what occurs in one place may not easily translate

Critical Place Theory

- ▶ Attends to place & land (place matters in intervention design)
 - ▶ Centers place in methodology & integrates it into evaluation practice
 - ▶ Conceptualized through the relations it holds, and that holds it, within the world
 - ▶ Includes both human and nonhuman collaboration & corroboration
 - ▶ Not static, ebbs & flows, unbounded by time & space
 - ▶ Place is interdependent with human behavior
 - ▶ Argues that generalizability & universality are not possible (place is always specific)
- ▶ **Relational Validity**
 - ▶ Implementors/evaluators of Interventions are responsible to people & place
 - ▶ Aligns with Indigenous ways of knowing as they relate to land & place (tribal identity, sovereignty, and treaty rights)
 - ▶ Human life is connected to & dependent on other species & the land (ex) types of intergenerational activities selected for inclusion in a kinship program model

Methods used to implement Critical Place Theory in evaluation designs

- ▶ Ethnography- understanding how participants signify space through their practices & accounting for that significance in the ethnography (evaluator controls the story telling)
- ▶ Community mapping (GIS mapping) for encountering the phenomenon being described (quantitative methodology)
- ▶ Photo voice: centering place in participant story telling through pictures where the participant (kinship caregiver/kin child) controls the story telling

Indigenous Evaluation

- ▶ **Recognize the gifts within tribal communities/personal sovereignty**
 - ▶ Consider the whole person when assessing merit & who should be invited to be on the evaluation team
 - ▶ Allow for creativity and self exploration
 - ▶ Use multiple ways to measure accomplishment
 - ▶ Make connections to accomplishment & responsibility
- **Centrality of community and family**
 - ▶ Engage the community, not only in program development, but also when planning & implementing an evaluation of the program
 - ▶ Use participatory practices that engage stakeholders
 - ▶ Make evaluation processes transparent
 - ▶ Understand that programs may focus not only on individual achievement, but also on restoring community health & well-being

Indigenous Evaluation

▶ Tribal sovereignty

- ▶ Ensure tribal ownership & control of data collected during the evaluation process
- ▶ Follow Tribal IRB Processes (Tribal Council)
- ▶ Build capacity in the community
- ▶ Secure proper permission for current & future publishing of reports papers produced through the evaluation process
- ▶ Report in ways that are meaningful to tribal audiences as well as to funders

Questions?

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Indigenous Wellness
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Resources

- ▶ Carlson, E. (2019). Anti-colonial methodologies and practices for settler colonial studies. In L. Davis, J.S. Denis, & Sinclair, R. (Eds.), *Pathways of Settler Decolonialization*. (pp. 102-122). New York: Routledge.
- ▶ Collins, B., & Watson, A. (2023). Refusing reconciliation with settler colonialism: wider lessons from the Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission. *The International Journal of Human Rights*, 27(2), 380-402.
- ▶ Datta, R. (2018). Decolonizing both researcher and research and its effectiveness in Indigenous research, *Research Ethics*, 14(2) 1-24.
- ▶ Fortier, C., & Hon-Sing Wong, E. (2019). The settler colonialism of social work and the social work of settler colonialism. *Settler Colonial Studies*, 9(4), 437-456.
- ▶ Held, M. B. (2019). Decolonizing research paradigms in the context of settler colonialism: An unsettling, mutual, and collaborative effort. *International Journal of Qualitative Methods*, 18, 1609406918821574.
- ▶ LaFrance, J. & Nichols, R. (2010). Reframing evaluation: Defining an indigenous Evaluation Framework. *Canadian Journal of Program Evaluation*, 23 (2). 13-31.