

NCAI Public Policy Position Paper (Final Version)
Tribal Sovereignty & Self-Determination through Evaluation
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Introduction and Statement of the Problem

There is a gap between intended public policy goals and the present condition of American Indian people. This gap has resulted in a “school to prison pipeline” for Native American students (American Civil Liberties Union, 2006). Many public policies have had a long-term negative impact on American Indians for the last century. One need only look at health, economic, educational, or other statistical data sets or reports to see that American Indian people have the highest infant death rates, highest levels of poverty, lowest adult life expectancy rates, and lowest academic achievement rates (Bakermans-Kranenburg, van Ijzendoorn, and Bradley, 2005; Bowman 2003 and 2004; Clarke, 2002; and Tippeconnic and Faircloth, 2002). American Indians, as compared to other minority and majority groups, have endured some of the poorest quality of life statistics for decades (Hoffman, Sable, Nuam, & Gray, 2005; Institute for Women’s Policy Research, 2004; National Center for Educational Statistics, 2005; and U.S. Census Bureau, 2000). Evaluation is the key to reversing these long-term negative trends. Using evaluation as an accountability tool, Tribes will be empowered to more strongly assert their sovereignty status so that Indian people can truly be self-determined communities in every sense of the word. Accountability is the key to equal representation and active participation by Indians because what gets measured gets changed.

Since European contact in 1492, Tribes have been disenfranchised from the mainstream policy process which impacts the priorities, programs, and people that non-Indians hand down to Tribal communities. Over the centuries as Tribes work to adjust to European contact and learn the system of government that the non-Indians ruled by, Indians have been able to adapt and learn how to leverage their own systems of modern day Tribal governance. Tribes, along with many professional and political support organizations like the National Congress of American Indians (NCAI), have politically engaged the state and federal government systems through Tribal policy development, Tribal consultation sessions, and other joint Tribal/non-Tribal government activities. Despite these activities, there is often a large cultural disconnect between Indian and non-Indian people in terms of how policies are carried out through programming, research studies, evaluation, and other policy activities taking place in Indian country. Policies regarding research, evaluation, or program implementation are often written by non-Indians. Most Tribal governments follow external policies when it comes to research and evaluation studies because funding streams often come from non-Indian government sources as well as non-profits and the corporate sector.

Tribal governments, by way of accepting grants from any non-Indian source, are forced to use non-Tribal Institutional Review Boards (IRB) when it comes to research and evaluation studies. A main issue for the Tribe’s cultural disconnect is that there are an extremely low number (<1%) of Tribal governments that have Tribal policies or Tribal IRB’s for research, evaluation, and policy studies. Of the 561 (Bureau of Indian Affairs, 2006) recognized tribes, only three or 0.53% had policies and formally documented Tribal IRB’s (Navajo Nation of AZ, Cherokee Nation of OK, and Ho-Chunk Nation of WI). This is a problem because when Indian governments do not establish their own IRB’s and other research policies, they are more susceptible to designs, data, and programs that are not valid or effective for Indian populations

(Bowman, 2005 and Deloria, 2002). On a more positive note, a recent review of the literature did show that Tribal Colleges have helped to establish more IRB's in Indian Country. The literature shows that there are nine or 25% of the Tribal Colleges that have IRB's (Hernandez, 2004). Of note here is that Tribal IRB's by Tribal Governments are not the same as Tribal IRB's established by a Tribal College. Tribal governments and Tribal colleges can and do have separate IRB's because they are different and independent entities. Tribal governments are independent entities because each has its own elected governing board and governing laws – thus making them separate entities. This important distinction should be kept in mind if Tribal governments, who by their own constitution, are responsible for the protection of their own people.

The literature provided other sources for Indigenous IRB and research guidance. This information comes from non-Indian governments at the state and federal level, Indian non-profit organizations and foundations, and other Indian committees or technical advisory groups. These committees and advisory groups have been established by federal and state government offices, Tribal colleges, non-Indian universities, or other non-Indian research organizations. These organizations have created guiding documents which have been established through federal government offices (Indian Health Services) as well as memos of understanding, tribal research guidelines, and consultation agreements that outline suggestions for conducting research with Tribes. A problem with these less formal documents is that they leave little legal protection for Tribes because they aren't a tribally created policy. This becomes more problematic when research is done with Tribal people in rural and urban areas because there is even less oversight than when research is conducted on Tribal Reservations. And according to the Native American Rights Fund (NARF), the jurisdiction and authority for the education of Indian students off the reservation has not been clearly established by case law (NARF, 2000). So who is responsible for ethical and culturally appropriate research on and off the reservation? Should it be left up to external funding agencies or should Tribes protect the people they are constitutionally supposed to serve? A final issue is defining who is responsible for monitoring ethical research. Who is accountable for upholding public, Tribal, or educational policy of Indians living on or off the reservation? I think the Tribes should be. Just as Tribal governments have strict laws, policy, and enforcement (legal) for gaming, environment, and cultural site and objects protection, there should be as much rigor in protecting the Indian people as well. It is my academic argument that the lack of Tribal government policy and enforcement for externally or internally funded research, evaluation, and programming is the reason why we've seen such chronically low levels of education, health, economic, and other statistics for Indians in the last 100 years or more.

Another problem for Tribes is that we base our knowledge collection and transfer through oral histories. This creates a capacity, infrastructure, and cultural barrier for improving the policy process through evaluation. Evaluation is the key and completes the circle of research, development, and practice. But often Tribes are not equipped with the policies, people, or capacity to carry out their own evaluation activities and have to rely on an outsider and/or a non-Indian person or organization to conduct this work. This approach lends itself to creating studies, approaches, and findings that are inconsistent, incongruent, and/or are invalid with the Indian people that these very policies or programs are supposed to serve. At issue is the ability for a Tribe to fully develop their ability to use evaluation as a tool for effective public policy. This would require a significant investment in time and money for restructuring, building infrastructures (policy, technology, or other things), staff development, and organizational development, to name several. But without evaluation capacity building, the pattern of long-term

educational, economic, health, and other disparities that Indian people have endured will continue for centuries more.

Therefore, the focus of this paper is to motivate Tribal governments to adopt research and evaluation policies that can monitor how effective public policy is in most of their program areas. Across the departments and disciplines (social services, education, health, economics, etc.) Tribal governments need to have the policy, power, and authority to measure how effective programs and services are for their people on and off the reservation. Tribal governments need to monitor this within the reservation boundaries with its own programs/services as well as with non-Indian funded programs/services. Until evaluation policies are put in place, the damage to Indian people will continue. Tribal Governments must have the political will and use their Indigenous powers of sovereignty and self-determination to develop Tribal policies and tools to evaluate the effectiveness of both Tribal and non-Tribal public policy. Both types of policies impact Indian Country, either in a positive or negative way, therefore making evaluation a critically important component in public and Tribal policy development, implementation, and accountability matters.

A Brief Historical Overview

Prior to European contact, Indigenous people inhabiting North America used their own systems of self-governance to sustain high levels of health, education, social, and community welfare of Tribal people. Each Tribe was unique in their own cultures, customs, world-view, traditions, and other teachings were grounded in a way of life that was distinctive to each particular Tribe. Life was not merely maintained but Indian people thrived prior to European contact based on Tribal histories, documents, and other Indigenous artifacts. Tribes had an ability and responsibility to meet the needs of their people through a beautiful blend of self-governance and cultural traditions in which the community members participated and provided accountability. So what changed?

Post-European contact forced Tribes off ancestral homelands, destroyed communities of Indians (culturally and literally speaking), and forced Indigenous people to assimilate into the European way of living, known today as the mainstream or U.S. culture. As the centuries passed Tribes made Treaty agreements with the federal government in which the Tribes gave up their lands and other resources in return for the federal government to take care of the health, education, and general welfare of Indian people. Under sovereignty and self-determination laws Tribes established federal Indian Policy with the United States government. “By ‘sovereignty’ in its largest sense is meant supreme, absolute, uncontrollable power, the absolute right to govern. The word which by itself comes nearest to being the definition of "sovereignty" is will or volition as applied to political affairs” (Black & Black, 1991).

Federal, state, and Tribal governments are distinct entities of their own because of the sovereign status of Native American people and communities. The Executive Branch defines sovereignty as, operating within a government-to-government relationship with federally recognized Indian tribes (Office of Tribal Justice, 2006). This sovereign status makes Native Americans uniquely different than other minority groups. Consequently, sovereign Native American Nations are the only group who has the lawful capability to make policy and communicate on a government to government basis with other state and federal departments. It is by legal definition and by political philosophy that tribes can assert their sovereignty and self-determination to use evaluation as a tool for improving the lives of the Tribal community it serves.

Education as an Example

Indian participation is critical throughout the three step policy process: development, implementation, and accountability (Rist in Denzin and Lincoln, 2000), as well as in the implementation and evaluation of the programs created to carry out policies. True Tribal sovereignty and self-determination involves tribes initiating programs, and the ideas, concepts and methodology of how those programs or services should be delivered to their own communities as well as the monitoring and accountability for policy and program effectiveness. Taiaiake Alfred, in his 1999 Indian manifesto says “Sovereignty is a social creation and not an objective or natural phenomenon. It is the result of choices made by men and women indicative of a mindset located in rather than a natural force creative of, a social and political order”.

Sovereignty issues affect educational, as well as gaming and other policies, between Native Americans and the state and federal government. The spirit of Native American sovereignty as it relates to education is best captured in a phrase that Native scholars and policy makers call *self-determination*. The Indian Self-Determination and Education Assistance Act of 1975 provides maximum Indian participation in the government and education of the Indian peoples; provides for the full participation of Indian tribes in programs and services conducted by the Federal Government for Indians; encourages the development of human resources of the Indian people; establishes a program of assistance to upgrade Indian education; and supports the right of Indian tribes to control their own education activities (Tribal Self Governance, 2003).

Since self-determination was declared to be the new direction in Federal Indian policy, tribal participation has significantly contributed to improving services for Indian people (Library of Congress, 2005). Active participation by tribes in administering programs through the consultation process, contracting, or compacting have been the main methods for implementing the self-determination policy. However, simply participating in a consultation process or implementing a program designed and handed down by a non-Tribal government or other non-Indian agency does not meet the rigor or spirit of the sovereignty and self-determination policies. Using education as an example, participation in the educational policy making process is necessary for improving the lives of Indian people. Education is an equalizer and a way for a better life physically, mentally, spiritually, and emotionally. Using evaluation as a tool to account for effective educational policies, programs, and school systems is needed for Indigenous survival.

The persistent and systemic failure to develop American Indian, Alaska Native, and Native Hawaiian (AI/AN/NH) students at academically proficient and representative levels brings into question the legitimacy of the national public educational system (Bowman, 2004). From the earliest recognized federal education report “The Problem of Indian Administration” (Merriam, 1928) to the most recent one “National Indian Education Study” (Rampey, Lutkus, & Weiner, 2005) we have been trying to tackle the same educational issues of Indian students for the last 78 years. Per capita, AI/AN/NH students are the lowest in terms of educational achievement and attainment levels as compared to their majority and minority counterparts (Bowman, 2005). Indian children come to school less ready to learn, with the lowest pre-reading skills, and end up falling farther and farther behind their other classmates as they move through the school system (Hoffman, Sable, Nuam, & Gray, 2005).

White privilege of nearly 500 years (Rains, 2003) and its compounded negative impact of the European’s Manifest Destiny on Native peoples (Deloria, 2001), warrants a critical examination of AI/AN/NH student education. We need to evaluate and hold accountable those

systems and people who continue to leave our children behind and subject them to a marginal educational experience. Using evaluation as a tool to promote Tribal sovereignty and self-determination, we can make policies to evaluate effective educational programs and make sanctions to hold organizations accountable when they fail to meet Tribal standards. It is in the very spirit of Deloria (2001) as an Indian scholar engaged within this research, seek to, “break the ice of ignorance and neglect that has been thrust upon [AI/AN/NH] communities....to enter into the exchange of knowledge [and respectfully] ...offer that knowledge to the larger benefit of our [academic and educational] species (p.5).”

Currently within the mainstream and Indigenous educational research base there are virtually no statistically significant and comprehensive data sets for AI/AN/NH children (Bowman, 2004). The academic community must address their historical inability to engage AI/AN/NH scholars, practitioners, and community members within the customary and mainstream studies that are being conducted across the nation. The Tribal community must be willing to advocate (legal and otherwise), and courageously have the political will to hold others accountable. For hundreds of years, AI/AN/NH communities have primarily been the recipients of research and evaluation studies being conducted *on them* instead of these mainstream studies being conducted *with and by them*. Tribal policies on research and evaluation as well as the establishment of Tribal Institutional Review Boards can change this reality and empower Indians.

Another educational practice that we often see is that any policy or program support for Indian students has been pushed off to an Indian counselor, Indian program, or Indian department instead of it being a shared fiscal, human, and program responsibility by all. It has widely been the accepted practice of the academic, policy, and Indigenous community to place and/or allow AI/AN/NH issues to be addressed almost exclusively within the Bureau of Indian Affairs’ educational offices (Department of Interior), Title VII Educational Office, and/or within the Office of Indian Education (Department of Education). This has been the chosen practice instead of working directly with the Tribal governments and the Institute of Educational Sciences (IES), IES departments/programs, and the national regional education laboratories. This method further marginalizes Indigenous people and issues to basically “Indian only” departments and also negates the overall federal government’s statutory requirement to attend and include AI/AN/NH people in the public educational process (U.S. Department of Health and Human Services, 1996). This statutory requirement means all departments and programs, not just a select few.

Educational research and evaluation studies must be used to strengthen and expand the ability of academics, policy makers, and practitioner’s to make effective decisions based on qualitative and quantitative information. There is a bright spot that is changing the way that federal education policy and practice is being carried out with Indigenous students. A recent change is the 2006 National Indian Education Study which took data from public, private, and Tribal schools. This is a welcomed change because most often student data that is collected has been from the Bureau of Indian Affairs schools despite the fact that nearly 90% of AI/AN/NH students attend public school systems in the United States (Bowman, 2004; Chavers, 2001; Tippeconnic, 2003). The recently published National Indian Education Study by the National Assessment of Educational Progress (Rampey, Lutkus, Weiner, 2005) is working on establishing statistically significant baselines. Comparative data for Indian students are presently available for seven states but the data for Indian/non-Indian comparisons across the 50 states is not yet available. The research was conducted by three non-Indian researchers but a 12 member Indian

Technical Advisory panel reviewed all of the work that the authors did. Contextualized data is not available yet either from this study. Educational information needs to be collected from *all* contexts in which AI/AN/NH students attend school: rural, urban, suburban, and Tribal because there are many differences in schooling for these geographic areas. So as the national studies get more sophisticated, as Tribes develop evaluation and research policies, and through more Tribal/non-Tribal educational partnerships, we look forward to even more positive changes.

To summarize, education literally decreases death, divorce, poverty, delinquent behaviors, and other at risk factors (Schweinhart, n.d.). I always ask myself, “What kills more Indians annually? Meth, Miller [beer], or mascots”? Without education any person is more involved in drugs, alcohol, and other at risk behaviors. Also without an education, a person can’t even afford to buy a t-shirt with an Indian mascot on it. I have actively supported the mascot issue so please don’t misunderstand me. But I hope in my lifetime that Indian people can nationally mobilize, legally advocate, and hold others accountable for the failing educational systems that our Indian children attend in a way that is as effective as our efforts to address the issues with Indian mascots. We need to prioritize our areas of highest need, create evaluation policies to change chronic areas of distress, and must be active, diligent, and committed (time, people, and money) to invest in a better future for our Indian people and communities.

Discussion

Accountability for effective policy can be achieved through legislative, executive, or judicial systems. There are increasing demands for productivity and accountability in public and Tribal policy which has been achieved through the judicial system. Evidence of this are lawsuits by Tribes challenging public educational systems (American Civil Liberties Union and Rosebud Sioux Tribe, 2006), by tribal members challenging state educational systems (Bowman vs. Cooperative Educational Service Agency #8, 2001), and by Tribal members challenging federal Tribal systems (Bitsilly vs. Bureau of Indian Affairs, 2003).

Seeking accountability for public policy through judicial methods requires an extreme amount of courage, time, money, and legal resources. Encouraging Tribal governments to establish effective policies by legislative means or through executive orders is a pro-active way to address policy issues. Policy development can be thought of as a set of instructions from policy makers to policy implementers that spell out goals and means for achieving those goals (Nakamura and Smallwood, 1980) through programs and services.

The goal of policy research is to explicitly examine the relationships among power, culture, and legal language that underlie policies which marginalize people on the basis of race, gender, social class, disability, and so on to evaluate how well the policies are working for the various groups of people it is intended to serve. Tribal governments must consider the competing values that are being represented in public policies, programs, and other services that their members are exposed to. For example, even though Indian Health Service or educational programs (like Title VII or Johnson O’Malley) are available to Indian people on and off the reservation, do these federally funded programs reflect the U.S. government’s values or your Tribes values? These values could be legal, cultural, political, or a community expression of what is important. Is there any alignment? Is there a way to find common ground and have a mix of both values? These social, economic, and political considerations must be discussed within your own Tribal community and government.

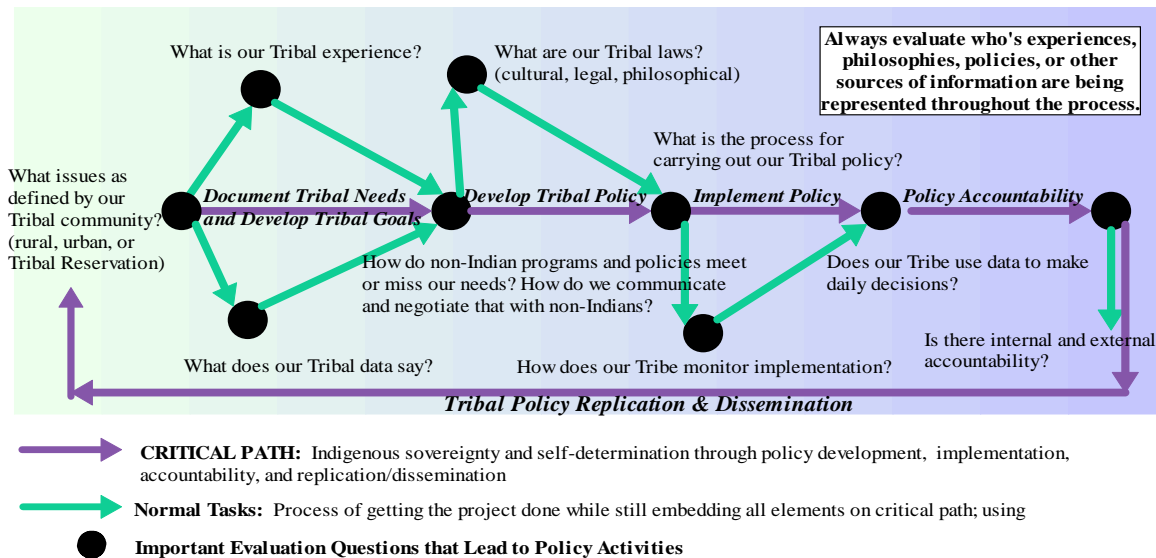
Next, how do ethics play a role in public policy enforcement? Helping a smaller percentage of people vs. the common good of the community is reflected in polices and

programs. Tribes must have that discussion and collectively make those decisions. The issue of accountability is an ethical one as well. How many of us watch the status quo remain the same despite the suffering of many? By not holding Tribal or non-Tribal staff, program administrators, system leaders, or elected officials accountable for policy implementation, many others suffer at the hands of a few who are in charge and have the power. And off the reservation, we know that Indian people are the most under represented group and are not in charge. As stated earlier, this is the case with the public and tribal educational systems that do not have effective educational programs which graduate Indian students at high levels and with a rich, rigorous educational experience as their peers have had. This leads not only to drop outs and low educational attainment rates in the short-term but in the long-term blocks an Indian's access to the nation's best colleges thereby significantly lowering economic opportunities, high levels of political participation and leadership, and decreases the life expectancy rates of Indian children and adults. Therefore, holding up Indigenous values through evaluation public policy is an ethical act.

Recommendations

I define policy making through a five step process: needs documentation/goal formation, policy development, policy implementation, policy accountability, and policy replication and dissemination. It is critical that Tribes establish and define their own policy process that can be implemented and used in their community. Non-Tribal governments and institutions have this process in place but very rarely have Indians participating during all five steps of the policy process. Obviously this results in policies and programs that reflect the status quo or the world views, values, and assumptions of the people around the table. If tribes have their own process, then they are able to establish what they want through policy, use their sovereignty powers to negotiate with non-Tribal governments on how to get Indigenous values implemented in programs and services, and will have a plan for evaluating and holding Tribal and non-Tribal entities responsible for the effective implementation of policies. The following diagram demonstrates one model to carry out this process:

A Policy Plan for Sovereignty and Self-Determination (Bowman, 2006)



This is a Critical Process

The diagram above defines the process of completing critical tasks that leads to the implementation of a Tribal policy. Ongoing attention of these tasks are critical to the Tribe's ability to monitor policy formulation, measure implementation, and provide accountability for policy effectiveness.

Evaluation is a tool that can be embedded throughout the five step policy process. Evaluation data, from quantitative or numerical sources as well as qualitative sources, is central to building an effective policy process for your tribe. Short and medium term data is used for *formative* evaluations because it *informs* the policy development and implementation process. Long-term data is used for *summative* evaluations because it *summarizes* if your policies have met their initial intended goals and outcomes that the Tribe set forth based on community needs. Ideas for evaluation use throughout the policy process as well as several sample Indigenous evaluation tools that have been used in the field to gather data for policies is included in the appendix section. Sample Tribal policy, research, and evaluation information and resources are available for free at www.nbowmanconsulting.com and click "Indigenous Evaluation".

To conclude, this paper discussed how policies are read, interpreted, and negotiated into practice quite differently among a number of groups, depending who is in power. It is imperative that Tribal governments become involved in their own Tribal policy and public policy to measure and hold accountable the institutions who are not serving Indian people well. Use of a Tribes sovereign status, enforcement of self-determination laws, and evaluation policies can ensure that programs and services are reflecting Indigenous world views and are effectively supporting Indians. Using alternative and Indigenous approaches to evaluation, research, or policy studies can strengthen education for Indians and ultimately will work to improve and lengthen the quality of Indian lives.

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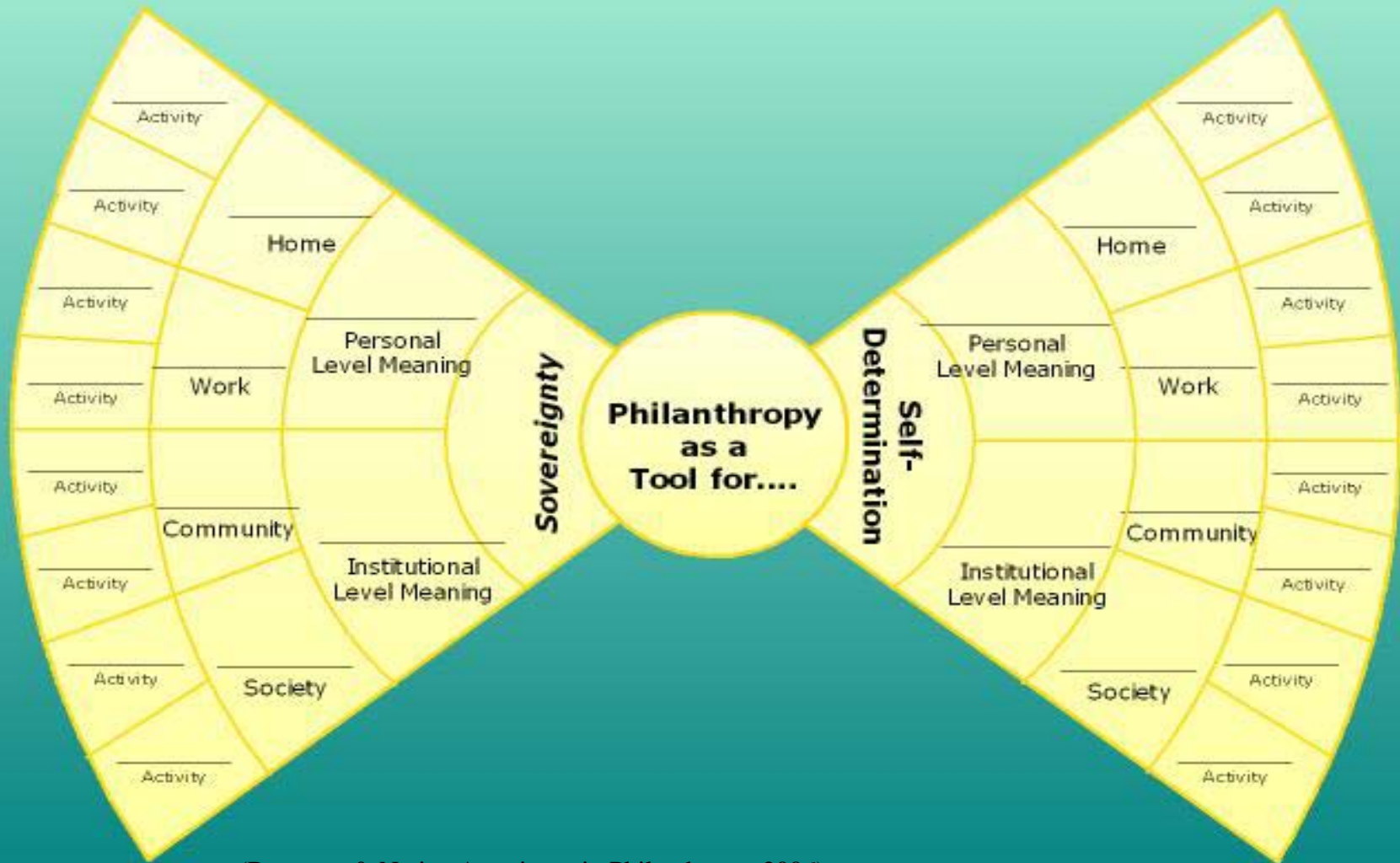
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Appendices

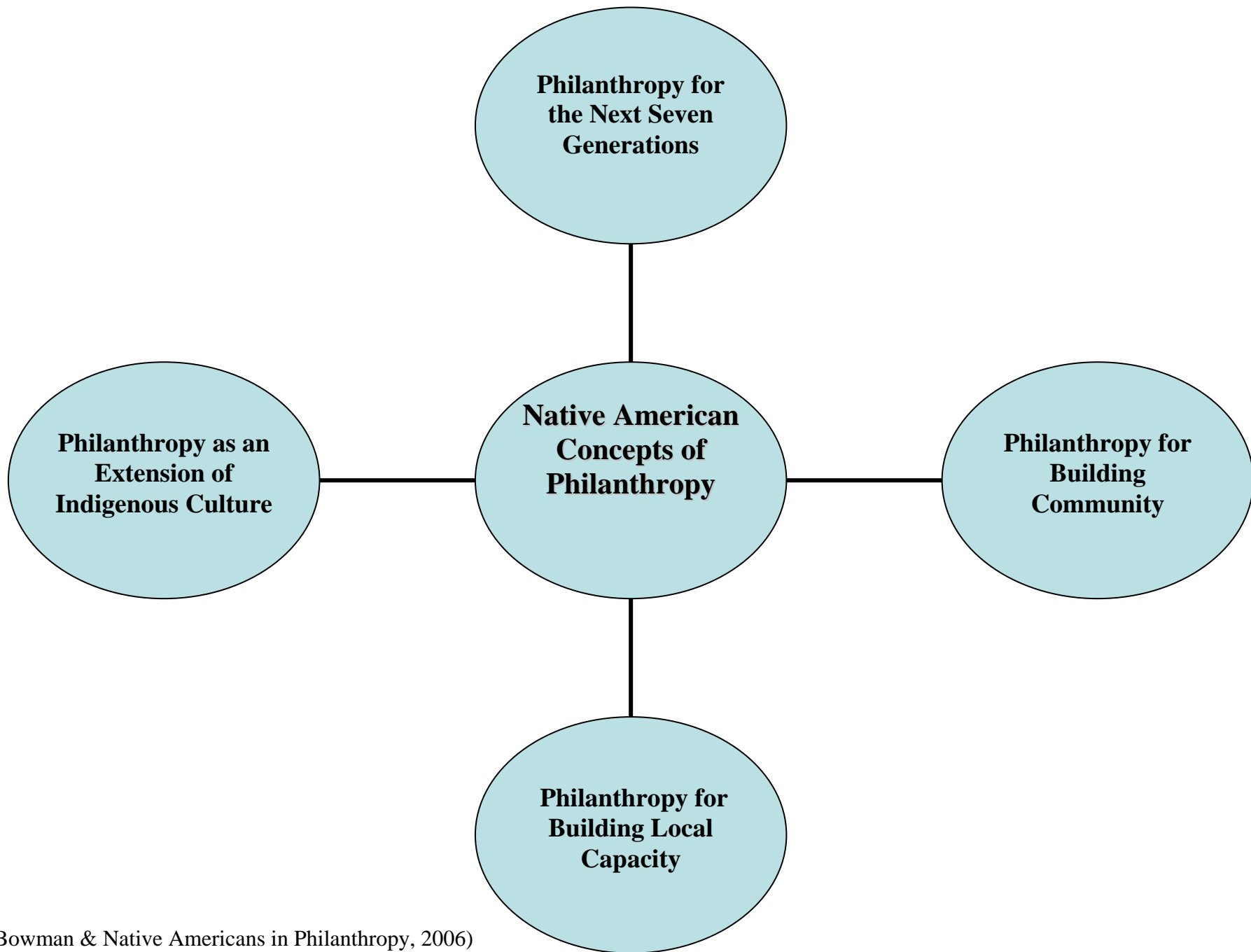
Policy Phase	Evaluation Activities
1. Needs Documentation and Goal Formation	<ul style="list-style-type: none"> • Assess the strengths, resources, needs, gaps, and issues of the Tribal population • Assess the Tribal community's evaluation capacity to collect, store, mine, manage, and use evaluation data for policy • Document statistical baselines and other quantitative information using Tribal sources • Document Tribal narratives and other qualitative information from Tribal documents and sources • Articulate Tribal community goals to address needs and get feedback from intergenerational stakeholders; modify goals if needed • Develop outcomes for goals and the evaluation methods, instruments, and timelines that will be regularly used for measuring progress (outcome and process evaluation)
2. Policy Development	<ul style="list-style-type: none"> • Match Tribal community needs and goals with a Tribal philosophy to carry out those goals (sovereignty, self-determination, existing policies, cultural rules, etc.) • Develop a communication system and plan for Tribal community involvement that is included throughout the entire policy process • Assess feasibility of policy development, implementation, and monitoring given the time, human, and fiscal resources as well as political factors existing within the Tribal community • Develop Tribal policies and gather input/feedback from Tribal community; modify if necessary • Check for alignment of Tribal policies with Tribal needs, goals, and existing Tribal governance documents (strategic plan, Tribal constitution, cultural laws, etc.)
3. Policy Implementation	<ul style="list-style-type: none"> • Develop a policy implementation plan and identify the timelines, milestones, people to carry out policy, and other selected areas of policy implementation data that will be collected • Seek input from the Tribal community on the data collection plan for policy implementation, modify if needed • Assess environmental, organizational, or human performance factors that are inhibiting or supporting policy implementation • Provide short-term data on policy implementation to Tribal community on what is working and what is not working • Seek feedback from Tribal community on short-term results • Discuss how short-term policy outcomes impact long-term policy outcomes, make policy implementation modifications if needed • Continue to collect short-term and long-term implementation data
4. Policy Accountability	<ul style="list-style-type: none"> • Determine accountability measures for individuals, programs, departments, organizations, and Tribal governance systems • Allow for short and long term accountability provisions • Collectively construct solutions to policy accountability issues that are in-line with Tribal community laws, norms, and culture • Develop policy accountability consequences or sanctions that are clearly defined and agreed upon • Seek feedback from the Tribal community on the policy accountability measures developed that will be established/used, make modifications if necessary • Secure an external source to periodically (every 3 to 5 years) review policy implementation, accountability, and effectiveness
5. Policy Replication and Dissemination	<ul style="list-style-type: none"> • Assess how existing Tribal policies may fit with other Tribal programs or departments in the same context and within the same Tribe; pilot the policy implementation and monitor for the effectiveness • Assess how existing Tribal policies may fit with other Tribal programs or departments in a different context (rural, urban, or Reservation populations) but still within the same Tribe; pilot the policy implementation and evaluate effectiveness • Assess how existing Tribal policies may fit with another Tribe's programs/departments; pilot the policy implementation and evaluate effectiveness • Highlight specific activities within the 5 step policy process that were critical to success for Tribal programs and departments (intra-tribal) and/or that were successful across Tribal communities (inter-tribal) • Develop strategies for sharing information with Indian and non-Indian stakeholders to make relevant policy changes

(Bowman, 2006)

Relational Concept Map: Indigenous Philanthropy



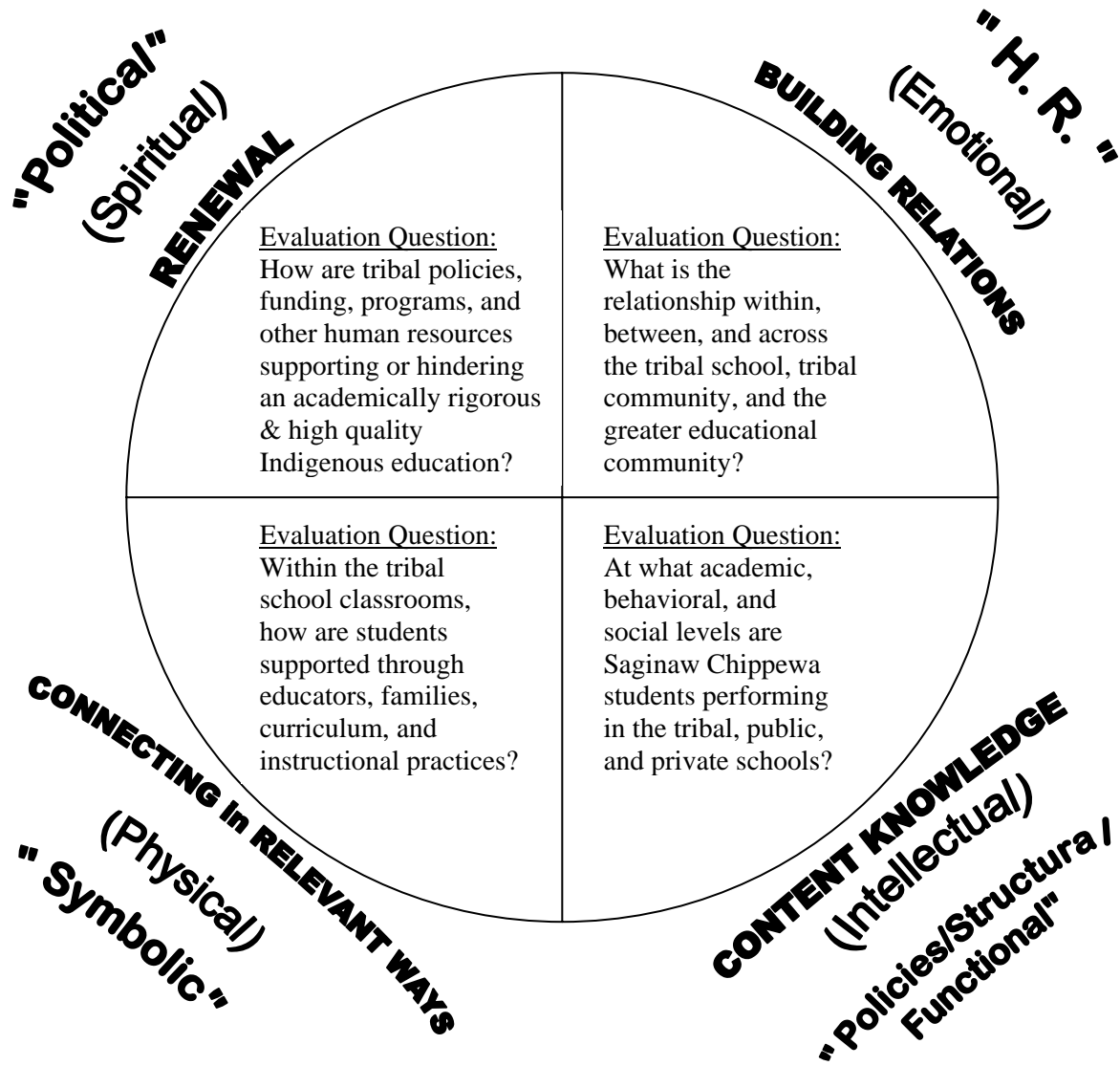
(Bowman & Native Americans in Philanthropy, 2006)



(Bowman & Native Americans in Philanthropy, 2006)

School Evaluation Design & Rationale

(Bowman & Saginaw Chippewa Tribal Ed. Department, 2005)



(Based on the Native American Medicine Wheel, McCarthy's 4MAT Organizational Model, Bolman/Deal's 4 Organizational Frames)

**Center for Disease Control Grant
Pow-Wow Pedometer Tracking Sheet**
(Bowman & Mohican Family Center, 2006)
(Fill out to summarize dancing amounts registered on the pedometers)

- Summary Completed By: _____
- Name of Pow-Wow or Dancing Activity: _____
- Date of Pow-Wow or Dancing Activity: _____
- Start Time of Activity: _____ End Time of Activity: _____

<i>Gender: M or F</i> (Male or Female)	<i>Age: Y or A</i> (Youth under 18 yrs. or Adult over 18 yrs.)	<i>Type of Dance</i> (Fancy, Shawl, Traditional, General-if you danced a bunch, or Other if your dance is not listed here)	<i>Total Number of Steps Registered on Pedometer Today</i>
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
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16.			
17.			
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20.			

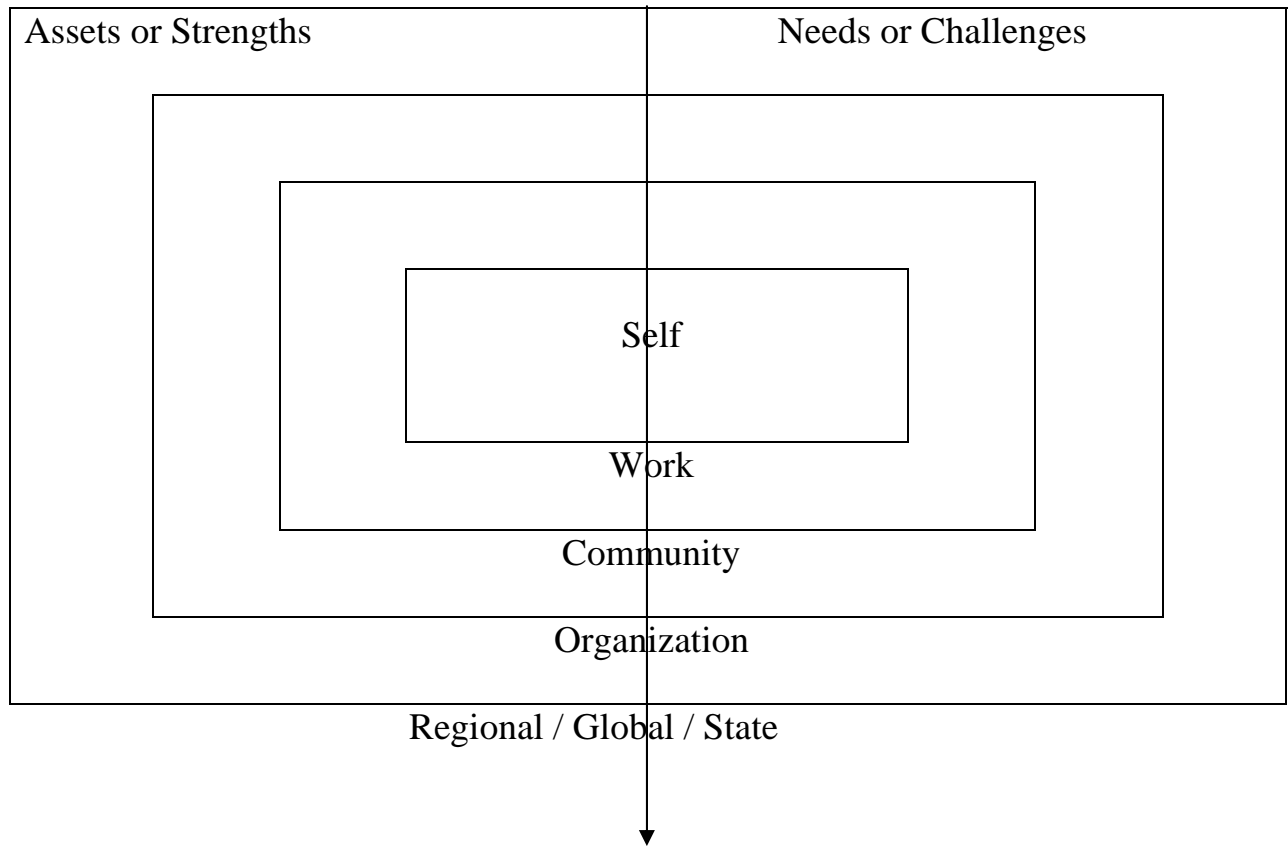
Please collect and save Pow Wow or Dancing Activities. At the end of each month, send all entries (on this template) to Nicole Bowman, Grant Evaluator. Contact: nbowman@nbowmanconsulting.com (email), 715-526-6028 (fax), or mailing address of: 271 River Pine Drive, Shawano, WI 54166. If you have questions about this document or the grant evaluation in general please call Nicole in the Bowman Performance Consulting LLC Office at 715-526-9240.

Level of Cultural Responsiveness (in Education)
(Schacht, 1999 and modified by Bowman, 2003)

	Culturally Incompetent	Culturally Sensitive	Culturally Competent
Physical (visibility, outreach, skill building for local jobs)	not visible and unskilled	lacking some skills and sometimes seen	highly skilled and consistently seen
Mental (cognitive and academic) with courses and certifications	oblivious (no clue)	seems to be somewhat aware of our needs	responsive to needs and knowledgeable
Spiritual (my courses, curriculum, instructors, & philosophy aligns well with Native Culture)	disconnected	some connections	strong connections
Emotional (support for balancing my academics, school, work, family, & community)	apathetic (don't care)	sympathetic and can understand what it is like	empathetic, committed to support, and has personal experience
Overall Effect	destructive	neutral	constructive

My Tribal Mosaic

(Bowman, 2003)



Sample Institutional Review Board (IRB) and other Tribal Policy Statements

(Bowman, 2006)

Navajo Nation Human Research Code

<http://www.nnhrrb.navajo.org/pdf/NNHumanResearchCode.pdf>

Ho Chunk Nation IRB Policies

<http://216.69.166.179/nill/Codes/hochunkcode/hochunk33research.htm>

Tri-Council Policy Statement- Ethical Conduct for Research Involving Humans

http://www.ncehr-cnerh.org/english/code_2/sec06.html

Canadian Society of Obstetricians and Gynecologists

<http://sogc.medical.org/guidelines/pdf/ps100.pdf#search='SOGC%20Policy%20Statement%20and%20aboriginal>

Indigenous People's Council Protection Act

<http://www.ipcb.org/publications/policy/files/irpaintro.html>

Haskell Indian Nations- A Resource Book for Research

<http://www.tribalcollegejournal.org/themag/backissues/winter2004/winter2004ee.html>

Menominee Indian Tribal IRB Policies

<http://www.menominee-nsn.gov/laborEdu/langCulture/langCultureHome.asp>

The Role of Tribal Government in Regulating Research

http://www.npaihb.org/epi/irb/deloria_fr.pdf#search='The%20Role%20of%20Tribal%20Government%20In%20Regulating%20Research

Northwest Portland Indian Area Health Board

<http://www.npaihb.org/epi/irb/guidelines.pdf#search='The%20Portland%20Area%20IHS%20IRB>

University of Chicago Social & Behavioral Sciences IRB & Investigator Manual (Page 40)

http://humansubjects.uchicago.edu/sbsirb/manual/sbsirb_manual.pdf#search='University%20of%20Chicago%20IRB%20Manual