TIWAHE OUTCOMES FRAMEWORK

TE WHĀNAU O WAIPAREIRA

KŌKIRITIA I ROTO I TE KOTAHITANGA

Whānau Tahi

A Subsidiary of Te Whānau o Waipareira
Auckland, New Zealand

Whānau Tahi

SCAN ME

CONTENTS

PREFACE

The Tiwahe (ti-wah-heh) Initiative is a five-year demonstration project supporting American Indians and Alaska Natives to improve the health and well-being of families in tribal communities. Tiwahe allows tribes to fully exercise self-determination on how best to fund and support the services in their communities. It is a comprehensive, culturally appropriate approach toward building capacity in tribal communities and supporting holistic family well-being outcomes. It establishes an integrated model of service delivery to children, youth, and families to preserve the family unit and support healthy and productive American Indian and Alaska Native families.

The Initiative is funded by Congress, through the Office of Indian Services (OIS), Bureau of Indian Affairs (BIA), as a demonstration project starting in Fiscal Year 2015 with four tribally based sites and two additional sites added in FY 2016. The six Tiwahe pilot tribes (representing 61 tribes and Alaska Native villages) are:

- ▶ The Red Lake Nation (RLN) – Red Lake, Minnesota,

- ▶ The Association of Village Council Presidents (AVCP) – Bethel, Alaska,

- ▶ The Spirit Lake Tribe (SLT) – Devil's Lake, North Dakota,

- ▶ The Ute Mountain Ute Tribe (UMUT) – Towaoc, Colorado,

- ▶ The Fort Belknap Indian Community (FBIC) – Fort Belknap Agency, Montana (from FY 2016), and

- ▶ The Pascua Yaqui Tribe (PYT) – Tucson, Arizona (from FY 2016).

The Tiwahe Initiative fosters collaboration of services among tribal programs and state and federal partners. Enabling tribes to determine the design, development, implementation and measures of success appropriate for Native families is central to the Tiwahe Initiative. The Tiwahe pilot tribes share the common goals

and purpose of the Initiative but ascertain the methods, actions, and outcomes in their own way. This includes the Tiwahe pilot tribes empowering their communities and families as a whole rather than focusing separately on individual members. Tiwahe asks the tribes not only to break down the silos that exist between programs and activities, but also to structure them in such a way that they help and enhance one another.

> *Standing together we will all see a new horizon where we have overcome our pain and challenges to become a strong nation for seven generations to come*
>
> Darrell G. Seki, Sr.
> Tribal Chairman Red Lake Band of Chippewa Indians (Red Lake Nation)

The Tiwahe Initiative is rooted in tribal values and principles. The goals and objectives are to improve the health, safety, and well-being of families by the implementation of a coordinated service delivery model among agencies and justice systems to:

- ▶ Increase access to family and social services,

- ▶ Create alternatives to incarceration via solution-focused sentencing options,

- ▶ Improve links to appropriate prevention, intervention, and treatment opportunities,

- ▶ Improve case management services, and

- ▶ Improve the overall partnerships among local, tribal, county, state, and federal providers to improve access to services for tribal children, youth, and families.

The five-year Tiwahe Pilot Demonstration comprised three stages: Stage 1 (FY 2015 and 2016) encompassed planning and development; Stage 2 (FY 2017 and 2018) focused on service delivery and implementation; and Stage 3 (FY 2019) was directed toward reporting and enhancement.

In 2017, a set of performance measures (known as Tiwahe Across The Board Performance Measures) were developed, to which all Tiwahe pilot tribes report annually. These measures speak broadly to the structural goal of coordinating service delivery, the content goal of incorporating tribal culture, and the programmatic goal of focusing on child welfare. While all the Tiwahe pilot tribes use these performance indicators and share the common Tiwahe goals and purposes, each tribe has also developed tribal-specific goals for Tiwahe that reflect their unique ways of service delivery and outcomes.

In the past five years, Tiwahe has enabled the tribes to be in charge of designing their own solutions to the social welfare challenges and opportunities that matter most to their communities. Consequently thousands of American Indians and Alaska Natives have been eligible to receive services in new ways and to benefit from Tiwahe.

While the Tiwahe pilot tribes have experienced significant benefits from being part of Tiwahe, the journey has not always been smooth. Challenges arose that required the Tiwahe pilot tribes to develop new skills in areas such as needs assessments and gap analyses to build capacity and support and to develop performance objectives and measures of success.

During the demonstration period, the Tiwahe pilot tribes realized the value of measuring success beyond simply meeting targets that might be associated with specific indicators relating to funding requirements and deliverables. The current measures of success (Tiwahe Across The Board Performance Measures) do not reflect the holistic well-being of tribes and families. An improved approach that enables the measurement of progress and well-being and that shows the real needs, aspirations, and interests of American Indians and Alaska Natives is required.

To this end, the Tiwahe Initiative has embarked on a journey to implement an outcomes-based approach to deliver, measure, and report on what matters most to American Indians and Alaska Natives, and to support well-being outcomes that meet their aspirations. This journey is strengths-based, underpinned by Tiwahe principles and rooted in tribal worldviews, to achieve better and sustained well-being for all tribes.

This journey and approach will provide Congress, federal departments and agencies, and tribes with a common understanding of progress and a better appreciation of the full range of outcomes that American Indian and Alaska Native families desire. It will enable a more robust evidence base for service and policy development, and greater flexibility and self-determination of service delivery. The approach will allow true partnerships, more collaboration, and better alignment of activity to outcomes, which in turn will result in more efficient resource allocation and stabilized services.

To support this journey and outline a blueprint for the way forward, the Tiwahe pilot tribes partnered with Whānau Tahi, New Zealand, to develop the Tiwahe Outcomes Framework, Roadmap, Implementation Guide, Impact Summary Report, and Congressional Summary.

This partnership allows the Tiwahe pilot tribes to use international benchmarks and best practices of similar outcomes-based frameworks (such as the Whānau Ora Policy and Outcomes Framework) to design and share their future model with Congress, Federal Departments and Agencies, and Tribal Governments.

The Tiwahe Outcomes Framework directs the Tiwahe Initiative toward a holistic and culturally integrated approach for measuring and reporting the outcomes and impacts resulting from investments made across tribes. The Roadmap outlines the set of processes required to implement, refine, and improve the Tiwahe Outcomes Framework. A separate Independent Evaluation has also been commissioned, reflecting on the experiences and successes of Tiwahe.

The Implementation Guide illustrates the practical steps needed to operationalize the Tiwahe Outcomes Framework and Roadmap at both the tribal and program levels. In addition, the Impact Summary Report demonstrates success measures and metrics to validate the impact of the Tiwahe Indian Child Welfare Act (ICWA) Program at the federal level and for one specific tribe (PYT) at the program level.

Together, these documents outline a blueprint to implement the Tiwahe Initiative.

Moving forward, Tiwahe aspires to be established as United States federal policy for American Indians and Alaska Natives. It will eventually lead to the reconfiguration of federal funding, resources, and assets to tribes directly, therefore allowing American Indian and Alaska Native cultures to continue to elevate the delivery of stabilized and culturally integrated programs and services.

Darrell G. Seki, Sr.

ORDER OF DOCUMENTS
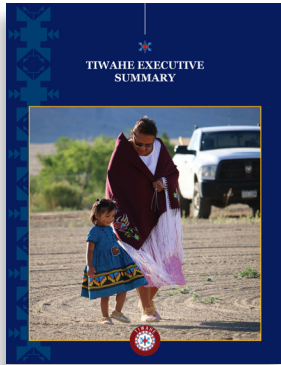
Tiwahe Executive Summary

An overall summary of the Final Report for the Tiwahe Initiative, a 5-year pilot demonstration, from 2015 through 2019.
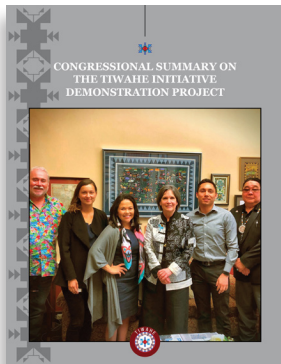
Tiwahe Congressional Summary

A congressional summary of the measures of success that emerged from the Tiwahe Pilot Demonstration and recommendations by the Tiwahe pilot tribes, to inform the framework, measurements, and implementation guidelines included in the Final Report.
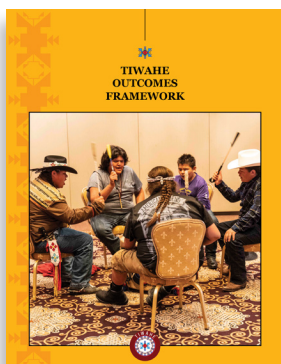
Tiwahe Outcomes Framework

A national outcomes-based performance framework that directs the Tiwahe Initiative toward a systematic approach for measuring and reporting the outcomes and impacts resulting from investments made across tribes.
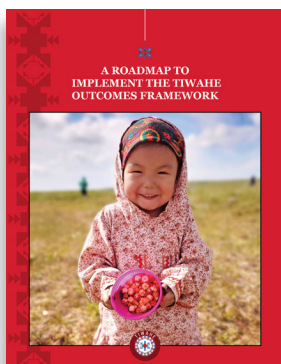
A Roadmap to Implement The Tiwahe Outcomes Framework

A high-level roadmap for tribes and government that outlines the set of processes required to implement, refine and improve Tiwahe models developed under a national outcomes-based performance framework for Tiwahe.
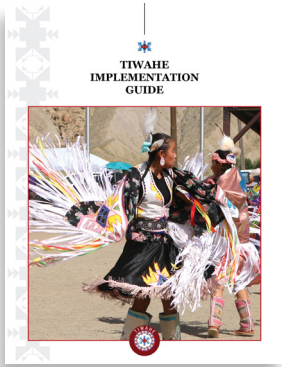
Tiwahe Implementation Guide

A guide of practical steps needed to operationalize the Tiwahe Outcomes Framework and Roadmap at both the tribal and program levels.
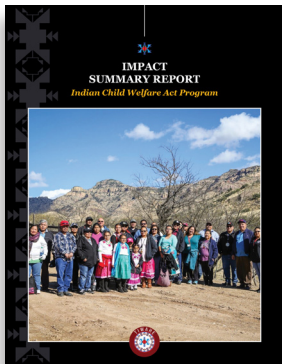
Impact Summary Report

An example of a comprehensive outcomes evaluation report for the Indian Child Welfare Act (ICWA), demonstrating outcomes "measures of success" from a federal level to a tribal-specific and program level.

An emphasis on the Utteaka Nau Naawak model operated by the Pascua Yaqui Tribe.
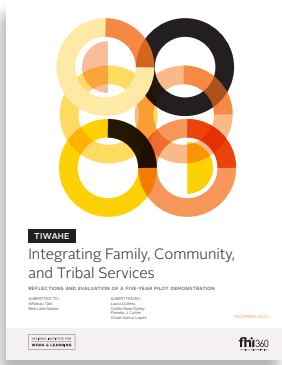
Independent Evaluation

An independent, credible, and comprehensive third-party evaluation of the Tiwahe pilot tribes participating in the Tiwahe Initiative, a 5-year pilot demonstration, from 2015 through 2019.

INTRODUCTION

The Tiwahe Initiative and Tiwahe pilot tribes have been measuring and reporting on outputs that relate to specific funding requirements and targets.[1] These were established by the BIA National Tiwahe Coordinator in conjunction with input from Tiwahe pilot tribes, the Office of Justice Services-Tribal Justice Support (OJS-TJS), and the Assistant Secretary of Indian Affairs' Office of Budget and Performance Management in June 2017. However, these current 'measures of success' do not measure the critical elements of change and progress toward well-being for American Indian and Alaska Native (AI/AN) tribes and families.

Indigenous communities across the world share common values and aspirations, including the appreciation of the role of family and extended family, the value of land, plants and animals, the importance of culture, and spiritual beliefs.[2,3] Many indigenous well-being frameworks similarly consider a holistic view of the well-being of families and individuals by looking at the physical, social, cultural, and spiritual aspects of their life.[4] For example, a well-being framework representing the relational worldview of American Indian and Alaska Native families encompasses the four components of context (e.g., family, tribe, culture, community, and environment), mind (e.g., emotion and identity), body (e.g., physical health and practical needs), and spirit (spiritual practices and connections).[5]

Aboriginal peoples and Torres Strait Islanders in Australia view well-being in a broad, inclusive way: in terms of the physical, social, emotional, and cultural well-being of the whole community and how each individual can achieve their full potential as a human being.[6] This view emphasizes the importance of culture, identity and connection to family, country, language, and traditions to their definition and understanding of well-being. Similarly, the "Te Whare Tapa Whā model"[7], "Meihana model"[8], "Te Wheke"[9], and "Ngā Pou mana"[10] are among some indigenous well-being and ecosystem frameworks developed in New Zealand. These provide a holistic view of health and well-being by integrating environmental, economic, social, cultural, and spiritual dimensions for the Māori indigenous people of New Zealand.

To this end, Tiwahe pilot tribes advocate for adopting an outcomes-based approach to capture a more comprehensive picture of well-being and to measure and report the change and progress made within and across tribes to federal departments and state agencies. This necessitates using a holistic view that incorporates the cultural values and beliefs of the American Indian and Alaska Native people and their rights to self-determination and self-autonomy, and also recognizes the socioeconomic factors that contribute to and affect their well-being.

---

[1] The Tiwahe Across the Board (ATB) Performance Measures, see Appendix A1.

[2] Roundtree, J and Smith, A. 'Strength-based well-being indicators for indigenous children and families: A literature review of indigenous communities' identified well-being indicators', Am Indian Alsk Native Ment Health Res, v.23, no.3, 2016, pp. 206-20.

[3] Goodluck, C. Native American children and youth well-being indicators: A strengths perspective. The National Indian Child Welfare Association (NICWA), 2002.

[4] Harmsworth, G. R. and Awatere, S. 'Indigenous Māori knowledge and perspectives of ecosystems'. In J. R. Dymond (ed.), Ecosystem services in New Zealand – conditions and trends. 2013. Dymond, Ecosystem services in New Zealand – conditions and trends.

[5] Cross, T.L. 'Understanding the relational worldview in Indian families', Pathways Practice Digest, v.12, no.4, 1997.

[6] Department of Health. Implementation Plan for the National Aboriginal and Torres Strait Islander Health Plan 2013–2023. Canberra, Australian Government, 2015.

[7] Durie, M. 'A Māori perspective of health', Social science and medicine, v.20, no.5, 1985, pp.483-6.

[8] Pitama, S, Robertson, P., Cram, F., Gillies, M., Huria, T and Dallas-Katoa, W. 'Meihana Model: A Clinical Assessment Framework', New Zealand Journal of Psychology, v.36, no.3, 2007, pp.118-35.

[9] Pere, R. Te wheke. A celebration of infinite wisdom. Gisborne, Ao Ako Global Publishing, 1991.

[10] Henare, M. 'Nga Tikanga me nga Ritenga o te Ao Māori: Standards and foundations of Māori Society' In The April Report III, part I, Royal Commission on Social Policy, Wellington, 1988, pp.24-232.

PURPOSE OF THE DOCUMENT

This document presents the Tiwahe Outcomes Framework to measure and report on the well-being of American Indian and Alaska Native families. It proposes measuring change that really matters to families, rather than outputs and targets mandated by federal departments and agencies. It marks a fundamental shift in understanding how positive change occurs and whether an activity provided by a tribal program contributes to reaching the goals and aspirations of the families it serves.

This approach will value, include, and respect the diversity, beliefs, practices, and well-being aspirations of American Indian and Alaska Native families. It necessitates flexibility of Federal Government funding to support investment in the integration of American Indian and Alaska Native culture into service delivery.

The Outcomes Framework (and other documents[11]) fulfill the congressional mandates wherein the Tribes in consultation with BIA must "publish a final report that includes measures of success and guidelines for other Tribes wanting to implement the Tiwahe model with Tribal Priority Allocation funds." This document sets the basis for:

▶ An indigenous approach to understand, improve, and fulfill the aspirations and well-being of American Indians and Alaska Natives. This holistic and culturally integrated approach is critical for tribes to successfully *move toward sustainable, intergenerational well-being, strong communities, and reinforcing the sovereignty of tribes as nations,*

▶ *A common performance structure and language to measure* key elements of success and progress toward the well-being of American Indian and Alaska Native tribes and families,

▶ *A well-being framework, which highlights the goals, aspirations, and the plan to measure progress toward them,*

▶ A common set of *aspects of well-being (outcome domains)* that provide the basis for a holistic and interconnected understanding of well-being for American Indians and Alaska Natives, and

▶ A common, *coherent, and robust way to understand, measure, and improve the well-being* of American Indians and Alaska Natives.

AUDIENCE OF THE DOCUMENT

▶ Congress,

▶ Tribal Governments and Consortiums,

▶ Bureau of Indian Affairs, Department of Interior,

▶ Departments and Agencies at National, State and Local Level,

▶ Policy Makers and Tribal Advocates, and

▶ Community networks and services.

[11] Tiwahe Roadmap , Implementation Guide and Impact Summary Report

IMPORTANCE OF AN OUTCOMES FRAMEWORK

The Tiwahe Outcomes Framework (the Framework) guides American Indian and Alaska Native tribes and the Federal Government toward a systematic approach for measuring and reporting on the outcomes and impacts resulting from investments made across tribes. The Framework is a result of the collaboration between the Tiwahe pilot tribes and New Zealand. The framework will act as a unifying force and common language for tribes at a national level and a catalyst to make an impact that is more meaningful at a ground level within their communities.

The Framework allows families, tribes, and the Federal Government to agree on measures of success that correlate with their desired outcomes, justify the expenditure, and lead to sustainable benefits. It also holds the Federal Government accountable by ensuring its agencies are meeting their federal trust responsibility to the tribes and measuring their success beyond government performance indicators that currently determines the achievement of tribes based on the "Single Audit Act."[12]

Why have an Outcomes Framework?

- ▶ Informs priority areas and actions to address,
- ▶ Sets a standard language and agenda,
- ▶ Provides a common understanding of progress,
- ▶ Highlights a better appreciation of holistic well-being through a cultural and tribal lens,
- ▶ Gives the ability to compare approaches by identifying the connections between activities and outcomes,
- ▶ Prepares a more robust evidence base for service and policy development,
- ▶ Provides greater flexibility in service delivery and more collaboration, and
- ▶ Better alignment of activities to the needs and intended outcomes, which results in more efficient resource allocation.

How does the Outcomes Framework strengthen Tiwahe?

This Framework is an integral part of the progress and actions to acknowledge and support the self-determination and holistic cultural views of well-being and the aspirations of American Indians and Alaska Natives.

This Framework complements and strengthens the Tiwahe Initiative by:

- ▶ Introducing and adopting an outcomes-based performance model to measure success and report the aspirations and progress of tribal families (new 'measures of success'),
- ▶ Outlining the strategic direction of Tiwahe, identified through tribal priority areas and community needs across and within all tribes for improvement and management of services and funding,
- ▶ Uniting existing tribal services and strategies under one framework,
- ▶ Supporting a common language to improve communication and collaboration among indigenous communities and their partners,
- ▶ Establishing a Tiwahe principles-based measurement approach to effectively collect and monitor data with a tribal worldview,
- ▶ Enabling strengthening and development of responsive service delivery, practices, and policies,
- ▶ Providing a reference point for any other tribes or service providers to understand how they can evidence the impact of their services,
- ▶ Allowing coordination among tribes and better planning for their people across Indian Country, and
- ▶ Proposing a model for future decision making, policy development, and service delivery and planning for American Indian and Alaska Native families.

---

[12] Department of the Interior, Strategic Plan for Fiscal Years 2018 – 2022.

METHODOLOGY GUIDING THE DEVELOPMENT OF THE FRAMEWORK

A well-being framework that truly reflects the worldview of American Indians and Alaska Natives must have the ability to look at well-being from the perspective of their different populations, and therefore must include an indigenous lens.

American Indian and Alaska Native families have unique and diverse cultures, belief systems, and worldviews. Tribal knowledge and ways of working expressed through stories, histories, ceremonies, language, and family and community relationships have informed the development of the framework and will continue to inform its implementation. This holistic view includes the diverse expressions of well-being of tribes.

A literature review of various indigenous frameworks and notions of well-being, along with documentation (including action plans, presentations, logic models, and reports) helped to further understand well-being through an indigenous lens and within a tribal context. This process has provided information on the background and purpose of the Tiwahe Initiative and enabled identification of priority areas and aspirations of American Indian and Alaska Native tribes and families.

> **The Tiwahe Outcomes Framework was developed by Whānau Tahi, New Zealand, with ongoing consultation (via interviews and feedback sessions). The partnership included the six Tiwahe pilot tribes, their tribal chiefs and councils, the former Bureau of Indian Affairs (BIA) National Tiwahe Coordinator, and other leading indigenous organizations. The stakeholders provided and shared the cultural knowledge, practices, and leadership required in the development and subsequent implementation of the Framework.**

TIWAHE OUTCOMES FRAMEWORK

The proposed Tiwahe Outcomes Framework provides a common platform for tribes, families, and the Federal Government to collaborate and measure progress toward achieving well-being outcomes, within a tribal context, for American Indians and Alaska Natives. The Tiwahe Outcomes Framework comprises of the following:

I.   Mission and Goals,
II.   Key Principles Underpinning the Framework,
III.   Tiwahe Logic Model,
IV.   Outcomes Measurement Framework: Aspects of Well-Being, and
V.   Measures of Success.

Mission and Goals

The mission of the Tiwahe Initiative is to establish an integrated and community-based service delivery model for children, youth, and families to preserve the family unit and support healthy and productive American Indian and Alaska Native families.

The Tiwahe Initiative has the following goals and objectives:

1. *Support Families through Coordinated Service Delivery*

   ▶ Develop Tiwahe plans at the tribal level
   ▶ Coordinate Social Services, Justice Services, Tribal Courts, Workforce Development, Housing, and Youth & Family Programs

2. *Integrate Culture in Services*

   ▶ Programs with cultural components

3. *Support Self-Determination and Self-Governance*

   ▶ Data driven-decisions (data system)
   ▶ Self-directing of funds

4. *Model Program for leading Indian Country*

   ▶ Reporting successes and challenges
   ▶ Sharing information and ideas

> **"**
> *Tiwahe allowed us all to speak the same language with the outcomes framework. Even though we don't have a common data system to collect data, we have a common framework to show how we (AI/AN) are all working toward the same outcomes*
>
> Pascua Yaqui Tribe and Red Lake Nation
> Tiwahe Pilot Tribes
> **"**

Key Principles Underpinning the Outcomes Framework

There is a growing body of evidence showing that a strengths-based, "bottom-up", human rights approach focusing on resilience, indigenous culture, and positive identity has gained more community support and leads to better outcomes. An indigenous approach offers a way to think about well-being within a system, with the well-being of individuals, communities, tribes, and the natural environment in an interlinked and interdependent way.

The Tiwahe Outcomes Framework is derived from the New Zealand Whānau Ora Policy[13] and Framework[14,15] and informed by a range of national and international models. The following key principles underpin the outcomes framework to ensure relevance and responsiveness to the aspirations and circumstances of American Indians and Alaska Natives.

Key Principles Underpinning the Framework:

▸ **Culturally grounded** – Recognizes the diversity and cultural elements drawn from indigenous norms, traditions, heritage, experiences, and hopes,

▸ **Family-centered** – Focuses on the family as a whole unit of function and recognizes the many variables that result in benefits,

▸ **Holistic approach** – Applies a broad view to well-being by including families, communities, and the mental, physical, environmental, social, cultural, and spiritual dimensions of lives. These are inherently relational and interdependent,

▸ **Self-determination and self-autonomy** – Allows tribes to determine and participate in the development of their own future by informing services and policies,

▸ **Flexible** – Allows flexible resource allocation and service delivery to suit priorities, demographics, and context of the communities and families being served,

▸ **Strengths-based** – Provides a tailored approach to each family and individual based on their current situation, and builds on their existing strengths to help progress and achieve the best outcomes for them,

▸ **Outcomes driven** – Understands and measures what really matters for tribes and families (their aspirations and intended changes), and

▸ **Integrated approach** – Uses a coherent approach to align and collaborate within and among different tribes and service providers to assess, develop, and deliver connected, seamless services to the people. It also includes the integration of various programs like social services, justice, workforce development, housing, and education to families.

---

[13] Durie, M., Cooper, R., Grennell, D., Snively, S. and Tuaine, N. Whānau Ora: Report of the Taskforce on Whānau-centred initiatives, 2009.

[14] Te Pou Matakana. (2014). Te Pou Matakana Outcomes Framework.

[15] Te Pou Matakana. (2015). A shared outcomes framework for whānau.

Tiwahe Logic Model

The Tiwahe Logic Model (Figure 1) shows how the activities of the Initiative lead to outcomes and, ultimately, its impact on American Indian and Alaska Native communities.

> **The Tiwahe logic Model briefly introduces the program and demonstrates the activities that lead to the impact on the tribes and families.**

The components of the Logic Model are:

▶ **Stakeholders:** The people, organizations, and agencies who are involved or affected by the Initiative,

▶ **Inputs:** The resources invested in Tiwahe to help achieve its goals,

▶ **Activities and outputs of the Initiative:** Current and future activities by tribes to facilitate progress toward the Tiwahe goals,

▶ **Outcomes:** These are the changes that occur at:

  ▶ **Tribal level** - The changes in the systems, functions, or processes that enable tribes to achieve well-being outcomes for their families. For example, having "culturally integrated services and coordinated service delivery" at the tribal level will lead to better outcomes for families,

  ▶ **Family level** - The outcomes for families comprise various aspects of well-being. These changes result from activities and outcomes at the tribal level, and

▶ **Impact:** The desired long-term change/outcome of Tiwahe.

> **Outputs vs. Outcomes**
>
> Outputs are the immediate results of activities while Outcomes are the changes in knowledge, awareness, capacity, situation, or behavior of people as a result of Tiwahe.

> *Culture was really frowned upon, and our people are really lost now. And I think Tiwahe's reintroducing that culture.*
>
> Tiwahe Participants
> Independant Evaluation

TIWAHE:

A comprehensive, culturally appropriate approach toward building capacity in tribal communities. It establishes an integrated model of service delivery to

Stakeholders ▶	Inputs ▶	Activities and Outputs
American Indian and Alaska Native Tribes	Unique cultural knowledge from each tribe	Pass tribal resolution to participate
Tribal Governments and Consortiums	Governance and leadership	Plan and design culturally appropriate services
Tribal Departments and Programs	Infrastructure	Engage and assess families
Congress	Policy and funding	Develop tribal capacity and capability
Federal Government and agencies	Technical assistance and ongoing support	Develop shared outcomes framework and implementation guide
State Agencies	Supportive environment	Design common data collection and IT solutions
Other external organizations	Specialist skills	Establish partnerships and collaborations
		Policy development and advocacy
		Shared performance measures, monitoring, and evaluation
		International benchmarking

Figure 1: The Tiwahe Logic Model

children, youth, and families in order to preserve the family unit and support healthy and productive American Indian and Alaska Native families.

Outcomes (Tribal Level)	Outcomes (Families Level)	Impact
Culturally integrated services (respective to each tribe)	**Knowledgeable and empowered**	**Policy support for Tiwahe**
Coordinated service delivery	**Culturally and spiritually connected**	**Permanent funding for Tiwahe as a model program for leading Indian Country**
Self-determination	**Stewards of environment and natural resources**	**Resilient, cohesive, healthy, and self-sufficient tribes and families**
Data-driven decision making	**Economically secure**	
Self-directed funding	**Healthy lifestyle**	**Revitalization of identity, language, and culture**
Improved measures of success and reporting of progress	**Nurturing relationships and connected families**	**Tribal Self-determination and self-autonomy**
Sharing of knowledge and learning lessons	**Participation in communities**	
Data sovereignty	**Safe and equitable Justice and Social welfare systems**	

Figure 1: The Tiwahe Logic Model

Tribal Level Outcomes

The outcomes at the tribal level are described briefly below. These include:

► **Culturally integrated services:** Services designed and developed infusing the unique cultural values and traditions of each tribe,

► **Coordinated service delivery:** A model that allows two or more social, health, or justice services to work together to respond to family's needs for more efficient outcomes for families. Coordination between tribes at a national level and development of plans to achieve Tiwahe goals also support achievement of outcomes for tribes and families,

► **Self Determination:** Tribes are empowered to make their own decisions that influence their social, cultural, and economic aspirations and needs,

► **Data-driven decision-making:** Generating and using meaningful data to inform service providers, tribal governments, and federal agencies about outcomes for families and further improve decisions,

► **Self-directed funding:** Tribes have authority to manage their funding based on the needs and aspirations defined by their community,

► **Measurement and reporting of progress:** Using a shared framework enables better measurement and reporting success to the federal and state agencies and to tribal governments,

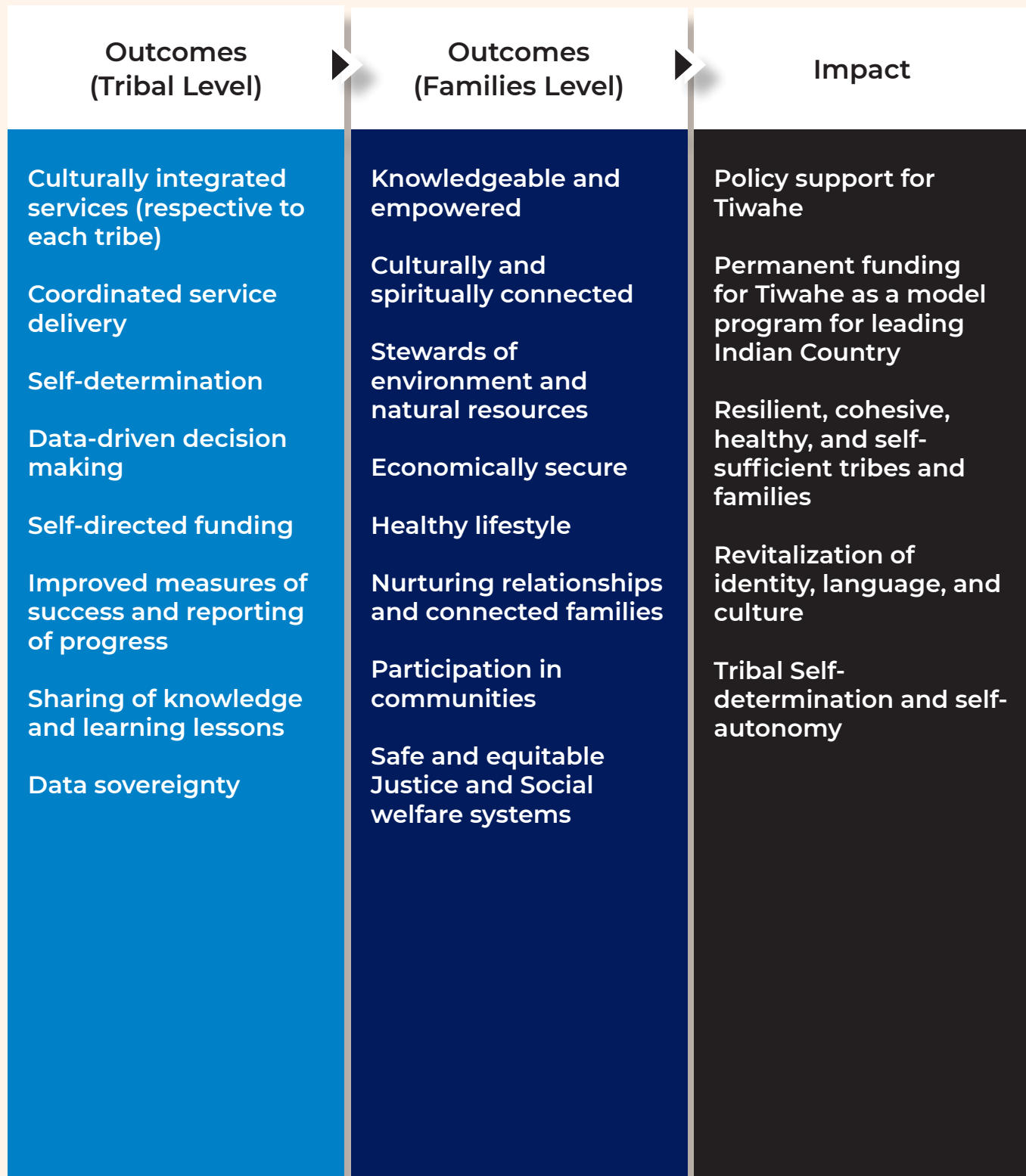► **Sharing of knowledge and lessons:** A standard measurement system builds common language and allows coordination and sharing of knowledge among tribes (pilot and other) and with federal and state agencies, and

► **Data sovereignty:** Ensuring tribal data is safeguarded and protected. Tribes are able to assert their rights to determine and control the quality, integrity, and use of data.

Family Level Outcomes

The changes seen in families and individuals level include changes in different aspects of well-being like health, knowledge, and cultural connection. These are referred to as Outcomes Domains in this framework and are described in further detail in the following section:

► Stewards of environment and natural resources,

► Knowledgeable and empowered,

► Economically secure,

► Culturally and spiritually connected,

► Healthy lifestyle,

► Safe and equitable justice and social welfare systems,

► Nurturing relationships and connected families, and

► Participation in communities.

OUTCOMES MEASUREMENT FRAMEWORK

The Tiwahe Outcomes Framework expands on the Tiwahe Logic Model. It describes the theory of change of the Tiwahe Initiative to achieve its goals and better well-being outcomes for American Indian and Alaska Native tribes and families. This section briefly discusses the Outcome Domains, Subdomains, Outcomes, and Indicators within the Framework.

Note: *The Outcomes Framework currently focuses only on the family level outcomes. These outcomes are referred to as Outcomes Domains.*

Outcome Domains (Aspects of Well-Being), Subdomains and Outcomes

The Tiwahe Outcomes Framework consists of eight well-being domains that have been derived from existing indigenous literature and understanding of Tiwahe and American Indian and Alaska Native peoples. These are confirmed in consultation with American Indian and Alaska Native Tiwahe pilot tribes (tribal governments, representatives, and other tribal experts). These domains are called Outcome Domains and represent the aspects of well-being that matter most for American Indian and Alaska Native families.

The Framework helps Federal and Tribal Governments to respond to the needs and interests of the American Indian and Alaska Native peoples, from an indigenous perspective that is capable of looking beyond Western constructs of well-being. It guides development of better measures of success that are appropriate to each tribe.

Outcome Domains - Aspects of Well-Being:

The Outcomes Framework includes eight outcome domains that represent the aspects of well-being that American Indians and Alaska Native families wish to achieve.

The eight outcome domains represent aspects of well-being that matter most for American Indian and Alaska Native families and provide a holistic, interconnected, and intergenerational view of well-being.

▸ This view looks beyond the macro-level to the micro-level experiences,

▸ It describes how well-being is achieved and how people understand and identify their own drivers of well-being, considering their culture and context, and

▸ The breadth of the domains allows flexibility for changing priorities, supporting and enabling progress over time.

Outcome Domains

The following eight outcome domains represent the aspects of well-being that matter most for American Indian and Alaska Native families and inform the holistic aspirational Outcomes Framework (See Figure 2):

- ▸ **Stewards of environment and natural resources:** To protect natural resources and be connected to natural environments. Passing on these values and resources to next generations.

- ▸ **Knowledgeable and empowered:** To have knowledge and skills that make families competent in life and within society and make them empowered and self-sufficient.

- ▸ **Economically secure:** To be able to manage finances and economic situations and have good standards of living with access to basic amenities and sufficient resources and savings.

- ▸ **Culturally and spiritually connected:** To be connected to tribal and native culture and have a sense of identity. Have spiritual connections and a sense of purpose and meaning to life. Reconnection and revival of cultural values and traditions will build identity, unite, and empower each tribe.

- ▸ **Healthy lifestyle:** To have a healthy lifestyle, which includes the wider aspects of physical, social, emotional, and spiritual health. It also includes access and use of available support services.

- ▸ **Safe and equitable justice and social welfare systems:** To have access to a safe and equitable justice and social welfare system. Have trusted and fair relationships with the services and systems to engage and navigate through processes to better positions in society.

- ▸ **Nurturing relationships and connected families:** To build nurturing and good connections to family and kinship systems and have a loving, safe, and supportive home for strong family bonds and relationships.

- ▸ **Participation in communities:** To connect with each other in the community and work together. This also includes better access to transport systems, equitable access to community and public resources, participation in civic affairs, and actively participating in the community.

Each outcome domain consists of several **sub-domains** (See Table 1 on the next page), which comprise of different outcomes, each of which will have sets of relevant indicators. Outcomes are defined and informed by tribes and families that align to the relevant sub-domains and domains.

The table illustrates the eight outcome domains with sub-domains and outcomes expected in the final framework. The framework will consist of immediate, short, medium, and long-term outcomes and a set of indicators that are both objective and subjective.

Note: The sub-domains and outcomes are informed by the individuals, families, and tribes. These will be reviewed and revised as the tribal services expand and evolve to meet the needs and aspirations of the people and families.

Healthy
lifestyles

Culturally and
spiritually
connected

Safe and equitable
justice and social
welfare systems

Economically
secure

Tribal Level

Nurturing
relationships
and connected
families

Family Level

Knowledgeable
and empowered

Individual Level

Participation in
communities

Stewards of
environment and
natural resources
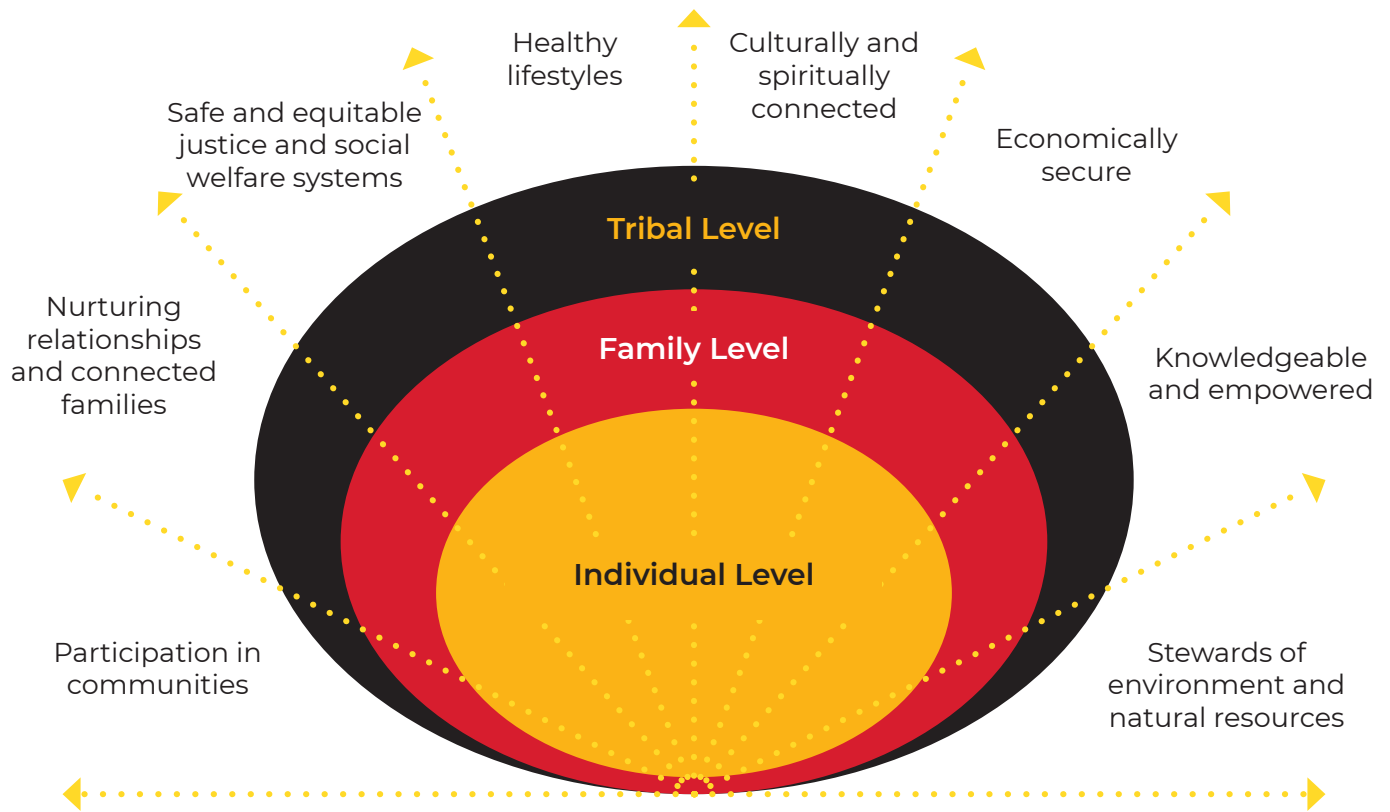
Figure 2: Tiwahe outcome domains

Stewards of environment and natural resources

Knowledgeable and empowered

Economically secured

Culturally and spiritually connected

Healthy lifestyles

Safe and equitable justice and social welfare systems

Nurturing relationships and connected families

Participation in communities

Table 1: Tiwahe Well-being Outcome domains, sub domains with examples of outcomes.

SUB-DOMAINS (Tribal Community Needs/ Priority areas)	EXAMPLE OF OUTCOMES
▸ Customary rights to water and natural resources ▸ Protection of environment and resources ▸ Safe and clean natural resources and environment[14] ▸ Natural resource development ▸ Advocacy ▸ Protection of sacred sites	▸ *Improved authority of tribes in managing their lands* ▸ *Improved protection of natural environment* ▸ *Access to clean water and resources* ▸ *Improved water quality (not polluted)* ▸ *Increased protected sacred sites* ▸ *Increased access to traditional medicines and foods*
▸ Education ▸ Vocational training ▸ Life skills ▸ Literacy ▸ Leadership	▸ *Improved access to education* ▸ *Improved life planning skills* ▸ *Increased school attendance* ▸ *Increased vocational skills*
▸ Employment ▸ Financial literacy ▸ Household income ▸ Home security and ownership ▸ Insurance ▸ Food security ▸ Basic amenities and resources ▸ Financial savings for the future	▸ *Increased household income* ▸ *Improved financial literacy* ▸ *Decreased homelessness* ▸ *Increased access to employment opportunities* ▸ *Decreased use of government welfare assistance* ▸ *Reduced unemployment* ▸ *Increased health insurance enrollment* ▸ *Increased access to food*
▸ Identity and connection ▸ Knowledge of values and traditional customs ▸ Traditional and native language ▸ Engagement in cultural activities ▸ Connected to culture and heritage	▸ *Increased sense of identity* ▸ *Increased knowledge of traditional values* ▸ *Improved traditional language skills* ▸ *Increased knowledge of traditional practices* ▸ *Increased participation in cultural activities* ▸ *Improved protection of indigenous knowledge (intellectual property)*
▸ Physical health ▸ Mental and behavioral health ▸ Alcohol and substance free ▸ Health literacy ▸ Health insurance coverage ▸ Access and use of health services ▸ Access to traditional and fresh foods	▸ *Improved access to mental health support services* ▸ *Decreased substance abuse* ▸ *Increased access to health services* ▸ *Improved nutrition* ▸ *Increased health awareness* ▸ *Increased access to Wellness Centers* ▸ *Reduced "food deserts"*
▸ Appropriate relationships with justice and social welfare systems ▸ Trusted and safe navigation ▸ Better transition to society ▸ Advocacy	▸ *Increased representation of children and parents in tribal dependency cases* ▸ *Improved equitable access to justice system* ▸ *Increased feeling of being treated equally in tribal and state court* ▸ *Decreased criminal activity* ▸ *Increased support to access community services* ▸ *Increased support and advocacy* ▸ *Improved re-entry into community* ▸ *Increased alternatives to incarceration*
▸ Family reunification ▸ Secure, safe, and loving homes ▸ Child welfare and safety ▸ Positive family relationships ▸ Family well-being ▸ Community wellness	▸ *Improved parenting skills* ▸ *Improved knowledge of tribal support services to help parents' capabilities* ▸ *Decreased domestic violence criminal cases* ▸ *Decreased Orders of Protection* ▸ *Increased family reunifications in ICWA and tribal child welfare cases* ▸ *Decreased out-of-home placements*
▸ Safe transport ▸ Connection to community networks ▸ Participation in sports and recreation ▸ Legal documentations (e.g. driver's license) ▸ Engagement in civic affairs	▸ *Better access to public transport* ▸ *Improved access to public community centers and halls* ▸ *Better access to community wellness centers* ▸ *Increased eligible voters* ▸ *Increased engagement in civic affairs (e.g. Tribal, Federal, State, and Local Elections)*

OUTCOMES AND INDICATORS

The previous section discussed the eight outcome domains to measure and report on progress toward well-being. Implementing an outcomes-based framework requires identifying and selecting indicators that reflect, assess, and measure the change or progress toward the intended results. These indicators help the public sector, government, and other stakeholders to understand whether priorities and policy objectives are being met. Traditionally, the indicators focused on outputs that could be easily measured, rather than seeking to measure changes that are more important to well-being.

> **A focus on simply meeting targets that might be associated with specific indicators relating to funding requirement deliverables is not the aim of the proposed framework. Instead, this framework enables the measurement of progress across the well-being domains and shows the real needs, aspirations, and interests of American Indians and Alaska Natives.**

Choosing The Right Indicators

It is essential to select outcomes and indicators that are:

- ► Collective,
- ► Strengths-based, and
- ► Progressive.

Most indicators of change will be standard across different stakeholders.

For example, data on participation in training activities is collected at the individual level and can be aggregated up to the number or percentage at family and community level. However, some indicators will only be relevant at the family level or the tribal level as they represent the interactions between individuals or groups within any specific American Indian or Alaska Native community.

CASE STUDIES:
APPLICATION OF THE FRAMEWORK TO CURRENT TIWAHE PROGRAMS

The following case studies show the application of the Tiwahe Outcomes Framework to current programs operating under Tiwahe. Specifically, this section highlights how using an indigenous approach can enrich not only how well-being is thought of, but how well-being can be measured and reported, reflecting the process and steps to achieve outcomes rooted in a culturally integrated approach. Each case study discusses the programs and its objective and demonstrates an example of how the measures of success align with the Tiwahe Outcomes Framework.

Ombimindwaa Gidinawemaaganinaadog - Opioid Reversal Initiative

The Red Lake Nation (RLN) **Opioid Reversal Initiative** seeks to reduce the number of deaths resulting from opioid overdose by employing local, community-based programming to administer the narcotic blocker, Naloxone. By ensuring that there is a protocol for tribal agencies to administer Naloxone, it enables the overdosed person to receive medical attention. After stabilizing an opioid user, RLN tribal programs coordinate to ensure that these community members are connected to tribal programs that can assist them in combating opioid addiction and the effects that opioid addiction can have on a family, including the break-up of Indian families. The Initiative and coordination with Tiwahe programs enable the tribe to combat deaths resulting from opioid use and/or overdose as well as identify community members who need substance abuse, mental health, and family and children services (Bureau Of Indian Affairs, 2017).

Outcome Domain	Outcome Sub-domain	Outcome	Indicators
Healthy Lifestyles	Substance misuse	Reduced deaths by opioid overdose	▸ Number of substance exposed new-borns[#] ▸ Number of opioid overdose death[#] ▸ Number of Naloxone administration by local law enforcement[#] ▸ Number of Naloxone administration by emergency medical services[#] ▸ Number of opioid users engaged in the program ▸ Number of opioid users identified ▸ Number of opioid users aware or educated of the effects of opioids ▸ Number of opioid users receiving medical attention ▸ Number of opioid users reporting decreased use ▸ Number of deaths of opioid users

Current RLN Tiwahe reporting measures

Soaring Eagle Program - Recidivism Reduction Initiative

The **Recidivism Reduction Initiative (RRI)** developed for Fort Belknap Indian Community (FBIC) aims to reduce the juvenile recidivism rate (Bureau of Indian Affairs, 2017). The program provides individual case management and monitoring services to youth under the "Soaring Eagle" program case study involved in the justice system using culturally infused alternative sentencing. It also aims to increase public and client awareness of recidivism services to increase their access to support services and reduce the rate of recidivism through this culturally infused approach. Substance abuse crimes are the most common crimes among juveniles of the FBIC. Through the creation of the Soaring Eagle program, the FBIC Tiwahe Initiative aims to utilize alternatives to incarceration in order to reduce the number of juvenile prosecutions for criminal possession of dangerous drugs and drug paraphernalia, driving under the influence, and minors in possession.

Outcome Domain	Outcome Sub-domain	Outcome	Indicators
Safe and equitable justice and social welfare system	Better transition to society	Reduce juvenile recidivism	▸ Number of temporary investigative authority cases[#] ▸ Number of cases of child abuse, assault of family member, or abuse of an elder[#] ▸ Number of youth who possess dangerous drugs ▸ Number of youth who possess drug paraphernalia ▸ Number of youth who possess, or are under the influence of alcohol (minor in possession) ▸ Number of youth receiving support from services ▸ Number of youth who are aware of support services

Current FBIC Tiwahe reporting measures

Attendance Achievement Program

The **Attendance Achievement Program (AAP)** run by the Pascua Yaqui Tribe is designed to reduce truancy by the establishment of a multidisciplinary program that utilizes strength-based methods to identify and respond to challenges at a preventative level. AAP refers and partners with community resources, including, Boys and Girls Club, Language and Culture Department, and Workforce Development to name a few. It provides 'stabilizing programming' to children in unstable home environments. AAP is run out of the Education Department in collaboration with Office of the Prosecutor, Law Enforcement, Court, Probation, Health, and the Itom Yoemia (Tiwahe Initiative). Unique to AAP is how the tribe coordinates service delivery between Administrators from Yaqui Education Services and Navigators (Case Managers) from Itom Yoemia, to bridge Yaqui culture into the ways that families can be part of the solution, and not the problem. This improves Yaqui student attendance rates and reduction of truancy citations. AAP engages and enriches families by matching tribal resources to enhance the overall well-being and advancement in school attendance.

Outcome Domain	Outcome Sub-domain	Outcome	Indicators
Knowledge and Empowerment	Education	Improved attendance at schools	▶ Number of Yaqui children maintaining attendance in school[#] ▶ Number of children showing increased attendance at schools ▶ Number of children connected to resources/ services ▶ Number of families engaged ▶ Number of children having better supportive environments ▶ Number of children reporting lesser barriers to attend school ▶ Number of children confident to attend school

Current PYT Tiwahe reporting measures

The ICWA Child Welfare Sub-Regionalization

The ICWA Child Welfare Sub-Regionalization Project by the Association of Village Council Presidents (AVCP) strengthens capacity in each sub-region for villages to manage their own ICWA cases. It allows community members in 56 Villages to access Child and Family services by reducing barriers like transportation, distance, and communication. A sub-regional supervisor provides support, guidance, and training to ICWA workers in the five subregional villages. The workers (ICWA and TANF) implement the Structured Decision Making (SDM) model at the tribal villages in the sub-regions to assess and provide wraparound services and, ultimately, keep Alaska Native children in their villages. AVCP parents and families also have opportunities to participate in Elluarluteng Ilakutellritt, Yu'pik for Healthy Families, which provides culturally appropriate workshops that teach whole health through traditional values. In the future, AVCP tribes look to assume some child welfare responsibilities from the State of Alaska.

Outcome Domain	Outcome Sub-domain	Outcome	Indicators
Nurturing and connected families	Child welfare	Increased ability for sub-regions to manage ICWA and child welfare cases	▸ Number of Sub-Regions managing ICWA and child welfare cases[#] ▸ Number of participating tribes/villages[#] ▸ Number of staff trained to deliver SDM assessments[#] ▸ Number of staff trained to deliver Healthy Families workshops[#] ▸ Number of staff who have completed ICWA orientation[#] ▸ Number of IT system modules implemented[#] ▸ Number of AVCP resources that are communicated weekly/monthly and quarterly to families/services [#] ▸ Number of families having access to child and family services ▸ Number of families engaged with resources and services ▸ Number of social workers trained ▸ Number of families reporting better capability to manage ICWA and Child Welfare cases

Current AVCP Tiwahe reporting measures

Spirit Lake Employment and Training

The Spirit Lake Tribe (SLT) delivers the Spirit Lake Employment and Training program. It aims to improve self-sufficiency among its families and reduce their dependency on General Assistance (GA) by targeted job and life skills training combined with one-on-one ongoing case management to support healthy self-sufficiency. A case manager assists at-risk GA clients to stay on the path toward employment. A Job Placement and Training (JPT)/477 Trainer delivers various strength-based employment and life skills training programs so that all JPT/477 clients can develop the employment and life skills that promote self-sustaining, healthy lifestyles. To that end, the program also assists in providing substance and alcohol evaluations to clients to ensure they maintain healthy lifestyles and transportation to in-patient treatment. A sober lifestyle helps clients gain employment and establish stable family situations, enabling them to become self-sufficient and not rely on welfare assistance. Integration of culture into service delivery reminds Spirit Lake families that drugs, alcohol, and domestic violence are not traditionally a part of Dakota culture.

Outcome Domain	Outcome Sub-domain	Tribal Outcome	Indicators
Knowledge and Empowerment	Education	Increase self-sufficiency	▸ Number of families no longer receiving General Assistance (GA)[#] ▸ Number of clients who are job ready ▸ Number of families reporting confidence to be self-sufficient ▸ Number of recipients enrolled in training and skills program

Current SLT Tiwahe reporting measures

Tour de Ute - Youth Movie Program

The Ute Mountain Ute Tribe (UMUT) is a young tribe, and it is critical to develop its youth for future leadership roles so that they can cultivate cultural values, promote self-sufficiency, and protect UMUT families. **The Youth Movie Program** focuses on youth leadership development and youth-led (intergenerational) community development with cultural learning exchanged between elders and youth. This intergenerational leadership approach facilitates the empowerment of youth to learn and document their culture from the elders. It allows youth to show elders how technology can be used as a tool to tell stories and preserve the history, language, traditions, and plan for the future of the tribe. Youth train and gain technology and media skills and develop short films. Through the screenings, UMUT youth gain confidence and improved communication, advocacy, and leadership skills. Through the workshops and screenings, youth learn workforce development and digital media skills that will enable them to apply for internships, explore various career opportunities, and share their culture.

Outcome Domain	Outcome Sub-domain	Tribal Outcome	Indicators
Knowledge and Empowerment	Education	Increase youth leadership	▶ Number of film screenings[#] ▶ Number of audience members present[#] ▶ Number of social media views[#] ▶ Number of youth engaged in skill development ▶ Number of youth showing increased confidence ▶ Number of youth participating in events ▶ Success stories (like movie screenings, conferences etc.)

Current UMUT Tiwahe reporting measures

IMPLICATIONS AND WAY FORWARD

The Tiwahe Initiative is vital to support and foster American Indian and Alaska Native tribes and families to be self-sufficient, prosper, and thrive. Each of the tribes participating in this Initiative determines how they want to implement Tiwahe. Tribes share the common goals and purpose of the Initiative but realize the methods, actions, and outcomes in their own way. To this end, the Tiwahe Outcomes Framework is a critical milestone in the ongoing journey to support, demonstrate, and inform policies and practices to achieve holistic well-being outcomes for American Indian and Alaska Native tribes and their families.

The purpose of the Tiwahe Outcomes Framework is to guide the Tiwahe Initiative and American Indians and Alaska Natives toward a systematic approach for determining and guiding the impact of the investments and resources. It aims to change the way services are delivered and how progress is measured for tribes. It provides a transparent and flexible, yet robust platform for sharing information and allows planning to inform better service delivery and efficient resource allocation. Consequently, this will enable improved well-being for tribes and families and will lead to stronger communities and healthier tribal nations.

> **The Tiwahe Outcomes Framework overcomes the challenges that Federal Agencies, including the BIA, and Congress, have long faced in establishing common performance data measures.**

The Framework complements the overarching Tiwahe Initiative and informs priority areas and actions to address the needs and aspirations of American Indian and Alaska Native families to achieve their potential and well-being outcomes. These priorities guide the activities of the tribes and public sector, flowing through to the policies, legislation, and measures of success, supported by a shared outcomes framework. It also bridges the accountability gap for the tribes, state and federal agencies and fosters understanding and partnerships.

This Framework presents a defining moment for the Federal Government to support the implementation of a holistic well-being approach that better reflects the aspirations of American Indian and Alaska Native families. To be successful, the Framework requires the commitment and leadership of Congress and Federal Government through a shared vision and willingness to achieve the strategies contained therein. This implies adopting and embedding the Framework through a robust plan of action, a roadmap that outlines the steps to the practical application of the Tiwahe Outcomes Framework across all Tiwahe activities and investments.

> ▶ Defining moment for the Federal Government,
> ▶ Requires the commitment and leadership of Congress and tribes,
> ▶ Have a shared vision and willingness to achieve it, and
> ▶ Adopting and embedding the Framework through a "Roadmap".

This document opens a conversation on how the Federal Government can respond to ensure self-determination and autonomy of tribes moving beyond a "one size fits all" approach and measure what matters most to them.

GLOSSARY

- **Duration:** How long an outcome lasts after the intervention, such as the length of time a participant remains in a program.

- **Impact:** The difference between the outcomes for participants, taking into account what would have happened anyway, the contribution of others and the length of time the outcomes last.

- **Inputs:** The contributions made by each stakeholder that is necessary for the activity to happen.

- **Outcome:** The changes resulting from an activity. The main types of change from the perspective of stakeholders are unintended (unexpected) and intended (expected), positive and negative change.

- **Outputs:** A way of describing the activity in relation to each stakeholder's inputs in quantitative terms.

- **Outcome Indicator:** Well-defined measure of an outcome.

- **Scope:** The activities, timescale, boundaries, and type of SROI analysis.

- **Social Return on Investment ratio / SROI ratio:** Total present value of the impact divided by total investment.

- **Stakeholders:** People, organizations, or entities that experience change, whether positive or negative, as a result of the activity that is being analyzed.

- **Whānau:** Family, relatives, and friends.

- **Whānau Ora:** New Zealand Government whānau-centered strategy assist families to reach their aspirational goals.

BIBLIOGRAPHY

Bureau Of Indian Affairs. (2017). TIWAHE Annual Report, Fiscal Year 2017.

Cross, T. L. (1997). Understanding the relational worldview in Indian families. Pathways Practice Digest, 12(4).

Department of Health. (2015). Implementation Plan for the National Aboriginal and Torres Strait Islander Health Plan 2013–2023. Canberra: Australian Government.

Department of the Interior. Strategic Plan For Fiscal Years 2018 – 2022. Washington D.C: United States.

Durie, M. (1985). A Māori perspective of health. Social science and medicine, 20(5), 483-6.

Durie, M., Cooper, R., Grennell, D., Snively, S., and Tuaine, N. (2009). Whānau Ora: Report of the Taskforce on Whānau-centred initiatives.

Goodluck, C. (2002). Native American children and youth well-being indicators: A strengths perspective. Portland, OR: National Indian Child Welfare Association.

Harmsworth, G. R., and Awatere, S. (2013). Indigenous Māori knowledge and perspectives of ecosystems. In J. R. Dymond, Ecosystem services in New Zealand – conditions and trends. Manaaki Whenua Press, Lincoln, New Zealand.

Henare, M. (1988). Nga Tikanga me nga Ritenga o te Ao Māori: Standards and foundations of Māori Society. In The April Report III, part I, Royal Commission on Social Policy (pp. 24-232). Wellington.

Pere, R. (1991). Te wheke. A celebration of infinite wisdom. Gisborne: Ao Ako Global Publishing.

Pitama, S., Robertson, P., Cram, F. G., Huria, T., and Dallas-Katoa, W. (2007). Meihana Model: A Clinical Assessment Framework. New Zealand Journal of Psychology, 36(3), 118-35.

Rountree, J., and Smith, A. (2016). Strength-based well-being indicators for indigenous children and families: A literature review of indigenous communities' identified well-being indicators. Am Indian Alsk Native Ment Health Res, 23(3), 206-220. doi:10.5820/aian.2303.2016.206

Te Pou Matakana. (2014). Te Pou Matakana Outcomes Framework. Auckland.

Te Pou Matakana. (2015). A shared outcomes framework for whānau. Auckland.

APPENDIX :

A1- Current Measures of Success

Across The Board Metrics
TIWAHE PERFORMANCE

1. Number of Tribes in the Tiwahe Initiative

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
	4	4	6	6	6	6

2. Service Coordination

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP	N/A	100	100	100	100	100
FBIC	N/A	N/A	100	100	100	100
PYT	N/A	N/A	100	100	100	100
RLN	N/A	100	100	100	100	100
SLT	N/A	83	100	100	100	100
UMUT	N/A	83	100	100	100	100
Total Percentage	**0%**	**50%**	**100**	**100**	**100**	**100**

N/A: Not Applicable * Not Tracked

3. Number of Individuals Participating in Services that incorporate cultural values

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP	231	231	155	244	208	78
FBIC	0	19	66	66	70	277
PYT	*	*	*	496	304	1,345
RLN	*	227	533	513	1,569	1,644
SLT	*	*	*	*	50	50
UMUT	*	*	*	*	215	1,908
Total	**231**	**477**	**754**	**1,319**	**2,416**	**3,658**

* Not Tracked

4. Tribal Youth Program Participants

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP	2,499	1,885	2,575	3,584	5,039	4,701
FBIC	0	0	146	136	92	277
PYT	*	*	*	420	437	552
RLN	*	394	438	530	594	639
SLT	*	*	*	*	50	50
UMUT	*	*	*	*	96	312
Total	**2,499**	**2,279**	**3,159**	**4,670**	**6,308**	**6,531**

* Not Tracked

SOCIAL SERVICES

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
5. Number of Clients						
AVCP	292	403	414	527	385	284
FBIC	171	151	161	65	185	235
PYT	203	226	219	212	253	192
RLN	*	721	806	959	859	1,481
SLT	N/A	N/A	N/A	*	*	188
UMUT	*	*	*	*	*	*
Total	**666**	**1,501**	**1,600**	**1,763**	**1,682**	**2,380**

* N/A: BIA Operated Social Services until SLT assumed operations in 2016.
* Not Tracked from 2017 - 2019 due to SLT managing the transition of Social Services.
* Not Tracked

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
6. Number of Social Workers						
AVCP	3	3	4	34	34	34
FBIC	6	6	10	12	12	12
PYT	7	7	7	7	7	8
RLN	*	22	28	34	37	39
SLT	N/A	N/A	N/A	*	*	8
UMUT	*	*	*	*	*	*
Total	**16**	**38**	**49**	**87**	**90**	**101**

* N/A: BIA Operated Social Services until SLT assumed operations in 2016.
* Not Tracked from 2017 - 2019 due to SLT managing the transition of Social Services.
* Not Tracked

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
7. Ratio of Clients to Social Worker						
AVCP	97.3	134.3	103.5	15.5	11.3	8.4
FBIC	28.5	25.2	16.1	5.4	15.4	19.6
PYT	29	32.3	31.3	30.3	36.1	24
RLN	*	32.8	28.8	28.2	23.2	38
SLT	N/A	N/A	N/A	*	*	23.5
UMUT	*	*	*	*	*	*
Total Average	**51.6**	**56.1**	**44.9**	**19.9**	**21.5**	**22.7**

* N/A: BIA Operated Social Services until SLT assumed operations in 2016.
* Not Tracked from 2017 - 2019 due to SLT managing the transition of Social Services.

8. **Percent of Tribes Who Submit ICWA Reports**

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP	100	100	100	100	100	100
FBIC	100	100	100	100	100	100
PYT	100	100	100	100	100	100
RLN	100	100	100	100	100	100
SLT	100	100	100	100	100	100
UMUT	100	100	100	100	100	100
Total Percent	**100**	**100**	**100**	**100**	**100**	**100**

TRIBAL COURT SERVICES

9. **Total number of active child welfare cases**

AVCP	0	0	0	200	385	284
FBIC	1	7	9	14	15	25
PYT	29	51	55	50	39	45
RLN	0	135	106	103	231	71
SLT	N/A	N/A	N/A	N/A	46	188
UMUT	N/A	N/A	N/A	N/A	N/A	N/A
Total Active Child Welfare Cases	**30**	**193**	**170**	**367**	**716**	**613**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

10. **Child welfare cases with a GAL, CASA or CA**

AVCP	0	0	0	200	385	284
FBIC	1	7	9	14	15	0
PYT	0	0	0	0	0	0
RLN	0	0	0	103	42	14
SLT	N/A	N/A	N/A	N/A	N/A	N/A
UMUT	N/A	N/A	N/A	N/A	N/A	N/A
Total Cases	**1**	**7**	**9**	**317**	**442**	**298**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

Percentage with GAL, CASA or CA

AVCP	0.00%	0.00%	0.00%	100.00%	100.00%	100.00%
FBIC	100.00%	100.00%	100.00%	100.00%	100.00%	0.00%
PYT	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
RLN	0.00%	0.00%	0.00%	100.00%	37.50%	19.70%
SLT	N/A	N/A	N/A	N/A	N/A	N/A
UMUT	*N/A	*N/A	*N/A	*N/A	*N/A	*N/A
Average Percentage	**25.0%**	**25.0%**	**25.0%**	**75.0%**	**54.5%**	**29.9%**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

11. Child Welfare Cases with a Defender / Advocate

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP	0	0	0	200	385	284
FBIC	0	0	0	0	0	0
PYT	0	0	0	0	0	0
RLN	0	0	0	103	153	71
SLT	N/A	N/A	N/A	N/A	N/A	N/A
UMUT	*N/A	*N/A	*N/A	*N/A	*N/A	*N/A
Total Cases	**0**	**0**	**0**	**303**	**538**	**355**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

Percentage with Defender / Advocate

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP				100.00%	100.00%	100.00%
FBIC	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
PYT	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
RLN	0.00%	0.00%	0.00%	100.00%	66.20%	100.00%
SLT	N/A	N/A	N/A	N/A	N/A	N/A
UMUT	*N/A	*N/A	*N/A	*N/A	*N/A	*N/A
Average Percentage	**0.0%**	**0.0%**	**0.0%**	**50.0%**	**41.6%**	**50.0%**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

12. Child welfare cases with a Presenting Officer Assigned

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP	0	0	0	200	385	284
FBIC	0	0	0	0	0	9
PYT	29	51	55	50	39	45
RLN	0	0	0	103	231	71
SLT	N/A	N/A	N/A	N/A	N/A	N/A
UMUT	*N/A	*N/A	*N/A	*N/A	*N/A	*N/A
Total Cases	**29**	**51**	**55**	**353**	**655**	**409**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

Percentage with a Presenting Office Assigned

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP				100.00%	100.00%	100.00%
FBIC	0.00%	0.00%	0.00%	0.00%	0.00%	36.00%
PYT	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%
RLN		0.00%	0.00%	100.00%	100.00%	100.00%
SLT	N/A	N/A	N/A	N/A	N/A	N/A
UMUT	*N/A	*N/A	*N/A	*N/A	*N/A	*N/A
Average Percentage	**33.3%**	**33.3%**	**33.3%**	**75.0%**	**75.0%**	**84.0%**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

13. Tribes require tribal codes that authorize and require advocacy and legal representation for indigent parents and children

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
AVCP	No	No	No	No	No	No
FBIC	Yes	Yes	Yes	Yes	Yes	Yes
PYT	No	No	No	No	No	Yes
RLN	No	No	Yes	Yes	Yes	Yes
SLT	N/A	N/A	N/A	N/A	N/A	N/A
UMUT	*N/A	*N/A	*N/A	*N/A	*N/A	*N/A
Total Percentage	**17%**	**17%**	**33%**	**33%**	**33%**	**50%**

* N/A: SLT Did not have a consistent FAC in place
* N/A: BIA Operates Tribal Courts on behalf of Tribe

14. ALASKA TRIBAL COURTS (AVCP Only)

	FY 2014	FY 2015	FY 2016	FY 2017	FY 2018	FY 2019
Number of Active Courts	9	9	10	19	35	40
Number of Active Villages in AVCP	56	56	56	56	56	56
Total Percentage Tribal Courts in Operation	**16%**	**16%**	**18%**	**34%**	**63%**	**71%**

Timeline of Performance Measurements for Tiwahe

2014 - 2015
* BIA did not have Performance Measurements established at the start of the Pilot, until they hired the 1st Tiwahe National Coordinator - Mercedes Garcia.

2016 - 2019
* Mercedes established Across The Board (ATB) Metrics with the Office of Budget and Performance Management
* Pilot Tribes Self-Determined their own Tribal Specific Performance Measurements
* Pilot Tribes inherited an additional BIA Metric for ICWA: # of ICWA Reports submitted

* Metrics are grouped under the following key areas for reporting:

> 1. Tiwahe Performance
> 2. Social Services
> 3. Tribal Court Services