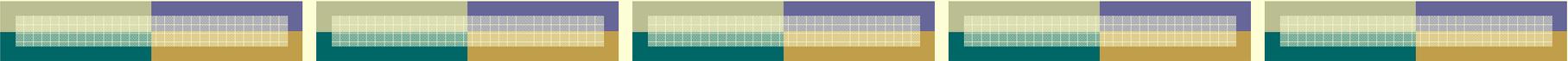




Tribal Best Practices: There are Many Pathways

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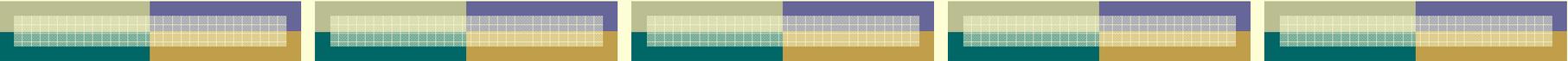
Objectives:

Participants will have an understanding of the challenges Native Americans and minorities face with “Evidence Based Practices”.

Participants will have an understanding of work in process with current efforts culturally validating “Practices Based On Evidence” for Native American communities.

Participants will have an opportunity to test a tool being considered to measure Tribal practices currently been implemented in Native American communities.

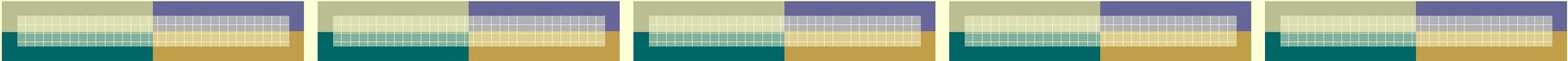




Under this definition tribal, and minority programs would only qualify as Level III or IV programs. Since **one of the key components of evidence best practices is randomized studies, this would not align with cultural values.**

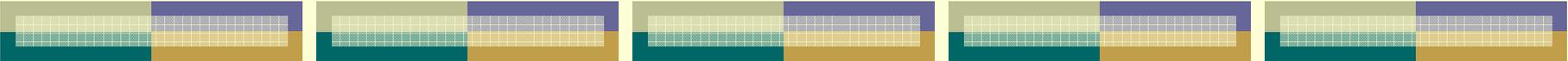
For example, the tribal cultural values of generosity and respect would not allow denial of services to community members. **This may result** in tribal programs **being seen as** less effective.



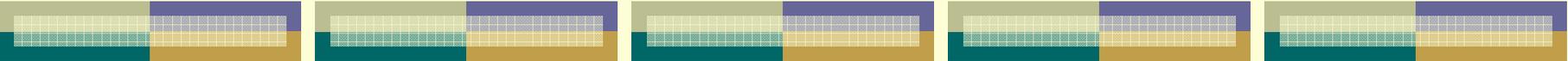


Some expectation and assumptions of the research/scientific community may not fit well within N.A. community.

- ❖ **Experts** in Native American communities are often **elders**. They carry the spiritual, cultural and intellectual wisdom of the community.
 - **Credentials** are very important for the experts in the scientific arena.
 - **“Indian Way”** does not necessarily include university training, college degrees or publications and recognition for research activities. Does include a specific set of behaviors and wisdom that is recognized by the community as being valued and based on **“teachings”**.

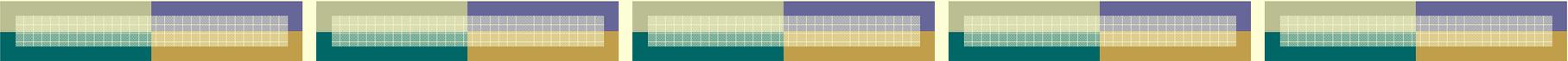
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- ❖ Theories in science-based (also called evidence-based or research-based) programs are based on observations, assumptions and values of Western European cultures.

N.A. communities **“teachings”** provide basis for understanding what works and why. These teachings are **accessed** by the **Elders** and have been the basis for healthy communities for **many** centuries.

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- ❖ Within the **framework of science**, what can be **observed** is what is **counted**. However within the context of the **“Indian Way”**, not only is there the **seen world**, but the **unseen world** as well.

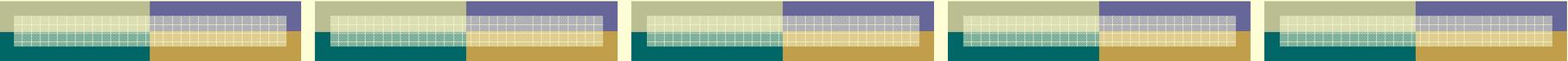
When things are **out of harmony** in the **unseen** world, this **disharmony** is reflected in the **seen** world.

Intervening only in the areas that **can be seen** is insufficient to create change from the perspective of the traditional N.A. teaching.

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- ❖ Another issue with science-based programs is the need for **“random sampling”** and **“control groups”** that are integral to the quantitative methods for most often used to ensure generalizability.

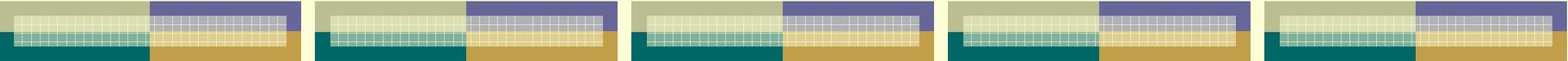
In the **“Indian Way”** an opportunity is to be made to **everyone** in the community. Most of the communities are **too small** to support the rigorous expectations of random sampling. Also they are too **closely knit** to prevent those in “control groups” from communicating with those in the “experimental groups.

To provide an intervention to some members of the community while **denying it** to others creates problems that can undermine the success of the program all together.

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- ❖ Important to note that while N.A. communities **have different definitions and different cultural values**, we are just as interested in providing **programs that work** and that are based upon sound principals, laws and values.
 - ❖ The opportunity that we have is to **create a bridge** of understanding between our cultures so that **we** can define a set of criteria that demonstrates what works in the **“Indian Way”** and then define measurement systems and accountability systems that will demonstrate the effectiveness of the programs that are implemented in N.A. communities.

Create a Bridge Between Science and N.A. Culture Validation

Scientific Validated	Cultural Validated
<ul style="list-style-type: none">• Transparency• Standardization• Replication• Research• Outcomes• Study design• Fidelity	<ul style="list-style-type: none">• Longevity in historical tribal history• Tribal Based Practice manual• Cultural replication Within tribe and/or other tribes• Meets Tribal principles• Outcomes• Does not apply• According to Tribe/Tribal Nation



Transparency:

Criteria:

How to find evidence; What qualifies as evidence;
How to judge quality of evidence.

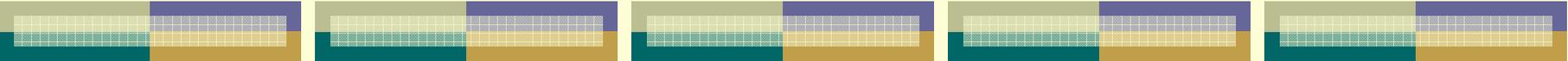
Process:

Who reviews the evidence? Should be open for observation by public description. Is the research understandable and fully described so it can be replicated by others?

N.A Transparency: Does practice have longevity in historical tribal history? Documented and/or oral history.
Can it pass the **“Three Grandmothers test”**?.

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Standardization:

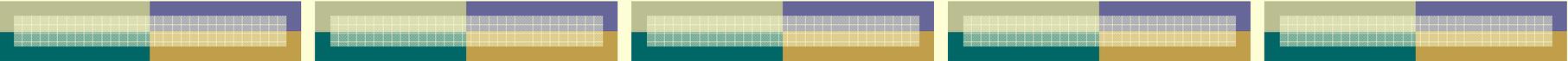
Intervention must be standardized so that it can be reliably replicated elsewhere by others. Standardization typically involves a description that clearly defines the essential elements of the practice, as evidenced in a manual or toolkit.

N.A. Standardization:

Capable of creating Tribal Based Practice manuals. Practices that are **culturally relevant, culturally appropriate**, and **designed** according to the **“Indian Way”**. Should Native American Tribes, Nations, Villages create manuals? Passing from one generation to the next has been in existence for centuries.

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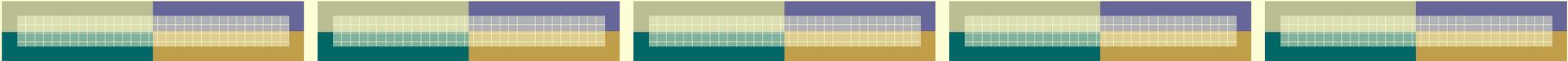
Replication:

Replication of research findings means that more than one study and more than one group of researchers have found similar positive effects resulting from the practice.

N.A. Replication: Cultural replication. Since all Tribes are not the same are we talking about similar Tribes, within Tribes, or just replication? Programs that have been **developed** and **implemented** according to the **“Indian Way”** and have been passed on to others and **continue** to be implemented and utilized can be defined as **“cultural replication”**. Our Elders and community members will let us know if we are not doing it right.

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Research:

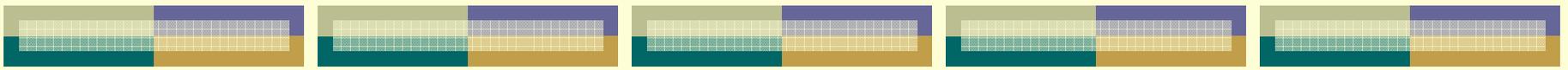
Accumulated scientific evidence based on randomized controlled trials. Quasi-experimental studies. Research should be published in two or more peer-reviewed journals.

N.A. research: Meets Tribal Principals.

Experts in Native American communities are often **elders**. They carry the spiritual, cultural and intellectual wisdom of the community. N.A. communities “teachings” provide basis for understanding what works and why. These teachings are accessed by the Elders and have been the basis for healthy communities for many centuries.

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Meaningful outcomes:

Effective interventions must be shown that they can help consumers to achieve important goals or outcomes related to impairments and/or risk factors.

N.A. Outcomes:

Do people show up for one time and then never come again? Or do they come, tell their friends about it, and bring others to participate? Do community members, participants, clients share feedback. This is the “**story**” of the program. It can be documented. Important to track these measurements, how they change over time.

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Fidelity Scale:

A fidelity scale is used to verify that an intervention is being implemented in a manner consistent with the treatment model – or the research that produced the practice. The scale has been shown to be reliable and valid.

N.A. Fidelity Scale:

Our Elders within our community, our teachers and the **“Three elder women test”** is our fidelity scale. The Elders are our gauge for how we are doing.

Caroline M. Cruz

