

# The Way Forward II: Measurement for Human Services Programs in AIAN Communities

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# The Need for and Characteristics of Community-Level Measures that Support Native Language Revitalization

A presentation by  
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# Aancihsaanki our removal

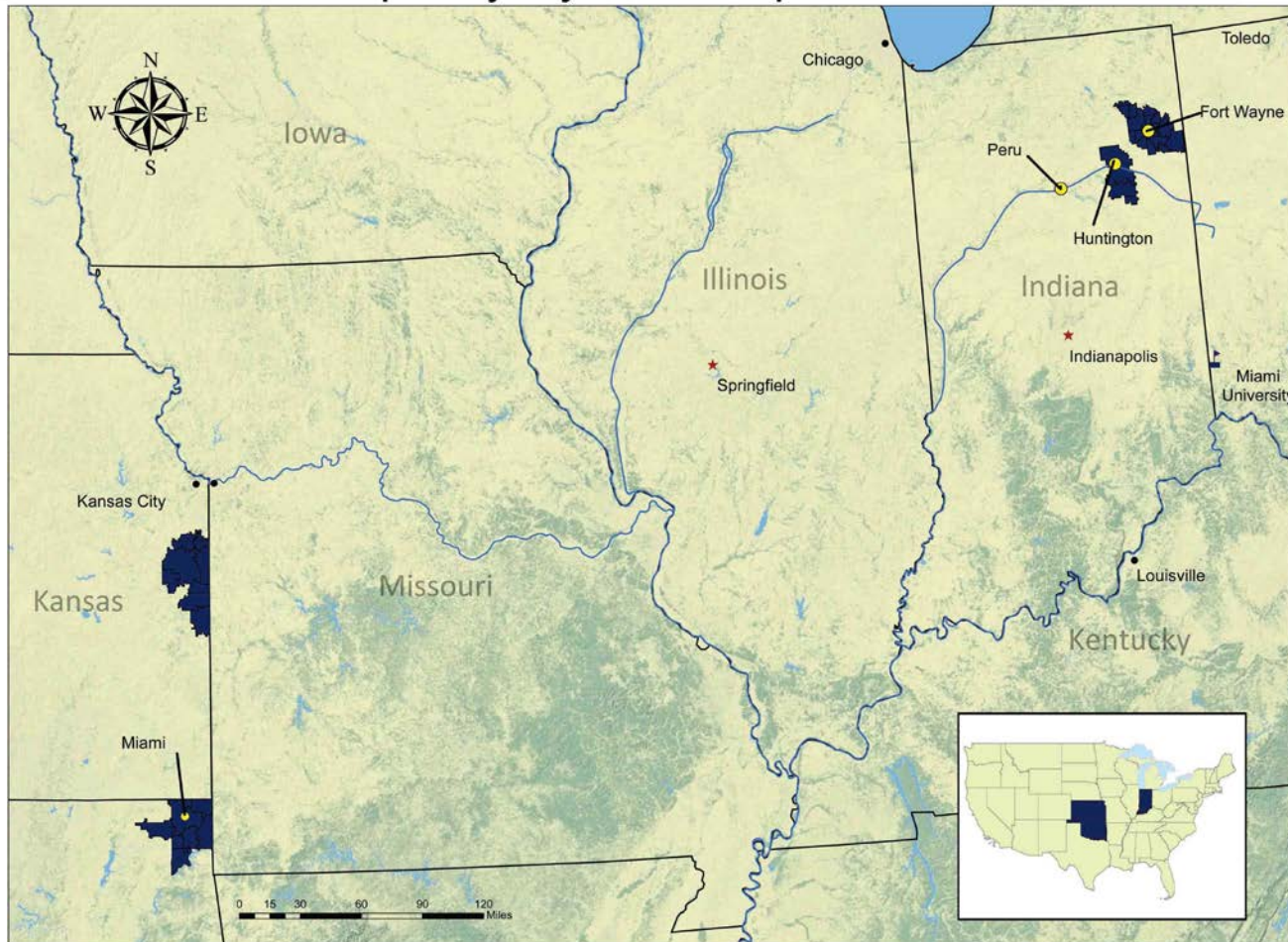
## Myaamia Removal Route, 1846



This material is based upon work assisted by a grant from the Department of Interior, National Park Service.

# Myaamionki noonki homelands today

Contemporary Myaamia Population Centers





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# Myaamia Tribe Revitalization Effort Statement

*Reconnecting the Myaamia People to their  
Indigenous Knowledge System*

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*Myaamia: aalinta eempaapiikinamankwi  
kineepwaayoneminaani, kati moošaki  
minapiyankwi*



# Assessment Focus

To Document the Impact of Reconnecting with the Indigenous Knowledge System

*Myaamia: aalinta eempaapiikinamankwi kineepwaayoneminaani,  
kati moošaki minapiyankwi*

- ◆ Translation: we are picking up some of the threads of our knowledge so that we will always remain together

# Research Foundation

- ◆ Tribal community research questions
- ◆ Ethnographic and quantitative research modalities
- ◆ Diverse Myaamia research team with “traditional” and non-traditional research *schools of thought*, embracing a bilingual research approach.
- ◆ Infusing Myaamia ways of knowing
- ◆ Understanding that the Myaamia community is a diaspora (not reservation-centric)
- ◆ Examining all dimensions of the community as an integrated whole



# Research Questions

- ◆ To what degree does language and cultural education improve academic success?
- ◆ myaamia: taaniši miloniteeheeyankwi  
kineepwaayoneminaani, kati  
nipwaahkaayankwi
- ◆ *Translation of Myaamia: How does reflecting on our ways of knowing cause us to be wise?*

# Research Questions

- ◆ Does language and cultural education impact physical and mental health?
  - ◆ myaamia: taaniši miloniteeheeyankwi kineepwaayoneminaani, kati nahi-mihtohseeniwiyanankwi wiiciilantiiyanankwi
  - ◆ *Translation of Myaamia: How does reflecting on our ways of knowing cause us to live properly and help each other?*



# Research Questions

- ◆ Does language and cultural education strengthen ties to community resulting in increased community engagement?
  - ◆ myaamia: taaniši miloniteeheeyankwi kineepwaayoneminaani, kati ninkotiteeheeyankwi ninkoteelintamankwi
  - ◆ *Translation of Myaamia: How does reflecting on our ways of knowing cause us to be of one mind and one heart?*

# Research Questions

- ◆ How do language and cultural education shape beliefs and feelings towards national/tribal growth and its continuance?
  - ◆ myaamia: taaniši miloniteeheeyankwi kineepwaayoneminaani, kati miihkweelintamankwi weencinaakosiyankwi, neehi aahkohkeelimakiki iineeki mihši-neewaahsiiwankwiki
  - ◆ *Translation of Myaamia: How does reflecting on our ways of knowing cause us to remember where we are from and to care for those we have not yet seen?*



# Facets of the Assessment

## Youth and Adult assessment

- ◆ Education (Led by George, Kate, Joe)
- ◆ Wellness & Identity (Led by Susan and Halle)
- ◆ Language (Led by David, Daryl, George)
- ◆ Community & Kinship Ties and Cultural Integration (Led by Daryl, George)

# Implementation Methodology

- ◆ Interviews (longitudinal)
- ◆ Observation
- ◆ Survey
- ◆ Cohort comparisons (longitudinal)
- ◆ Pedagogical analysis

# Additional Measures Considered

- ◆ These are measures from the literature we considered for assessment use:
  - ◆ Multi-ethnic Identity Measure (Phinney)
  - ◆ Relational Health Indices (Liang et.al.)
  - ◆ Native American Acculturation (Garrett)



# Series of Studies

- ◆ The impact of tribal education efforts on its youth (**study launched**)
  - ◆ Impact of tribal education classes on Myaamia college students attending Miami university (identity development and retention) with cohort comparisons
  - ◆ Impact of the summer Eewansaapita youth camp (identity development, sense of belonging)
- ◆ Crafting a measure of tribal involvement and well being (**study under construction; ethnographic observations under way**)
- ◆ Crafting measures of family involvement and use of language (**Under construction**)

# Selected Results

- ◆ Identity Data (quantitative)
  - ◆ Average mean on NIS identity questions was  $M=6.28$ ,  $SD=0.77$  (7-point scale)
  - ◆ The highest value (and lowest variation) emerged on this question: “*I am proud to be American Indian*” ( $M=6.69$ ,  $SD=.05$ ).
- ◆ Comparison of Freshmen/Sophomores with Juniors/Seniors

[Mosley-Howard, Baldwin, Ironstrack, Rousmaniere, Burke (in press). Niila Myaamia (I Am Miami) Identity and Retention of Miami Tribe College Students. *Journal of College Student Retention*. 17 (4).]

# Selected Results

- ◆ Identity Data (qualitative)

- ◆ Students stated that if they shared their identity with someone they didn't know well, they would say they are "Native American". If the person was somewhat known to them, or they were in a closed and safe environment, they would describe themselves as "Myaamia" and engage in further conversation about what that means.

[Mosley-Howard Baldwin, Ironstrack, Rousmaniere, Burke ., (in press) Niila Myaamia (I Am Miami) Identity and Retention of Miami Tribe College Students. *Journal of College Student Retention*. 17 (4).]



# Identity 1<sup>st</sup> Year (ethnographic Myaamia measure)

- ◆ DL Freshman Year (2005)
- ◆ *I am a college student. I am a son. I am an athlete, friend, cousin and somewhere in the mix, I am a Miami Indian. At family reunions, in a survey, on an application: this is where, in the past, I have felt my Native heritage. It is a facet of my life I have been at best, unacquainted with my entire life. Living far from tribal contact has an effect; and in my case its effect was a casual ambivalence.....I had no idea what it meant, other than one of my relatives was Chief Little Turtle.*

# Identity Senior Year (ethnographic Myaamia measure)

- ◆ DL Senior Year (2009)
- ◆ Being Myaamia is an integral part of who I am and I am proud in the face of derision because I know the depth or meaning in that identity and the strength of support from others who are Myaamia. The last four years have been a journey for me as I discover myself and delve into my people's history. I now hope to be able to help other people discover their Myaamia heritage as well so they can have the same experience as me.

# Selected Results

- ◆ Retention Data (quantitative)
  - ◆ The current 4-year graduation rate of Myaamia tribe students attending Miami University is 58%, 5-year rate is 66% and the 6-year graduation rate is 68% (Miami University internal report, 2013).
  - ◆ According to the U.S. Department of Education-NCES (2012) the 4-year graduation rate of Native American college students at public colleges is 17.9% and 5-year 32.5%.



# Selected Results

- ◆ Community Engagement (qualitative)
  - ◆ Increase use of Myaamia language at annual meetings
  - ◆ Infusion of Myaamia traditions at weddings
  - ◆ Chief and Youth offer prayer before a meal
  - ◆ Storytelling: Multi generational story tellers and use of Myaamia language to tell stories
  - ◆ LaCrosse with Myaamia Youth
  - ◆ Ribbon Workshop
  - ◆ Cultural Exhibit in Miami Oklahoma

# Future Research Plan

- ◆ Continue the tribal education assessment for youth and Miami Tribe college students
  - ◆ Hold inter-cohort focus groups of alumni and current students
- ◆ Finalize the wellness measures
- ◆ Create tribal involvement survey and observational measures
- ◆ Determine the measures of family involvement and language use.
- ◆ Hold focus groups/surveys with Myaamia citizens/communities

# Research Team

- ◆ Daryl Baldwin, Director of the Myaamia Center and Tribal Member (Language & Cultural Revitalization)
- ◆ George Ironstrack, Asst. Director of the Myaamia Center and Tribal Member (Historian & K-12 Educator)
- ◆ Halle Strass, Clinical Psychology Doctoral Student at Iowa State University and Tribal Member
- ◆ Susan Mosley-Howard, Professor & Dean Emeritus (Educational Psychology)
- ◆ Kate Rousmaniere, Professor (Educational Leadership)
- ◆ Joseph Schroer, Clinical Faculty (Educational Psychology)



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