Honouring Reconciliation In Evaluation

Workshop Manual

Johnston Research

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Abstract

This manual is situated within a four-part series of learning.
The four workshops are titled as follows:

1. Wearing an Indigenous Evaluation Lens

2. Tools for Change and Indigenous-led Measurement

3. Building Wholsitic Evaluation Strategies

4. Taking Action: Creating a Learning Organization

This manual is not designed as a stand-alone learning tool; it is intended to be experienced within a workshop setting.

In examining Indigenous evaluation practices, two major disconnects occur when comparing Indigenous evaluation with typical western-based approaches. In Canada, evaluation is primarily defined by academic institutions, government, and non-government organizations. A First Nations-based evaluation perspective is not published in the literature on a regular basis and courses with this perspective do not exist. Two main disconnects occur: 1) the economic and population realities on-reserve are very diverse from that of the average theorist located in a large urban centre; and 2) the worldview of Indigenous peoples is again very diverse for the same reasons. As this manual will uncover, there is no magic formula; instead we have identified the factors and considerations relevant to conducting evaluation for Indigenous communities using an Indigenous Evaluation Lens.

As a result of the two major disconnects, a "dance" currently exists between western assumptions of evaluation that border on superiority and Indigenous assumptions of uniqueness that are fully cognizant of the need to satisfy the evaluation needs of funders, while at the same time maximizing the level of services provided to clients. Through the full, 4-part manual series, we will explore this dance, uncovering the complexities inherent in creating a *wholistic*, rigorous framework for Indigenous evaluation approaches and methodologies.

In contextualizing Indigenous evaluation some concrete examples of difference become evident. One size cannot fit all, and evaluations that include realities outside the urban realm, must avoid urban-centric bias. The idea that there is a common goal or measure across geographic space needs to be turned-off, to avoid the use of inappropriate approaches or methodologies. While evaluations must constitute rigorous, objective techniques and use established standards, they must also reflect the ever-evolving world of evaluation. Culture is always reacting to changes in the environment thereby necessitating an evaluative focus that can evolve and react to changes in culture, society and people. An evaluation methodology must therefore be *wholistic*, include technical and social practices, and bridge historical and modern ways (including the political and economic) in combination with the spiritual, emotional, mental and physical realms. It is about having a deep, grassroots understanding of ways of knowing, ways of being, ways of experiencing, and ways of doing. While knowing refers to a frame of mind, being refers to trauma informed relationships and practices, experiencing is contextualized within one's spiritual connections, and doing refers to the actions one is willing, able and competent to undertake.

Through this manual you will be enabled to critically review your evaluation practice, to utilize a *wholistic* evaluation framework and to explore alternative ways of perceiving – Wearing an Indigenous Evaluation Lens. While this manual provides an intellectual argument for a new way to envision Indigenous evaluation, the workbook utilized in the workshop provides the applied experiential learning component.

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Preface

Learning Objectives

1. Begin to differentiate the perceived downfalls of a western perspective of evaluation practice and that of an Indigenous perspective.

2. Conceptualize what is involved in learning to wear an Indigenous Evaluation Lens.

In a 2004 issue of the *New Directions for Evaluation* journal, Joan LaFrance – the Chair of the Topic Interest Group on Evaluation and Indigenous Peoples (of the American Evaluation Association)[1] – reminded readers that Weiss (1998) defined evaluation as a "practical craft" with its main purpose of contributing to program quality.[2] Weiss further validated evaluators as explorers of cultural epistemologies[3] for the "practical" reason of contributing to the validity and usefulness of programs by nestling the context within the programs' operations. The challenge that this definition raises for the field of evaluation is identifying and addressing the elements of the context and integrating them within the evaluation framework.

For us, the question is this: How should North American Indigenous evaluation approaches look? The short answer is that they should respect the unique ways of knowing of Indigenous peoples and primarily use culturally established ways of communicating. The long answer has yet to be fully conceptualized, but would need to account for the complex social structures and the similarities and variations in cultures among Indigenous peoples. The answer would also need to disentangle western assumptions from the evaluation framework in order to avoid the barriers they pose.

As a way to demonstrate Aboriginal understandings to Western scientists, Elder Peter Waskahat, spoke of the intrinsic knowledge of creation and the universe and how First Nations people traditionally lived by these cosmic laws. As quoted by Cardinal (2000), the Elder pointed to the fact that traditional teachings are grounded in truth and science—the natural science of the world. He pointed to the need to respect and understand these inherent laws before undertaking any research, evaluation, or other relationship with First Nations people. These "Creator's Laws" should be further sought by evaluator's through teachings given by Elders and Healers – Knowledge Keepers.

> *We had our own teachings, our own education system teaching children the way of life that was taught by the grandparents and extended families; they were taught how to view and respect the land and everything in Creation. Through that, the young people were taught how to live, the Creator's laws, the natural laws, the First Nations' laws ... the teachings revolved around a way of life that was based on their value.*[4]

Mainstream western evaluation approaches vary a great deal, but certain assumptions and practices are widespread, such as basing evaluation measures on essentially linear logic models and a preference for well-tested measures. Using the evaluation results to decide the future of a funding stream or a funded program site is another common practice.

While many Indigenous people utilize linear thinking skills daily, the traditional thinking style is *wholistic* as evidenced in the First Nations communities, as well as among traditional Métis and Inuit communities in Canada. Without some adaptation of the linear logic model to a more traditional way of thinking, much community consultation is fruitless.

Similarly, using an evaluation tool developed for use with non-Aboriginal community-based North American people can miss the point entirely. For example, some of those tools are laden with assumptions of western values such as individuality and independence. The survey answers of people immersed in an essentially interdependent culture may be misconstrued. Other "well-tested" items have the potential for triggering adverse reactions in sensitive individuals that have a very different background than what the evaluator expects. Indigenous youth (as a population prone to high suicide rates), for example, are considered to be at-risk in these evaluation situations. The "dance" between western assumptions of evaluation superiority and Indigenous assumptions of uniqueness is at the root of the question of how to satisfy the evaluation needs of funders without trampling on, or otherwise marginalizing, the Indigenous ways of knowing and communicating.

While evaluation is viewed by many Indigenous community members as a foreign western concept, it is not entirely alien when approached as a mechanism for continual program improvement. From a First Nations and Métis perspective[5], there are traditional teachings that value and teach perseverance in seeking continual improvement. The Seven Stages of Life teachings emphasize the importance of personal growth and continual improvement over the course of one's lifetime. The principles behind the Seven Teachings – wisdom, courage, honesty, loving, humility, truth, and respect[6] – foster good will towards another for the good of that person and the good of oneself. Program personnel, who follow the Seven Stages of Life and Seven Teachings are essentially practicing continual improvement both for themselves and the good of the program. When evaluation is explained in terms that respondents can understand, it becomes less of a threat and may be viewed as a tool for the good of everyone.

The idea of benefiting everyone is a part of the First Nations and Métis "medicine wheel" teachings and is also shared by Inuit communities. This teaching states that what affects the individual affects the family, the community, the nation, and the universe. The community or nation effects might be classified as long-term or ultimate outcomes in logic models and other western designs. The universal effects are not currently considered measurable by western evaluators. The Medicine Wheel teaching views the universal impacts of an event today as far forward as the seventh generation.[7] Using an Indigenous frame of reference when designing an evaluation, it is clear that our current standards for measuring program impact are baby-steps when seventh generational impacts are considered. Sustainability is a relatively new phenomenon measured in evaluation. While it does suggest very long-term results – the measures are typically focused on the sustainability of resources in the program/service. However, the concern with looking at the next seven generations is actually looking at measuring what we do today in terms of how it will look in the future – i.e., understanding the consequences. Evaluation as currently practiced is not set-up to undertake these analyses. An Indigenous Evaluation Lens requires a deep thought process. For example, to measure increases in literacy, one would ask, "Do the means by which the literacy was achieved support positive consequences on the people, the families, the land, the community, the nation, and the universe?"

Indigenous evaluation approaches, methods, and techniques that successfully meet the need for cultural compatibility while also meeting the evaluation needs of funders have usually come from an Indigenous perspective. Some have been adaptations of western styles, while others start out as a mix of the two traditions.

As any Indigenous evaluator working with the Canadian government can tell you, there is a constant push-and-pull between the various viewpoints, but there is movement towards increasing openness to understanding both sides of the issue. Increasingly, evaluation approaches are designed within government and non Indigenous organization offices. In these circumstances, it is important to acknowledge and work with the cultural components that shape an Indigenous approach to evaluation. These include:

1. **The unique ways of knowing of many Indigenous people:** These are not always readily understandable to Western minds. Sometimes there are no adequate translations of concepts.

2. **Relationships and their role and responsibilities within a given environment are paramount:** While linear thinking and evaluation logic models seem utterly logical to some, it is often better to conceptualize programs in terms of relationships (e.g., within a person, community, etc.).

3. **Participants' rights to tell their own stories:** Evaluation approaches that respect participants' rights to tell their own stories are more familiar to traditional Indigenous thinking styles than checking boxes.

4. **Indigenous communities are unique:** Assumed cultural similarities among Indigenous peoples do not recognize the reality that almost every community is unique in how it approaches "problems".

5. **Communication through face-to-face interviews or circles:** These are much more compatible with Indigenous styles and traditional communication patterns than paper-and-pencil or survey formats.

6. **What constitutes an outcome:** Given an emphasis on relationships, Indigenous views of what constitutes an outcome may be very different from an outsider's understanding.

Vine Deloria[8], the noted Lakota philosopher, argues that there is a need to make a concerted effort to gather traditional wisdom into a coherent body of knowledge, stating that,

> *I believe firmly that tribal ways represent a complete and logical alternative to Western science. If tribal wisdom is to be seen as a valid intellectual discipline, it will be because it can be articulated in a wide variety of expository forms and not simply in the language and concepts that tribal Elders have always used.*

If Deloria's advice is followed, it may be easier for non-Indigenous evaluators to work in an Indigenous context without the current major risk of missing the point.

This discussion should not imply that all Indigenous community evaluations require a traditional evaluation approach. Geraldine Standup is a recognized healer and Elder with research and Indigenous organization experience. Geraldine Standup advised,

> *A traditional evaluation approach cannot be pushed onto communities. While, the logic model may be seen as perfectly acceptable for those programs that are completely grounded in western knowledge and practices; knowledge from traditional practices may also enhance or transform the evaluation.[9]*

This manual on Indigenous evaluation is an honour to complete. The content and resulting thought and discussion challenges the status quo for evaluation and introduces Indigenous worldviews. When evaluation is undertaken in Indigenous contexts, the methods must incorporate Indigenous ways of knowing and other core values. This is essential to ensure that the voices of the community, program staff, and program participants are considered and heard in a manner that allows them to experience the evaluation process and final products as tools that lead to improvements in "program quality" and ultimately – better outcomes for Indigenous people and communities.

Endnotes

1. LaFrance, J. (2004). Culturally competent evaluation in Indian country. In Thompson-Robinson, M., Hopson, R., and Sen Gupta, S. In Search of Cultural Competence in Evaluation: towards principles and practices. New Directions for Evaluation No, 102, (pp. 39-50). San Francisco: Jossey Bass

2. Weiss, C. H. (1998). Evaluation. Upper Saddle River, NJ, Prentice Hall.

3. Cultural epistemology may be defined as the study of how a culture learns and develops knowledge.

4. Cardinal, Harold & Hildebrandt Walter (2000), Treaty Elders of Saskatchewan. Calgary: University of Calgary Press.

5. This is not to suggest through omission that Inuit communities do not hold these values true as well.

6. These are the Ojibway teachings, other First Nations vary.

7. "'In our every deliberation we must consider the impact of our decisions on the next seven generations', From the Great Law of the Iroquois Confederacy". Link, Retrieved August 4, 2009. The Confederacy, according to Mann and Fields of Toledo University, date the Senecas as the last of five to ratify it on August 31, 1142. Link, Retrieved March 6, 2010.

8. Deloria, Vine. (1999) Ethnoscience and Indian Realities, Spirit and reason: The Vine Deloria reader. Golden, Colorado: Fulcrum Publishing.

9. Standup, Geraldine (Standup, 2002), Elder in Residence, Aboriginal Health Toronto, Ontario, Canada.

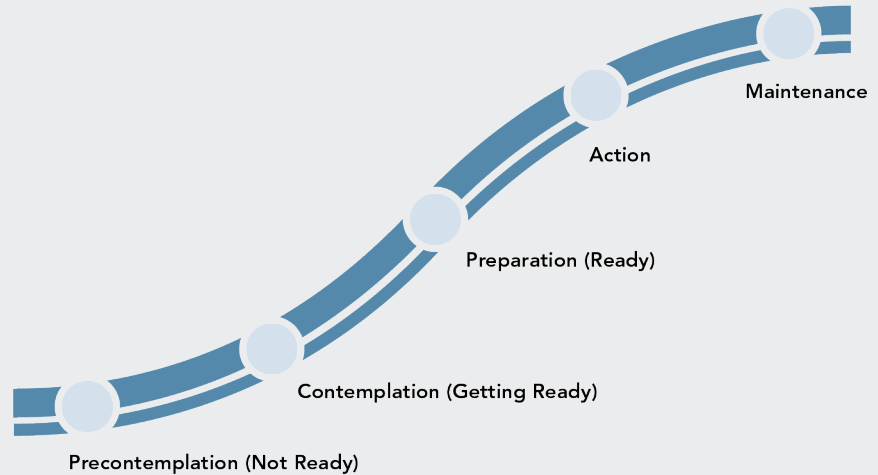# 1 Learning to Wear an Indigenous Evaluation Lens

Learning Objectives:

1. Articulate the historical basis of today's theories regarding behaviour change.

2. Critique today's theories around behaviour change.

3. Visualize the differences between a western model of perceived human motives and that of an Indigenous approach to modelling the human experience.

We can observe that evaluation has gradually evolved over the years, particularly since the introduction of the logic model in approximately 1997 and the publication of the 2nd edition of Evaluation by Weiss (1998).[10] However, while evaluation practice has expanded, the theory of change which supports the sequences of the logic model has changed. Visually the expansion of evaluation practice since the introduction of the logic model and theory of change, by Weiss, can also be visualized as a static evolution growing outward from the primary theory of change of the logic model which never departs or breaks away from that basic theory of change.
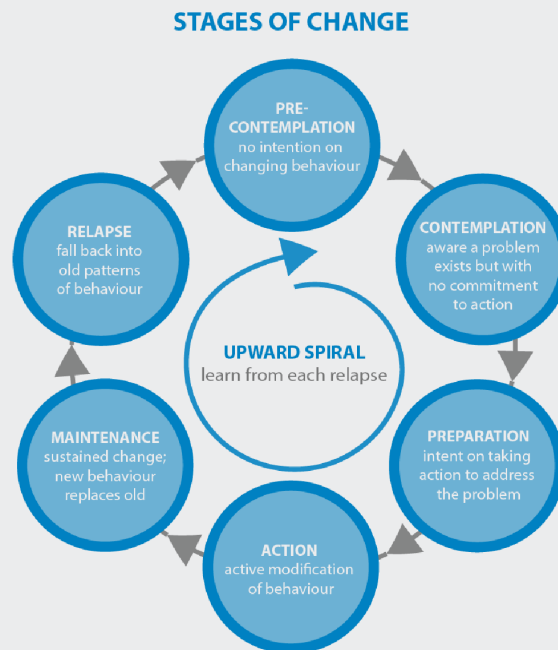
STAGES OF CHANGE

Model 1: Stages of Change (basic steps involved in behaviour change: 1983)

Model 1, Stages of Change was conceptualized in 1983 by Prochaska & DiClemente. It is widely utilized today. This model serves as a foundation for other variations on the model. In fact, the logic model is one such example; predicated on the stages of change, programs are anticipated to influence program participants in this fashion. The Transtheoretical Model (2015)[11] is another conceptualization which is dependent on the foundation theory of Stages of Change (see Model 2).

Maintenance

Action

Preparation (Ready)

Contemplation (Getting Ready)

Precontemplation (Not Ready)

Model 2: The Transtheoretical Model (2015)

The Transtheoretical Model utilizes: Precontemplation, Contemplation, Preparation, Action, and Maintenance – the graphic illustrates a direction of development. In Model 3, because it is layered with the logic model, stages of change theory is a part of the model, where a person will experience acknowledging needs, planning, putting plans into actions and outcomes, before they advance to the next stage.[12] Indigenous programs observe other dynamics in terms of change behaviour. The first stage, is not premeditative, but Crisis. Crisis, it is described as a state of imbalance and lack of focus due to the preoccupation of the crisis or crises at-hand. The crises are seen as over-whelming and blocking progress or change. With the rolling of the circle it is dynamic and continuing, whereby the circle turn can change backwards – within Indigenous programs it is fully understood that clients will continue success, as well as, reversals.
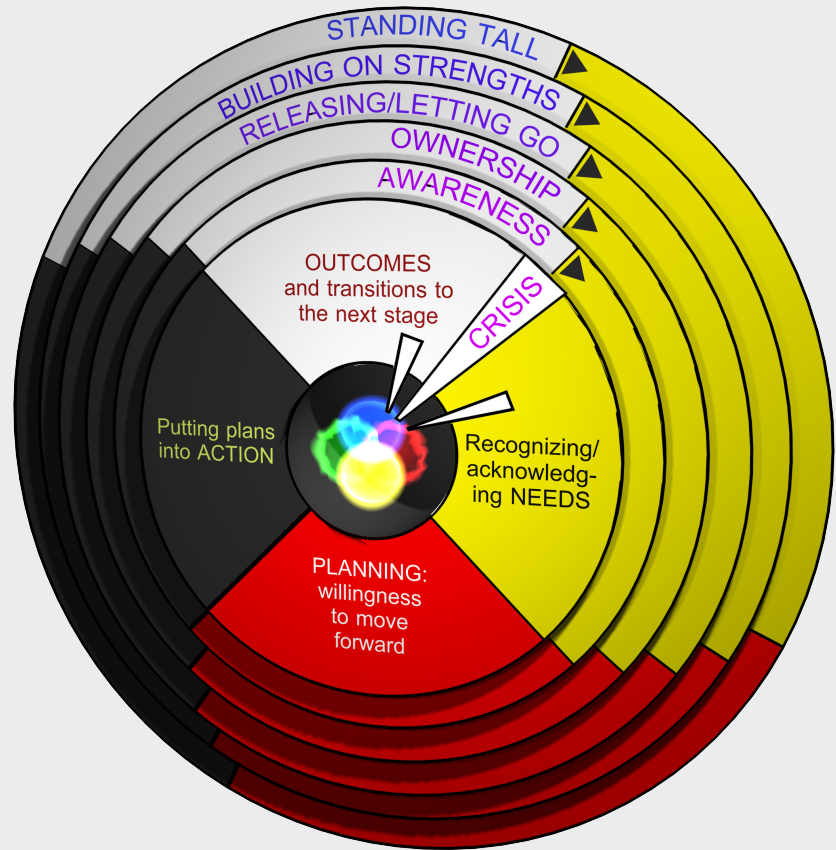
Model 3: Tending the Fire Program Model

In short, current evaluation lacks the theoretical base which would enable the evaluation perspective to take on a different view. Current evaluation utilizes one type of lens – where the eyes look at the world around them within behaviour change theory and from this viewpoint they calculate the change processes of the logic model. When we consider the dynamics of a supernova as a model there are basic factors which we understand. The supernova is experiencing change, it is a change which took billions of years to occur, it supports the big bang theory and involves incredible forces and stages in its course of change.

Image 1: Universe Supernova

In this manual you will be challenged in clearly articulating your current thinking around factors involving change processes and how you classify and visualize those factors. When you can articulate those processes through Indigenous ways of knowing and ways of doing, you can be said to be Wearing an Indigenous Evaluation Lens. This manual attempts to fine tune your Indigenous lens as it applies to evaluation practice.

As you go through the chapters of this manual, keep in mind six core principles:

1. See evaluation as an innate human process

2. Understand the role of cultural teachings in defining and molding evaluation

3. Discover what we believe about Indigenous evaluation

4. Develop indicators that are meaningful and matter to communities

5. Address the particular challenges of measurement in Indigenous communities

6. Engage others in the evaluation process within a flexible model

Endnotes

[10.] Weiss, C. H. (1998). Evaluation. Upper Saddle River, NJ, Prentice Hall.

[11.] Prochaska, JO.; DiClemente, CC. The transtheoretical approach. In: Norcross, JC; Goldfried, MR. (eds.) Handbook of psychotherapy integration. 2nd ed. New York: Oxford University Press; 2005. p. 147–171. ISBN 0-19-516579-9.

[12.] Johnston Research Inc. (2010) The Waawiyeyaa Evaluation Tool: Application Manual, Facilitation to Analysis/Reporting at Link.

2 Western Psychology:
Evaluation is an Innate Process

Learning Objectives:

1. Interpret our human capacity to analyze information as a means for explaining to others how evaluation works.

2. Contextualize western thoughts on self-actualization by applying these concepts to yourself; ask yourself questions about what happens to make you change.

Western spiritual tradition and science both speak of the drive to human self-actualization. The study of psychology has explored how the drive for self-actualization fits with other human needs. Recent scientific research is revealing the brain's capacity for change, underlying the potential for self-actualization. This section explores self-actualization, showing that evaluation is an innate process to us all from birth. Seeing evaluation from this type of lens will inspire your ability to teach others how natural and second nature evaluation is to us all.

2 - A Self-Reflection and Self-Actualization

Sri Chinmoy is a spiritual teacher from India who dedicated his life in the service of humanity. In his 43 years in the West, he endeavoured to inspire and serve mankind with his prayers and meditations, literary, musical and artistic works.[13]

We are all seekers, and our goal is the same: to achieve inner peace, light, and joy, to become inseparably one with our Source, and to lead lives full of true satisfaction. To live in joy is to live the inner life. This is the life that leads to self-realization. ~Sri Chinmoy

According to Sri Chinmoy human beings have a will and desire to live in a better way. This notion is not universal. For example, some communities appear stuck in cyclical patterns which while offering feelings of familiarity and safety are actually negative and damaging to one's health, to an outsider. On the other hand, Sri Chinmoy describes the notion that our end goal is one of inner-peace. This is certainly a consistent concept in many cultures and religions, the idea of making amends and having fulfilled your roles and responsibilities in the light of a higher power. For Sri Chinmoy, that journey towards forgiveness and taking responsibility for one's actions can start immediately with the seeking of a non-judgmental, forgiving lens of love.

In order to achieve these goals, a person would come to a point of self-realization in their journey to a joyous inner life.

The term, self-realization, or self-actualization was originally introduced in the western scientific tradition by the theorist Kurt Goldstein. Kurt Goldstein's book The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man (1939), presented self-actualization as "the tendency to actualize, as much as possible, [the organism's] individual capacities" in the world. The tendency toward self-actualization is "the only drive by which the life of an organism is determined."[14] However, for Goldstein, self-actualization cannot be understood as a kind of goal to be reached sometime in the future. At any moment the organism has the fundamental tendency to actualize all its capacities, its whole potential, as it is present in exactly that moment, and in exactly that situation in contact with the world under the given circumstances.[15]

2 - B Maslow's Hierarchy of Needs

Under the influence of Goldstein, Abraham Maslow developed a hierarchical theory of human motivation.[16] Maslow's hierarchy of needs is a theory of psychology proposed in his 1943 paper "*A Theory of Human Motivation*" in Psychological Review.[17] Maslow was a humanistic psychologist. Humanists do not believe that human beings are pushed and pulled by mechanical forces, either of stimuli and reinforcements (behaviourism) or of unconscious instinctual impulses (psychoanalysis). Humanists focus upon potentials. They believe that humans strive for an upper level of capabilities. Humans seek the frontiers of creativity, the highest reaches of consciousness and wisdom. This has been labeled "fully functioning person", "healthy personality", or as Maslow calls this level, "self-actualizing person".[18] Maslow's theory was fully expressed in his 1954 book *Motivation and Personality*.[19] The hierarchy remains a very popular framework in sociology research, management training[20] and secondary and higher psychology instruction.

Maslow set up a hierarchy with five levels of basic needs. Beyond these needs, higher levels of needs exist. These include needs for understanding, aesthetic appreciation and purely spiritual needs. In the levels of the five basic needs, the person does not feel the second need until the demands of the first have been satisfied, nor the third until the second has been satisfied, and so on. Maslow's basic needs are as follows:

Physiological Needs - These are biological needs for oxygen, food, water, etc.

Safety Needs - Needs for security: Adults have little awareness of their security needs except in times of emergency or periods of disorganization in the social structure (such as rioting).

Needs of Love, Affection and Belongingness - Needs for love, affection and belongingness can emerge: people seek to overcome feelings of loneliness and alienation.

Needs for Esteem - Self-esteem and need for esteem from others: The need for a stable, firmly based, high level of self-respect, and respect from others.

Needs for Self-Actualization - Self-actualization: A person's need to be and do that which the person was "born to do." "A musician must make music, a poet must write.[21]

This hierarchic theory of human needs is often represented as a pyramid, with the larger, lower levels representing the lower needs, and the upper point representing the need for self-actualization. Maslow believes that the only reason that people would not move well in the direction of self-actualization is because of hindrances placed in their way by society. He stated that education is one of these hindrances and he recommended ways education can switch from its usual person-stunting tactics to person-growing approaches. Maslow stated that educators should respond to the potential an individual has for growing into a self-actualizing person of his/her own kind.

Model 4: Maslow's Hierarchy of Needs

2 - C Research on the Mindful Brain and Immune System Response

Behavioural health is a popular approach in persuading people to make better choices in their lifestyles and habits. The basic premise of behaviour health is that a person can have a different outcome by changing specific behaviors. The practice or thinking about one's behaviours is an act of pursuing improved decision making through understanding of what drives us and controls the choices we make. Thinking about your actions and goals is a matter of self-actualizing – it becomes the pursuit of what you idealize yourself to be and want to become. Current research into the mind and our immune system offers important insights into the human capacity for change and realizing behavioural changing.

The understanding of the human experience has expanded exponentially in recent decades. Advances in technological innovation (particularly functional magnetic resonance imaging, or functional MRI) have enabled growing knowledge about the brain and ways to use this knowledge for learning, change and social influence. One of the great tragedies of our time is that we significantly underestimate our capacity to grow and change. We don't try at all, or we give up after a few days or weeks because we don't see immediate results. The neuroscience has proven over and over again that mind training can change the brain; we can literally learn to sculpt the brain in order to live our lives to the fullest. We need to take it step-by-step. Be curious. Learn. Practice.[22]

Neuroplasticity

Neuroplasticity or brain plasticity refers to the brain's ability to change throughout life. The brain has the amazing ability to reorganize itself by forming new connections between brain cells (neurons). For a long time it was believed that as we aged, the connections in the brain became fixed. Research has now shown that, in fact, the brain never stops changing through learning. The breaking news is that we are starting to understand how it happens, what the mechanisms of change are, and how the brain changes.

The brain processes information through a complex network of nerve cells called neurons. As we learn, groupings of neurons physically work together to accomplish learning or thinking tasks. Research shows that additional, nearby neurons are drawn into this process, when the task is new or unfamiliar, or when the intensity of the learning demand is increased. Once the task is mastered, the borrowed neurons are released to go back to other duties; however, the gains in efficiency and processing speed required for that task are retained and make learning-related tasks easier.[23]

New research into Immune Memory was discussed on the CBC Metro Morning program (September 30, 2015) by the House Doctor, Peter Lin.[24] Peter Lin spoke about the fact that we all know that enough sleep is important for children since it gives them time to grow, repairs their muscles, and improves their memory. Then Peter Lin spoke in general terms about how when we don't get enough sleep there is a tendency to get sick the next day. Some recent research began with the premise that there is a connection between sleep and one's immune system, and explored the why -- what that connection means.

Immune memory enables us to remember the viruses or bacteria that have attacked us and remember them in the future – it enables us to be immune to a virus. Immune memory starts with T-memory cells that recognize a specific virus or bacterium to the immune system. The T-memory cell duplicates the bits and pieces of the virus or bacterium to emphasize the messaging to the immune system.

The longer time spent training the immune system the stronger it will be. The training of the immune system happens at night. More sleep enables us to spend more time training the immune system – where it can recognize even mutated viruses, for example.

Endnotes

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14. Goldstein, Kurt. The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man. 1934. New York: Zone Books, 1995

15. Goldstein, M.: (1971): Selected Papers/Ausgewählte Schriften, The Hague (Nijhoff), p. 471

16. Smith, M. Journal of Humanistic Psychology. 1990. Santa Cruz: Sage Publications, 1990

17. Maslow, A.H. (1943). "Psychological Review 50 (4) 370–96 - A theory of human motivation". psychclassics.yorku.ca

18. Simons, Janet A, Donald B. Irwin and Beverly A. Drinnien. (1987). Psychology - The Search for Understanding, West Publishing Company, New York; accessed 04Oct2015 at: Link.

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20. Kremer, William Kremer; Hammond, Claudia (31 August 2013). "Abraham Maslow and the pyramid that beguiled business". BBC news magazine. Retrieved 1 September 2013.

21. Ibid.

22. Mindful Brain. (founded in 2012). Dufourstrasse 121, 8008 Zurich, Switzerland. Accessed 04Oct2015 at: Link.

23. Tortora, G. and Grabowski, S. (1996). Principles of Anatomy and Physiology. (8th ed.), New York: HarperCollins College Publishers.

24. Accessed 04Oct2015 at: Link.

3 Cultural Teachings: How Traditions Support an Indigenous Evaluation Lens

Learning Objectives:

1. Appreciate the unique Indigenous ways of knowing and viewing the world as a means for fine-tuning your Indigenous Evaluation Lens, specifically the:

    a. Relevance of stories and personal journeys that meaningfully define a person's experiences.

    b. Importance of capturing the staff's journey as equally important as the program participants.

    c. Significance of understanding one's true path and the barriers to properly evaluating a program's impacts.

    d. Appropriateness of focussing outcomes around the strengthening of one's "tool bundle" because it allows analysis of impacts to focus on whether an individual can more easily journey through each crisis they experience.

2. Analyze other key traditional teachings and current cultural norms to strengthen your Indigenous Evaluation Lens, in terms of reconciliation in evaluation.

Social Determinants of Health:
The Canadian Facts[25] considers 14 social determinants of health:

1. Income and Income Distribution
2. Education
3. Unemployment and Job Security
4. Employment and Working Conditions
5. Early Childhood Development
6. Food Insecurity
7. Housing
8. Social Exclusion
9. Social Safety Network
10. Health Services
11. Aboriginal Status
12. Gender
13. Race
14. Disability

We will examine several cultural concepts and assess together how traditional teachings inform the journey of the individual.

Aboriginal people have unique ways of knowing and viewing the world, as noted by the *Royal Commission on Aboriginal People*. One distinction is the stories and personal journeys experienced by Indigenous peoples.

Another fundamental issue is the need for Canadians to recognize that Aboriginal cultures were vibrant and distinctive not only in the beginning but remain so today. Though bruised and distorted as a result of the colonial experience, inevitably changed by time and new circumstances, even in danger of extinction in some important dimensions such as language, nevertheless a fundamentally different world view continues to exist and struggles for expression whenever Aboriginal Peoples come together.[26]

This powerful RCAP quote supports the notion that Indigenous persons have the historical knowledge to address social determinants of health (SDOH) and other issues impacting their communities' performance. It should be noted that while SDOH is an update to Maslow's hierarchy, SDOH does not go far enough to address the complexities of Indigenous communities.[27, 28] Many First Nations do not agree with model development because it locks them in, such as the SDOH. As stated, SDOH does not meet all First Nations priorities. *The Truth and Reconciliation Commission of Canada* report agrees with the notion of supporting Indigenous approaches:

> *It is important that all Canadians understand how traditional First Nations, Inuit, and Métis approaches to resolving conflict, repairing harm, and restoring relationships can inform the reconciliation process.*[29]

While, many projects implemented within First Nations have not met the outcomes deserved or in other words, that should be achieved, a renewed thought process has emerged. As suggested in the RCAP, Indigenous peoples are strong and vibrant and as suggested in the Truth and Reconciliation, Indigenous peoples are not averse to forging forward in a renewed relationship with non-Natives. According to these statements, a reconciliation process is required to effectively advance movement within First Nations. This means listening closely with open minds and seeking knowledge at the ground-level as a means to fully understanding outcomes that work within traditional teachings as well as current Indigenous cultural norms.

Pride, a strong sense of self-worth, is clearly written into the above quotes. Pride and knowledge are key factors which support a healthy person, family and community. Resilience and resistance are two indicators utilized to measure pride in and knowledge of Indigenous ways of knowing as mapped-out in the *"Honouring Our Strengths: A Renewed Framework to Address Substance Use Issues Among First Nations People in Canada"*.[30]

There is a huge gap in what evaluation currently does. Evaluation's logic models define programs – it is not an evaluation model *per se*, but actually a depiction of how the evaluation will measure the program. Current logic models have no place for SDOH and fail to conceptualize Indigenous Pride or other measures. Such other measures documented in the literature include understanding relationships, community responsibility, community resources, state of reciprocity, spiritual practices, and considering the larger future of Indigenous peoples.[31]

The following discussion introduces two Anishnawbe teachings that speak about the movement a person experiences when they engage in self-reflection and how, at times, this movement occurs, for many people, in the subconscious. The first is personal journey of transformation and the second is the Tree of Life.

3 - A Personal Journey as Transformation

Like a butterfly fluttering from flower to flower, our spirit -- the essence of our being -- engages with nature as we journey through life. Some words often used to describe the butterfly are grace, balance, transformation, metamorphosis and the ability to accept change. These qualities are a very important part of our character development. Anishnawbe teachings refer to one's character and spiritual development as building on their 'tool bundle'.

GRACE
BALANCE
TRANSFORMATION
METAMORPHOSIS
ABILITY TO
ACCEPT CHANGE

Image 2: Personal Journey to Transformation

A person who seeks help from a social service program is said to be halfway to accepting change, because they have taken the first step to recognize that they have an issue for which they seek assistance. The qualities of grace and balance are very important characteristics for social service program staff. If a counselor really expects to help someone else in finding their way through life, they must first have a strong foundation in life through having walked a similar path, experiencing transformation and metamorphosis, and thereby finding grace and balance. This speaks to the importance of evaluation measures including the voice of staff and which captures their stories, as well.

In this passage, we are not only assessing the individual but also the program staff.

Image 3: Elder who has Experienced Transformation

A social service program must also undergo change and transformation in its development from its early beginnings to consistent success. An evaluation is designed to help social service programs undergo metamorphosis in 'program quality'.

Image 4: After Metamorphosis in Program Quality

3 - B The Tree of Life

Image 5: The Tree of Life

Anishnawbe traditional knowledge refers to a person beginning their Life's journey in the womb of Mother Earth. As an individual moves through life, they will face many challenges and crises, causing them to stray from the trunk of the tree, their true path. These challenges create branches on the tree, and as an individual faces these challenges, the branches grow. Through the trunk, all branches are connected to the roots of the tree, and therefore it is said that a person cannot fall off, no matter how far they stray from the trunk. The purpose in a person's life then, is to find balance on these journeys, and to focus on returning to the trunk of the tree, their true path. This Teaching does not focus on success or failure, but rather on the growth and harmony a person can achieve in life, and the realization of their self as a complete being.

In this passage, we come to know that without knowing "the purpose", spiritual name of a person, we cannot help them in better understanding their true path and staff cannot evaluate their program properly.

Image 6: Four Aspects of Self

A person is understood to be whole in Anishnawbe traditional teachings only when their four selves are balanced, the spiritual self, the mental self, the physical self, and the emotional self. All four selves must be in balance to allow a person to flourish and exist in a good way - high spirits, positive thoughts, optimal health, and good feelings. Anything that affects one part also affects the others - a person is ever changing, evolving, and growing; like the stages of life that a butterfly experiences.

In this passage, a program may help a person through the current crisis, but another crisis may come-up soon. It is by strengthening their "tool bundles" that the individual can more easily journey through each crisis.

Image 7: Four Aspects of Self

A story shared on the Waawiyeyaa Evaluation Tool describes an experience related to the tree of life story.

The journey of my life began grounded in Mother Earth before birth, when we all have balance in our lives. As I grew my journey took me further up the tree of life. There were side-roads in my journey that are symbolized by the branches. This story will speak about some of these branches.

This story represents the impact and importance that an Elder's Lodge program can have for its participants. It is one chapter or branch in my life. It took me 10 years to seek-out that Elder's program and grow from those life lessons to put better balance back in my life. The tree is a good fit because all the branches are linked by the tree trunk. Other programs and loved ones have helped me in my journey up the tree of life. I have more branches yet to create and experience. I look forward though to shorter side journeys although each journey will fill my 'tool bundle' as I continue to always grow and learn throughout life.

In the above passage we see, it is a never ending learning process that programs must impart to individuals. To let go of the burden of perceptions of failure to rid themselves of this lonely feeling and see the world, interpret its messages and assess its lessons and learning journey one MUST embark upon.

Endnotes

25. Royal Commission on Aboriginal Peoples (RCAP 1999), Vol. 1, Looking Forward, Looking Back p. 612. For a fuller discussion of Aboriginal world views and their relevance to contemporary life, see Chapter 15: Rekindling the Fire, p. 612.

26. Whitehead, M., Dahlgren, G. and Gilson L. (2001). Developing the Policy Response to Inequities in Health: A Global Perspective. Challenging inequities in Health: from ethics to action. New York: Oxford University Press. 2001: 309-322. Accessed 02Feb16 at: Link.

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4 Shedding Our Baggage: How to Discover and Mitigate Evaluator's Bias Regarding Indigenous Evaluation

Learning Objectives:

1. Engage in introspective thinking utilizing an Indigenous Lens; examine your biases in order to improve the clarity of your evaluative thinking (how do you measure up to the Seven Teachings).

2. Understand that without an element of culturally-safe storytelling, an evaluation's validity is at-risk of missing an in-depth understanding of rationales for change that go beyond immediate behaviour.

4 - A Sense of Purpose and Introspection

According to the Truth and Reconciliation report, we must deliberate in our everyday lives actions which demonstrate reconciliation within ourselves, our families and externally,

> *Together, Canadians must do more than just talk about reconciliation; we must learn how to practice reconciliation in our everyday lives—within ourselves and our families, and in our communities, governments, places of worship, schools, and workplaces.*[32]

In looking at one's self, there is often the question of what tomorrow will look like and who we will become in that tomorrow. And in school, children are asked who they think they will be when they grow up. The humanist Maslow argued that humans look towards reaching self-actualization, but first need to address the basic needs of human existence, food and shelter. The theorists mapping the purpose of the immune system suggest that our immune system is always trying to get better, in order to better defeat the next invader. They even go so far as to suggest that we act to out maneuver the next virus by figuring out that it has mutated and by being ready for that mutation before it can take hold. Imagine how this micro process looks in terms of the macro – our decisions and moves as a whole person. How can Indigenous cultural knowledge inform our perceptions of what we believe Indigenous evaluation should look like?

One Elder spoke to me about her Anishnawbe teachings, about her creation story and how this acted as a means for instilling identity – a sense of purpose.

The Good Life defines who one will be. In the spirit world, spiritual beings choose their physical parents: the small beings' initial teachers. This stage begins in the womb of one's mother (the first teacher) and under the care of one's father (the provider). These two persons are charged with providing the small beings they bring into this world with a foundation. A Good Life describes one type of foundation – it fills a small being with light; each new knowledge feeds that light force. If an embryo/infant/toddler does not live a Good Life – instead receives a foundation of abuse (spiritual, psychological, emotional, or physical), it will wear away at the pure light of this small being. Small beings are therefore a gift, which is meant to be honoured by providing it a Good Life.

The above quote denotes the responsibility that parents hold in educating and loving their children. It also denotes the purpose of the child and that is to be provided for and taught by its first teachers. It is with this sense of purpose that we can self-reflect as to our ability to perform and meet the needs of the outlined expectations. We as parents would be asking ourselves, are we providing a Good Life? Do all of my actions add up to meeting this purpose?

Then through the teachings from our parents, that baby would grow and begin to learn about the rich world around him/her. Another Elder said,

Just everything about the land, the plants, he would tell me this is such and such, this plant and this medicine is for this and this. That was planted early in my life, how the ducks were, how to take care of them, how to feed the animals. We were taught early in life, we were taught early in life, even before we went to boarding school.

As can be observed there is a purpose for everything around us as well. The Anishnawbe culture I was taught has a purpose for the plants, the trees, the animals, and the insects; our Elders knew all of those purposes. It is not only the purpose they instill, as can be seen, but the why, as well. My people have done a lot of wondering and wandering to understand and comprehend the very law and order of the world which surrounds us. They are thus the greatest evaluators. What is their measuring stick you ask? It is quite simple: do your actions instill in the young the Good Life, do the youth and adults know the purpose of their life, and are they enacting that purpose?

Another guiding question is: Are we living the Seven Teachings? Does our every deliberative move reflect the Seven Teachings? How can the teachings guide me back to the Good Life, when I have lost my way?

Seven Grandfather Teaching[33]

The Creator gave seven Grandfathers, who were very powerful spirits, the responsibility to watch over the people. The Grandfathers saw that people were living a hard life. They sent the Otter, the helper, to spend time amongst the people and find a person who could be taught how to live in harmony with Creation. The Otter, as the helper, went to the four directions to find a person worthy enough to bring to the Grandfathers and this worthy person was found to be a boy.

While the boy was travelling with Otter they were visited seven times by spirits who told them about the gifts. Here is what they said:

1. To [understand] knowledge [and the meanings behind it] is to know wisdom;

2. To know love is to know peace;

3. To honour all of Creation is to have respect;

4. Bravery is to face the foe with integrity;

5. Honesty in facing a situation is to be brave;

6. Humility is to know yourself as a sacred part of Creation;

7. Truth is to know all of these things.

Because of all the time spent in the spirit world with the Otter, the boy was now an old man. The Old Man gathered all the people around and told them of his journey to the Seven Grandfathers'' lodge. He explained how to use the gifts. He explained that the opposite of any of the gifts would lead to ruin. He gave them the understanding of opposites. It was now up to the people to follow the path laid out before them. The Old Man gave them all they needed for the development of the spiritual side of life.

A good source for exploring more about each teaching can be read at: <http://ojibweresources.weebly.com/ojibwe-teachings--the-7-grandfathers.html>.

Exploring One's Surroundings and Knowing Peace and Connection to a Greater Purpose

As children, Elders spent a lot of time doing outdoor activities and exploring their surroundings. The women felt alone in their explorations of nature (a feeling of freedom), and the men emphasized being outdoors doing chores, such as gathering water and wood. Their descriptions resonate with their sense of being one with nature. They described feeling a spiritual connection early in life, as children. For some, it was seeing visions; for others, it was seeing spirits, or just a feeling of close connection to nature, as though nature was an extension of them.

An Elder said:
I was always outside with the animals or out in the woods or fields, playing and exploring the woods, because there were lots of activity and lots of animals.

Another Elder said:
We lived in harmony with Mother Earth [when I was a child]; that was the way we lived...we had to support and respect and love each other to survive. That was how I was brought up.

4 - B Storytelling Tool

Evaluation tools can be simply designed to foster this type of self-reflection while at the same time acting as an intervention. Utilizing a data collection tool as a tool for self-reflection, the act supports individuals in further healing through introspection.

Image 8: Waawiyeyaa Circular Journey towards Rebirth

We have developed a self-evaluation and program evaluation tool called *Waawiyeyaa Evaluation Tool*. This Ojibway word *Waawiyeyaa* refers to a circular process that can lead to rebirth and transformation. It is a journey one travels; through reflective thought and introspection a person is able to further travel around that circle and since they are in a circle this will always lead back to the start. It is when a person reaches the point at which they started that introspection can occur and the rebirth can transform them.

Image 9: Giving Thanks

By using approaches grounded in the traditional values, we have found great success in meeting the needs of the program participants and program personnel during the evaluation process. The Waawiyeyaa method encourages participants to move beyond the physical and uses traditional teachings as a framework for the storytelling. A female and a male story are shared in the DVD.

Image 10: Not Listening

The video describes the tree of life and the balance of selves approaches and then provides examples. The first example is that of the developer of the tool, Andrea L. K. Johnston, and her ten-year journey of repressed emotions due to a traumatic experience. The second example is of a participant, Norman, in an Indigenous culture-based substance abuse program.

Image 11: Focus Group

During a group session or one-on-one, participants are asked to work within two frameworks to tell their stories, 1) the expression of self as a being comprised of spirit, mind, emotion, and body, and 2) using a metaphor that compares our lives to a tree, where the roots are strongly connected to Mother Earth and the top of the tree is a conduit to the Spirit World.
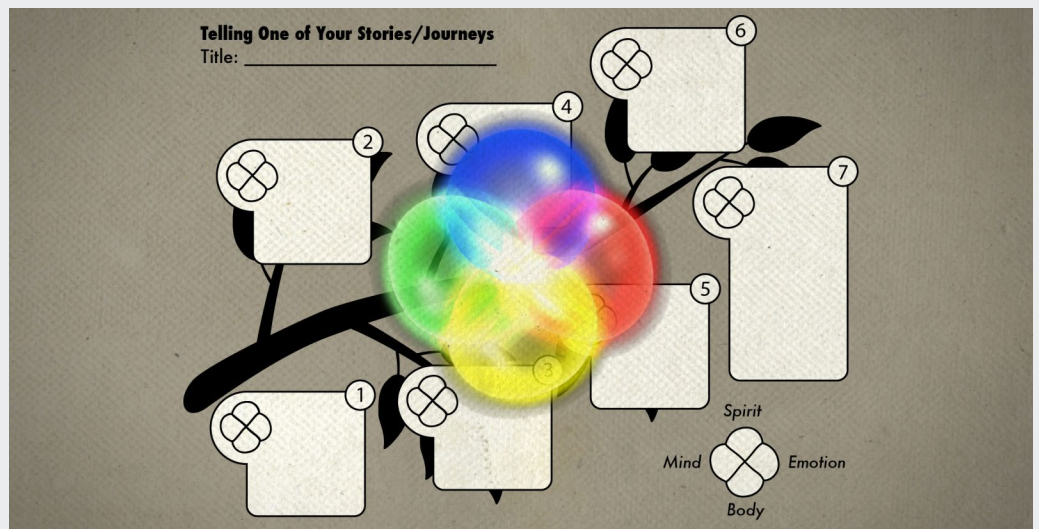

Image 12: Tree of Life Branch on a Storyboard and Highlighted Expression of Self

A participant would start to tell their story during a paper and colour pencil crayon exercise that allows them to keep it a secret or share it, with the evaluator and/or the whole group.

The Waawiyeyaa Evaluation Method is designed for program providers to be able to self-evaluate their programs. The method includes a storytelling approach that is used by the program participants and a program model approach used by program providers. The storytelling approach is referred to as the Tree of Life Storytelling Tool.
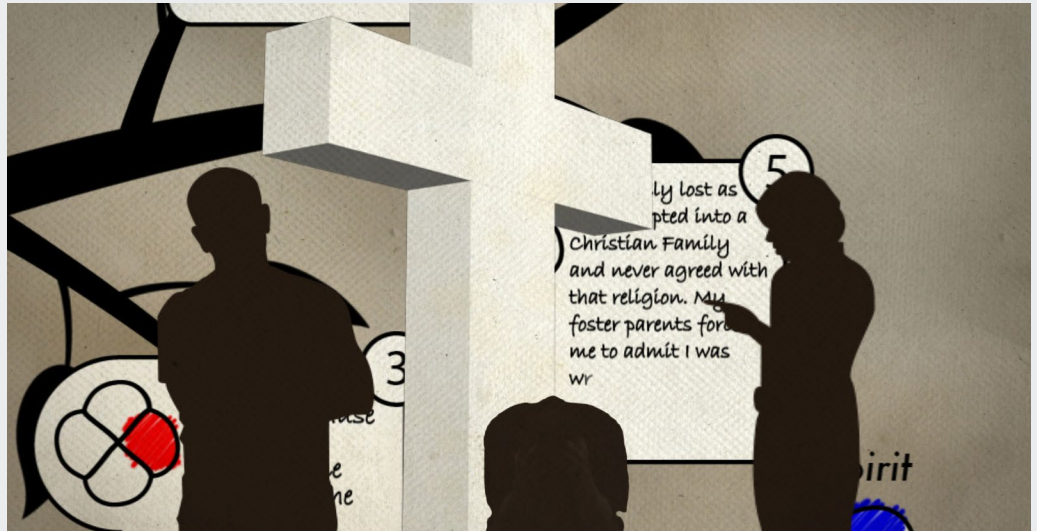
Image 13: Norman's Story of Having Other's Judge Him

The Storytelling Tool provides participants with the ability to think in a comfortably structured way about their life and how it is and how they want it. It encourages knowledge about their healing process and understanding of how others have seen their growth and transformations. It gives programs the ability to collect stories in a systematic manner.
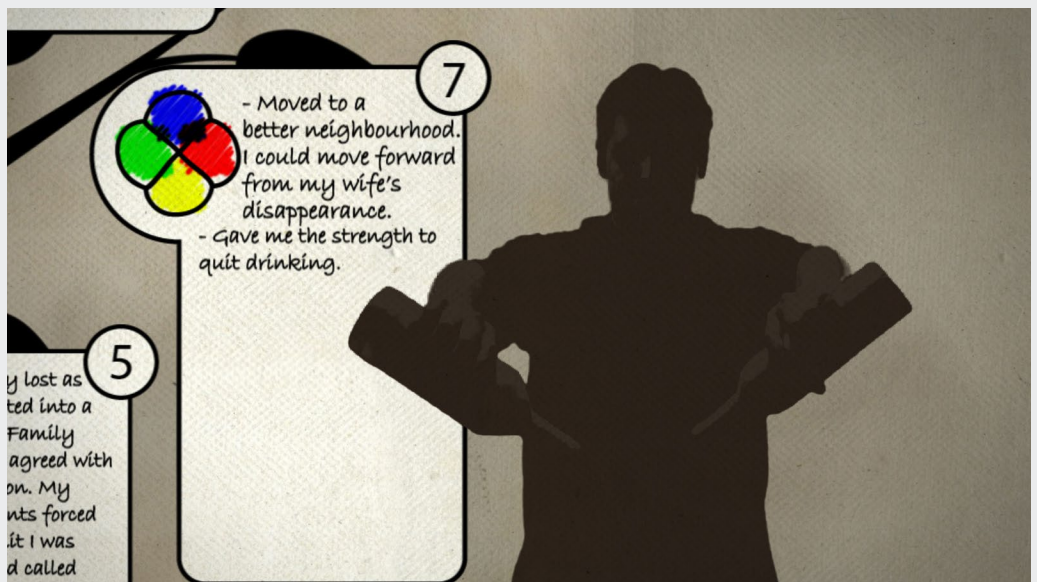

Image 14: Norman's Story of Him Quitting Drinking and Learning to Stand Tall

Utilizing a tree of life metaphor to structure the way participants think about their lives, it also encourages thinking about how the mind, body, emotion, and spirit work and change and rebalance as one's situation changes. By telling their stories and by stating how each part of self is affected and how this relates to one's journey on a tree of life, this systematic storytelling provides a foundation for analyzing and completing a program self-evaluation report.

Image 15: A Program's Collection of Storyboards

The Tree of Life storytelling tool is used to record an Indigenous person's journey or a social program's development. In each case, a program participant or provider creates a visual record on paper that describes their journey. Once the visual record exists, it can be used by the author to share his/her story with others. For participants in the programme, the visual record would focus on showing how they were affected by the program. Program staff can use the participants' stories to document the benefits of the program and/or they could also tell a story about the journey and development of the program.

Endnotes

32. Truth and Reconciliation Commission of Canada. (2015). Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada, Winnipeg, Manitoba, Canada; page 20.

33. Excerpts from the "Mishomis Book: Voice of the Ojibway," were printed with permission from Indian Country Communications Incorporated. Accessed October 10, 2015 at: Link.

5 Putting Theory into Practice: How to Develop Indicators and Frameworks From a Place of Meaning

Learning Objectives:

1. Identify typical logic model approaches as well as alternative conceptualizations.

2. Establish a conceptual framework of priorities which resonate strongly with your current thinking and, over the course of time, master the demands made to evaluators in your practice and application.

3. Gain first-hand knowledge in the pillars of Indigenous evaluation which support balance and rigour through multi-faceted approaches by studying practical examples of this approach.

Indicators define the story of the results, so it is important to understand how to create meaningful indicators. The primary focus in "evaluation" should be on the creation of indicators that matter. But how do we get at what matters as priorities differ community to community? There must be room in indicators to allow for flexibility. While we all may walk on the same road, we will evidently be at different points along that road at any given point in time. Indicators must encompass motion, and reflect reality, in their every denomination. Indicators must also have room to allow the "evaluation respondent" to define the indicators that matter to him/her and to vocalize new indicators, which are easily integrated into our framework or modelling.

In conceptualizing what constitutes realistic and manageable indicators using an Indigenous Evaluation Lens it became apparent that little has been done to explore what indicators can be developed when considering these *wholistic* concepts:

    a. Technical practice

    b. Social practice,

    c. Historical and modern political practice,

    d. Historical and modern economic practice,

    e. Practice of knowing,

    f. Practice of being,

    g. Practice of experiencing, and

    h. Practice of doing.

Indicators in the technical sphere of evaluation are more often developed from a logic model approach. This will be discussed under the technical practice heading. Other alternative conceptualizations of indicators follow and examples of the indicators themselves are discussed in the workbook.

5 - A Technical Practice

Rockwell and Bennett were among the earliest designers of the logic model we know today. In 1995 they created Targeting Outcomes of Programs (TOP).[34] Many newer forms have been created. Nonetheless logic models are the current dominant form of evaluation framing for identifying indicators. The logic model is meant to identify the basic stages of program design. It is a reflection of what the program is anticipated to do, in terms of its goals, activities, reach, participation and levels of outcomes. Quite often, the funder has already cooked up a logic model and the logic model defines the funding guidelines – the parameters within which proponents can apply for funding grants. In other words, the logic model is the only reflection of reality mapped into the program design – the funding guidelines restrict deviation in order to control for fidelity to the program design. However, rarely do Indigenous peoples sit in these offices where the logic models are developed and I have yet to see a top-down program design which is guided by Indigenous knowledge alone.

Even so, it is important to ensure you understand the basics of a logic model.

TOP Logic Model
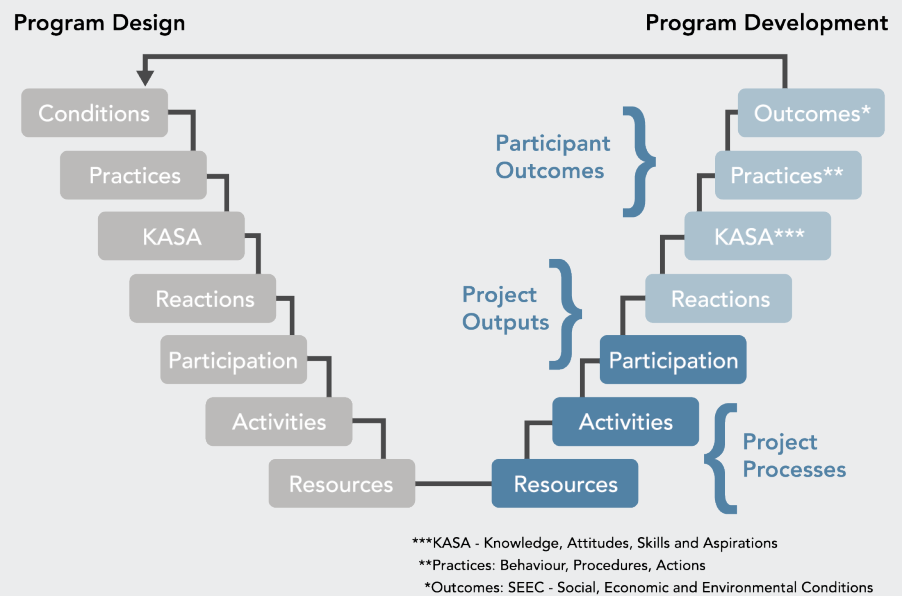
Model 4: Targeting Outcomes of Programs Logic Model

This TOP model follows in a directional order starting with the SEE Conditions of a program target community. These are the **Social**, **Economic**, and, **Environmental** conditions (or situations) that may need improvement. The program activities end with the SEE Outcomes which are the *end results* or *benefits from programs* targeted toward SEE conditions. These outcomes may represent public or private benefits. Social, Economic, and Environmental needs decrease as they are prevented, checked, reduced, or solved and likewise this informs future needs assessments for future developed programs.

The TOP logic model suggests that typical programs go through seven steps or phases. Evaluation evidence can be collected at any one of these levels. The evaluator need not use evidence from every level but rather from levels of interest and concern to decision-makers. The "Levels of Evidence" consist of:

1. **Inputs**
2. **Outputs**
3. **Immediate Outcomes**
4. **Intermediate outcomes**
5. **Long-term outcomes**

Indicators may be developed for each "Level of Evidence".

Inputs: Resources and Activities.
1. *Resources* refers to expenditures invested by staff and volunteers consisting of time, money, etc.
2. *Activities* refers to the meetings, workshops, and program events, research undertaken, planning, etc.

Outputs: can be measured in two ways, by examining the products of the program Activities and by also measuring the target populations' Participation and Reactions.
1. *Products of Activities* are the results of the work competed by the program or initiative.
2. The *target* populations' Participation and Reactions can be defined as:
   a. *Participation* refers to the people who participate in the program. These people can be counted and described by demographic characteristics.
   b. *Reactions* are the immediate responses of the participants. Did they like the program? Were they satisfied?

Immediate Outcomes: KASA / KASVA refers to the target populations' change in their Knowledge, Attitude, Skills, Values, and Aspirations. This is the degree of change that occurs to an individual in terms of gaining new knowledge, changing one's attitude or feelings about the topic, gaining new skills related to the topic, adopting new values such as cultural values, and changing their aspirations about what might be done in the future about this topic.

1. Johnston Research Inc. added **Values** to the Bennett & Rockwell (1995) TOP Logic Model; through our work in First Nations settings it was apparent that programs also seek to impart renewed or new values to individuals, particularly with regard to cultural values and beliefs, such as the Seven Grandfather Teachings.

Intermediate Outcomes: Practices / Actions / Behaviors. This is when an individual actually makes a lasting change in his or her life. This tends to occur after there has been an earlier change of knowledge, attitudes, skills, values, or aspirations.

Long-term Outcomes: These are the end results or can be thought of as the ultimate objectives. It might be social, economic, environmental or individual consequences. These consequences are expected to occur after a certain number of practice changes have been made. The ultimate hope is that the end results will have made an impact on the Social, Economic, and, Environmental conditions and one can measure improvements in these conditions.

The call to action for evaluators is:

1. The understanding of casual relationships and sequential events – this logic model explains these movements.

2. To recognize that a new model may need to be built -- one that takes into consideration other or more factors. Social, Economic, and, Environmental conditions are not necessarily the correct points of reference within a given community / population for which an Indigenous-focused program is based.

Hence, the following sections present other factors for supporting the development of a new model.

5 - B Social Practice

To explain social practice through an Indigenous Evaluation Lens we will examine issues related to reconciliation and the development of an Indigenous evaluation (logic model) framework consistent with reconciliation. According to statements in the Truth and Reconciliation (2015) a very important social responsibility of an evaluator is to shed our bias, engage in introspective thinking, and become an active participant in the healing and reconciliation process:

> *We should do no less. It is time to commit to a process of reconciliation. By establishing a new and respectful relationship, we restore what must be restored, repair what must be repaired, and return what must be returned.*[35]

From a framework entrenched in reconciliation processes, indicators can be developed that are based on a *wholistic* understanding of the world around us.

Reconciliation is about bringing two worldviews together. It is also recognized that a lot of work still needs to occur before we can fulfill the promise of reconciliation. One of our personal goals is to see [Ways Tried and True](#) (an Indigenous Best Practice framework and screening criteria) understood entirely through Indigenous lenses. An underlying concern is that Indigenous peoples are still, after all this time, at the bottom of any negative statistic, painting a horrific picture of Indigenous realities. In turn, we Canadians are still after that magic formula which works to create and drive success within individuals and communities and the nation. However, in our work as evaluators, success is a messy and poorly understood concept.

In their work for the National Collaborating Centre for Aboriginal Health (NCCAH), Saini and Quinn (2013) describe inherent differences between Aboriginal and Western research values.[36] That is, Western research tends to value systematic methods that can be replicated and tested by other researchers. Validity in this context often means proving that results are consistent, reliable and not influenced by external variables. In contrast, Johnston Research Inc. has found that Aboriginal research tends to value methods that involve communities and that prioritize justice and action. These indicators, however, do not have to be absent of validation, such as that through triangulated methods. This difference in evaluation reflects a difference in the ultimate aims of a program. In the western view the aim is to achieve a static of the end result, while the Indigenous goal is to trigger on-going, self-sustaining change.

In Indian country, the imperative for evaluation is to uncover process findings which speak about the delivery of the program – how it works and what it has done. It is these process findings which are highly valued that are seen as inspirational and supportive to other programs (e.g., public health practitioners, program developers, evaluators, etc.). We can do this by sharing information on programs and processes that have been proven as moving Aboriginal peoples into a cyclical pattern encompassing positive transformation. There is a need to develop indicators that reflect the Indigenous approach to social practice.

Walking the path of two worlds will not change in our lifetimes. Within evaluation, the approach to culture is often expressed as a dichotomy: either an evaluation is inclusive of culture or it is not. Elder Geraldine Standup[37] of the Hodenosaunee Confederacy explains that *"A traditional evaluation approach cannot be pushed onto communities. While, the logic model may be seen as perfectly acceptable for those programs that are completely grounded in western knowledge and practices; knowledge from traditional practices may also enhance or transform the evaluation."* (personal communication documented by Andrea L.K. Johnston, 2002). There is, however, a considerable amount of grey area to consider because Indigenous programs are not wholly on one side or the other of Standup's description. Standup made another distinguishing point, *"If you are going to design an evaluation it must be verbal and it must be visual… because our lives are."* Standup's point touches many facets of evaluation methodologies including the need to undertake data gathering which is visually cued and verbally based.

In the development of the *Ways Tried and True: Aboriginal Methodological Framework* (Public Health Agency of Canada, 2014), it was demonstrated that among Indigenous scholars the term "best practice" could not be used. There was a need to identify new terminology. Originally "good practice" was considered; however, this term was also problematic because it denotes lower value than a best practice. In speaking about the issue with traditional Ojibwe Kokomis/Teacher Jacqui Lavalley,[38] JRI Project Manager Andrea L.K. Johnston was provided with the term "**Ways Tried and True.**"

The rationale Kokomis Lavalley provided (in Andrea's words) is:

The sharing of the efforts made by the programs and initiatives we propose to examine needs to be about understanding the act of doing and not about documenting what has been done or is anticipated to be completed in the future. If we were to speak to the people in the communities they would be able to speak about the work they are doing. It is the act of doing we want to capture. The Anishnawbe language expresses something that is happening; each word is a whole story. When we speak the languages we do it with pride knowing we are doing it the best way we can, and we do it with a lot of humour. When we were taken and sent to Residential School we were told not to speak the languages, but they could not take from our minds the way we see the world. The world is active—it is this active tense we need to capture. Ways Tried and True speaks of what we value as meeting our standards, and speaks to others of knowledge they can trust and respect. (Personal communication documented by Andrea L.K. Johnston, 2014.)
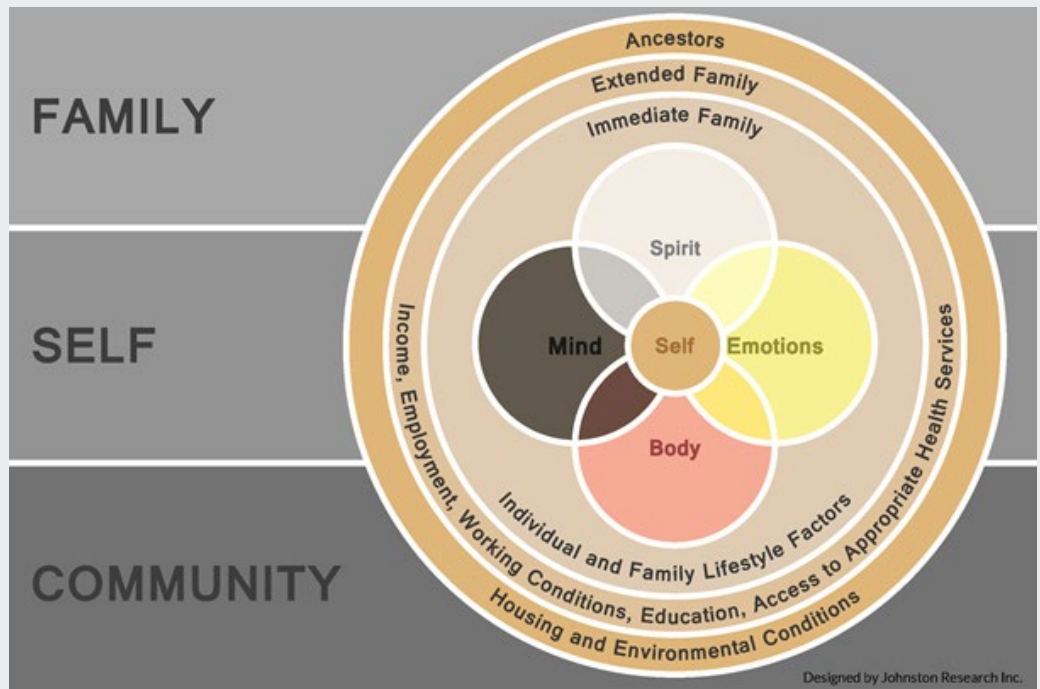
Model 5: Conceptual Model for Aboriginal Wellness

Model 5, exemplifies the interconnectedness understood through *Mino-Bimaadziwin*, as discussed under Section 6-D: Instrumentation. The Self is reflected both in the centre of the concentric circles and in-between family and community. The concentric circles reflect relationships between three domains: Family, Self, and Community. The central domain, Self, exists within four interconnected spheres, which by their depiction, continually interact in-and-out of a balanced state. This personal struggle for balance within Self also interacts externally within the domain of Family negotiating and honouring relationships within immediate family, extended family, and one's ancestors. The Self also interacts within Family units, in the Community domain. Concepts encompassing Community are divided by social determinants of health (SDOH). Individual and Family lifestyle factors align with the Immediate Family sub-set, where a person struggles for self-identity within the context of family lifestyles, and makes conscious choices, either seeking improved well-being or remaining stagnant.

Income, Employment, Working Conditions, Education, and Access to Appropriate Health Services align with the Extended Family sub-set; where a larger community membership interacts with the Self and Family as their Lifestyle Factors are further influenced, either by conscious choice or through their inability to pursue a path towards wellness due to either internal or external forces.

Finally, Housing and Environmental Conditions align with ancestors, where Self is challenged with correcting the choices made in the past by his/her ancestors, and acting to contribute and/or build a community where housing and environmental conditions flourish. This final sub-set also interacts with Family and Community towards supportive environments and/or further jeopardizing the livelihood of Aboriginal peoples to come through the next Seven Generations – at which point our choices today will be written as the poor or stellar choices of the ancestors.

When considering sub-section 1, Logic Model, we can see that the *Wholistic Model of Aboriginal Health* encompasses additional factors – the Social, Economic, and, Environmental conditions are present, but so are: self, family, and community as agents of change, and spirit, mind, emotion and body as manifestations of "illness" and "good health", and immediate, extended and ancestral family members as influencing agents. The personal factors added are: lifestyle, education, health services, and housing.

By simply comparing these two models it is clear that the Logic Model is insufficient. A process of reconciliation is needed to draw-out the assets of the Logic Model, the understanding of casual relationships and sequential events and how this works to evaluate program outcomes. But the process needs to go further and create a model which captures the Indigenous perspective but one that is also understandable to western evaluation practice. By bringing the two worldviews through reconciliation, a stronger nation can emerge (this notion of reconciliation should be further explored by you).

Evaluation then, must:

1. Adopt a practice which fully supports reconciliation.

    a. For evaluation practitioners, reconciliation means engaging in a more active practice. It is less about report writing, and more about building relationships and engaging in conversations which impart our evaluative thinking, in that moment. Evaluative thinking can be taught.

2. Adopt a social responsibility approach where the evaluator carries a tool bundle, filled with the lenses they can put on and with solution oriented supports that promote independence and the imparting of evaluative thinking to the managers and staff who provide services and programs to service recipients and communities.

5 - C Historical and Modern Political Practice

This refers both to the ways in which political practices have historically had an influence and also to the modern contextual influence on the behaviours, skills, aspirations, and attitudes of the people whom the service/program/ initiative is designed to impact.

Taking the First Nations health care system as an example, it is apparent from working within that system that there is no comparative anywhere else in Canada. This establishes the programs and services as unique. Taking this consideration into practice one would look to investigate the political environment of the health care system with a given Indigenous community. In many communities there are significant challenges to be addressed. There is not one magic remedy to the complexities; these challenges reach deep into the very fabric of the systems that operate in unique ways across communities. There is much debate over the ways in which to address the political capacity issues of Indigenous communities.[39] An article examining risk and crisis in *Justice and Security* argued that a systematic review needs to start with colonialism, "Healing means setting out on un-walked paths to decolonization".[40] These thoughts are getting at the historical influence of Indigenous political systems.

It is critical that indicators reflect this historical political arena, where colonial ways impacted an existing and vibrant Indigenous political system. Indicators must also acknowledge the fact that we are still at a cross-roads. The UN Declaration on the Rights of Indigenous Peoples has clearly stated the right to self-determination (Article 3, 4 and 5 of the UN Declaration) – but as yet there is no clear cut path as to what will restore a vibrant, healthy political system for the people, built by the people and honoured by the people. We need to recognize what this means to our evaluation findings, and the validity of the data collected.

The Truth and Reconciliation report (2015) spoke to the need to, "establishing respectful relationships [and this] requiring the revitalization of Indigenous law and legal traditions.[41] Missens (2008) refers to rebuilding of Indian governments, and ultimately reaching self-determination, but he tempers this with the need to develop capacity by performing an assessment of the framework in which sovereign First Nations government can implement effective and efficient systems of government that include input from all members and stakeholders. A key argument made by Missens reads,

> *"This new framework must be centered on the First Nations people, their government's sovereign obligations, their responsibility to the international community, and most importantly in respect to the Creator's laws."* (see Preface, page 2, for information on Creator's Laws)

Article 23
UN Declaration on the Rights of Indigenous Peoples

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development.

In particular, Indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

The current context is that, while reducing the overall Health Canada budget over the next three years (2016-2019), the federal government speaks to improving health models, modernizing, pushing coordination, and supporting services focused on community-based culturally-appropriate prevention based services.[42] Few frameworks exist which truly reflect the people; in fact none of the 17 published on Indigenous Health Governance (that we found using Google search engine) speak directly to Indigenous outcomes and indicators.[43] The government has caught-up to the 'speak of communities' – where programming is community-based, inclusive of cultural contextual considerations, and focused on prevention. The million dollar question is what the limiting budgets miss and how big the gaps are in funding when government's aspirations are evaluated as being achieved at-the-ground level.

Given that First Nations rely so heavily on government funding, it is expected that evaluation indicators are reflective of government's aspirations, goals, or objectives. The measurement of results must encompass the impacts of gaps between the budgets allotted and the anticipated aspirations of government. In this context, Indigenous community aspirations and goals and the indicators that go with them can be left behind. Another concern is about the effectiveness of a centralized government design for programs that are delivered and evaluated on-the-ground in widely diverse communities. The challenge to evaluation is to measure program results considering the limitations of funding combined with the political gaps and issues supporting or not supporting program delivery.

The call to evaluators then is:

1. Be aware constantly that Indigenous peoples are recovering from harsh and persistent modes of colonialization which have forever reshaped their cultural ways of knowing and doing, but which have not eradicated their cultural traditional values and ancestral connections. Evaluation delivered in the service of programs that are designed and delivered without the active involvement of Indigenous people is itself a form of this colonial practice. Externally enforced, directed, or managed evaluation practices need to cease.

2. Recognize that each First Nation has its own unique Indigenous governance system.

   a. The colonialization of the governance systems on-reserve have taken completely different paths – with many going under third party management and others never. Others are located right beside a municipality or only accessible by fly-in. The bottom-line is that the evaluator must ascertain the on-reserve *"government's sovereign obligations, their responsibility to the international community, and most importantly in respect to the Creator's laws"*,[44] in order to know anything about a program's influence on the band membership.

5 - D Historical and Modern Economic Practice

Economic welfare differs from one extreme to another across Indigenous communities in Canada with many falling somewhere in-between. Again, the critical comparison is the historical situation in contrast to the present situation. In the historical Indigenous economy social injustice and oppression did not exist as they are visible today. As Anishnawbe we worked hard to maintain a certain level of economic prosperity. Prosperity was measured differently, as in the strength of an individual not just in physical body, or mind, but in human relations – emotions and spiritual connections. Since everything was tied to the spiritual realm no real possessions were highly valued in Anishnawbe cultures. We did want to create beautiful things, but these were meant to be reflections of the spiritual realm. The beautiful things made on earth were thought to be taken into the spiritual world. However, homes and land were never viewed in this light. Land was viewed as belonging to all creation – eternal relationships were held between man and creation. While meats were dried and some herbs, fruits and vegetables for winter, this could not be equated with the concept of storing away large amounts of money for old age. Indigenous peoples lived seasonally, never anticipating a need to store food for more than the winter period.

Indigenous economies thrived in economic prosperity when they worked as a cohesive community. What does community mean? It means many different things to different folks. Today community is defined by referencing a group of people attached to a given place. We have learned that Indigenous people actually do not put a value on the land hence a place. In fact Anishnawbe peoples travelled extensively, never resting in a given place longer than a few months. During the hunt they followed the game. Modern concepts cannot accurately explain what was once a community of Indigenous peoples living to support one another. Economic well-being in this sense has yet to be understood by industry or government and is further challenged by not finding adequate expression in the English language. Since the education system is foreign, there is a significant gap in the understanding of Indigenous communities and what it means to operate with the people, for the people, by the people and for the land and the spiritual realm.

The evaluator then has two directives:

1. To lock into a belief system that requires a completely different lens – one where material possessions, while sometimes having a mesmerizing effect on Indigenous peoples, is not their true priority.

    a. Where the possession of money and material objects can completely consume someone within the western system, the *"respect to the Creator's laws"* is the ultimate economic priority within Indigenous ways of knowing and ways of being. The conflict between these priorities takes their toll on the mental and spiritual stability of Indigenous peoples.

2. To understand the dynamic between the individual and community in the friction between historic and modern economies.

    a. Do not impart your biases on what defines economic success simply check your perceptions as indicators of success. Instead seek to understand the alternative reality in which an individual lives.. The social responsibility of the evaluator is to make the evaluation practice into a self-reflective process where there is room for the recording of the anticipated western ideas of success as well as those ideas which have been suppressed, i.e., the Indigenous peoples' perception of economic well-being for their families, community, and nation.

5 - E Practice of Knowing

Knowing is a critical factor in the interpretation of data. The act of knowing is not as simple as taking your own understanding and laying that over everything you observe and perceive. It can require the challenge of wearing a completely different lens to understand someone else's way of perceiving the world around them. The degree of empathy one possesses is known to make this task less of a burden. The expression of wearing someone else's shoes speaks about empathy. Through strengthening your self-awareness it is known that one can learn and develop empathetic skills. Self-awareness is a trait which also enables us to reflect on our own value judgments, our ideas of how the world works, and our upbringing and to reflect on how those influence our values and perceptions of other people.

For the polar bear, self-awareness is critical to survival. Polar bears know how much food to eat, how to follow the rhythm of nature, and cannot be diverted away from these facts. In Image 16, we can see ourselves, taking a look at ourselves in the water, and in the being of that moment, away from our worries and thought processes, we can learn to become self-aware.

Image 16: For the polar bear, self-awareness is critical to survival.

Humility is another trait related to empathy which is dependent on one's confidence with self. By having confidence in one's self she/he is better equipped to put him/herself aside in order to support another in his/her perceptions and interpretation of reality/knowing. This is one of our greatest challenges, our ability to put our wants, desires, and constant thinking process on hold, to engage in the act of humility, where we are all equal and without bias and blinders.

Humour is a vital part of Anishnawbe culture. This trait allows us to laugh at ourselves and sit back and not take everything so seriously. In Anishnawbe culture there are stories of tricksters which teach us more about ourselves – again linking back to self-awareness and humility.

Therefore, while the logic model measures statements of knowledge as the regurgitation of something a program participant has heard, the way in which one relates to the world around them is a more critical measure of knowledge in the Indigenous view. Indigenous knowledge is learned by using more than one's ears; knowledge is a form of action that is learned through being, experiencing, and doing.

The evaluator then has two directives:

1. To be aware of one's influence on others: One's professionalism, dress code, gestures, and facial communication, are all considered within a lens of the evaluator as the authority figure, and

2. To develop indicators which honour the learning process and which honour how each program participant is relating to the world around him/her – their epistemological viewpoints.

   a. Many non-Natives are attracted to Indigenous peoples largely because of this deep approach to learning and experiencing the world around us. A *wholistic* approach to learning is not simply teaching with the three-main learning styles, so evaluation cannot simply focus on whether a program engages in the three learning styles. Learning goes beyond and encapsulates the entire realm of the individual (mind, body, spirit and emotions; their families, community and nation; and their ability to learn as influenced by SDOH).

5 - F   Practice of Being

Being is a huge question. Within Anishnawbe culture being is very different than the western interpretation.

In the extreme, being in western capitalist society is all about being an individual whose future is up to one's self and one's abilities to reach one's goals.

On the other hand, Anishnawbe culture sees being as connected, never isolated, never unconnected – it is equivalent to the concept that we are always plugged-in to creation. Being thus is being in and of creation. Without creation there is no being. Creation is everything you can see around you and what the normal eye cannot see.

For Anishnawbe culture, evaluative measurement focuses on connection to culture, the interpretation of an individual's purpose and their connection to community and to Creation -- the world around them.

Anishnawbe creation stories are hard to conceptualize from a western perspective, such as creation largely being the responsibility of a turtle whose back is today known as North America. In order to begin to experience the Indigenous way of being, one would need to perhaps first enter a traditional sweat lodge, seek doctrines from Healers and try and live by the teachings. And that would only begin to scratch the surface.

Image 17: We Are All Related

The evaluator then has three directives, to:
1. address this very different ontological perspective through indicators that reflect a *wholistic* way of being – taking into consideration family, community and nation realms,
2. utilize approaches that allow self-expression and that teach and encourage self-reflection, and
3. analyze these data with a wide open lens that identifies new indicators.

5 - G Practice of Experiencing

Providing a meaningful experience is the ultimate goal of an Indigenous program. This needs to be recognized and built into models of program delivery. In Indigenous settings everything is as much about the process as the outcomes a program is conceived to achieve. The experience is actually more important than the western-defined outcomes of today. Experience refers to that learning process discussed under knowledge. Participants' confidence in doing better is fostered through the act of bringing program participants into a process of knowledge creation, supporting them in their ways of being, and providing an experience to individuals. Speaking at someone – offering words – lacks the vibrant process described by Hodenosaunee Geraldine Standup in that we must impart a process of oral and visual knowledge. To truly translate knowledge through these mediums one must provide an experience.

Fort Frances Tribal Area Health Services (FFTAHS) has completely embraced the act of providing an "experience". FFTAHS provides its staff and management an inductive learning experience. A critical component of this success is the culturally safe knowledge bundles each personnel was given. The physical component is the gifting of a sacred bundle they carry with themselves on the job to utilize within their practice. For each of the sacred gifts they were given, medicines, drum, they received the teachings. The FFTAHS normalizes their traditional ways of being and ways of knowing. At FFTAHS the big drum greets you when you enter the building; it sits in the front in the waiting room, so clients can sit with the drum. Smudge and the pipe are in the open available for everyday use. It is not uncommon for someone to walk into the building and use the pipe; all the staff have teachings on the pipe.

In the words of two of the directors at FFTAHS,

> *My experience has included providing training opportunities and normalizing cultural practices as healing methodologies. I participate right alongside the staff I manage and build my own cultural bundle through inductive learning both professionally and personally.* (FFTAHS Director A, April 2016)

> *FFTAHS is a welcoming and supporting organization that provides educational opportunities and genuinely cares about its employees and strives to incorporate the Anishinaabe culture into our meetings, bundles and ceremonies. It has been very rewarding.* (FFTAHS Director B, April 2016)

5 - H Practice of Doing

Doing is not as simple as it seems. There are several steps involved in preparation for an action. Here we will explore the act of being willing, able, and competent to undertake any such action. Again, it is not sufficient to say one can take an action based upon one session, particularly a session heavy on talking.

At Tending the Fire Program offered through "Prairie Spirit Connections" in Regina Saskatchewan, an individual's circle of healing is visualized as a staged process that begins in Crisis and concludes when an individual is Standing Tall. Because there are many crises and they are not all solved simultaneously, a person can exist in any stage at any given time. The expectation is that a person solving many crises will learn how to come out of Crisis quicker and more smoothly in order to pass through the stages to reach Standing Tall. The Tending the Fire Program Model allows the program staff to understand participant healing journeys while they are active in the program. The Tending the Fire healing journey stages include: 1) Crisis intervention, 2) Awareness of broader issues, 3) Ownership of personal responsibility, 4) Releasing/letting go of anger/resentment, 5) Building on strengths, and 6) Standing tall. The healing journey is represented as a series of concentric circles with many iterations of change.

Tending the Fire staff are completely engaged in the process of doing according to the Laws of Creation (see page 2 under Preface). There are said to be good times to take actions and other times are inappropriate. The staff are said to engage in a sweat lodge and from there wait until a sign appears that tells them it is time to start a program cycle. This decision is made irrespective of funding cycles, and whether funding has been provided to the organization.

In western society we are completely engaged in doing when we have money, or when a third party tells us it is time – such as the time of day school should start and the time of day business should start. These processes may be in complete conflict with spiritual directives and notions of when it is time to act and do certain things. For an individual, in order to remain committed to a healing journey, sometimes the need to undertake certain tasks will conflict with the western perception of time.

Indigenous concepts about time that impact evaluation can include:

1. The program is too often not the right length of time

2. The funding dollars are too restrictive with regards to length of time

3. Too often funding is delayed, thereby shortening the timeline and impacting the results

4. Programs leaders may not be spiritually ready to start when funding starts

5. The program design has built-in assumptions around time and impacts

6. A person's purpose is said to dictate their outcomes / direction in life. Therefore, without knowing their spiritual name (their true purpose), it is extremely difficult to work with an individual towards their true purpose / actualization of self.

7. And so forth.

These concepts of potential impact to evaluation implementation are further discussed in the next section, titled, "Challenges of Measurement in Indigenous Communities".

Endnotes

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6 Addressing the Challenges of Measurement in Indigenous Communities

Learning Objectives:

1. Synthesize measures you propose to utilize in an evaluation project into two main categories: 1) those which may be a threat to validity according to an Indigenous Evaluation Lens, and 2) those you have identified as supporting reconciliation in evaluation and Indigenous ways of knowing and ways of being.

2. Confidently conceive an evaluation project which notably includes Indigenous value-driven pillars, such as tools which act as a supportive (healing) intervention and a knowledge-base which transfers knowledge to the program staff and management in an ongoing supportive manner.

Evaluation measurement is a grey area in Indigenous settings. In urban settings the population of Indigenous people is spread over a large geographic area without a significant concentration within a given neighbourhood. For example, Winnipeg does have certain pockets with a heavy concentration of Native people. For the most part, however, urban centre pockets don't have enough of a population base to support certain types of measures. Add to this the fact that each urban centre in Canada has its unique characteristics that affect the communities living within it. Likewise, First Nations are unique and distinct environments in which a number of people reside. However these are for the most part not populous enough to support certain measures.

On the whole, experimental design is not an appropriate practice in Indigenous communities. As discussed, the population base does not support these types of analytical models. Further, sampling is not realistic in most Indigenous communities as the population is not large enough to support these methods. Granted there are a small number of significantly populous Indigenous communities (e.g., over 13,000 living on-reserve in Six Nations of the Grand River). However, the population dynamics are complicated when you factor in environmental factors, such as the Social Determinants of Health and other demographics that do not match the population distribution of the rest of Canadians.

A more reliable measurement is the measure of change over time. This process allows for comparative analysis within each case. Measures which allow the respondent to self-reflect and express what they feel inspired to share are also seen to align with Indigenous ways of doing.

In this section we will examine typical measurement of change over time with an Indigenous Evaluation Lens.

Simple measurement of two variables over time within a given population may yield invalid results when other potentially confounding variables are not controlled. From 1963 to 1979 Donald Campbell wrote about threats to internal validity and laid the foundation for practical, valid inference. Campbell identified eight threats to internal validity:

a. History

b. Maturation / Reconciliation

c. Testing

d. Instrumentation

e. Regression

f. Selection

g. Mortality

h. Selection-interactions

Each of these threats are briefly described in the next section and examined with the focus of an Indigenous Evaluation Lens.

What bias do you hold towards (potentially fellow) Indigenous peoples?

Can you engage in a full introspection of your feelings and past experiences to uncover the assumptions you carry which may cloud your understandings and formation of appropriate indicators?

6 - A History

Historical events can affect the responses of research participants, in three major ways: 1) the value they place on evaluation, 2) the ways in which they interpret the interview questions, and 3) their very way of being and doing.

The value they place on evaluation.

Respondents may hold negative feelings towards evaluation from historic events, causing them to disengage from the data collection process –and even from program participation. In the photo below, a nurse takes a blood sample from a boy at the Indian School, Port Alberni, B.C., in 1948, during the time when nutritional experiments were being conducted on students at a total of six residential schools.[45] Indigenous Canadians were not only subjected to nutritional experiments by the federal government in the 1940s and 1950s but were also used as medical test subjects, says the chair of the Truth and Reconciliation Commission. Further, in an interview with CBC Radio's All Points West on Tuesday, July 31, 2013, Justice Murray Sinclair told host Jo-Ann Roberts that,

Commission staff has "seen the documents that relate to the experiments that were conducted in residential schools...We do know that there were research initiatives that were conducted with regard to medicines that were used ultimately to treat the Canadian population. Some of those medicines were tested in Aboriginal communities and residential schools before they were utilized publicly... some of those medicines which we know were able to work in the general population, we also have discovered were withheld from children in residential schools."[46]

One program we worked with on-reserve created simple questions to use following a workshop:

Introduction
We are asking a few questions at the end of our session to document if we are providing relevant services.

Survey (Facilitator to ask Questions-Round Table)

1. Did you learn anything new? What was it?

2. How do you feel about the information we discussed?

3. Do you feel confident you can apply this new knowledge?

4. Do you think you will apply what you learned, in your daily life?

5. Does this information blend well with your family values? If so how?

Image 18: Loss of Cultural Identity Basis of Lawsuit - video report

The ways in which they interpret the interview questions

In other words, do the questions being asked have a relationship to historical events which can lead to answers which do not match the anticipated responses? Further, should we be imposing our questions onto the respondents – we cannot expect our questions to be free of bias.

The key point here is to ensure that questions avoid triggering conflict originating with historical events. Examples of historic events for Indigenous peoples include: residential school, the act of researchers entering the First Nation, collecting data and never sharing the results with the membership or leadership, the 60's scoop, the appalling relationship First Nations have with the child welfare system, historic housing crises, history of receiving below average education on-reserve, history of water crises, and history of overcrowding. These historic events can have profound impacts on the survey tools and the questions as well as on the interpretation of the data. The impacts are varied from one person to another and impacts are further varied because there has been a history of the membership moving on- and off-reserve.

Their very way of being and doing

Perceptions of the world and the role of people within the realm of Earth can also impact survey responses. While there are many ways in which history has had profound impacts on one's way of being, perhaps one of the greatest ways is the history of violence. Violence is woven into the social fabric of our communities through Intergenerational Impacts. Connections to major violent events impacting First Nations communities are the abuse and disregard for human life in the Residential School system,[47, 48] further, the private activities of on-reserve Priests with boys, girls and dogs[49], and, in addition, there was the Sixties Scoop[50].

While many, and in a few cases all on-reserve men, went to war in the First World War, and many others in World War II, a combined total of 6,000 men fought to preserve Canada (1914 – 1945, with 300 not returning home)[51]. However, many of these men's children, at its peak totaling 17,000 by 1932, were taken and kept inside a residential institution with as many as 4,000 never leaving those walls[52] from 1831 to 1969[53]. The Sixties Scoop saw an estimated 20,000 Indigenous children between the 1950's to 1980's[54], with 16,000 cited in Ontario[55]. In 2002, the Aboriginal Healing Foundation estimated that 150,000 Aboriginal sex offenders had been convicted, translating to Aboriginal making up 20 to 25 percent of convicted sex offenders in Canada.[56]

There is no doubt the levels of sexual abuse among Aboriginals in 2002 are the direct result of these major historic, traumatic, violent, and abusive events which were inflicted on the masses of Indigenous peoples from 1914 to 1980. An obvious conclusion is that there are descendants of those Aboriginal peoples who were abused who carry the traumatic experience of these wounds, descendants who are not convicted offenders, but who may still carry the scars. The rippling effect of the foundational abuses named above (Residential Schools, Priests in First Nations, and Sixties Scoop) have expanded at an exponential rate; if we take the combined total of those

abused in the above major events, less those who died from the acts of abuse, at 38,700. From 38,700, the growth rate of the Aboriginal child becoming the abuser (at 150,000 in 2002), had expanded by four (4) times within a 20-year window with the baseline being 1980. The year 1980, marked the end of the Sixties Scoop era and the end of Residential Schools with 15 still open of the 80 original schools.

The directive to evaluators is thus:
1. Develop evaluation approaches and methodologies which,

    a. recognize the impacts of cultural roots on Indigenous peoples' perceptions of the world around them, but which also

    b. recognize the impact of historical events on one's perception and ways of being, and which

    c. utilize approaches which work within models that support the healing of traumatic loss and events.

6 - B Maturation / Reconciliation

Don Campbell's concern about maturation is that a person's response to a question at point A may change due to increased personal maturity at point B and not necessarily due to impacts of the intervention. Without experimentation there is no sure manner in which one can tease out the effect of such a confounding variable. Given the constraints described in the introduction of this section, an Indigenous interpretation of this factor is as follows.

Maturation can affect the manner of analytical approaches, in three major ways: 1) the need to utilize a lens that can interpret data with the understanding that there is no success without growing experiences, 2) the importance of utilizing evaluation tools which also act as an intervention measure, and 3) through the use of approaches promoting reconciliation a more *wholistic* experience can be had by all parties involved in the evaluation process.

The Need to Utilize a Lens that can Interpret Data with the Understanding that there is No Success Without Growing Experiences

The *wholistic* approach to understanding maturation embraces the notion that failure is a part of the Natural Laws of Creation (see page 2 under Preface). In this regard, growth and maturation will occur at any time regardless of an evaluation measure or not. It is often though that for every two steps forward, a person can take a step backwards. Taking this formula

literally means that measuring success as an indication that a program is good can be misleading, depending on the specific population being served and the point at which the measurement is taken. For years, workers have had to hide the clients that drag down their success ratings. Expectations imposed in an environment and culture foreign to notions of success without failures have to stop.

Maturation is most certainly a confounding variable when measuring the success of a program. It is confounding because maturation is a primary outcome of Indigenous programs. The process of experiencing growth and success and the synergy between the two dynamics is a process of personal development that can be described as maturation. Earlier in this manual the notion of balance was described. It is through imbalance that perceptions of failure are felt and, when balance is restored, perceptions of success are experienced. This constant swing between balance and imbalance is embraced by Indigenous programs and therefore maturation cannot be disentangled when measuring impacts of programs.

The Importance of Utilizing Evaluation Tools Which Also Act as an Intervention Measure

In the process of utilizing evaluation tools which also act as an intervention, maturation becomes unavoidable. Such evaluation tools include the sharing of cultural teachings and knowledge. Such tools provide an experience and are less passive than a typical survey approach. These tools are ideally integrated into program delivery. For researchers such as John Campbell, the lack of clarity between the intervention itself and the measures of "success" is of grave concern. The division between the two spheres is expected to better define "success". However, as discussed directly preceding this sub-section, success is a misnomer in an Indigenous context. Success from an Indigenous perspective cannot be understood through western terms. A Cree Elder once told me that, "change takes at least 10 years, people need to experience their mistakes over and over before they are ready to let them go". When considering that many Indigenous peoples are overloaded with traumatic experiences, one cannot help but realize that "success" must encompass a broader scope than is currently included in logic models. By utilizing an intervention approach to measurement, program participants have the option to define their own perceptions of their journey in terms of the challenges, supports, and changes they have observed. They also have the opportunity to self-engage in reflection of themselves and the world around themselves.

Introduced earlier in this manual, *The Waawiyeyaa Evaluation Tool*, is an intervention tool which collects data over time, in a qualitative and quantitative format. By using approaches grounded in Indigenous traditional

values, Johnston Research Inc. has found great success in meeting the needs of program participants and program personnel during the evaluation process. The Waawiyeyaa method encourages participants to uses traditional teachings as a framework for storytelling. A female and a male story are shared on the DVD movie, and can be used as a starting point for participants to begin telling their stories. During a group session or one-on-one, participants are asked to work within two frameworks to tell their stories: The Teaching of Self, which describes a person being comprised of four parts, the spirit, mind, emotion, and body, and the Teaching of the Tree of Life, which uses a metaphor that compares our lives to that of a tree as a pathway of our lives.

A participant would record their story during a paper and pencil crayon exercise. Participants appreciate and like the tool because the storytelling is driven by them, based on their perceptions, and at each person's own pace. Program providers value the tool because it provides systematic, culture-based documentation of program and individual changes. Data are coded using a matrix of crises where standing tall is the ultimate goal, indicating a point of significant changes in one's life. These coded data are then assigned a score whereby the qualitative measure is coded into a quantification that can track change over time. The story about the tree in the DVD movie suggests that as one expands their tool bundle and grows, the impacts of challenges one experiences will be less devastating or dramatic.

This exercise is rewarding because the stories are told in the participants' own words. The foundation of the stories is the Tree of Life teaching, which uses a metaphor that compares our lives to that of a tree, where the roots are strongly connected to Mother Earth and the top of the tree is a conduit to the Spirit World. Grounding the stories to a common structure allows for a more easily accomplished analysis of the program's impacts and capabilities at different iterations of a program's development. The report is a combination of ratings summaries from program participant examples and charts of progression over time, as well as a selection of quotes and complete stories to provide substance to the readers. It is critical to this process that results from evaluations and research are shared back with the groups from which the data were originally gathered, in a meaningful oral and visual interactive format.

Through the use of Approaches Promoting Reconciliation a More *Wholistic* Experience can be had by all Parties Involved in the Evaluation Process

The obsession with worrying about maturation focuses on the individual-level. However, in Indigenous settings community is the larger concern. The questions ask how programs operate within a community context and

whether they reflect issues and priorities defined by communities. Inevitably, while evaluators don't admit it, the program itself, as an entity, has a profound influence on the community-at-large in which it is situated. The influence on community should not be forgotten as a measure of results. In fact, in Indigenous settings, the community factor is the most important. There is an urgent need to reconcile the overarching assumptions about the purpose of evaluation and what should be measured.

The very premise of the logic model revolves around two major foci: the program's development and implementation cycles and the impacts on participants. As discussed earlier, the Rockwell and Bennett logic model include factors of social, economic and environmental concern. These factors are measured however, through the ways in which the program and its clients impact these concerns. However, Indigenous communities would benefit more if their important factors, such as SDOH or other locally defined priorities are the primary focus of program impacts. The ultimate question of programs is not what they do for individuals but rather what they do for communities. This is an age old debate which continually falls on deaf ears in government. The UN Declaration recognizes the right of Indigenous peoples to "develop priorities and strategies for exercising their right to development". Now, the years of injustice - of writing inappropriate program directives, must reconcile with a revised focus for programming, one that focusses on impacting community.

The directives to evaluators are as follows:

1. The measurement of maturation must take-on a different lens that:

    a. Embraces maturation as a factor that cannot be controlled, since should not anticipate it will control the Laws of Creation (Preface, pg i).

    b. Measures growth and balance; since they are intrinsic measures which have synergies within the Laws of Creation (Preface, pg i).

    c. Is inclusive of a measurement approach which is entrenched in both a data collection and also an intervention approach.

    d. Encompasses a broader scope of "success" where program participants have the option to define their own perceptions of their journey in terms of the challenges, supports, and changes they have observed. In doing so, they also have the opportunity to self-engage in reflection of themselves and the world around themselves.

    e. Address the urgent need to reconcile overarching assumptions about evaluation and to prioritize community impacts as the primary focus.

6 - C Testing

Engaging in repeated testing of the same question can lead to bias in familiarity with the questions and the awareness of being tested. This awareness of being tested leads some respondents to give answers which they perceive to be the 'right' answer. In other words, the respondent will give a conditioned response as opposed to a response based on their true feelings or skill level or actual values. For Indigenous peoples, awareness of the notion of being tested has significantly deeper impacts – as discussed above under History. Further, the very nature of engaging in survey research begets a feeling of being negatively tested, regardless of repetition; hence a conditioned response can be given irrespectively. The approach to gathering data needs to change in order to control for such variable effects.

Two alternatives are discussed: 1) on tools we advise the use of respondent or self-guided tools, and 2) on assessment of changes in behaviour or performance, etc., we advise observation as the evaluation tool – observations can be completed by individuals during self-evaluation and/or by program staff utilizing standardized assessment tools.

Self-Guided Tools

Some alternative data collection methods include The Waawiyeyaa Evaluation Tool, Photovoice, photo recognition, creation of artistic mediums, and observation. The Waawiyeyaa Evaluation Tool was discussed above under 2. Maturation.

Photovoice or Photonovella methods were pioneered by Caroline Wang who used the technique with different cultures Wang (1997).[57] In this method, research participants are given disposable cameras (and sometimes digital voice recorders) to record their perspective on a particular theme or themes. Photovoice is another empowering methodology that enables research participants to show the world through their own eyes and then have the opportunity to discuss their photographs in a one-on-one session and/or in a group setting to hear other perspectives on their representation. Photovoice can be a powerful tool for youth, who may have difficulty verbally articulating their concerns and their reality. The resulting photographs, with permission from their designers, can also be an effective tool for communicating the essence of the enterprise. This has been very successful in engaging youth in self-assessment discussion and personal projects. See a project sponsored by Ministry of Aboriginal Affairs: http://www.inmyowneyes.ca/

For the Aboriginal Justice Strategy, photovoice was utilized as the medium for testing the retained values, knowledge, and aspirations of participants through their eyes and for interpreting the environment in which they engage. Utilizing photovoice Johnston Research Inc. provided advice on the photovoice data collection technique, including the use of digital voice recording when program participants shared their stories of the photos. JRI summarized the stories into a 10-minute themed video.[58] The themes identified from the qualitative analysis of the over 50 hours of audio, written interview notes, and hundreds of photos were:

1. AJS programs are fostering a holistic approach to justice through the teaching of Aboriginal culture and traditions

2. Aboriginal justice has strong roots in family & community

3. Programming for youth today helps build stronger communities for tomorrow

4. Traditional approaches are viewed more favorably than the mainstream justice system

5. AJS programs are helping people take the right path and make the right choices

6. Alcohol, drugs, and lack of housing challenge the strength of communities.

7. Despite the challenges, they are proud of their progress and have hope for the future

Creation of an Artistic Medium was built into the programming of the Battlefords Tribal Council Indian Health Service (BTC IHS) 2010 Journey to Wellness project. The Journey to Wellness initiative, a National Aboriginal Youth Suicide Prevention Strategy (NAYSPS) project, was designed to directly target the augmentation of protective factors among youth. The STOP, Options, Decide, Act' (S.O.D.A.) model was a major theme in the programming. One element of the training integrated a data collection and testing format into the programming. The youth were challenged with the idea of entering a poster contest that was meant to feature the S.O.D.A. model. The assessment performed by program staff concluded that the artistic posters served as a useful test of the strength the S.O.D.A. problem solving model in terms of participant retention, demonstration and the ways by which they processed the S.O.D.A. information. According to one of the BTC IHS staff, *"In all the focus groups (which participating youth engaged); youth mentioned not only learning the steps to S.O.D.A., but also, were able to explain these steps."*[59]

According to the Journey to Wellness project evaluation report, 40 participants from 2008-09 and 2009-10 had participated in the poster contest. When the evaluators reviewed the posters, their qualitative analysis extracted the following themes/key ideas: the importance of culture, steps in problem solving, emphasis on not choosing suicide, talking to others/ reaching out, as well as the influence of drugs and alcohol on suicide risks. The evaluators concluded that the posters were valid in identifying key knowledge-learned themes, in addition to several key ideas focused on lessons learned. The lessons learned were: the importance of youth engagement, relationship building between facilitators and participants and among participants, program development involving youth and best practices, organizational support and empowering management practices, community readiness and context, cultural identity, and the likely limitations in youth suicide risk reduction given the total amount of NAYSPS resources.[60]

Observation: Self-Evaluation and/or Program Assessment Tools
Observation is a traditional assessment of learning but it is not often used in evaluation because it is seen as too subjective. Traditionally, the Midewiwin, use testing of learned skills as a pathway to graduating from a specific level known as a degree. According to historian Michael Angel, the Midewiwin is a "flexible, tenacious tradition that provided an institutional setting for the teaching of the world view (religious beliefs) of the Ojibwa people".[61] Due to the body-part 'medial de' meaning 'heart' in the Anishnawbe language, "Midewiwin" is sometimes translated as "The Way of the Heart."[62] This from western view point is cause for concern; western evaluation is composed of methodologies and instrumentation which deny the role of the heart. However, it is imperative that program staff and management learn to conduct their own reliable observational assessments. The more significant point of weakness in staff conducting observational assessments is not that they are potentially biased because of their own personal point of reference, but rather is the lack of consistent indicators in which staff are trained. Admittedly the method will be subjective to attentiveness of staff in catching the participants in demonstrating a given indicator but also in their recall of the host / list of indicators.

An almost prerequisite to this form of assessment is that staff are engaged in a learning organization and inductive learning processes. By engaging in on-the-job learning there is a heightened awareness ignited in the staff thus providing a better supportive environment for observational assessment of participant progress. By developing simple one-page, two-page maximum assessment recording sheets, staff are also better supported. By discussing this activity in weekly staff meetings, the task is a priority and issues are more easily addressed and learning heightened. Resilience and resistance are well documented indicators of strength and benefits of Indigenous programming. By bringing in an evaluator who is highly skilled in Indigenous knowledge

and evaluation, these types of indicators can be determined. A number have been discussed in this manual. The evaluator should be able to provide enough assistance in a 4–5 day contract – identify indicators, develop a visual representation, provided definitions on the indictors, develop a 1-2 page recording of observations sheet, and orient staff.

To augment the staff observation approach, one can discuss these observations with participants, allowing for their self-evaluation reflections and additions or omissions.

6 - D Instrumentation

While much of the Campbell discussion focused on changes which could be made to the tools / instruments, such as modifications to the questions, considerations of instrumentation have much deeper impacts in Indigenous settings. As was seen under History, experimental design is not foreign in Indigenous settings but the Indigenous emphasis on oral and visual approaches is disregarded in western evaluation design. Concepts of measurement and instrumentation in today's field of evaluation reflect non-Native methods and approaches. In fact the entire notion of a single instrument is foreign to Indigenous thinking. Instrumentation, like validity, cannot be divorced from the other potentially confounding variables. For example, for Indigenous peoples, the notion of self, operating within the spirit, mind, emotion, and body simultaneously, negates the possibility of measuring one concept in isolation.

Typical survey tools appeal to our mind's perception and lack the ability to evoke a truly emotional response. For example, emotional intelligence varies among people (Daniel Goleman wrote about this in 1995). Goleman's research has shown that people with high emotional intelligence have greater mental health, exemplary job performance, and more potent leadership skills. Not measuring a person's emotional intelligence seems then to be a major risk to validity. Further, survey tools do not at all understand or appeal to a person's spiritual connection. The spiritual aspect is seen as mystical, intangible, and unmeasurable. To many people, spirit is unbelievable, therefore of no consequence when designing instruments. As displayed on Ojibwe.org:

> One must always be aware of the interrelationship between all beings to ensure Mino-Bimaadiziwin, the healthy way of life. This includes balancing one's relationships with the surrounding environment, surrounding beings, and the inner physical, emotional, intellectual and spiritual needs of the human condition.

Section 5-B. Social Practice features a model which integrates the considerations mentioned in the quote above. The next photo illustrates the ways in which spirit is a part of a whole, which cannot be dissected or excluded from the rest of the person.

Image 19: Ojibwe Spirituality and Beliefs: A Depiction of a Vision Quest

The Ojibwe oral tradition states that these good spirits can help the people in their quest for self-awareness, growth, and spiritual development because everyone and everything in nature are spiritually connected and influence each other.

The directive to evaluators is:
1. To develop and use tools which can adequately measure change in spiritual connection and emotional intelligence, as well as the balance of mind, body, emotion and spirit within a person.

6 - E Regression

Regression is a standard procedure in statistical analyses of programs of today. But at the heart of the Campbell notion on validity was the idea that each data set would have outliers, those individual scores which were either exceptionally low or exceptionally high from the mean – the average score. This is also applied to an individual's score in time sequence sampling, where one expects the scores to vary based on the respondent's fears of testing: such as the notion they are being tested, other personal factors, or being exceptionally tired, etc. It is anticipated however, that through routine testing the extreme outliers on individual scores are more likely to evolve into a more normal distribution, also known as the Bell Curve.

These two comics illustrate the importance of personal factors in creating outliers; taste is highly influenced by perception and personal expression is a form of deviation away from the mean.

Image 20: Non Sequitur by Wiley Miller (February 21, 2015)

Image 21: Non Sequitur by Wiley Miller (April 21, 2015)

While regression analysis is a standard tool, however, as stated in the introduction of this sub-section, typical First Nations do not have the population to worry about the mean within a population set and statistical analysis using regression does not apply. Instead a case by case perspective is best utilized. Using a case by case approach, one could attempt to look for the mean within a sequential dataset, by individual.

6 - F   Selection

Selection bias refers to a problem at pre-test, where differences exist between groups that may interact with the independent variable and thus be 'responsible' for the observed outcome. Researchers and participants bring to the experiment a myriad of characteristics, some learned and others inherent. For example, sex, weight, hair, eye, and skin color, personality, mental capabilities, and physical abilities, but also attitudes such as motivation or willingness to participate.

During the selection step of the evaluation, if an unequal number of test subjects have similar subject-related variables there is a threat to the internal validity. For example, a researcher created two test groups, the experimental group and the control group. The subjects in both groups are not alike with regard to the independent variable but similar in one or more of the subject-related variables. For example, all the girls differ in colour preference but the study is on reasons why people like blue and all the boys like blue as a favorite colour.

As stated above, any selection would be an inappropriate method in First Nations communities without the population to sustain such models of measurement. For example, if data is being collected for a Maternal Child and Health program in a community of 500 band members, where the typical expectation is 10 babies born a year – selection would not apply since you would survey all 10 families and record reasons for non-participation. Nonetheless, in some larger First Nations selection may be useful in better understanding the relationships between variables.

In an employment and training program evaluation JRI had completed, selection of program participants was highly relevant in determining the effects of programs. Selection bias into a program can occur in that it is easier to recruit eager and energetic participants then it is to enroll distant and detached participants. The concern becomes, "Is the program truly accessible and open to all community members in a given First Nation?". Recruitment techniques need to be adjusted to better control for a transparent and open process to all band members. This is an example where it is important to involve evaluation as a part of the entire process from the beginning.

6 - G Mortality

This error occurs if inferences are made on the basis of only those participants that have participated from the start to the end of a study period. However, participants may have dropped out of the study before completion, possibly even due to the study or programme or experiment itself. For example, the percentage of group members having quit smoking at post-test was found much higher in a group having received a quit-smoking training program than in the control group. However, in the experimental group only 60% have completed the program. If this attrition is systematically related to any feature of the study, the administration of the independent variable, the instrumentation, or if dropping out leads to relevant bias between groups, a whole class of alternative explanations is possible that account for the observed differences.

This would be relevant to any study, since you are concerned if those people who participated in the program and whether those in the study have a certain bias – for example if transportation is not provided, then there may be a chance those who participated are only those who have a vehicle.

The following examples illustrate the notion of providing specific services based on the fear of mortality of clients and the potential negative consequences of providing the services.

In the first example, a program in a First Nations community took a harm reduction approach to drug addiction program. In the evaluation, whether there were more bicycles in the community was seen as positive outcome, since community members were no longer selling their bicycles for drugs and took an interest in getting around the reserve. In this study, the provision of transportation was also seen a hampering the initiative of individuals in exercising and being self-sufficient. Further, while walking is feasible for many clients a transportation service is still provided. The provision of services and programs becomes an enabling process and may be seen as positive or negative. For example, one person may say the provision of diapers is a positive program outcome, but to another it is seen as enabling clients since it cause them to live in crisis, not learning to become more self-sufficient.

These factors have a significant impact on mortality, since one may determine the provision of transportation is control for mortality, but another person would see this as supporting a dependency on services, rather than focusing on prevention such as an increase in clients walking to programs or bicycling. There may be a fear that if one stopped providing emergency diapers the mortality of clients would suffer. However, the other side of the coin is the issue of dependency and the dependency on consumerism. Studies have shown that children can be taught to use the toilet at younger age than previously thought. The provision of diapers may be seen as a lack of green programing, such as a reusable diaper service and the supporting of consumerism among clients.

The directive to evaluators is:

1. To develop a strategy for transferring knowledge to program staff which encompasses tools that balance between perceptions of benefits to communities and unintended consequences and values. Ask yourself, do the services provided reinforce dependent behaviours and is there a priority to promote children's independence and self-efficacy.

6 - H Selection-Interactions

This would only apply in the most populous communities and would occur when the subject-related variables, color of hair, skin color, etc., and the time-related variables, age, physical size, etc., interact. If a discrepancy between the two groups occurs between the testing, the discrepancy may be due to the age differences in the age categories.

Again, this likely not to be measurable, among the smaller study samples typical in Indigenous communities, among 10 babies, for example. It will however, be important to collect case study information about each baby and his/her family, to allow for the investigation of the off-chance there are some variables which have inter-play. For example, number of children is correlated with age of parents and so too underweight in babies is correlated with the age of parents.

The directive to evaluators is:

1. To develop measures which are operational and support validation within smaller community structures.

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7 Culturally Competent Reporting and Full-Project Engagement

Learning Objectives:

1. Demonstrate confidence in your application of reconciliation processes and in taking actions which support stronger engagement of stakeholders.

2. Practice knowledge sharing from the start of an evaluation relationship; share knowledge gained in an ongoing fashion in a visual and verbal format throughout the evaluation and the end product is reporting-in-action.

This section focuses on culturally competent reporting and full-project engagement. Prior to starting an evaluation project, discuss the ideal mode for conveying the findings of the investigation, as well as the engagement method. An approach that works well in one situation may not necessarily fly well in another setting. While an engagement process is preferred, based on work burden and overload; it may not be realistic, to the point that maximum engagement is defined. Engagement can mean so many things to so many people. First let's define modes of engagement and from there, the marching orders for the sharing of results.

7 - A Engagement

There is an ever increasing awareness that reconciliation must be taken seriously and recent government announcements support such processes. Government in recent years has improved its ability to meet and undertake sensitivity in its relationship building with Indigenous peoples. Reconciliation and engagement are a political issue that is being taken with greater respect by the provincial and federal governments where a change in the relationships held with Indigenous communities is noticeable.

By definition, engagement refers to: "An arrangement to meet or be present at a specified time and place",[63] such as meeting for a dinner date. The dinner expectations are that the "invited" parties are equals, have a good relationship, feel close enough to share the same environment to consume a meal, have some things in common, etc. But the definition also accounts for the need to be "present" as opposed to some business relationships where each member is constantly distracted by their work overload and unable to devote a reasonable concentration to the engagement process. In this sense, engagement can also mean "the state of being engaged, emotional involvement or commitment".[64]

By definition then, engagement implies a personal relationship. While applying it within a community setting requires a professional approach, it nonetheless resembles the characterization of a personal relationship. Pillars of good relationships[65] translated into a professional context include:

1. **Taking responsibility for your own actions** – thinking before you act.

2. **Make good on your words** – keeping your commitments and making commitments that can be met

3. **Admit your mistakes** – nobody is perfect and everyone knows that, don't undertake an engagement where you are afraid to admit your weaknesses, because otherwise you are taking on a superior role to your counterparts.

4. **Be honest** – admit when you notice strengths in your counterparts, compliment them, this helps you demonstrate your equality and support their confidence in evaluation.

5. **Forgive** – your counterparts may surprise or disappoint you –be on your toes, flexible and ready to focus on the final products rather than getting lost in the details.

6. **Be realistic** – your counterparts will need some education on evaluation and be prepared to be creative and clear in this responsibility, but also understand you also have learning to do.

7. **Listen to your counterpart** – this is one of the key steps, your job is to listen mindfully, open mind, not just ears operational, allow yourself to read between the lines and understand hidden personal reservations or informative meanings.

8. **Show your gratitude for their efforts time and energy** – appreciate the constraints they operate and provide flexible learning processes which operate within their environment.

9. **Be loyal** – respond in a timely fashion to emails or phone calls, make the engagement a priority.

10. **Do not ever hide anything from your counterparts** – your job is to act in a transparent fashion, keep your counterpart up-to-speed o the evaluation, progress and findings. Comment on your perceptions of program strengths and weaknesses as they become apparent to you – don't hold it back.

11. **Give him/her some space** – don't overburden your counterparts, they have their daily work to undertake and need concise and well-thought-out information from you.

7 - B Sharing of Results

Whether you are an evaluator, program manager or staff, reporting to yourself must be foremost. Once you have gathered all of your evidence and before you begin to write about or analyze it in detail, report to yourself. Your first notes should be about your own conclusions. These may hold your own biases. Now put on your Indigenous Evaluation Lens and categorize your early conclusions into a table comparing which conclusions hold western bias and others which support *wholistic* thinking. This is not to say one conclusion is wrong or right. The idea is to critically evaluate your conclusions to ensure they do not include your own personal biases and/or to uncover any blinders you may be wearing.

Then examine your first conclusions against your intuition – are these conclusions over-riding your intuitive thinking? What intuitions have you perhaps ignored? One of the goals of this training is to assist you in being better equipped to identify and isolate your intuitive thinking. Intuition comes to some in early morning dreams, or when relaxing during daily routines, such as doing the dishes, or having a bath. Others use meditation as a means for uncovering unconscious thoughts and harnessing personal strengths. The point of reporting to yourself is an exercise in unlocking your unconscious mind – digging into the reasons behind your conclusions, ruling out your own biases and blinders, and identifying those conclusions linked to intuition.

Reporting to others needs to start at the beginning of the project. This includes debriefing together after each meeting. If it is just two of you, it can be tagged onto the end of the meeting/call (about 5-10 minutes to debrief), and your provision of a summary of the meeting in writing (not a dictate but of the evaluation notes and your conclusions). This includes your unplugged (from western influence) conclusions and intuitive thinking – however always from a professional perspective. This is about giving verbal reports, and sharing considerably firm conclusions as they manifest, not dumping it all at the end into a written report. Discuss the analysis with others, discuss the draft report, and present the final information in an easy verbal and visual way to as many as you can.

Following are two pages extracted from the British Columbia Regional Health Survey Report 2008-2010 – these pages are from the Summary Report, also termed a Popular Report. It serves as an example of a visual manner in which to share results.

Image 22: Table of Contents, 2008-10 RHS Summary Report
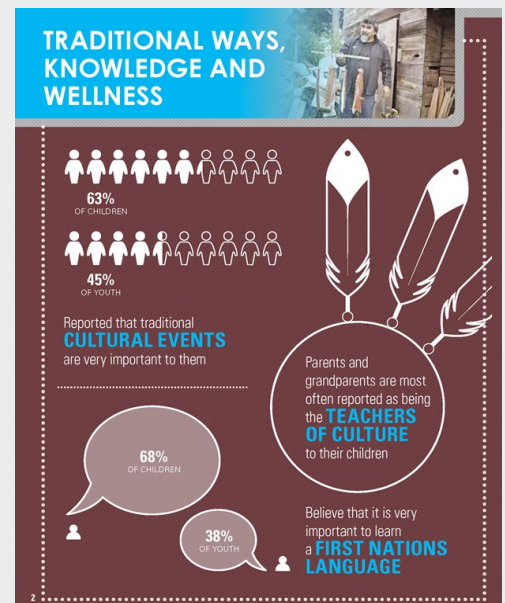
Image 23: Traditional Ways, Knowledge and Wellness, 2008-10 RHS Summary Report

Endnotes

[63.] Merriam-Webster's Dictionary.

[64.] Ibid.

[65.] Wikipedia has a 'How' website where it lists pictures and explanations under key steps to a healthy relationship. It can be seen at: Link.

Glossary

Aboriginal A term referring to Native people in the widest sense of the word. Section 35 of the Constitution Act of 1982 uses "Aboriginal peoples of Canada" to include "the Indian, Inuit, and Métis peoples of Canada." Just as demonyms and nationals in English and French are capitalized, "Aboriginal" has been capitalized in this paper, out of respect to their identity as distinct peoples.[1]

Anishnawbe The autonym for the Ojibway people, classified under the "Indians". Anishnawbe mostly reside in Ontario, Canada, and form 59% of the Ontario First Nations population in Ontario.[2]

Balance A person achieves Balance when their four aspects of self—mind, body, emotion and spirit—live in harmony with each other. There are many other aspects that must be in balance, without which there can be no harmony on earth. Balance within nature is when the four elements are in harmony, the water, air, earth (soil), and fire. Balance in humankind is when the four races— red, yellow, black, and white—are in harmony with each other. Without this balance, there will be anger, disease, fighting, division, racism, the other "ism's", and any other negatively viewed phenomenon.

Ceremonies Any of a number of special, commemorative events. Women once a month, have a full-moon ceremony on the day of the full moon. Elements of the ceremony include a fire, strawberries, water, tobacco ties, the medicines and skirts. Other types of ceremonies are letting go ceremonies, healings, cedar baths, births, weddings, grievances, etc. Ceremonies can also refer to large seasonal gatherings. At these events everyone helps out to set up the camp and prepare the food for the feasts. A sunrise ceremony occurs every morning; teachings and other ceremonies go on during the day; in the evenings, there are singing and drumming ceremonies.

Creator's Laws When referring to the Creator's Laws, one is pointing to the need to respect and understand these Inherent Laws before undertaking any research, evaluation, or other relationship with First Nations people. These "Creator's Laws" should be further sought by evaluator's through teachings given by Elders and Healers – Knowledge Keepers.

Culture A behaviour learned by individuals in a group that recognize certain phenomena and symbols of phenomena, and the logical relationships among them. In short, an individual adopts a culture when he or she learns to think as his or her group defines thinking.[3]

Ethnicity "A concept which refers to a shared culture and way of life, especially as reflected in language, folkways, religious and other institutional forms, material culture such as clothing and food, and cultural products such as music, literature, and art … Ethnicity is sociologically important because it is often a major source of social cohesion and social conflict. Nationalism, for example, often has a strong ethnic base, as does the oppression of minorities. Ethnicity is also an important basis for the formation of subcultures in complex societies."[4]

Fasting A practice where a person spends anywhere from a day to four days in a lodge, built from red willow sticks and tarp. While a person fasts they do not eat or drink anything. A fasting person will ask someone to watch over them and visit them once in a while. The fasting person spends a lot of time praying and meditating. The purpose of the fast is to seek a vision.

Feasts An offering food to the spirits in gratitude for whatever reasons the feast is being held for (e.g., a spirit name, in honour of a loved one who has passed on, etc.) asking the spirits to answer the prayers of the participants. The feast is held by smudging the food -- nobody is to eat the food, not even the cooks, prior to this ceremony. A prayer is spoken and then a helper prepares a plate of food and sets it aside, to later be buried for the spirits. It is said that the food, which the participants eat, is also for the spirits and that is why, a few hours after you had two plates full of food you are starving. Also, when a piece of food is dropped, it is said that the spirits must really be hungry and that piece of food is added to the plate of food to be buried. The Elders eat first, then the children, then the helpers, then the youth and adults.

First Nations A term referring to the people who were Native to Canada prior to colonization. This term is preferred by the Natives over the term "Indian" and is usually just as equally accepted as Aboriginal or Native. First Nations is used to refer to a person who is from a First Nations community.

First Nations Communities A respectful label used in lieu of communities living on an Indian or Native Reserves. Such communities generally have treaties with the Canadian government. First Nations people may also live off-reserve without losing their official status as treaty participants, but some federally funded services are available only when resident in the communities.

Four Aspects of Self The emotional, mental, physical, and spiritual aspects that make up a person. The four aspects work together to keep the person in balance. If one aspect of the person is not in balance with the other aspects, the person may be unwell or unhealthy. All aspects impact a person equally; so all aspects must be attended to.

Healings A ceremony performed for people who are ill or not balanced. The healing is meant to balance a person's emotional, spiritual, physical or mental selves. A healer is a member of the community recognized for their skills in conducting healings. A healer uses medicines and performs ceremonies.

Identity A set of internalized, shared understandings of what it means to be a member of a given group.[5]

Indigenous Who are indigenous peoples? It is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Practicing unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants - according to a common definition - of those who inhabited a country or a geographical

region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means.

Among the indigenous peoples are those of the Americas (for example, the Lakota in the USA, the Mayas in Guatemala or the Aymaras in Bolivia), the Inuit and Aleutians of the circumpolar region, the Saami of northern Europe, the Aborigines and Torres Strait Islanders of Australia and the Maori of New Zealand. These and most other indigenous peoples have retained distinct characteristics which are clearly different from those of other segments of the national populations.

Understanding the term "indigenous"
Considering the diversity of indigenous peoples, an official definition of "indigenous" has not been adopted by any UN agency. Instead the UN system has developed a modern understanding of this term based on the following:
· Self- identification as indigenous peoples at the individual level and accepted by the community as their member.
· Historical continuity with pre-colonial and/or pre-settler societies
· Strong link to territories and surrounding natural resources
· Distinct social, economic or political systems
· Distinct language, culture and beliefs
· Form non-dominant groups of society
· Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.[6]

Inuit Literally, "people." Inuit were earlier known by Europeans as "Eskimos," a pejorative term roughly meaning "eaters of raw meat". They are one of the original groups to inhabit the northern regions of Canada, populating small, scattered communities and villages throughout the Arctic from Alaska to eastern Greenland.[7]

Knowledge Keepers In the words of the Director General of United Nations Educational, Scientific and Cultural Organization (Mayor, 1994) traditional knowledge is defined as: "The indigenous people of the world possess an immense knowledge of their environments, based on centuries of living close to nature. Living in and from the richness and variety of complex ecosystems, they have an understanding of the properties of plants and animals, the functioning of ecosystems and the techniques for using and managing them that is particular and often detailed. In rural communities in developing countries, locally occurring species are relied on for many - sometimes all - foods, medicines, fuel, building materials and other products. Equally, people's knowledge and perceptions of the environment, and their relationships with it, are often important elements of cultural identity."

Little People Spirits that can act as guides or helpers. They share knowledge and serve almost the same purpose as visions. They tell you about the things to come, help you interpret your current situation and what haunts you from your past.

Medicine Wheel A circle divided into four quarters by a cross in the middle and it represents all of creation. All races of people, animals, birds, fish, insects, trees, and stones, the sun, moon and earth are on the circle of the medicine wheel. The circle is all of the cycles of nature, day and night, seasons, moons, life cycles, and orbits of the moon and planets.[8]

Métis Someone who is of mixed North American Aboriginal and European ancestry, and who self-identifies as Métis. The Constitution Act, 1982, recognized the Métis as one of Canada's founding Aboriginal peoples.[9]

Moral Authority This concept refers to the recognition of that knowledge which is needed to run First Nations and to take care of the people, and that is common and innate to Indigenous peoples is valid by right. That right must be respected by keeping the interpretation and recognition of this knowledge among Indigenous peoples.

Native A widely used term, however Aboriginal as a general umbrella term usually supersedes it. The term Native however is still used by many of the organizations in Toronto, such as the Native Canadian Centre, or the Native Council on Justice.[10]

Powwow "A spiritual gathering of nations, while at the same time it serves to distinguish between the social and cultural differences that set Natives [societies] apart from [each] other ... The pow wow serves to bond tribes and bands of different linguistic and geographical locations, building a bridge between its participants. All Indians, whether they are of Ojibway, Iroquois or Sioux [or non-Native] descent, are welcomed to take part in the intertribal festivities."[11]

Seven Teachings Seven principles to guide the people through the Good Life, see Section 1.3 for elaborate story.[12]

Smudge A physical act that depicts spiritual cleansing. Smoke rising from the smudge bowl is used to symbolically clean the body. In a washing the face motion, smoke is swept over the eyes so they can only see good things, over the ears so they can hear only good things, over the mouth so you can only say good things, over the head so you can only think good thoughts, and over the rest of your body, ending with the sweeping motion over your heart, so you can only feel good things -- the love of all things. Sage, cedar, sweetgrass are the most commonly used smudging items. Some people mix in tobacco with their prayer or use all four together (Isabelle, Cultural Teacher at NCFS).

Solstices Ceremonies held at the beginning of the four seasons of the year -- fall, winter, spring and summer. These are celebrations which welcome each new season, with drumming, singing, dancing, a feast, and a give-away.

Spirit World There is an energy, or life force which exists throughout nature and creation. This energy is within all of us. It gives us life and emanates from the human body. It is our spirit. What we understand as sickness begins in our spirit. It then affects the mind, then the emotions and finally the body. Healing

and teaching are synonymous. The true healing path is one of self-healing. The Healing Path also includes preparations for our journey to the Spirit World. Death is part of the cycle of life.

We show respect for the spirits of our ancestors who are part of our First Family and include them in our prayers. Nature and creation is also part of our First Family.[13]

Status A legal definition set by the Department of Indian Affairs to specify that a Native is an "Indian" based on whether they have at least one-quarter "Indian" blood (e.g., one of their grand-parents was a full-blood).

Sweats Spiritual cleansings which are done with a group of people in a dome like tent, called a sweat lodge. This can be a part of a person's healing.

Tobacco A gift to burn at prayer. It is a union between the giver and the receiver and forms a little covenant between the two that this is going to be a prayer for both of them. A person will remember to bring their tobacco if it was their mission to pray or communicate with someone that morning. Once the giver gives the tobacco to the receiver, the forces of the two people come together and actualize the communication.

Wholistic Many Indigenous Elders prefer to see the use of the W in the otherwise written word Holistic. The W denotes the notion of wholeness. The term holistic is characterized by the comprehension of the parts of something as intimately interconnected and explicable only by reference to the whole. In medicine holistic is characterized by the treatment of the whole person, taking into account mental and social factors, rather than just the physical symptoms of a disease. However, Indigenous Elders say that the definition of Holistic is short-sighted and this is why they differentiate the spelling and use Wholistic to increase the diversification of the meaning. For example, in the above medical definition, Indigenous Elders would also include spiritual, mental, and emotional factors, along with other considerations which go into the ways of knowing and ways of doing, etc.

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