

IPE TIG NEWSLETTER

Message from IPE TIG Leadership Team

BY MARK PARMAN

ᏊᏊᏊ ᏊᏊᏊ (Hello Everyone) I have been asked to bring you a message of Spring time. I start then with the stanza from a Cherokee Prayer about the East because this is also the direction of Spring.

ᏊᏊᏊ East

From the appearing way Merciful Creator,
Thank you for the Sun which purifies.
It brings light into the world,
Enlightenment into the darkness,
And understanding to the ignorant.
Help us to be the bearers of your light.

It has been recorded that after the Going to Water Ceremony, Cherokees would stand on the west bank of the stream facing East. They would give a great shout when the sun cleared the earth as it rose in the sky. The Catholic Priests that first recorded this in their chronicles of the De Soto expedition mistook this act as "Sun Worship". It was simply a shout of joy, thanking the Creator of all things for giving them another day. They were starting their day by thanking the Creator for a chance to be a better human being today than they were yesterday.

The Spring is a good time to reflect on the previous year. What understandings have we discovered in the past 12 months? How can we incorporate this new enlightenment into our work and lives? With help, we can be the bearers of the Creator's light.

A friend shared this story with me. He had been raised in the town of Paradise, California. His father had planted a small orchard of apple trees on the hill behind their home. My friend remembered his father tending the trees nurturing their growth. In November of 2018, Paradise was burned down by the Camp Fire and 85 people lost their lives. As that winter came to a close, my friend and his father began thinking about if and or how to rebuild their home. His father went to the small orchard and began cleaning the ash from the trees and preparing the soil. That Spring the apple trees bloomed and the decision to rebuild was made.

This Spring, tend your orchard, care for it. You might be amazed what it will produce for you.

QV Mark Parman

IPE TIG Updates

IPE TIG By-Law Amendment

The IPE TIG By-Laws were amended by a membership vote this February. The amendment was to add a Policy Chair officer to the IPE TIG and included description of duties related to the Policy Chair officer. The Policy Chair officer will serve as a member of the AEA Evaluation Policy Task Force (EPTF) as an Indigenous representative and provide guidance on federal evaluation policies and policy recommendations in relation to U.S. federal departments, evaluation legislation, and Indigenous nations, as recognized in Nation-to-Nation legal structures and Federal laws that affect Indigenous people, tribes, and communities.

New IPE TIG Policy Chair

The IPE TIG Leadership Team would like to welcome Dr. Nicole Bowman (Waapalaneexkweew) as the Policy Chair. Nicole Bowman (Lunaape/Mohican), Ph.D., is a traditional Ndulunaapeewi Kwe (Lunaape woman) and an evaluation innovator whose academic lodge sits at the intersection of traditional knowledge, Tribal sovereignty, and evaluation. She is the President of Bowman Performance Consulting and an Associate Scientist with the University of Wisconsin-Madison. Dr. Bowman is a subject matter expert in systems (Nation to Nation), culturally responsive, and indigenous research, policy, and evaluation.

The IPE TIG Leadership would like to extend a warm thank you to Dr. Bowman who has served as IPE TIG Co-Chair for the past three years.

New Program Co-Chair

The Leadership Team would like to welcome our newest Team Member, Alex Jauregui-Dusseau, as the new Program Co-Chair.

Introducing Alex Jauregui-Dusseau

Alex Jauregui-Dusseau is an Evaluation Specialist at the Center for Community Engaged Evaluation in the UAMS Office of Community Health and Research. She is a proud member of the Navajo Nation. She holds a doctorate degree in Health Science with a concentration in global health from A.T. Still University and has 8 years of health care experience. Alex is involved in evaluation of community programs and execution of internal and external evaluation projects. It is Alex's career goal to improve access to health services and reduce health disparities through a team-based and culturally informed approach.

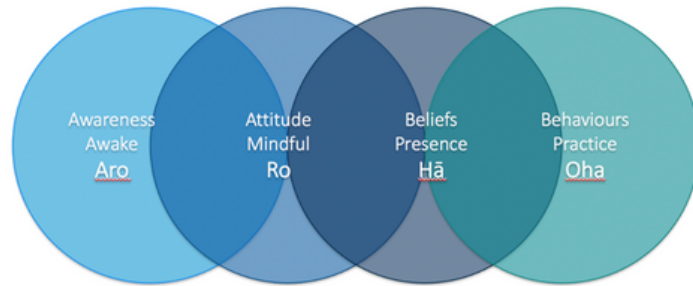
IPE TIG Updates

AEA Formal Statement on the Use of Indigenous Traditional Ecological Knowledge

The AEA Board approved the AEA Evaluation Policy Task Force's letter to the Office of Science and Technology Policy and Council on Environmental Quality in response to the White House Statement on Indigenous Traditional Ecological Knowledge. The letter was transmitted to the OSTP and CEQ in February and provided suggestions for Indigenous Traditional Ecological Knowledge and Federal Decision Making. Please feel free to share with others.

[Letter to White House Committee](#)

Evaluator Profile: Louise Moana Were



Louise (Lou) Moana Were is a Māori evaluator from Aotearoa New Zealand. She has worked in the field of evaluation for over 10 years in areas that seek to serve Māori communities. Lou introduces herself below sharing who she is, her experiences as an evaluator, her passions, and tips for others.

Tēnei te mihi atu ki a koe, ki a koutou katoa. Ko wai au? He mokopuna ahau nō Tuwharetoa me Rongowhakāta engari nō Te Awamutu tōku kainga inaianei, i roto o te aroha o Ngāti Apakura (Greetings to you all. Who am I? I am a grandchild of Tūwharetoa and Rongowhakata but I am currently calling Te Awamutu my home, surrounded by the love of Ngāti Apakura[1]).

Ko wai au? He māmā ahau. Ko Bryshar, rātou ko Peta, ko Brandyn ōku tamariki. Ko Brant Were tōku hoa Rangatira. Nō Ngāti Manawa ia. No reira, tēna tatou, tēna koutou katoa (Who am I? I am a mother. Bryshar, Peta and Brandyn are the names of my children. Brant Were is my husband. He is of Ngāti Manawa descent. And so, greetings to you all).

Greetings to you all, your lands, your peoples, throughout our worlds.

What evaluation approach do you bring to your work?

... we all bring where we are grounded in place ... to our mahi. For some of us that have been in colonized systems, it's a journey on the daily. As someone who hasn't grown up on her tūrangawaewae, on her whenua (her home and land), that has been whangai, nurtured as mokopuna (a grandchild) by my four grandparents, and looked after and cared for in the rohe (region) of others [this is something I often think about].

One of the things that I have been looking at, particularly over the past couple of years, is the space of aroha and the many ways as Indigenous peoples', we give effect to aroha. While the English terminology is love, and most often in an intimate sense.... many of us have come to 'know' love, in these ways. However, there is an aspiration for us to reclaim cultural customs and practices. I had the privilege to be able to do that as part of my Masters study ... reclaiming and actioning the capacities of aroha.

[1] Ngāti Apakura, Tūwharetoa and Rongowhakata are tribes in Aotearoa New Zealand.

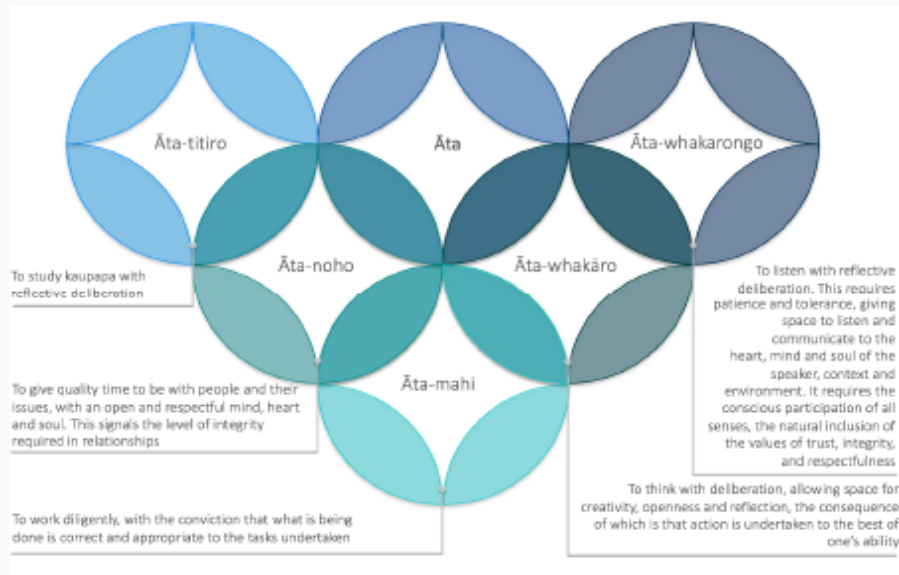
Evaluator Profile: Louise Moana Were

It wasn't until the last three months of that journey that I went to listen to a wonderful friend, Kataraina Pipi, give her oral presentation which reminded me that if I keep starting in places that are not familiar to me, I am going to be on a journey that might not be familiar at all. I then came to the beautiful taonga that is 'Evaluation with Aloha' and the work of our wonderful Hawaiian colleagues and friends who have brought to the fore the kōrero (conversation) of evaluation through aloha; the reminder of the centrality of aroha to our practice and how we can give effect to that. Essentially where I landed was about activating the capacity of aroha for positive change through our evaluative leadership.

I originally started the kōrero with, if evaluation is a tool for change, a tool for social justice, then actually the instruments are us, are evaluators. I wanted to explore that a bit more so hence coming to the space of way finding, recognizing the work of Chellie Spiller, Hoturoa Barclay-Kerr, and John Panoho <https://wayfindingleadership.co.nz/>, and leaning into Takepū Āta [2] (Pohatu, T. W., 2013), to help me bring to life what actioning the capacity of aroha means.

Acknowledging Taina Pohatu and his work, Takepū Āta really enabled me to elevate the space of how we engage, with people but also with kaupapa (topics/subject areas) and the recognition of environments and what that means, in all the ways that they are structured. I wanted to acknowledge the many ways of being, through several interconnected phrases within Te Takipū Āta.

Selected Phrases of Takepū Āta



[2] Āta gently reminds people of how to behave when engaging in relationships with people, kaupapa, and environments (Pohatu, 2013, p.15). Te Takepū Āta is an approach grounded in a Māori worldview to help researcher, practitioners, evaluators, and others to help to critically reflect on how we are engaging with others.

Evaluator Profile: Louise Moana Were

Again, exploring through my Masters, we hear a lot about evaluation use and evaluation influence, but we hear very little about evaluative leadership ... however, as I got to speak with [Kataraina Pipi](#), [Nan Wehipeihana](#), [Fiona Cram](#), [Kate McKegg](#), [Robin Peace](#), and [Jane Davidson](#) (six evaluation leaders from Aotearoa), it became clear that while not explicitly named as leadership, we enact and embody it.

I wanted to also acknowledge that beyond use and influence in our spaces of evaluation, advocacy and activism are part and parcel of leading, and leading through evaluation. I got a sense of peace from that but also the resulting challenge and wero that come from those things.



... As [Manulani Meyer](#) [a cultural practitioner and Indigenous thought leader based in Hawaii] shared with us, there wasn't a need to make my professional practice distinct from who I was as a person, and so separating myself from things that separate me from others was part of doing this [my work] in a really holistic, grounded way.

So that was a bit about me and who I hope to be, and how I hope to be in this world of evaluation and giving effect to our ways of being, knowing and doing that are inherent in all of us; and remembering and reclaiming those things.

Evaluator Profile: Louise Moana Were

What is a resource that inspired you and shifted your perspective for your work or changed what and how you do your work?

That brings me back full circle to 'Evaluation with Aloha' and the many works that Indigenous peoples have come through the pen but also the hearts and minds and whakaaro (thoughts) of many. That was a real turning point for me. A space where it was unequivocal and said with clarity that evaluation with aloha is the key. Really privileged and grateful for that learning.

[Finally, to the reader], wherever you are, ground in place. Find the stories of that place ...and don't ever stop being curious.

Resources:

Lili'uokalani Trust and CREA Hawaii (2019). Evaluation with Aloha: A framework for working in Native Hawaiian contexts. Retrieved 12 April 2022, from <https://www.creahawaii.com/resources>

Pohatu, T. W. (2013). Āta: Growing respectful relationships. *Ata: Journal of Psychotherapy Aotearoa New Zealand*, 17(1), 13-26. <https://doi.org/10.9791/ajpanz.2013.02>

Were, L. M. (2021). *Conscious Disruption: Actioning the Capacity of Aroha for Positive Change Through Evaluative Leadership* (Doctoral dissertation, Auckland University of Technology). Access here: <http://orapp.aut.ac.nz/handle/10292/14285>

Resources and Publications

Indigenous Data Sovereignty Recorded Lectures

- ASU School of Social Transformation. (2018, December 5). *Indigenous data sovereignty* [video]. YouTube. <https://www.youtube.com/watch?v=TXghvb6IPRI>
- First Nations Public Service Secretariat. (2021, August 10). *Session 1- Indigenous Data Sovereignty and DRIPA: Asserting Data and Intellectual Property Ownership* [video]. YouTube. <https://www.youtube.com/watch?v=ZibCVYJOUZA>
- Data Power. (2017, August 12). *Data Power 2017 Keynote: Indigenous Data Sovereignty and Reconciliation | Gwen Phillips* [video]. YouTube. https://www.youtube.com/watch?v=4I_3figC3B0
- Academy of the Social Sciences in Australia. (2020, October 7). *'Delivering Indigenous Data Sovereignty' - Professor Maggie Walter* [video]. YouTube. <https://www.youtube.com/watch?v=NCsCZJ8ugPA>
- BC Neih. (2021, May 6). *Learning Module: Indigenous Data Sovereignty* [video]. YouTube. <https://www.youtube.com/watch?v=x6n-MCyCwSg>

Indigenous Data Sovereignty Resources and Publications

- Walter, et al. (2020) "Indigenous Data Sovereignty in the Era of Big data and Open Data". <https://doi.org/10.1002/ajs4.141>
- Walter, M., Kukutai, T., Carroll, S. R., & Rodriguez-Lonebear, D. (2021). *Indigenous data sovereignty and policy* (p. 244). Taylor & Francis. <https://doi.org/10.4324/9780429273957>
- The Gov Lab (2020). Selected Readings on Indigenous Data Sovereignty. Blog article here: <https://blog.thegovlab.org/post/selected-readings-on-indigenous-data-sovereignty>
- Lovett, R., Lee, V., Kukutai, T., Cormack, D., Rainie, S. C., & Walker, J. (2019). Good data practices for Indigenous data sovereignty and governance. *Good data*, 26-36. <https://researchcommons.waikato.ac.nz/bitstream/handle/10289/12919/data%20practices.pdf?sequence=5&isAllowed=y>
- Rainie, S., Kukutai, T., Walter, M., Figueroa-Rodriguez, O., Walker, J., & Axelsson, P. (2019) Issues in Open Data - Indigenous Data Sovereignty. In T. Davies, S. Walker, M. Rubinstein, & F. Perini (Eds.), [The State of Open Data: Histories and Horizons](#). Cape Town and Ottawa: African Minds and International Development Research Centre.
- Data Sovereignty: A Review (Hummel, et al., 2021): <https://journals.sagepub.com/doi/full/10.1177/2053951720982012>.
- Kukutai, T., & Taylor, J. (2016). *Indigenous data sovereignty: Toward an agenda*. ANU press. <http://doi.org/10.22459/CAEPR38.11.2016>
- United States Indigenous Data Sovereignty Network Resource Page. <https://usindigenousdata.org/books>

Resources and Publications

Citation Guides for Elders and Knowledge Keepers:

MacLeod, Lorisia. 2021. "More Than Personal Communication: Templates For Citing Indigenous Elders and Knowledge Keepers". KULA: Knowledge Creation, Dissemination, and Preservation Studies 5 (1). <https://doi.org/10.18357/kula.135>.

Link to article page: <https://kula.uvic.ca/index.php/kula/article/view/135>

University of Alberta Library Indigenous Citation Styles Guide

<https://guides.library.ualberta.ca/c.php?g=715568&p=5112574>

For decades, Indigenous scholars have called for better ways of acknowledging Indigenous voices in academia. Many of our structures within the academic world today are rooted in Eurocentric systems that have always placed a higher value on Western knowledge rather than Indigenous oral traditions and ways of knowing. Citation is undoubtedly one of these structures.

Citation styles and formats allow us the chance to formally acknowledge the information that we have learned from others; however, these styles disproportionately prioritize information that's been written down. Because so much Indigenous knowledge is held within oral traditions and ways of knowing, citation acts as a barrier to the respectful inclusion of Indigenous voices in academia.

Building the Sacred: An Indigenous Evaluation Framework for Programs Serving Native Survivors of Violence

[Building the Sacred](#) booklet illustrates four places from which Indigenous evaluation is already taking place in violence prevention, response, and healing programs that have not yet been formally recognized in a culturally rooted evaluation framework. The four places are walking with relatives, planting seeds of strength, healing, and adapting in community—protecting space for grief and healing.

Keeping Track: A Toolkit for Indigenous Youth Program Evaluation

The Notah Begay III (NB3) Foundation is excited to announce the release of [Keeping Track toolkit](#). The youth program focused toolkit is aimed at providing resources and information that will assist anyone involved in a youth project, program or serving at a youth-centered organization create an evaluation approach that reflects and supports their community's needs and strengths. From an Indigenous perspective, using this toolkit is a continuation of the knowledge handed down through generations of learning.

Call for Articles and Commentaries for Evaluation Matters - He Take Tō Te Aromatawai

Kia ora koutou - Warmest greetings to IPE TIG members. Fiona Cram here, from the Ngati Pahauwera peoples of Aotearoa New Zealand. I'm currently Editor-in-Chief of our local evaluation journal, [Evaluation Matters - He Take Tō Te Aromatawai](#), produced by the Aotearoa New Zealand Evaluation Association (ANZEA). The journal is open-access.

In 2021 we published an article on the climate crisis by [Juha Uitto](#), 'Confronting storms, fires, and pestilence: Meaningful evaluation for a hazardous world'. Three commentaries were written in response to Juha's article, including ones by [Dawn Adams](#), [Stuart Barlo](#), and [Jo L. Belasco](#), 'Of time, patience, and ceremony' and [Tero Mustonen](#), 'Commentary'. These commentaries touch on issues of importance to Indigenous peoples.

This year we're calling for further articles (up to 6000 words) and commentaries (up to 3000 words) that explore the implications of the climate crisis for evaluation practice. We would welcome manuscripts from IPE TIG members on this important topic, with submissions due by 31 July 2022 for consideration for our 2022 volume (but welcome at any time up to and beyond this date). I'm happy to correspond with people about this, or about other work they might like to submit to the journal (email: evaluation.matters@anzea.org.nz).

Upcoming Events

EvalIndigenous Monthly Meetings

EvalIndigenous continues to meet monthly on the second Thursday of the month at 1-2 p.m. Central Time, USA. Come be with us and be part of our monthly meetings! EvalIndigenous is a multi-stakeholder partnership which, through the recognition of the different world views and valuing the strengths of Indigenous evaluation practices advances the contribution of Indigenous evaluation to global evaluation practice.

If you are interested, please e-mail Serge Eric at serge.eric01@gmail.com (EvalIndigenous Chair), Fiona Cram at fmccram@gmail.com (EvalIndigenous Co-Chair), or Melina Menard at melina@megram.com (EvalIndigenous Zoom Meeting Organizer). Follow EvalIndigenous and/or become part of the global community through the Facebook Group page here: <https://www.facebook.com/groups/1713353522260387>.

43rd American Indian Workshop, June 01-04, 2022, Northern Perspectives Theme University of Luxembourg, Luxembourg City/Luxembourg

The American Indian Workshop (AIW) was founded in 1980 and has become the most important European scholarly platform for researchers concerned with topics related to the Native Peoples of North America. The AIW also includes scholars from all over the world. The goal of the AIW is to provide a platform for established academics and young scholars to share their expertise and experiences as well as to benefit from one another's critical engagement. The meetings are hosted each year by a European academic institution and is enriched by scholars from such diverse disciplines as history, literature, anthropology, ethnology, art history, gender studies, museology, ethnomusicology, religion, law, linguistics, political science, cultural studies, philosophy, Canadian and American Studies, Native American Studies, Métis and Inuit Studies, and performance studies as well as communication and media studies. The AIW has become the most innovative venue in Europe for all involved with the scholarly pursuit of Native American and Inuit studies as well as being the place where Native American scholars and performers are honored and find a welcome reception.

Registration Information: <https://www.american-indian-workshop.org/>

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For more information, follow us on our social media and webpage!

