

IPE TIG QUARTERLY NEWSLETTER

Message from IPE TIG Leadership Team

BY ELIZABETH TAYLOR-SCHIRO AND DR. NICOLE BOWMAN

Boozhoo (hello) and happy October! Anishinaabe refer to this time of year as binaakwe-giizis, or the falling leaves moon, which always brings with it a sense of slowing down and reflection as the temperatures cool and the leaves begin to change in this part of the world. We are encouraged to pause, give thanks, and connect not only with one another but with our natural and animal relatives during this time of harvest and rest. We want to offer these same reminders as many get into the groove of a new school year, attend conferences, and begin to think about what the new year will bring for us. Be intentional about taking time to pause, reflect, and meaningfully connect with one another and with yourself. We hope that what is shared throughout this newsletter will help provide space and inspiration for you to do just that. Miigwech (thank you) for staying connected as an IPE TIG member!

IPE TIG Leadership Contact Information

Elizabeth Taylor-Schiro, TIG Chair at tayl0564@umn.edu

Nicky Bowman, TIG Co-Chair at nicky@bpcwi.com

Aneta Cram, Program Chair at anetacram@gmail.com

Mark Parman, Secretary at mark-parman@cherokee.org

Nate O'Connor, Communications Chair at nate@ravensgroupak.com

January O'Connor, Communications Co-Chair at janeary@ravensgroupak.com

*The latest on
this month's issue:*

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IPE TIG Updates

Nominations for Program Co-Chair

The Program Chair and Co-Chair serve to support the Indigenous Peoples in Evaluation (IPE) Topic of Interest Group (TIG). The IPE TIG is focused on evaluation that is relevant to Indigenous peoples. The TIG also looks to uplift and advocate for the voices of Indigenous peoples within the American Evaluation Association.

The role of Program Co-Chair is currently open. The term is for 3 years. For this role you are expected to:

- Attend monthly meetings with the wider team
- Support the Program Chair to organise the review of conference abstracts that have been submitted to the TIG for the AEA conference that year
- Contribute to TIG outputs such as the quarterly newsletter.

Please send a *brief description* of **who you are** and **why you would like to be part of the IPE TIG leadership team** to Aneta Cram at anetacram@gmail.com by November 7th, 2021. The wider IPE TIG membership will vote in a Co-Chair candidate the IPE TIG's Annual Business Meeting during Eval21 Conference.

IPE TIG Talking Circles

The IPE TIG began holding monthly Talking Circles this year as a safe space for Indigenous evaluators and evaluator allies to meet together as colleagues and as relations to hold each other up and share what's in our hearts and on our minds. The Talking Circles occur every second Monday of the month at 6:00 pm CST. To register, please click the link: [IPE TIG Talking Circle Registration](#)

In addition, the registration link will be posted on the IPE TIG social media sites the week before the second Monday.

We hope to see you there!

IPE TIG Updates *cont.*

Indigenous Representation in AEA and AEA affiliates

The IPE Leadership Team recognizes the need to increase Indigenous representation and voice in majoritized spaces, and this includes within the various opportunities for involvement as a part of AEA. IPE Leadership has been excited to be a part of the following spaces:

- AEA's Diversity, Equity, and Inclusion Working Group: Elizabeth (IPE TIG chair) is a co-chair, along with Nisaa Kirtman and Vidhya Shanker, for this recently formed working group. More information on this can be found in AEA's May Newsletter [here](#).
- AEA's Evaluation Policy Task Force: Nicole Bowman (IPE TIG Co-Chair) has assumed an interim role on this task force but we will be seeking a permanent representative as a part of our upcoming leadership elections! Please see more on this opportunity below and more on this task force [here](#).
- AEA's Professionalization and Competencies Working Group: Elizabeth (IPE TIG chair) is a member participating in this working group which is building on the work of [AEA's Competencies Task Force](#). More information will be shared as it comes along!
- AEA Alaska Affiliate - Alaska Evaluation Network: January (IPE TIG Communications Co-Chair) is the current president! Learn more about this affiliate and ways to get involved [here](#)!
- AEA Minnesota Affiliate - Minnesota Evaluation Association: Elizabeth (IPE TIG Chair) is the current president-elect! Learn more about this affiliate and ways to get involved [here](#)!

We will share open opportunities as we come across them via our social media and discussion board/listserv. Please continue to do the same! We would also love to celebrate ways in which our members are also creating and intentionally taking up these spaces, so let us know where and how you are involved!

Roots and Relations: Celebrating Good Medicine in Indigenous Evaluation Spotlight

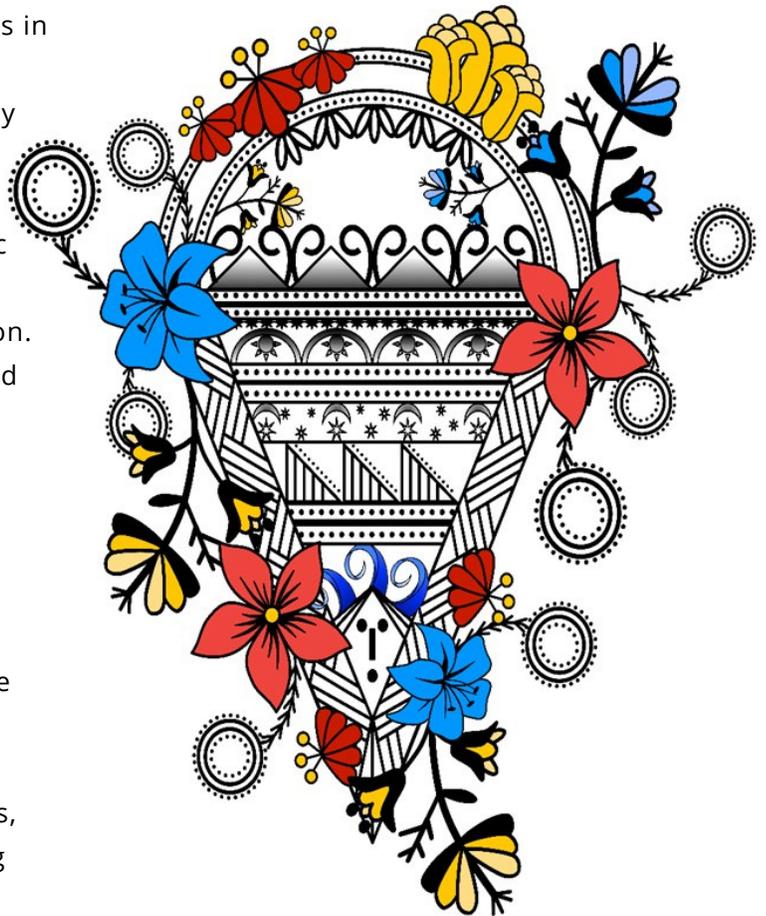
Wuliit Wchapikal (wool-leet which-ah-pee-ku!): Good Medicine! That is what the new “Roots and Relations” (R&R) permanent section in Canadian Journal of Program Evaluation intends to be. The purpose of the R&R journey is to honor our lineage, grow our kinship, and sustain our intergenerational legacies of Indigenous wisdom and practices in evaluation. R&R will sacredly hold and protect traditional knowledge, respect and assert sovereignty, provide a nurturing space for Indigenous voices, and celebrate Indigenous innovations in evaluation.

The R&R logo was conceptualized by Larry Bremner CE, FCES (he/him, Métis) and Dr. Nicole Bowman (Lunaape/Mohican) with traditional knowledge keepers and a graphic artist who is a traditional Longhouse participant and a citizen of the Oneida Nation. The Oneida digital artist says, “The Roots and Relations image is symbolic of our creation coming together. I added celestial trees, earthly flowers, and medicine plants. I’ve added the sun, moon, water, and stars. The face at the bottom is representative of our ancestors. The angular designs are representative of everything that grows here on earth.”

The R&R logo also represents our human relationship to the elements, plants, animals, and all other non-human relatives, including relatives of the spirit world. As humans we must walk in humility and balance with rooted relationships no matter where our lives take

us. This is a foundational and timeless concept of R&R for those reading or publishing in it now and for the next seven generations. The R&R will be co-created through the cultural lens of the four Medicine Wheel directions:

- **Eastern Door – Be a Good Relative**
- **Southern Door – Be of Good Mind**
- **Western Door – Do Good Work**
- **Northern Door – Be on a Good Journey**



Roots and Relations, cont.

R&R calls us all to alohkaakan (aw-low-caw-kin) or to be in service to the higher calling and rooted focus that this new and permanent section in CJPE will offer us. Larry Bremner CE, FCES (he/him, Métis) and Dr. Nicole Bowman (Lunaape/Mohican) will facilitate the processes of developing and upholding these foundational elements of R&R. Our commitment is to a traditionally grounded process for creating R&R. Therefore, our work must always be done with sacred intentions and time necessary to do this work in a good way, traditionally speaking. In the new year we will continue the work of developing the necessary structures, content, and processes for R&R to come alive. We will continue the work to develop R&R's Indigenous centered review and submission processes, create anti-colonial agreements and policies so that community and Indigenous cultural and intellectual property rights are protected and owned by the authors, and establish appropriate protocols. Collectively, we are taking responsibility for developing and upholding a safe learning space as part of the R&R section in CJPE. We intend to engage in outreach for traditional and academic guidance so that R&R can be refined, understood in contexts of practice, and developed with community input as it is created and evolves over time. This development process embraces a model of kinship as part of an authentic, engaged, sustainable and culturally centered practice for editing, reviewing, and publishing.

In summary, our hope is that Roots and Relations is a welcoming place for Indigenous graduate students, curious and passionate Indigenous community members, Indigenous practitioners, First Nations and other Indigenous policy makers, leaders, and scholars on Kukuna Ahkuy (Mother Earth) to share their important work. As R&R development gets completed, the editors (Bremner and Bowman) expect a call for papers to be out in spring of 2022 with the future contributing authors publishing in CJPE by December 2022. If you have questions or wish to be voluntary part of R&R, please email rr@evaluationcanada.ca. Marci, Xwat Anushiik (thank you) to CJPE and the trusted relatives who are helping make this vision a reality!

Global Relatives in Evaluation Spotlight

EvalIndigenous-Zambia July 2021 Work by John Njovu

Nyalugwe chiefdom starts from Luangwa bridge in the West and ends at Nyimba bridge in the East; 175 Km away. It has 120 villages. The village headquarter is on the banks of Luangwa River and north of the main Luangwa Bridge that is on the Great East road. It is about 278 Km from Lusaka and about 21 to 26 Km from the Great East road turn off at Nvua. The famous Luangwa River runs through the chiefdom. The chiefdom has mostly pristine land with an abundance of wild animals. Foreign investors own big safari ranches around the villages. It has a mixture of tribes; Ambo, Bisa, Nsenga, Ngoni and Tande. Nsenga is the main one. Nyarugwe means leopard in Tande. However, the majority Nsenga could not pronounce 'r' and it has, therefore, been changed in pronunciation from the Shona dialect (Tande) to a Bisa-Nsenga 'l'.

Before colonisation, the main livelihoods were hunting and fishing. Due to restrictions by governments and ranchers, hunting and fishing have been replaced by peasant farming and charcoal burning. Unemployment is very high. Early marriages and abuse of alcohol among the youth are common. Employment opportunities for locals on safari ranches are mainly for manual general and security works.

Climate change and charcoal burning are having adverse effects on the land. There are a number of non-governmental organisations that are operating in the area. These are engaged mainly in environment conservation.

EvalIndigenous Zambia

The team of volunteers in Zambia continue to collect indigenous knowledge, build civic awareness and advocate for the voices of indigenous communities to be heard by the evaluation communities, policy makers and public servants. Though the pandemic has constricted the physical work space, there is an increase for advocates to physically go out and collect the stories and to empower communities with civic knowledge. The physical advocacy work is carried out mainly due to communication and technical challenges.

Global Relatives in Evaluation Spotlight, cont.

The information divide is increasing between urban and rural dwellers, and the poor and rich in urban areas. Modern communication facilities are not easily found in rural areas. Therefore, collecting data and disseminating information using remote tools is a challenge and volunteers have to continue to go out into settlements of vulnerable communities. This is, for example, when sharing the ten questions developed by EvalIndigenous that indigenous communities should ask evaluators when they come into their settlements.



Visiting Chief Nyalugwe at his palace
Photo: Alefa Njovu, Jr.

Another reason for going out has to do with developments in mass media. EvalIndigenous is using social media for advocacy and to build a following. EvalIndigenous-Zambia is contributing in meeting the demand for documentaries. As urban communities movements become more restricted, many opt to keep entertained and abreast with events outdoors using personal audio, image and video devices. More people are now turning to social media.

Major influencers such as media companies are also increasingly turning to using documentaries. Big feature film and TV productions are adversely affected by health restrictions in the now new normal. Media companies are, therefore, now increasingly searching for documentaries to feed audiences that are in lock downs. Documentary films do not demand big crews and armies of actors. However, EvalIndigenous cannot at the moment grasp the opportunity to feed this new demand by media companies. It has not got the equipment, financial resources and manpower to be a player in the multi-billion US dollars film sector. The filming is done by volunteers with the passion for telling their own indigenous stories and using their own meagre resources. The reward is mostly seeing communities becoming more aware of possibilities to have positive developments in their settlements. Sometimes it is the note of appreciation to the volunteers and EvalIndigenous.

Global Relatives in Evaluation Spotlight, cont.

An example is the grading of the road to the village from Great North road. Though it is just a stretch of 26 kilometres, the bad state of the road has made it lag behind in development. Zambia attained its independence from Britain on 24 October 1964, the road has not received much attention. The team visited the village in October last year and found it in a very bad state. This year a follow up and civic advocacy visit was made before the general elections at the end of July. The road was found to have been worked on.



Some headmen and woman of the Nyalugwe Chiefdom after receiving the 10 questions

Photo: Nathan Banda

Though grading is a short term solution in a mountainous region and soil erosion is high during the rainy season, the team was happy that at least it had been worked on. One of the headmen in the chiefdom attributed the improvement on the filming that the team carried out last year. The road had been one of the major discussion point for the political campaigns towards Zambia's general elections on 12th August this year. The incumbent Member of Parliament for the constituency lost to an independent candidate.

Zambia ushered in a new ruling party after the August elections. The Ministry of National Development Planning that was engaged in monitoring and evaluation (M&E) has been scrapped by the new government. There is uncertainty on where its M&E functions will be administered. With this uncertainty is a realisation that M&E is not going to receive priority in the new government. If it will not receive much attention by government, there is, therefore, need for EvalIndigenous to continue its advocacy work. This will be, especially, in informing the new policy makers on challenges of vulnerable and voiceless indigenous communities.

John T. Njovu

10 September 2021

Global Relatives in Evaluation Spotlight, cont.



Key informants of the Nyalugwe Chieftom after the dissemination meeting for the 10 questions
Photo: Victor Mapepa



<https://www.youtube.com/watch?v=zN4KIWLkVgg>

Indigenous Data Sovereignty

BY MICHAEL PETILLO

Before discussing data sovereignty, it can be helpful to consider what data and sovereignty mean within an Indigenous nation evaluation context. Data takes many forms, from “knowledge, stories, opinions, surveys, participant observation, biological specimens and tissue” (NCAI & CNHP, 2012) to digital files, website analytics, social media feeds, and maps of sacred lands (Rainie, Rodriguez-Lonebear & Martinez, 2017). Data collection methods, how/where data are stored, and who has access to/control of data are also particularly important within this context. Sovereignty is a nation’s right and ability to make and enforce its own laws, policies, and government. Sovereignty is inherent. While it can neither be granted nor taken away, sovereignty may be honored, ignored, or legally diminished (Petillo, 2015). The term “sovereignty” derives from European Christian settler-colonial ideologies, used to describe international foreign nation-states or sovereigns considered independent peoples within specific territories. Indigenous nations of North America at the time of contact, “would have met the definition of an independent sovereign state” despite debate about “whether ‘uncivilized,’ non-Christian peoples had protectable rights” (Austin, 2017). As Indigenous nations define sovereignty within their cosmologies and worldviews instead of through imposed, external belief systems, they powerfully strengthen their ability to apply and exercise it. This is especially true from the standpoint of traditional values and relationship to the land, as “sovereignty and place (or land) are intertwined, and give real meaning to being sovereign” (Austin, *ibid*).

Native and Indigenous nations exercise sovereignty in many ways, including through government and constitutional reform, tribal code development and enforcement, tribal police and court systems, water and land use rights, environmental and sacred site protection, language and cultural regeneration, sustaining traditional foodways, data security measures, and more. Within an Indigenous evaluation framework, sovereignty can be honored by ensuring tribal ownership and control of data, following tribal Institutional Review Board (IRB) processes, building capacity within the tribal community and on their terms, protecting Indigenous intellectual property (IP) rights, and reporting to the community in meaningful ways (LaFrance & Nichols, 2009).

Indigenous Data Sovereignty, cont.

Data sovereignty can thus be understood as the right of an Indigenous nation “to govern the collection, ownership, and application of its own data” (Rodriguez-Lonebear & Rainie, 2016).

Data sovereignty discussions often touch on external evaluators/researchers/governments historical and present-day ethical violations using data and knowledge collected from Indigenous peoples without any reciprocal benefit to tribal communities (NCAI & CNHP, 2012; Tuhiwai Smith, 1999). Growing concerns about Western technological imperialism or “data colonialism” in contemporary data practices/environments experienced through unregulated surveillance, commodification/capitalism, extraction, and suppression of Indigenous knowledge systems have inspired many to engage Indigenous-led advocacy, education and research networks addressing data misuse/mistrust and “leveraging Indigenous data toward Indigenous aspirations” (Walters et.al, 2020).

I recently worked on a project with two Native nations looking at increasing tribal resiliency in the wake of COVID-19. Key questions were how a greater reliance on technology would change tribal citizens’ lives/work and how these communities envision their future. Many tribal nations are diversifying their gaze from in-person gaming, hotel/entertainment resorts, and other on-reservation brick-and-mortar industries to include eCommerce, online gaming, and virtual marketplaces. These more diversified income streams may offer greater economic resilience amidst current public health and climate change realities (Rosette, 2021). Data sovereignty must be at the center of increased reliance on Big Data, data analytics, and information technologies. Centering data sovereignty expands beyond obtaining “tribal consent for data collection, planning for the storing, sharing and returning of data to individuals and tribes, and making decisions about who is involved in data collection, analysis, interpretation, and dissemination or publication of research findings” (NCAI & CNHP, 2012). Such centering also means “embracing Indigenous epistemologies,” developing Indigenous models for data governance and capacity, examining both individual and collective rights for data sharing/use, and considering the “threats and opportunities of Big Data and open data” (Kukutai & Taylor, 2016).

Indigenous Data Sovereignty, cont.

When centered, all involved are encouraged to shift from thinking of Indigenous data sovereignty as an “aspiration” to considering it “a call to action: embedding it into policies, building support and capacity, developing “data warriors,” and creating intertribal institutions and Indigenous nation-to-nation relationships to share resources and build data leadership and infrastructure (Rainie, Rodriguez-Lonebear & Martinez, 2017). Indigenous peoples have gathered, used, and shared data as part of their relationships with each other and the natural world since time immemorial. In this “information age,” when data is the “global currency,” Indigenous nations exercise data sovereignty by embedding Indigenous ways of knowing and doing into their own data systems. Evaluators can support this by expecting and respecting data sovereignty as a vital component of Indigenous evaluative practice.

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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>
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- Data Sovereignty: A Review (Hummel, etal., 2021): <https://journals.sagepub.com/doi/full/10.1177/2053951720982012>.
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- United States Indigenous Data Sovereignty Network Resource Page. <https://usindigenousdata.org/books>

EVAL21 Reimagined - AEA Conference Updates

Indigenous Keynote Speaker: Frank Waln

Frank Waln is an award-winning Lakota performer, speaker, and writer from the Rosebud Reservation in South Dakota. As a Gates Millennium Scholar, Frank Waln earned a BA in Audio Arts and Acoustics from Columbia College Chicago. As an Indigenous artist and speaker, Frank Waln fuses traditional Lakota story telling with Hip Hop and Native flute music to create presentations that shed light on Indigenous history and decolonization. As a performer and speaker Frank Waln has presented his work at colleges, universities, and museums all around the world including Harvard University, the Field Museum, Duke University's Nasher Museum and the Linden Museum in Stuttgart, Germany. Learn more about Frank.

Frank will be telling his story of growing up on the Rosebud Reservation, and on self-empowerment and expression of truth, shedding light on Indigenous history and decolonization. He will address how we might ethically move forward recognizing issues of diversity, inclusion, and equity in our work as evaluators.

IPE TIG Presentation Titles, Presenters, and Times

- *Transformative Engagement: Blue Marble Evaluators' role in uncovering social structures that limit human potential* (multipaper); Presenters: Charmagne Campbell-Patton, Mitdlarak Lennert, Diane Hirshberg, Keiko Kuji-Shikatani; 11/9/2021, 01:00 PM EST
- *Uprooting the Tree: Rethinking the Philosophical Foundations of Evaluation* (Panel); Presenters: Jennifer Billman, Donna Mertens, Zenda Ofir, Bagele Chilisa; 11/10/2021, 01:00 PM EST
- *Meeting the Moment: "What are we not asking that we should be asking?" Sharing power, advancing equity, and enhancing rigor through client inclusion in County Behavioral Health Research & Evaluation* (Expert Lecture); Presenter: Jessica Headley Ternes; 11/10/2021, 12:00 PM EST
- *Meeting the Transformational Moment: Wisdom from Young and Emerging Evaluators* (Panel); Presenters: Scott Chaplowe, Taruna Gupta, Michael Ojo, Minji Cho, Jaideep Visave, Ann Marie Castleman, Phung Pham, Elizabeth Taylor-Schiro, & Beverly Parsons; 11/12/2021, 02:30 PM EST
- *Who are we? In whose name do we do our work? AEA's recently-formed DEI Working Group and you* (Roundtable); Presenters: Nisaa Kirtman, Vidhya Shanker, Elizabeth Taylor-Schiro; 11/9/2021, 01:00 PM EST
- *A Path to Collaborative Learning About Anti-Racism and Justice, Equity, Diversity, Inclusion for Communities of Practice in Evaluation and Research* (Workshop); Facilitators: Gizelle Gopez, Aisha Rios, Presenters: Claire Dunlap, Elizabeth Taylor-Schiro, Sara Onitsuka, Kantahyanee Murray, Trish Dao-Tran, Min Ma; 11/10/21, 2 pm CST

EVAL21 Reimagined - AEA Conference Updates, cont

IPE TIG Annual Business Meeting - November 10th, 2021 at 5 PM EST

Please join us for our Annual Business Meeting on Wednesday, November 10th at 5 PM EST. We will be providing updates from 2021 and let membership know about plans for 2022. To register and join via Zoom; please click [here](#).

Indigenous Vendors to Support during Eval21 Conference

- **Frank Waln**, Eval21 Keynote Speaker, has his own website and online store. Check out the store here: <http://frankwaln.com/shop/>
- **Beyond Buckskin** is a website and business dedicated to promoting and selling Native American made fashion. It is headed up by Dr. Jessica R. Metcalfe (Turtle Mountain Chippewa) who holds a PhD in American Indian Studies, with an emphasis on art, education, and culture.
 - <http://www.beyondbuckskin.com/p/buy-native.html>

Upcoming Events

IPE TIG Talking Circles

The IPE TIG began holding monthly Talking Circles this year as a safe space for Indigenous evaluators and evaluator allies to meet together as colleagues and as relations to hold each other up and share what's in our hearts and on our minds. The Talking Circles occur every second Monday of the month at 6:00 pm CST. To register, please click the link: [IPE TIG Talking Circle Registration](#)

In addition, the registration link will be posted on the IPE TIG social media sites the week before the second Monday.

We hope to see you there!

10th AfrEA Conference - November 15-19

The African Evaluation Association is holding its 10th evaluation conference, and the proposed conference theme for 2021 is "Evaluation that leaves no-one behind: empowering progress towards the Africa we want amidst the COVID-19 pandemic and the other crises and opportunities facing us". For conference details, please visit [here](#).

The conference will be held November 15-19, 2021 in Addis Ababa, Ethiopia with a virtual attendance option. To register for the 2021 AfrEA Conference, click [here](#).

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 fmgram@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>.

Thinking about writing, using, or developing an Indigenous Land Acknowledgement?

Land Acknowledgement Considerations

Land Acknowledgements are the responsibility of the occupier of the land to put together and write. The responsibility should not be that Native peoples of the land you occupy to educate and provide the answer. Land Acknowledgements are an exercise in reflection on how land was accumulated and taken and was unceded in many instances from Indigenous people around the globe. Further expectation to have Indigenous people lead a personal reflection further adds to the work Indigenous people have to do. Part of developing the land acknowledgement is to participate in a reflective process that recognizes and reflects on the privilege and space and territory that we all occupy and how acknowledgements can create a space that recognizes other lived experiences beyond those typically told.

Resources and Protocols for Land Acknowledgements

For more information on how you can develop a land acknowledge statement, visit [Native Governance Center's resources page](#) for more helpful land acknowledgment tools! And read the Native Governance Center's own land acknowledgment statement: [The Land We're On](#).

From: Native Governance Center | @nativegov | nativegov.org

Additional Resources:

- Know The Land Territories Campaign: <http://www.lspirg.org/knowtheland>
- Territory Acknowledgement: <https://native-land.ca/territory-acknowledgement/>
- Northwestern Native American and Indigenous Initiatives: <https://www.northwestern.edu/native-american-and-indigenous-peoples/about/Land%20Acknowledgement.html>
- Beyond Territorial Acknowledgements: <http://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>
- Are you Planning to do a land acknowledgement? <https://americanindiansinchildrensliterature.blogspot.com/2019/03/are-you-planning-to-do-land.html>

Parting Message

BY JANUARY O'CONNOR

As summer wanes and we slide into autumn, we reflect on and give thanks for the bounty of summer. One particular bounty is the herring egg which is a Southeast Alaska Native delicacy. Below is a recipe and information on preparing herring eggs. With the change of the seasons comes opportunity for us to reflect on our growth and how we might want to adjust to balance, re-frame, and re-new.

What does fall mean to you and how do you connect and focus on balance (physically, mentally, spiritually, emotionally) during this season?

Thank you for reading this issue of the IPE TIG's newsletter. We hope to see you soon on our social media platforms at one of our monthly talking circles and at this year's AEA conference.

Be well,
The IPE TIG Leadership Team

Herring Egg Salad

YIELD: 4 entrée salads

For dressing:

1 cup olive oil mayonnaise
1 lemon, juice and zest
¼ tsp. crushed red pepper flakes
sea salt and black pepper, to taste

1 lb. herring eggs, blanched
1 bunch slivered green onions
1 cup shredded carrots
1 cup sliced radishes
1 cup diced tomatoes
1 lb. baby spinach

Recipe Steps:

1. For dressing: combine all ingredients in bowl or jar.
2. For salad: Combine herring eggs, green onions, carrots, radishes and tomatoes together. Serve on bed of baby spinach. Top with dressing.



<https://www.youtube.com/watch?v=v7yPIA0OUZM>

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