

Indigenous Perspectives in Program Evaluation: A scoping literature review exploring wise practices for program evaluation with Indigenous communities in northern Manitoba

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Abstract

This study explored how organizations that offer programming and services in northern Indigenous communities could inform, adapt, and improve their evaluation approaches to involve an Indigenous perspective. Without this research, program evaluation may continue to be conducted within a Western perspective, a view that does not consider an Indigenous paradigm or cultural considerations. To examine Indigenous perspectives in program evaluation, the researcher conducted a scoping literature review using 15 secondary sources from Australia, Canada, and the United States of America published from 2010-2020. Through a decolonized methodology, the researcher sorted the data into themes according to the core values of an Indigenous Evaluation Framework. The findings contributed to the literature by addressing the gaps of decolonizing program evaluation, integrating cultural approaches, and instilling an Indigenous paradigm. Relevant to organizations that work with Indigenous communities, the research generated wise practices to engage program evaluation in a culturally appropriate manner. Building from this study, ongoing research is needed to support Indigenous perspectives in program evaluation.

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I would like to begin by acknowledging that I reside on ancestral lands, on Treaty Five Territory, the traditional territory of Anishinaabe, Cree, Oji-Cree, Dakota, and Dene Peoples, and the homeland of the Métis Nation. In addition, I would like to recognize the wealth of knowledge provided by the various Indigenous and non-Indigenous scholars and authors whose work I researched and explored. Their dedication to this area of research is of grave value, and I am glad I was able to cross paths with their knowledge and experience. I would also like to express gratitude towards my Thesis Supervisor and Committee Member(s), Dr. Lorena Fontaine, Dr. Shailesh Shukla, and Dr. Julie Pelletier. Without your mentorship, patience, and guidance, this journey would not have been possible. Finally, I would like to extend my appreciation and gratitude to my family, friends, and colleagues. Thank you for being a listening ear, offering support when needed, and motivating me to be persistent. Thank you to my partner Blayne for your undivided faith and encouragement in helping me accomplish this achievement. The completion of my thesis is a direct result of all of you believing in me and supporting me along the way.

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Operational Definitions and Meaning of Key Terms

Cultural Competency	Developing practical skills for interacting in respectful ways with people who are different from us. Cultural competency does not require us to become experts in cultures different from our own (Indigenous Health, 2017).
Cultural Safety	An approach that considers how social and historical contexts and structural and interpersonal power imbalances shape health and health care experiences. Practitioners are self-reflective/self-aware regarding their position of power and the impact of this role on patients (Visions, 2016).
Indigenous	Although there is no universally agreed-upon definition, the term Indigenous (as used throughout this paper) refers to the communities, clans, nations, and tribes that are “Indigenous to the lands they inhabit, in contrast to and in contention with the colonial societies” (Alfred and Corntassel, 2005). Furthermore, Indigenous will be a collective noun for First Nations, Inuit, Métis in Canada (Indigenous Corporate Training Inc., 2020, p. 12).
Indigenous Evaluation	An evaluation process that meets the needs and priorities of Indigenous peoples. Indigenous evaluation can be used in almost all situations that require an evaluation. It allows for more input from the community than traditional Western evaluation (Johnston Research Inc., 2019).
Wise Practices	The concept of wise practices provides Indigenous knowledge and experience to lay a foundation for a strengths-based approach to community development. According to Wesley-Esquimaux & Calliou (2010), “[w]ise practices recognize the wisdom in each Indigenous community and their own stories of achieving success. It recognized that culture matters” (p.19).

Chapter One: Introduction

1.1 Locating the Researcher

By way of introduction, my name is Mallory Shack; I am a third-generation European-Canadian. My Great Grandparents arrived in Canada in the 1920s and became farmers on land outside of Winnipeg. Winnipeg, Manitoba, has been our home; it is where I was born and raised. My family includes blood relatives and close friends. Our heritages include Scottish, Danish, and Ukrainian. My family has been my support network throughout my life, providing me with guidance, inspiration, and confidence. Currently, my partner and I reside in Gillam, Manitoba, a remote community in northern Manitoba.

Academically, I achieved a Bachelor of Arts with a major in International Development Studies and a concentration in Disaster Recovery from the Canadian Mennonite University. Professionally, I work with the Canadian Red Cross (CRC). Early on in my career, I observed that CRC strengthened its partnerships with Indigenous communities and agencies to provide programs and services in Manitoba. In recognizing this, I wanted to learn more about Indigenous peoples and understand their narratives, histories, and traditional knowledge to grow as an ally. As a result, in 2015, I began my journey with the Master of Arts in Indigenous Governance program at the University of Winnipeg. The program has inspired me to be a humanitarian that strives for change at a grassroots level, not only with the local population in Manitoba but in Canada as a whole, working alongside both Indigenous and non-Indigenous groups. Indigenous peoples are resilient human beings who continue to experience ill-treatment and deprivation of human rights and dignity. I want to contribute to a movement that promotes resiliency, self-determination, governance, sustainability, positive change, and growth with this population and its future generations.

In remaining true to my passions of humanitarian diplomacy and community engagement, they helped to guide the focus of my research topic. Concerning program evaluation, I was curious to explore how the CRC, as a non-Indigenous organization, can engage with Indigenous communities in a strengths-based way, builds capacity, and provides the foundation and empowerment for Indigenous governance and self-determination. The subject of this research was of particular interest to me because of my experience with the CRC. As a Manager of Community Programs, I work closely with internal and external partners to build relationships and deliver programming with Indigenous communities comprised of First Nation,

Metis, and Inuit populations within Manitoba and the Territory of Nunavut. In my experience working with and traveling to communities, violence and trauma are not easy subjects to discuss. As an outsider, I need to be mindful of the historical, intergenerational, and potentially current situations of violence or trauma while building relationships with the community on the foundation of trust and respect. It is essential to know that when I leave the community to return home, I carry their shared stories and experiences with me- the relationships continue regardless of location as I often think about the connections I have made. Due to the sensitivity of the topics, it is vital to create a safe and welcoming space, a space where learning, sharing, and healing can occur. Some of my favorite memories of being in a community are when I am walking to the school, and a group of curious kids run up and begin asking questions, or when my colleague and I would go hang out at the open gym night or check out the dancing at the hall. I am privileged to have these moments and time with a community. The time spent away from the workshops and training sessions matters; these genuine moments are essential to building relationships. Thoughtfully, the same principles and environment should be at the forefront when conducting program evaluation.

As a non-Indigenous person who works with a non-Indigenous organization to implement programming with Indigenous communities, the findings and wise practices presented at the end of this paper are essential. By strengthening my role as an ally, I can share my learned knowledge and use my voice to influence, challenge, and ask questions to guide program evaluation thoughts or approaches within the organization. I hope to leave the reader feeling motivated and determined to become more of an ally and advocate beyond Western constructs of program evaluation and onward towards culturally informed evaluation practices.

1.2 Background

Violence is a global issue that impacts various populations at multiple levels- individual, family, and community. However, historical events and impacts for Indigenous peoples in Canada have led to today's issues and concerns. The legacies of colonization, residential schools, and institutionalized systems exist in communities and have had devastating effects on multiple generations. As a result, coping behaviors and long-term effects of alcoholism, harmful parenting practices, hopelessness, and loss of identity are evident (National Collaboration Centre for Aboriginal Health, 2013). Additionally, other impacts and effects have led to drastically higher

sex crimes, increase rates of violence, substance abuse, and suicide. From ages 10 to 29, Indigenous youth on reserves are 5 to 6 times more likely to die of suicide than their peers in the general population (Kirmayer et al., 2007, p. xv). According to a report produced by Women and Gender Equality Canada (2019), Indigenous women in Canada are three times more likely to experience violence than non-Indigenous women (p. 35). As of April 2015, there were 174 missing Indigenous female cases; this represents 10% of the 1,750 missing females reported (RCMP, 2015). More than a year later, on September 1, 2016, the National Inquiry in Missing and Murdered Indigenous Women and Girls commences, shedding light further onto the impacts and effects of harm done to Indigenous peoples.

Nation and international bodies have published several reports, inquiries, and documents to inform and educate the greater population of the truths and realities experienced by Indigenous peoples. For example, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) aims to “protect collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it also safeguards the individual rights of Indigenous peoples” (Hanson, 2009). Supported by this declaration, several reports and inquiries were mandated to investigate, inform, and address the relationship between Indigenous peoples, the Canadian government, and society, including systemic violence, trauma, and abuse. The Royal Commission on Aboriginal People (RCAP), the Truth and Reconciliation Commission (TRC), and the National Inquiry into Missing and Murdered Indigenous Women and Girls have been instrumental in bringing the historical atrocities to the forefront of the present day. The stories and shared truths published in these reports honour the strength of Indigenous peoples who have witnessed or lived through violence, abuse, and trauma in the past and present. As a result, these reports have presented several calls to action or recommendations acknowledging that violence prevention is relevant. However, more needs to happen to change the current situation so that history does not repeat itself. To align with these inquiries, reports, and calls to action, “Indigenous approaches and methodologies to evaluation and research must take a decolonized approach that recognizes the intergenerational impacts of colonization on Indigenous peoples, their families, and their communities. These approaches must consider the historical trauma and cultural repression experienced by Indigenous peoples” (Department of Justice, 2020, p. 8).

Furthermore, these documents encourage the active and ongoing participation of Indigenous leaders and community members when developing, delivering, implementing, and evaluating prevention programming. For example, the RCAP report (1996) includes guidelines for research sponsored by the Commission to ensure that Indigenous peoples' cultures, languages, knowledge, and values are respected (p. 294). Similarly, the TRC (2015) and National Inquiry into Missing and Murdered Indigenous Women and Girls (2019) highlight the importance of having Indigenous peoples involved in decision-making processes and active members in these pertinent conversations. Setting guidelines acknowledges space for Indigenous peoples' participation; it strengthens the pathway to reconciliation, healing, and self-determination.

To help address these issues, organizations and the Canadian government have been actively disseminating violence prevention information and education over the past number of years. Organizations such as the Aboriginal Healing Foundation (AHF) "provided resources as promotion towards reconciliation, encouraged and supported Aboriginal people and their communities in building and reinforcing sustainable healing processes that address the legacy of physical, sexual, mental, cultural, and spiritual abuses in the residential school system, including intergenerational impacts" (AHF, 2010, p. 4). AFH was operational from 1998-2014 and funded by the Canadian government; the corporation closed its doors in September 2014 due to no additional funding. Throughout this period, AHF conducted three interim evaluations, and in 2008 an evaluation was conducted by the Government (AHF, 2010). The AFH conducted research and evaluations that provided insights into the importance of their programs and services and suggested that "...to heal from residential school abuse, an Aboriginal community requires an average of ten years of ongoing healing support such as that provided by the Aboriginal Healing Foundation" (AFH, 2010, p. 11). Without continuous funding and the support of AHF, there was a high possibility that projects would not continue, and the healing progress made may be hindered (AHF, 2010). This example of AFH indicates the importance of evaluation and monitoring as it justifies the need for prevention programming for Indigenous peoples. For prevention programs to remain relevant and practical for the Indigenous population, organizations should consider the concepts of evaluation and monitoring to be within an Indigenous perspective. An effective monitoring and evaluation process that is culturally

informed while understanding its audience's history and worldview will produce a holistic evaluation experience.

1.2.1 Overview of Indigenous peoples in Manitoba

The province of Manitoba has among the highest percentage of Indigenous peoples in Canada. According to Statistics Canada (2016), 223,310 Indigenous peoples in Manitoba, making up 18.0% of the population, comprise First Nation, Metis, or Inuit. Manitoba has 63 First Nations, including six of the 20 most prominent bands in Canada, while 37% of these communities do not have access to an all-weather road (Government of Canada, 2014). There are five First Nation languages spoken in Manitoba; Ojibway and Dakota are most common in the south, while Cree and Dene are common in the north. Communities that fall in-between the south and north may find Ojibway-Cree as the common language (Government of Canada, 2014).

There are seven treaties with First Nations in the province, along with seven tribal councils. In addition, there are three active provincial political organizations, such as the Assembly of Manitoba Chiefs (AMC), Manitoba Keewatinowi Okimakanak (MKO), and Southern Chiefs Organization (SCO). Each entity seeks to provide political advocacy on behalf of Indigenous peoples within Manitoba to achieve self-sufficiency in all areas that affect the lives of Indigenous peoples (Government of Canada (2014), Assembly of Manitoba Chiefs (2018), Southern Chiefs Organization Inc. (2020) and Manitoba Keewatinowi Okimakanak Inc. (2020)).

Geographically, Manitoba contains prairies, an abundance of lakes and rivers, alongside rough vegetation and forests. Indigenous communities in the south are close, allowing for road access to nearby urban city centres such as Winnipeg and Brandon, where there is an abundance of professional and specialized services and resources. However, this may not be the same reality for Indigenous communities in the north. The northern Indigenous communities are further apart, and some have limited accessibility due to a lack of roads and infrastructure. For some, the nearest urban city centre could be hours away and may only have limited professional supports and resources. Due to this geographic isolation, some First Nation communities in Manitoba are socially and economically separate from mainstream Manitoba, thus creating unique challenges in the region regarding development and accessibility (Government of Canada (2014) and Statistics Canada (2016)).

1.2.2 Locating Northern Manitoba

For the intent of this research, Indigenous communities located in northern Manitoba will be a point of reference; northern Manitoba will be defined as any Indigenous community north of the 53rd parallel of latitude and is predominately Treaty 5 Territory. I have had the opportunity to visit and work alongside several communities within this region, such as Bunibonabee Cree Nation, Nisichawayasihk Cree Nation, Northlands Denesuline First Nation, Norway House Cree Nation, O-Pipon-Na-Piwin Cree Nation, and Shamattawa First Nation.

Violence and crime rates are higher in northern Canada, and its geographic remoteness can be a barrier to accessing services and escaping violence. These factors are especially critical for young women and girls at risk of violence in the north. For example, in a 2017 police report, northern Manitoba showed violent crime rates against young women and girls highest across the country, reaching 9,025 victims in 2017. This rate was five to six times higher than in the respective southern areas and each of the three territories (Rotenberg, 2019).

Through personal experience and observation, communities in northern Manitoba express determination towards preventing violence and supporting community wellness. For example, Nisichawayasihk Cree Nation opened a women's shelter in November 2018 as a safe space for access to women and children experiencing family violence. This shelter is one of the few resources in the north available for Nisichawayasihk Cree Nation and the surrounding communities (Nisichawayasihk Cree Nation, 2018). Yet, this enthusiasm comes with the challenges and barriers afflicting northern, remote, and isolated communities. Increased violence in the north is a combined result of several geographic, demographic, social, and economic factors that make the living conditions of the north unique from southern Canada. For example, northern remoteness and isolation mean that some communities are not accessible via an all-weather road, thus heightening the difficulty for communities to access supports. In addition, there is limited or less access to educational resources and programming and access to viable technology such as internet and mobile phone service. The list of challenges and barriers expand to include colonization and the impact of residential schools in Indigenous communities, limited economic opportunities, lack of housing, social isolation, substance use, and gaps in support and justice services. For some northern communities, the only access is to a nursing station that provides little help. To access further professional and specialized healthcare supports, one

would have to leave the community (PHAC (2019), Rotenberg (2019), Fikowski and Moffitt (2018), Holmes and Hunt (2017), and Benoit et al. (2014)).

The impacts of violence are not unique to northern Indigenous communities; however, as previously outlined, these impacts are compounded with additional challenges and barriers, thus making a northern community's experience different from one in the south. Therefore, interventions, services, and programming will need to acknowledge these challenges and barriers in the north and adapt to support the needs of the most vulnerable. Through program evaluation, the reported data can become the basis to determine the effectiveness and relevancy of the programs and services in the north. In turn, the report produced following an evaluation can be used to advocate for additional funding and services or can be used to change policy and inform decision-making. The above highlights the importance of the research topic in ensuring program evaluation is conducted in a culturally appropriate way where the evaluation process and findings meet the community's needs and can support further initiatives.

1.2.3 Organizational Background

As one of the 192 National Societies, the Canadian Red Cross (CRC) is part of the largest humanitarian network in the world, the International Red Cross and Red Crescent Movement. This network includes the International Committee of the Red Cross (ICRC) and the International Federation of the Red Cross and Red Crescent Societies (IFRC). Specifically, the mission of the CRC is to "...help people and communities in Canada and around the world in times of need and support them in strengthening their resilience" (CRC, 2020). The mission statement and the organization's seven fundamental principles of humanity, impartiality, independence, neutrality, voluntary service, unity, and universality enable the CRC to do its work. In addition, the organizational context within which the CRC continuously works with communities recognizes commitment to improving the quality and appropriateness of services provided and integrating provisions into CRC practice, standards, policies, and supportive tools (CRC, 2020).

The Canadian Red Cross has been working with Indigenous communities for a duration of time, expanding a few decades. The Canadian Red Cross solidified its working partnership with Indigenous peoples on May 23, 2007, when an agreement was signed with the Assembly of First Nations (CRC, n.d.). Furthermore, in 2017, CRC strengthened its commitment to

Indigenous communities by launching an Indigenous Peoples Framework. In partnership with Indigenous leadership, the framework acknowledges the organization's commitment to reconciliation by delivering culturally appropriate and relevant assistance and programming. Four pillars make up the framework; a commitment to reconciliation, cultural safety, collaboration, and community-based service delivery (CRC, n.d.). According to the CRC (n.d.), "all communities across Canada are at risk of experiencing instances of family violence, sexual exploitation of children and youth, and suicide. At the invitation of Indigenous communities, the Canadian Red Cross works to help develop capacity for the prevention of injuries, promote health and well-being, as well as prepare for and respond to disasters and emergencies". This approach recognizes the value added by working across CRC programs in partnership with the community and creates a holistic response to issues affecting Indigenous community safety, resilience, and well-being.

1.2.4 CRC Violence Prevention Programming

The Canadian Red Cross offers violence prevention programming (formerly known as Respect Education). Since 1984, violence prevention programs delivered to children, youth, and adults across Canada, ranging in preventing child sexual abuse and neglect, bullying and harassment prevention, and healthy dating relationships (CRC, n.d.). The violence prevention programs are "based on a public health approach with a commitment to ongoing, rigorous monitoring, evaluation and improvement of programs" (CRC, n.d.).

Supporting documents like UNDRIP, RCAP, TRC, and the National Inquiry into Missing and Murdered Indigenous Women and Girls articulate the historical impacts of colonization and the ongoing concern around violence, abuse, and trauma against Indigenous peoples in Canada while indicating the need for continuous prevention programming. For instance, the TRC (2015) noted that "child neglect was institutionalized, and the lack of supervision created situations where students were prey to sexual and physical abusers" (p. 4). The report goes on to note that "[v]iolence and criminal offending are not inherent in Aboriginal people. They result from very specific experiences that Aboriginal people have endured, including the intergenerational legacy of residential schools. Therefore, it should not be surprising that those who experienced and witnessed very serious violence against Aboriginal children in the schools frequently became accustomed to violence in later life" (p. 171). The RCAP and the National Inquiry into Missing

and Murdered Indigenous Women and Girls share similar points in acknowledging Indigenous peoples' realities. Again, these realities result from particular experiences that Indigenous peoples have endured, such as intergenerational and systemic trauma and the legacies of residential schools. Recognizing these horrific experiences, the articles outlined in UNDRIP, specifically Article 7.2 and Article 22.2, clearly state that Indigenous peoples are free of violence and protect women and children from all forms of violence (UN General Assembly, 2007, p. 9 & p.17). Additionally, the recommendations call for justice and calls to action in the reports share the perspective of UNDRIP. Without prevention programming, the pathway to reconciliation and the process of healing will take longer to achieve.

The topic areas covered by the violence prevention program, educational materials, and training align with the findings presented in the reports and inquiries by addressing the impacts of violence, abuse, and trauma while aiming to reconcile and advocate for freedom of violence among Indigenous populations in Canada. The design of the violence prevention program is not specific for Indigenous peoples; however, the CRC is actively working within an Indigenous peoples Framework and aligning programming towards a pathway of reconciliation. Alongside these guiding documents, the violence prevention program addresses root causes or issues by creating safer spaces, schools, homes, and communities for everyone. An essential part of any program or initiative is evaluating the quality of the work done to date. The CRC needs to invest in an evaluation process to ensure the ongoing success and relevancy that directly benefits the community. Taking the time to consider the relevance of the work can be beneficial in establishing a respectful and culturally appropriate approach to community engagement and the evaluation of violence prevention programming.

1.3 Statement of Problem

Based on the literature reviewed, the gaps presented influenced the motivation to develop the research questions and objectives. The three gaps identified are a lack in acknowledging the implementation of decolonizing program evaluation practices, a limitation in operationalizing the fundamental shift of integrating cultural approaches within program evaluation, and a deficiency of understanding how to achieve program evaluation through an Indigenous paradigm. The gaps identify the realities that organizations, such as the CRC, face when evaluating programming with Indigenous participants. These challenges are not constructed within organizations alone;

these gaps exist due to the understanding (or lack thereof) of the funder, evaluator, and stakeholder combined. Researching these gaps will contribute to the consideration of conducting culturally appropriate program evaluation. Additionally, the findings will help support an organization like the CRC with violence prevention programming to ensure their program evaluation is culturally informed. Finally, keeping records and reporting information helps to reinforce the value of future programming.

Over the past 30 years, violence increased as a public health issue and a social determinant of health. Studies have proven that violence has severe and widespread consequences for health and wellbeing, including impacts on physical, mental, sexual reproductive, spiritual, and communal health (Holmes and Hunt, 2017). The unfortunate reality is that statistics relating to violence tend to be disproportionate for Indigenous populations compared to non-Indigenous peoples. Whether the statistics report the experience of violent crimes, family violence, or domestic abuse, the percentages tend to be two to three times greater for Indigenous peoples than non-Indigenous peoples. Root causes contributing to this imbalance are (but are not limited to) layers of colonization, intergenerational and multigenerational trauma, residential schools, and loss of land (Holmes, 2017). More than ever, there is a need for reconciliation, healing, and prevention concerning violence, thus creating space for implementing decolonized and culturally specific methods when evaluating the effectiveness and relevancy of programs aiming to help address these issues.

The RCAP, TRC, and National Inquiry in Missing and Murdered Indigenous Women and Girls all acknowledge the root causes leading to the impacts and continuation of violence, trauma, and abuse. These guiding reports and inquiries outline calls to action and recommendations that call for healing, reconciliation and are identifying plausible solutions to addressing the problem. For example, under the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019), the Calls for Justice ranging from 7.1- 7.9 apply to health and wellness service providers. These Calls for Justice request programs and services grounded in cultural practices and worldviews of the diverse Indigenous communities they serve. Additionally, requests to provide programs and services tailored to address all forms of unresolved trauma by providing health and wellness programs that are Indigenous-led or in partnership with Indigenous communities should not be limited in time or approaches (p.188).

Furthermore, as stated by the Department of Justice (2020), “[i]n 2015, the Truth and Reconciliation Commission (TRC) of Canada released 94 Calls to Action (CTA) to redress the legacy of residential schools and advance the process of Canadian reconciliation. In CTA 40, the Commission focused on victims’ programs and services by calling on all levels of government, in collaboration with Indigenous peoples, to create adequately funded and accessible Indigenous-specific victim programs and services as well as appropriate evaluation mechanisms to measure their effectiveness” (p.4). As well, under the RCAP (1996), the Commission’s recommendation 3.26 encourages Indigenous leaders to take a stand against all forms of violence towards women, children, elders, and people with disabilities (p. 196). Lastly, the Commission’s recommendation 3.3.24 (d) requests for non-Indigenous agencies who are involved with provided services to Indigenous peoples to “establish means to monitor and evaluate the implementation of the plan by the institution or organization itself and by Aboriginal representatives” (RCAP, 1996, p.205). These documents comprise decades of trauma, abuse, and violence on Indigenous peoples in Canada; now is the time to listen, advocate, and work towards the path of reconciliation and healing that the calls to action and recommendations have identified.

As the need for violence prevention programming continues, there will be an equal need to implement valuable, culturally appropriate evaluation frameworks to ensure the effectiveness and relevancy of the programs offered to Indigenous populations. Yet, sound ethical principles involving Indigenous peoples in evaluation are too frequently ignored or deliberately circumvented and devalued (Taylor, 2003). More generally, Western governments are struggling to evaluate programs with Indigenous communities in ways that serve both governmental interests in accountability and quality assurance while at the same time serving Indigenous needs and interests for program effectiveness and respecting local autonomy. Yet, as stated by Shepherd and Graham (2020), “evaluation as a field has yet to figure out how to contribute evidence that aligns with Indigenous ways of knowing and also meets the varied purposes of donor governments” (p. 383).

Implementing an evaluation and monitoring process that is culturally informed will help ensure that a program’s deliverables meet the population's needs. An Indigenous paradigm would shift evaluation from Western methods to exploring methods inclusive of cultural protocols, values, and ways of knowing. Supportive of this, Indigenous Services Canada (2020) articulates within the Strategic Plan 2020-2025 under *Priority 2: Champion a culturally appropriate and*

high-quality service approach, that the services are culturally relevant and guided by Indigenous peoples; it goes on to outline that evaluation will engage partners and communities. This plan offers a path for further research and exploration into culturally appropriate program evaluation that supports the effectiveness and relevancy of community-based programming within Indigenous communities.

1.4 Purpose Statement and Objectives

For Indigenous and non-Indigenous organizations who offer violence prevention programming and services in northern Indigenous communities, how can these organizations inform, adapt, and improve program evaluation and monitoring processes to meet the needs and outcomes within an Indigenous paradigm? The purpose of this scoping review is to explore culturally appropriate frameworks and methods for conducting program evaluation within northern, remote, or isolated Indigenous communities. In addition, I am interested in exploring wise practices in evaluation to best support Indigenous self-determination and how an organization can utilize an Indigenous evaluation framework to inform the effectiveness and relevancy of community-based programming with northern, remote, and isolated Indigenous communities. Finally, this research intends to empower Indigenous governance and self-determination by informing non-government bodies on wise practices relating to program evaluation within Indigenous communities that are geographically remote and isolated.

Research Objectives

Examination of the research questions takes place through the following research objectives:

1. To identify evaluation methods, tools, and frameworks that incorporate Indigenous knowledge and perspectives.
2. To explore how each partner (community, stakeholder, organization, and funder) in the evaluation process can contribute to outcomes that promote Indigenous self-determination.
3. To generate wise practices for strengthening Indigenous evaluation by integrating learnings from an Indigenous paradigm and achieving programming evaluation outcomes.

The inquiry of the research objectives provided insight into how a non-Indigenous organization can understand, partner, and create space for Indigenous communities to gain ownership on the evaluation of programs within their communities. Ultimately, the research questions and objectives led to the development of wise practices providing insight on Indigenous knowledge and cultural aspects concerning program evaluation and working with communities in the north.

1.5 Significance of Research

This research is relevant to the field of Indigenous governance as Indigenous self-determination and the resurgence of Indigenous cultures, governance, and sovereignty need to be at the forefront of this conversation. Holmes and Hunt (2017) indicate that “Indigenous resurgence and decolonization are integrally linked with efforts to address family violence while revitalizing models of family which allow for Indigenous systems of governance to thrive” (p. 51). As previously noted, violence is prevalent within Indigenous communities, creating a greater need for the success and relevancy of violence prevention programming. To ensure that the violence prevention programming is relevant to its audience, conducting a culturally appropriate evaluation will aid in producing helpful feedback and support the strengths and limitations of the programs currently being offered. Program evaluation may continue within a Western perspective without this research, which does not consider an Indigenous paradigm or cultural considerations. Therefore, based on the research questions and objectives outlined above, this research will be significant to Indigenous and non-Indigenous organizations while evaluating programs in Indigenous communities. The findings from conducting a scoping review contribute to the literature by addressing the gaps of decolonizing program evaluation, integrating cultural approaches, and instilling an Indigenous paradigm. Relevant to organizations that work with Indigenous communities, the research will generate wise practices to engage program evaluation in a culturally appropriate manner.

In addition to the above, Indigenous governance, self-determination, and resurgence of cultures have a critical role in understanding data sovereignty and its connection with program evaluation. As defined by the Australian National University (2016), “data sovereignty means managing information in a way that is consistent with the laws, practices, and customs of the nation-state in which it is located” (p.39). Cram (2018) notes that “the acknowledgment and valuing of evaluation done by Indigenous peoples, and its connection to their rights to

sovereignty, is supported by Article 31(1) of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)” (p. 9). Article 31(1) in the UNDRIP states that “...[Indigenous peoples] have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions” (UN General Assembly, 2007, p.22). Furthermore, article 19 in the UNDRIP indicates that external governments and agencies must consult and cooperate with Indigenous peoples before doing anything that may impact them (UN General Assembly, 2007, p.16). Additionally, the Department of Justice (2020) states that “[i]n 1998, the First Nations Information Governance Centre established the Ownership, Control, Access and Possession (OCAP) principles, as a standard on how research should be conducted with First Nations and how data should be collected, protected, used, or shared” (p.10). Therefore, Indigenous peoples have the right to maintain, control, protect and develop their intellectual property (TANU, 2016, p. xxll). Indigenous peoples seek mechanisms for capacity building in their compilation of data and use of information as a means of promoting their full and effective participation in self-governance and the process of evaluation.

Arguably, the above is what is lacking from the conversation. In a 2019 report, Trevethan acknowledged that “First Nations governments require accurate and credible data for local governance purposes, including planning, monitoring, and reporting relating to activities they are responsible for” (p.32). However, she argued that “without data, it is difficult to make informed decisions, prepare plans, determine governance structures, look for opportunities for economic improvement, determine the need for programs/services, and report on progress to citizens” (p. 32). The Australian National University (2016) noted that a barrier to data sovereignty and governance is that Indigenous peoples and communities do not have the same financial capacity as the surrounding settler communities. This barrier has critical implications for data sovereignty due to the costliness of collecting and analyzing data. Often, the task of evaluating and turning the data into meaningful information relies upon external parties, such as the government, a non-profit organization, or an academic institution.

This dynamic involves significant compromise over the control of data and, therefore, data sovereignty. Due to this circumstance, it is critical to understand the influence and remnants of colonial dependency on Indigenous peoples. In turn, governance relating to program evaluation and data sovereignty may include participation in the development of designing and

implementing the data collection tools (i.e., surveys and questionnaires), identifying who to survey, being involved with the collection of data, analyzing the data collected and using this information to make informed decisions and measuring relevancy of programming and reporting (Trevethan (2019) and TANU (2016)).

This research will connect to a larger conversation on Indigenous governance and data sovereignty around who has responsibility for collecting the data and how the data will advocate for a policy or future programming. The research findings may inspire Indigenous leaders to voice their right to participate and have ownership of evaluation reports and data collection in wise practices. Furthermore, may the results inform external parties, such as non-Indigenous organizations, funders, and stakeholders, to be culturally informed by acknowledging data sovereignty and governance when funding and conducting program evaluation with Indigenous communities.

Chapter Two: Scoping Review Methodology

2.1 Overview of Research Design

The purpose of conducting a scoping review was to examine the existing literature about the importance of sustaining program evaluation and monitoring informed by an Indigenous paradigm when working with Indigenous populations. In addition, this review assesses areas around which there is consensus or division in conducting culturally appropriate evaluation and understanding the meaning of Indigenous evaluation. Finally, this study will help external partners, such as non-Indigenous organizations and funders, develop evaluation and monitoring processes to support an Indigenous paradigm better.

This study is rooted in both transformative and Indigenous paradigms (Creswell (2014) and Wilson (2001)). An Indigenous paradigm allows for the decolonization of research as much of the current literature is embedded in Western ideals. Following an Indigenous paradigm, the study observes an Indigenous evaluation framework model as the conceptual framework; the framework structures the collected data and formulates critical themes. At the end of this study, a presentation was arranged for the CRC in Manitoba to review findings and apply wise practices for future and ongoing program evaluation with Indigenous communities and audiences, thus allowing for the transformation (Creswell, 2014, p. 11). Within the analysis portion of the research, the implementation of peer debriefing and triangulation methods helped validate the accuracy and reliability of the data collected. The wise practices produced at the end of the scoping literature review are intended for organizations to consider culturally appropriate approaches to program evaluation with Indigenous communities.

2.2 Scoping Review Study Design

Due to the nature of conducting a scoping review of literature, this section encompasses documentation found electronically- databases, journals, and grey literature (unpublished by organizations, government, and non-government) and reference lists. The data collected came from geographies/communities within Australia, Canada, and the United States of America. These countries were selected as sampling sites as Indigenous populations in these locations have experienced similar themes and challenges relating to colonization and power imbalance while navigating the path towards Indigenous governance, sovereignty, self-determination, and reconciliation.

Following the scoping review framework outlined by Arksey and O'Malley (2005), the framework adopted for conducting the scoping review was to: 1) identify the research questions, 2) identify relevant studies, 3) study selection of literature 4) chart the data 5) collate, summarize and report the results. Authors Arksey and O'Malley (2005) encourage "to be as comprehensive as possible in identifying primary studies (published and unpublished) and reviews suitable for answering the research question" (p.23). The following was employed when searching for and selecting relevant studies. As Arksey and O'Malley (2005) recommended, meeting with an Information Officer/Librarian can help narrow down keywords, concepts, and definitions. In addition, based on the research questions, they can help source databases and online journals related to the area of research. Based on this recommendation, I connected with Michael Dudley, a Community Outreach Librarian at the University of Winnipeg, to help affirm appropriate search terms and electronic databases.

The collected data comprised research published reports and programs established in Australia, Canada, and the United States of America by Indigenous and non-Indigenous scholars and organizations. The scope of reach allowed for robust data collection, thus helping to support the overall research questions. The focus was on finding studies related to evaluation programming for violence prevention and community wellness programs implemented in Indigenous communities. Using this strategy as a starting point for the data collection led to a snowball effect, as references and bibliographies provided additional resources and sources for further exploration.

The intention was to streamline the data collection and analysis by researching information between 2010-present, thus capturing the past ten years of Indigenous programming and evaluation. This bracket of time may restrict sourcing data articulating concepts, frameworks, definitions, and theories rooted within historical academia and research; however, placing a window of 10 years on the data collected helped synthesize, code, and analyze the available information.

2.3 Data Sources and Sampling

The researcher began by searching four peer-reviewed databases for relevant journals: ProQuest (1), SAGE Journals (2), Wiley Online Library (1). Within these peer-reviewed databases, the following journals were located and searched for relevant and applicable articles: Evaluation

Journal of Australasia (29), New Directions for Evaluation (8), American Journal of Evaluation (11), Canada Journal of Program Evaluation (18). A second search took place for additional peer-reviewed sources and grey literature: Indigenous Studies Portal (18), Google Scholar (10), Google search (24). The snowballing technique led to a final examination that found relatable sources from previous sources by searching their reference lists, thus finding eight additional sources. All inquiries concluded once saturation was reached; no new articles were appearing when conducting searches.

In theory, snowballing from references lists in articles is a practical approach; however, this method was not always successful while collecting data. First, some of the references found on other reference lists were no longer available as they were from past conferences or symposiums. Secondly, weblinks and webpages were no longer accessible, and several of the references located were duplicates of previous searches. In conducting secondary research, validity through triangulation helped affirm the search terms and records sourced. Several authors and scholars were referenced or quoted throughout various readings and articles. Upon further research of these individuals, it allowed for a deeper dive into their studies and research, thus leading to a combination of Indigenous and non-Indigenous researchers and authors.

The following criteria became searchable terms during each of the three searches (all within 2010-2020). The first search comprised criteria “Indigenous program evaluation 2010-2020,” and the second search contained terms “cultural* program evaluation Indigenous Canada,” “cultural* program evaluation Aboriginal Australia,” and “cultural* program evaluation American Native United States.” It was essential to utilize the terms ‘Indigenous’, ‘American Native,’ and ‘Aboriginal’ accordingly based on the journal searched. Each of these terms identified the target population in their respective geography.

A combined total of 126 records were identified based on the initial search criteria through database searches and other sources (see Figure 1). Upon the removal of duplications, 118 records remained. After screening the 118 records based on their abstracts and relevant criteria, the researcher excluded 84 records, and 34 remained for an eligibility assessment. Using the Indigenous Evaluation Model (IEM) as a framework, each remaining record (n=34) was entered into an excel sheet and scored one point for every relevant core value or indicator met; any document that scored seven indicators or higher was included in the study (see Appendix XX for the full chart). The criteria for the ten indicators ranged from the location of the

study/evaluation to the incorporation of cultural competency/cultural safety (Figure 2 has a complete list of the ten indicators). Using this method to assess the eligibility of the articles proved to be effective and helped narrow down the overall total to 15 articles. As noted in Table 1, over half of the articles (n=10) matched with 7-8 IEM framework indicators, while the remaining articles (n=5) matched with 9-10 IEM framework indicators. Table 2 comprises a list of relevant articles selected for analysis concerning the research question and objectives.

Figure 1. Sample Selection Process

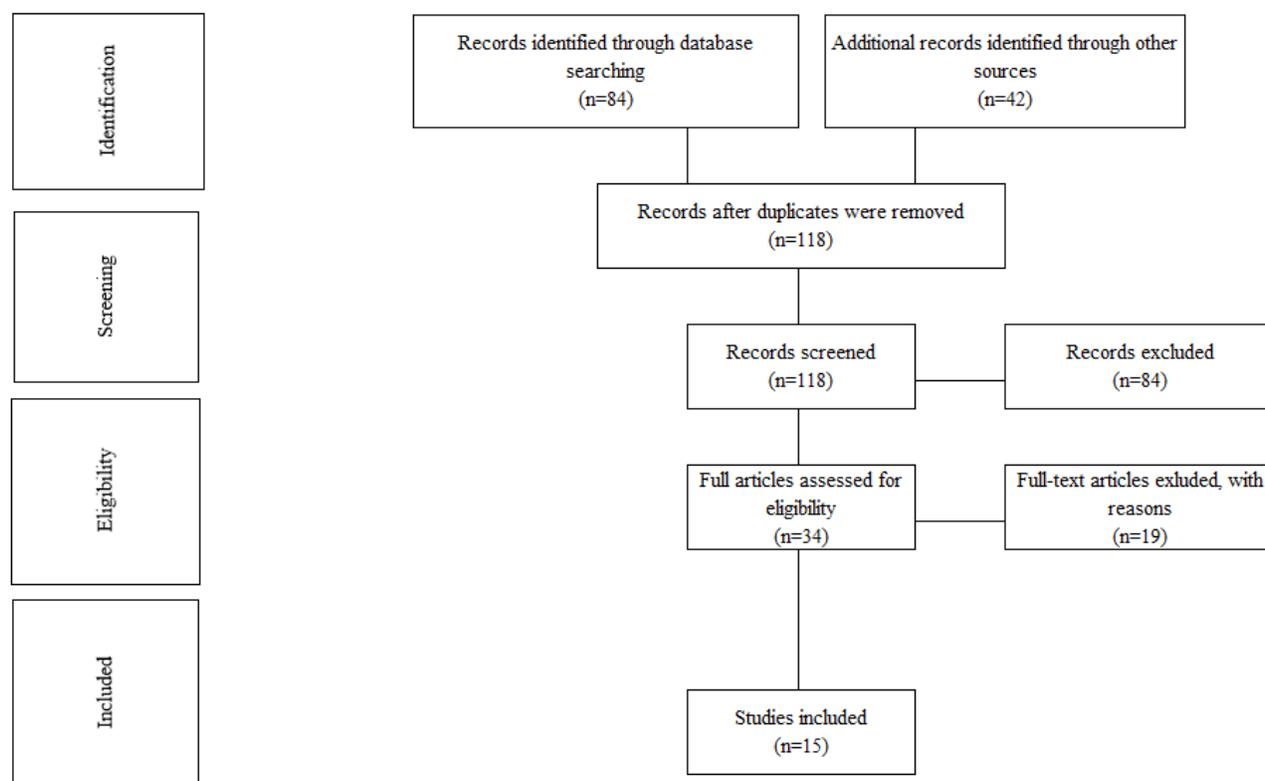


Figure 2. Number of articles that met the indicator criteria

Northern/Remote Community 10	Use of Program Evaluation Framework 15	Indigenous Population as Sample 15
Involves a Non- Government/Non-Profit Organization 6	Study/Evaluation Conducted by Non- Indigenous Evaluator/Researcher 13	Mention of an Indigenous Worldview, Paradigm, Knowledge, or Perspective 14
Cultural Competency/Cultural Safety 13	Mention of Indigenous Governance, Sovereignty, Ownership, Self- determination 11	Lists Wise Practices and Recommendations 15
	Study Related to an evaluation of Violence Prevention or Community Safety and Wellbeing Program 10	

Table 1. List of Documents Matching Indicator Criteria

Indigenous Evaluation Model Indicators Matched	Number of Articles	Percentage
7 Indicators	6	40%
8 Indicators	4	27%
9 Indicators	4	27%
10 Indicators	1	6%

Table 2. List of Documents in Sample

Article Title	Year	Geography
Working both-ways: using participatory and standardized methodologies with Indigenous Australians in a study of remote community safety and wellbeing	2016	Australia
Bridging the gap both-ways: enhancing evaluation quality and utilization in a study of remote community safety and wellbeing with Indigenous Australians.	2016	Australia
Participatory evaluation is the sea eagle looking "long way wide eyed"	2018	Australia
Demonstrating the value of community development: An inclusive evaluation capacity building approach in a non-profit Aboriginal and Torres Strait Islander organization	2018	Australia
Ngaa-bi-nya Aboriginal and Torres Strait Islander program evaluation framework	2018	Australia
Aboriginal Family Planning Circle evaluation: Empowering Aboriginal communities in evaluating and future-proofing Aboriginal-led community programmes	2020	Australia
Evaluation of Aboriginal Programs: What Place is Given to Participation and Cultural Sensitivity?	2013	Canada
Identifying Key Epistemological Challenges Evaluating in Indigenous Contexts: Achieving Bimaadiziwin through Youth Futures	2020	Canada
Reflections on Being a Learner: The Value of Relationship-based Community Evaluations in Indigenous Communities	2020	Canada
Indigenous Evaluation in the Northwest Territories: Opportunities and Challenges	2020	Canada
Talking Circles: A Culturally Responsive Evaluation Practice	2020	Canada/USA
Challenges in Applying Indigenous Evaluation Practices in Mainstream Grant Programs to Indigenous Communities	2010	USA
Culturally Appropriate Evaluation of Tribally Based Suicide Prevention Programs: A Review of Current Approaches	2012	USA
Challenges to Evaluating Physical Activity Programs in American Indian/Alaska Native Communities	2018	USA
The Process of Becoming: A Roadmap to Evaluation in Indian Country	2018	USA

2.4 Data Collection Procedures and Analysis

Data collection took place from August 2020 through December 2020 to answer the research questions and objectives. To help determine which studies to select specific search terms, inclusive and exclusive criteria were applied to all search citations. For this research, consideration of the terms identified in Table 3. Some of the terms encompassed multiple variations/meanings and needed to be pre-determined before collecting data. In searching for specific terms, it may have limited the number of relevant sources. Therefore, the search was inclusive of multiple words that have the same meaning or concept in mind.

Table 3. Inclusion and Exclusion Search Terms/Criteria

Search Terms/Criteria- Included	Search Terms/Criteria- Excluded
“Indigenous”- inclusive of Aboriginal, First Nation, Native, Inuit, Metis, and Indian.	Consideration of literature written in English; other languages were not considered.
“Non-government”- inclusive of non-profit, charity, community-based	Consideration of literature found only in Australia, Canada, and the United States of America.
“Remote communities”- inclusive of northern, isolated, and rural.	Consideration of literature written between 2010-2020.
“Program evaluation”- inclusive of evaluation, programming, and evaluation framework	
“Paradigm”- inclusive of Indigenous knowledge, Indigenous worldview, Indigenous perspective	
“Cultural Competency”- inclusive of cultural safety, cultural awareness	
“Governance”- inclusive of sovereignty, ownership, and self-determination	

Extraction of the data is reflected in an excel sheet (see Appendix A), making the data logical and descriptive. The data extraction table helped to summarize, synthesize and organize the relevant data. Furthermore, charting the information found in the literature provided a platform for creating a narrative, displaying the ebb and flow of data already available along with gaps for future research. According to Arksey and O’Malley (2005), a chart with recorded

information provides a platform for narrating details through basic numerical analysis and thematically. Based on the recorded data, a narrative can be created by sharing basic numerical analysis, for example, the number of sources found, their geography, and types of participant groups. In addition, the following section describes the thematic organization of the data leading to further comparisons across the studies.

Given the limited timeline, the data collection and analysis occurred simultaneously; this helped streamline the final chapters' writing. The goal was to condense the secondary data into meaningful themes that could efficiently synthesize into wise practices for engaging in Indigenous program evaluation. The results complemented the fields identified within the IEF Model, such as Indigenous knowledge, people of a place, centrality of family and community, recognizing our gifts and sovereignty. An overview of the findings for each core theme will be discussed further in the next section. The results become the building blocks for wise practices when conducting program evaluation within an Indigenous paradigm.

As the researcher, my responsibility was to set boundaries around how data was collected and analyzed to ensure its validity. Creswell (2014) outlines that when a researcher collects data at their workplace, it is the researcher's responsibility to ensure that the data will not be compromised nor put the participants at risk. The data may be easier to collect, but it may not be accurate information. Therefore, triangulation (use of multiple sources) to address the validity of the data collected was employed. Another method used was peer debriefing which helped to enhance the accuracy of the analysis. According to Creswell (2014), "this process involves locating a person (a peer debriefer) who reviews and asks questions about the qualitative study so that the account will resonate with people other than the researcher" (p. 252). This strategy added validity as it provided an interpretation beyond the researcher and invested in an additional person for review.

Chapter Three: Literature Review

3.1 Overview

The following literature review is organized around three themes, all supporting Indigenous program evaluation as a topic. The literature review begins by examining the historical impacts of research and evaluation experienced by Indigenous populations. Next, the review defines critical terms such as *evaluation*, *Indigenous evaluation framework*, and *cultural competence* (see section 2.2). This section concludes by describing the importance of integrating an Indigenous paradigm into the program evaluation processes. Finally, the themes highlight the research and published content supporting program evaluation conducted with Indigenous populations. However, the literature reveals a limitation in providing evidence related to organizations operationalizing culturally appropriate program evaluation within Indigenous communities. Through this review, the argument is valid, and the need for further research in this area is justified.

3.2 Decolonizing Program Evaluation

3.2.1 Evidence of Colonial Impacts, Influences, and Practices in Program Evaluation

Through the exploration of the literature, it identified how colonial legacies are seen and felt within present-day practices, systems, and frameworks specific to community-based programming and evaluation. Current evaluation frameworks do not support Indigenous peoples; if anything, the methods and frameworks in place may trigger trauma and resurface historical memories of colonization. Present-day scholars acknowledge that research has been an important site of struggle for Indigenous peoples against colonial exploitation and oppression (Katz et al., 2016). The terms evaluation and research have deep historical roots and impacts among Indigenous populations. As described throughout the literature by various authors, the actions and behaviors of colonial settlers led to unjust, unfair, and unethical methods of research and evaluation. For example, researchers would arrive in a community, collect the required information, and then leave; scholars would conduct research on/for Indigenous peoples, not with/by Indigenous peoples. The settlers used cultural teachings and traditional knowledge as means to advance the power and undermine Indigenous populations (Kovach (2010), Wilson (2001), Smith (1999), Johnston-Goodstar (2012), and Scougall (2006). Within this history,

Indigenous peoples and communities were subjects rather than equal partners in producing research who rarely benefited from the research and its findings.

The historical oppression experienced through research and evaluation is familiar in the present day. Challenges exist in building trustful and respectful relationships with Indigenous communities as the relationship with Settlers was manipulated in the past for individual gain. As described by scholars such as Wilson (2001), Kovach (2010), Scougall (2006), and Johnston-Goodstar (2012), Indigenous populations and communities have been over-researched; they are tired of being the subjects. Due to the historical impacts, evaluation and research “are generally considered in the literature as a threat to Aboriginal communities...” (Katz et al., 2016, p. 39). From an Indigenous perspective, Kovach (2010) explains that “...the reproduction of colonial relationships persists inside institutional centers. It manifests itself in various ways, most noticeably through Western-based policies and practices that govern research and less explicitly through the cultural capital necessary to survive there. The result has been and continues to be that Indigenous communities are being examined by non-Indigenous academics who pursue Western research on Western terms” (p. 28).

Moving onward from adverse historical events, we can transition forward by decolonizing program evaluation and encouraging an Indigenous paradigm. Decolonization can describe restoring an Indigenous worldview, traditional and cultural ways, and replacing Western interpretations of history with Indigenous perspectives of history; it’s a process rather than an end product for Indigenous resurgence and reclamation (Indigenous Corporate Training, 2017). Scholars such as Katz et al. (2016), Johnston-Goodstar (2012), and the Department of Justice (2020) validate that adopting a decolonizing approach to evaluation requires evaluators to understand colonial standpoints and the impact colonization has on Indigenous populations. For the evaluator (regardless if they are Indigenous or non-Indigenous), it is critical to have this background knowledge and context. Evaluation within an Indigenous paradigm can follow the path of decolonization as an opportunity for communities, offering a resource that communities can use to advocate for the needs of their members, for self-determination, and the maintenance of languages and cultures.

3.2.2 Disconnecting from Dependency and Building Self-Determination

Within Canada, colonization and the arrival of settlers interfered with the lives, traditions, and cultures of Indigenous peoples. With it came horrendous systems, policies, practices leaving an aftermath of negative impacts to be felt by future generations. In brief, historical systems, policies, and procedures such as the Indian Act, the Sixties Scoop, residential schools, and child welfare act all incorporated the elimination of Indigenous traditional and cultural practices, the removal of children from families and community, loss of language, identity, and power (McGuire (2010) and Clark (2018)). In addition, colonialization influenced systems of dependency, placing Indigenous peoples in a position restrictive from having no choice other than to rely on government-based funding, programming, or supports; as a result, the creation of dependency rather than self-sustainability and self-determination for Indigenous peoples. In Canada, Indigenous peoples were left with barren unforgiving land, forcibly taken away from their families, and isolated to the point where reliance was a mode for survival; the dependency on the colonizers proved to be systematic in creation. The residential school system is one example where the colonizers created the methodical dependency. It purposefully broke family systems, forbid nature to practice traditional knowledge and ceremonies, and left Indigenous populations to function at the discretion of the dominant governing body (Watt, 2004).

It is important to note that pre-contact Indigenous peoples established governance systems, Indigenous laws, and ways of living. Before colonial contact Indigenous “[g]overnance” [was] not conceived on a solely tangible level through legislation and figureheads. [Instead], its inception was birthed through philosophies and gifts derived from the spiritual realm. These ideas were practiced in physical manifestations through systems of clans, ceremonial practice, hunting, political meetings” (Watts, 2004, p.79). An example of how Indigenous peoples incorporated sovereignty into their daily lives was by following a system of clans. These systems were a framework used to create order and logic. As a framework, they would identify key community members who would come together to offer their skills and talents (within a specific area) to help manage community issues and dynamics (Courchene, 2016). Members of the community respected one another and knew who to go to when seeking help, justice, or guidance. Members would collectively discuss essential topics or issues and find solutions that would benefit the community’s growth.

Furthermore, rooted within the system of clans were cultural customs, traditions, and ceremonies. Knowing this affirms that sovereignty was more than just a way to create order; it was practiced as a way of life and was understood. Before settlers arrived, some systems allowed for decision-making and collecting empirical evidence; they assembled the evidence to form an argument or evaluate (Courchene, 2016).

Indigenous communities are thriving, growing and provide significant benefits to the nation-state as a whole. As modern economic and political advancements occur, the perspectives of Indigenous sovereignty will shift (away from pre-contact frameworks) to adapt to these changes. As a result, there will be an increasing need for non-Indigenous peoples to acknowledge tribal sovereignty in this manner. In addition, Roy (2016) articulates the challenges and contradictions presented within various legal acts, policies, and documentation that, from paper to reality, create a false sense of how Indigenous nationhood exists within the Canadian nation-state. She argues that inequality between the Canadian nation-state and Indigenous peoples leads to the Crown having more control over final decisions. Indigenous sovereignty will not be equal or recognized until there is a balance of power and respect within the Canadian nation-state.

The reality is that Indigenous peoples, within Canada, are still working towards gaining recognition of Indigenous sovereignty. If Indigenous peoples were sovereign in this nation, they would not depend on federal funding and live independently in their nation. Moving forward, Indigenous peoples are portraying sovereignty differently than how it was designed pre-contact. Although there are barriers in place and an imbalance of power, Indigenous peoples must carry forward and continue to envision a self-governed future for their people.

Dynamics around sovereignty within the 21st Century have changed since pre-colonial times. Although the demonstration of Indigenous sovereignty has adapted to meet the needs of the 21st Century, the goals and objectives remain the same. The goals and objectives are for Indigenous sovereignty to be recognized equally within a nation-state and for cultural customs and traditions to be adopted and respected. As Indigenous peoples continue to step up and use their sovereignty positively, it can lead to more significant advances in the future.

Indigenous peoples want sovereignty; they want self-determination to make decisions, build capacity and maintain community programming. Howitt, Havnen, & Veland (2012) describe that disregarding Indigenous viewpoint or limiting Indigenous peoples' participation "reinforces suspicion and hostility derived from colonial times" (p. 49). Furthermore,

“institutional structures such as the Indian Act, and other colonial policies that continue to this day, take away local decision-making powers and have resulted in a state in which many First Nation communities exist.” (Thompson, Ballard, and Martin, 2014, p. 49).

Authors such as Cavino (2013), Scougall (2006), and Wilson (2001) argue that now is the time to move away from Western methodologies; they describe how evaluation can be a tool of self-governance and self-determination, therefore moving away from the concept of dependency. There needs to be a shift from the notion that “Indigenous peoples are rendered unable to meet their research and other needs and are reliant on differently located, relatively privileged others for assistance.” (Cavino, 2013, pp. 4). Cavino (2013) argues that the power dynamics that come with colonization have created an environment where Indigenous populations may not be dependent but rather have no choice but to “adopt a posture of prohibition with regard to non-Indigenous evaluation paradigms and evaluator work in Indigenous contexts” (pp. 2). A point to note is the importance of self-determination and employing Indigenous methodologies when conducting program evaluation. Supported by Cavino (2013), who states that “when the conversation is engaged from an Indigenous perspective...evaluation [is] being reframed as a performance of power within which lies the potential for the realization of indigenous sovereignty” (pp. 2).

3.2.3 Summary of Theme

This section provides a foundation strengthening the argument that if evaluation conducted with Indigenous communities remains rooted in Western paradigms, it will reproduce the painful colonial legacies of mistrust, manipulation, and control. Therefore, implementing decolonial reconciliation-based practices is required. Decolonizing systems would allow Indigenous populations to have equality and use an Indigenous paradigm when transforming evaluation systems, frameworks, and methods, thus leading to an increase in self-determination, governance, and sustainability.

3.3 Role of Cultural Approaches within Program Evaluation

3.3.1 Defining Cultural Competence within Program Evaluation

Cultural competence is a dynamic, ongoing, developmental process that requires a long-term commitment and, over time, will be achieved. Throughout the literature, the use of the term

cultural competence is common within healthcare and mental health sectors to provide care that meets the needs of the clientele served (Vinkle (2012), Kirmayer (2010)). However, the demand for integrating cultural competency into other realms, such as social work and community wellness, is increasing. As described by the U.S Department of Health and Human Services (2003), cultural competency “[is] a set of values, behaviors, attitudes, and practices within a system, organization, program, or among individuals that enable people to work effectively across cultures. It refers to the ability to honour and respect the beliefs, language, interpersonal styles, and behaviors of individuals and families receiving services, as well as the staff who are providing such services” (p. 11). Building on this, “... cultural competence is the ability to identify and challenge one’s cultural assumptions, values, and beliefs. It is about developing empathy and appreciating that there are many different ways of viewing the world, as this is influenced by culture” (Curtin University, 2020). Cultural competency creates a safe and welcoming space, considerate of different perspectives, thus leading to stronger relationships built on trust and understanding.

The literature identified that greater attention should focus on cultural competency concerning program evaluation with Indigenous populations. Embedding cultural competency as a layer to program evaluation would allow for the funder and evaluator to have a deeper connection and understanding with the targeted population while balancing the notion of self-determination and ownership among the stakeholder. SenGupta et al. (2004) bridge the previous definitions into an evaluation context by defining cultural competence in evaluation “...as a systematic, responsive inquiry that is actively cognizant, understanding, and appreciative of the cultural context in which the evaluation takes place; that frames and articulates the epistemology of the evaluative endeavor; that employs culturally and contextually appropriate methodology; and that uses stakeholder-generated, interpretive means to arrive at the results and further use of the findings” (p. 13). This definition positions cultural competency at the forefront of program evaluation rather than in the background. It promotes the accountability of the evaluator to evaluate a respectful way while allowing the stakeholder to maintain dignity and governance within the process.

3.3.2 Defining Cultural Safety within Program Evaluation

Cultural safety as a concept is relatively new, and the majority of literature published is from Australia and New Zealand within healthcare, thus limiting the amount of evidence to support its effectiveness (Brascoupé and Waters (2009), Cavino (2013), and Ward, Branch, and Fridkin (2011)). However, regardless of the limited availability of literature, cultural safety plays a critical role in decolonizing program evaluation. For example, in an evaluation project conducted with Māori, Indigenous peoples of Aotearoa, New Zealand, the evaluators established cultural safety by locating themselves and sharing introductions that told more about their genealogical lineages, personal roots, expertise, and background to the evaluation. Furthermore, the group instilled cultural safety by inviting a local Māori to say an opening prayer (Cram, 2016). Establishing cultural safety provides a pathway for decolonizing program evaluation; practicing cultural rituals can strengthen relationships, trust, and respect. These actions are examples of cultural safety as they allowed for a partnership to begin positively and allowed for the inclusion and care of the Māori people. If the evaluators ignored cultural protocols or siloed themselves from the Māori, the success of the evaluation project would have been in jeopardy.

A critical factor in the definition of cultural safety is the transfer of power from the service provider to the service recipient. Cultural safety is a concept that emphasizes the power relationships between the stakeholder or community member and the funder or evaluator. This approach enables the funder and evaluator to think about their own cultures, biases, how they feel about the interaction, and how their preferences affect the outcomes for the stakeholder or community member. Brascoupé and Waters (2009) identified cultural safety as critical to healing, and those relationships based on acceptance, trust, and safety are the first steps in the healing process. First Nations Elders and practitioners see cultural safety strengthen individual, family, and community resilience to respond to crisis and community stress. In this sense, communities see cultural safety as the first step along the healing path. These points support the need for culturally appropriate evaluation approaches that review the effectiveness and relevancy of violence prevention and community wellness programs and services.

In practice, cultural safety relates alongside cultural competence as an extension of and improvement to competence. Thus, cultural competence and cultural safety are both represented as points on a continuum of cultural approaches. For example, in a report published by the Aboriginal Nurses Association of Canada (2009), they articulate the difference between cultural

competency and cultural safety, where cultural competence focuses on the perspective of the funder/evaluator and their skills, knowledge, and expertise. In turn, they argue that within a decolonial approach, the intention is to empower, be self-determined, and have ownership. Therefore, “cultural safety is predicted to understand power differentials inherent in health service delivery and redress these inequities through an educational process” (p. 2).

3.3.3 The Importance of Cultural Approaches in Indigenous Evaluation

Service providers and funding organizations have become increasingly aware that race, ethnicity, and cultures may profoundly affect how individuals respond to and engage with community programming and evaluation. Suppose funders and service providers do not acknowledge culturally appropriate ways of supporting the target population in the context of community programming and evaluation. In that case, it can lead to misunderstandings, misguided treatment, and inaccurate information for reporting and future implementation of programming. Vinkle (2012) argues that “[s]ocial workers who work with Aboriginal peoples at any time will find it difficult to practice cultural competency if they do not understand Aboriginal issues from their historical context (p. 133). Howitt (2012) supports Vinkle in stating, “[i]t is also essential to recognize that in many Indigenous settings, everyday life proceeds in a constant state of emergency because of the historical context in which people find themselves” (p. 55). Therefore, “failure to respond to cultural variations can reduce worker effectiveness and usefulness, and increase noncompliance, dependency, and antagonisms” (Marsella & Christopher, 2004, p. 527). These scholars highlight the importance of cultural approaches because additional harm and damage could occur without them.

3.3.4 Summary of Theme

The healthcare sector has primarily dominated and informed cultural approaches; however, solid parallels and correlations embed into violence prevention program evaluation. Practicing culturally relevant program evaluation increases power, voice, and self-determination for the population receiving the program or service. Cultural safety and cultural competence are vital concepts that have practical meaning for Indigenous peoples. They form the basis for effective client-centered care and the professional advocacy role of the evaluator/funder. Based on the literature reviewed, I would encourage a blend of both cultural approaches for this research.

Implementing cultural practices within a system rooted in historical colonial ideals will take time and need to be ongoing. This level of acknowledgment needs to be addressed at the institutional level for change to take place. Since current research may be limited in operationalizing this fundamental shift within program evaluation, it presents a gap for further analysis.

3.4 Indigenous Evaluation as a Conceptual Framework

3.4.1 Moving Beyond an Indigenous Perspective

The following definition of the term evaluation was widely utilized by authors and scholars in the literature reviewed. According to the Organization for Economic Co-Operation and Development (2013), evaluation is “the systematic and objective assessment of an ongoing or completed project, programme or policy, its design, implementation, and results. The aim is to determine the relevance and fulfillment of objectives, development efficiency, effectiveness, impact, and sustainability”. Given an agreed-upon definition helps to provide validity to conducting evaluations and supports the ongoing development of evaluation frameworks and methodologies. Following an evaluation process, the outcomes should provide credible and valuable information, enabling the incorporation of lessons learned into the decision-making process of both recipients and donors. Additionally, evaluation outcomes can aid in determining the worth or significance of an activity, policy, or program. They can provide valuable insight into program goals, activities, and program strengths and areas for improvement (OECD (2013), NCCAH (2013), IFRC (2011)).

To employ an Indigenous evaluation framework, Wilson (2001) provides the viewpoint that scholars, services providers, funders, and government should be doing more than simply involving Indigenous perspectives in evaluation. Consideration of an Indigenous paradigm is required for true transformation, reconciliation, and sovereignty to occur. Wilson (2001) explains the term paradigm as being “.., a label for a set of beliefs that go together with that guide [one’s] actions” (p. 175). He describes that moving beyond an Indigenous perspective onto an Indigenous paradigm means to “reflect Indigenous context and world view” (p. 176). LaFrance (2020) supports this by stating that “Indigenous evaluation requires a total reconceptualization and rethinking” (p. 1). Applying an Indigenous paradigm is about going beyond trying to insert Indigenous perspectives into a non-Indigenous framework. It gives them time and space to consider their beliefs and be embedded into the process and the outcomes.

Therefore, when considering an Indigenous paradigm within program evaluation, the shift occurs in the ontology, epistemology, methodology, and axiology realms as they are all fundamentally different. Wilson (2001) describes that an Indigenous paradigm comes from the belief that knowledge is relational and our relations are with all creation. Therefore, a relationship is defined through an idea or concept, thus going beyond the subject or an object. Hence, grounding methodology in relational accountability rather than focused validity. In an Indigenous paradigm, axiology or ethics is embedded throughout to ensure that the relationship is content. Ultimately, in adopting an Indigenous paradigm, there is a level of accountability and responsibility to all relations (Wilson, 2001).

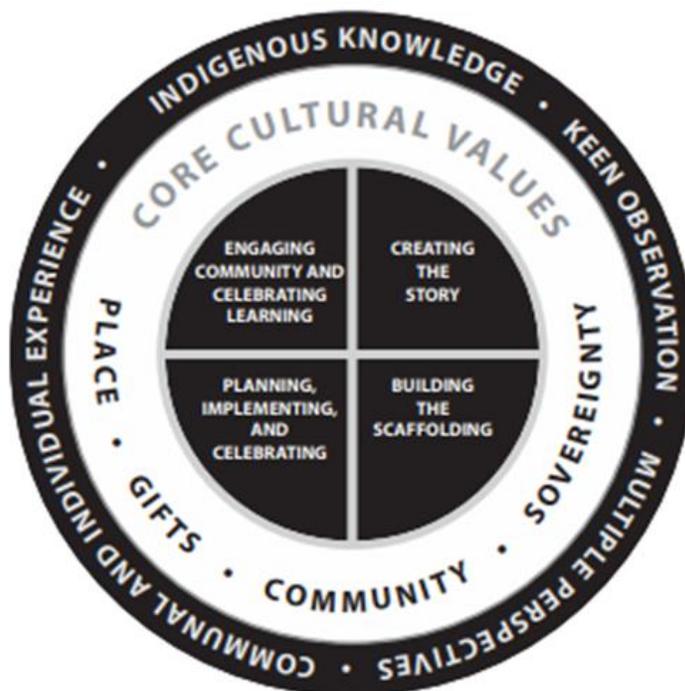
3.4.2 Insight into an Indigenous Evaluation Framework

According to the Great Plains Tribal Epidemiology Center (2020), “Indigenous evaluation involves approaching evaluation from a perspective and using methods influenced by indigenous ways of knowing frameworks, and cultural paradigms.” To journey down the path of supporting an Indigenous paradigm in program evaluation, the American Indian Higher Education Consortium (AIHEC), comprising of 34 American Indian tribally controlled colleges and universities, has taken a comprehensive effort to develop an Indigenous framework for evaluation that synthesizes Indigenous ways of knowing and Western evaluation practice. The development of an Indigenous Evaluation Framework (IEF) (see Figure 3) provides a voice to an evaluative process that can speak authoritatively about Indigenous experiences in developing and implementing programs. In addition, the AIHEC supports the belief that “evaluation should also respond to tribal concerns for usefulness, restoration, preservation, and sovereignty, and to do so, it must be grounded in Indigenous epistemologies, responsive to cultural values, and embraced by communities that it is intended to serve” (LaFrance and Nichols, 2010, p. 16).

Alternatively, within a Canadian context, no formal definition relating to Indigenous evaluation has been established. As a concept, program evaluation was based in Canada around the mid-1960s with the primary focus of evaluating the quality and validity of government programming (Greene, I. (n.d.)). Since then, program evaluation has grown across several sectors such as education, social sciences, health, social work, and community-based programming to hold an entity accountable for its actions. According to the Canadian Evaluation Society, “[e]valuation is the systematic assessment of the design, implementation, or results of an

initiative for the purposes of learning or decision-making” (Canadian Evaluation Society, 2015). One definition provided by Johnston Research (2019) states Indigenous evaluation as “an evaluation process that meets the needs and priorities of Indigenous peoples...[it] can be used in almost all situations that require an evaluation. It allows for more input from the community than traditional Western evaluation”.

Figure 3. Indigenous Evaluation Model (LaFrance, Nichols, and Kirkhart, 2012, p. 63)



The IEF consists of guiding principles and characteristics shaped within an Indigenous paradigm by deepening relationships and understanding context and place (see Table 3). There are five core values observed within this framework. The first core value is Indigenous knowledge; as the foundation of this framework, it includes both empirical knowledge and revealed knowledge. According to LaFrance and Nichols (2010), “Indigenous knowledge stress[es] the relevance of wisdom accumulated over the ages, the importance of keen observation of phenomena using multiple ways of knowing, and the value of understanding relationships that exist within all that we experience” (p.26). There are four core values threaded around Indigenous knowledge; it does not work in isolation. The following core values range

from acknowledging place, gifts, community, and sovereignty (LaFrance and Nichols, (2009), LaFrance and Nichols, (2010), LaFrance et al., (2012)). The first core value acknowledges people of a place, which is rooted in connection to community, location, the land, and the relationships with each. An example of how this core value is applied is by situating the program while describing its relationship to the community, including its history, current situation, and the individuals affected (LaFrance and Nichols, 2010, p. 28). The second core value focuses on recognizing one's gifts. Respect is a threaded component throughout this core value; Respect is the foundation for honoring our gifts and the gifts of others (LaFrance and Nichols, 2009, p. 35). The idea of honoring one's gifts and talents provides a space for the use of personal power and personal sovereignty. An example of how this represents within the model is using multiple ways to measure the accomplishment (LaFrance and Nichols, 2010, p. 28). The third core value outlined within the IEF model builds on the centrality of community and family. Family and community are the core manifestations of how each Indigenous person sees their interrelatedness to others within the community. The sense of family and community is expressed in different ways by different communities. Most, if not all, Indigenous cultures recognize or are organized around various kinship groups (LaFrance and Nichols, 2009, p. 34). This core value is about transparency and building relations at multiple levels. This core value applies within the model by engaging the community as a whole, not the program when planning and implementing an evaluation. (LaFrance and Nichols, 2010, p. 28). The final core value is sovereignty, focused on the expression of nationhood and ownership. According to LaFrance and Nichols (2010), "reclaiming Indigenous ways of knowing is an assertion of sovereignty" (p. 25). One can practice this core value within the IEF model by presenting the final report/findings to the community and funders in a meaningful way. Ultimately, the community has ownership and control over the data collected (LaFrance and Nichols, 2010, p. 28). In utilizing an IEF model and focusing on these core values, it "emphasizes designing an evaluation...[that seeks] to understand how each program fits its particular situation and contributes to local understandings of what works" (p. 27). Therefore, program evaluation should be fluid and meet the community's needs; what works for one community may not work for another.

To sustain an Indigenous paradigm throughout the framework, one of the methodologies considered for evaluation is through the use of metaphor and storytelling; telling stories is fundamental to Indigenous peoples as they are a method and means to understanding lived

experiences (Cavino (2013), LaFrance, Nichols, and Kirkhart (2012), Morelli and Mataira (2010), Taylor (2003)). The final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019) is one example of storytelling as a method and means to understanding life experiences. The final report comprises stories from the perspective of families, and sharing these stories was a way for individuals and families to reclaim power and place. The report honors the stories shared, creates space for accountability and healing, thus leading to principles for change and action (Duhamel, 2020). The use of metaphor and stories within an IEF replaces the Western concepts of the logic model and proposal language of goals, activities, outputs, and outcomes (LaFrance, Nichols and Kirkhart, 2012, p. 67-68). Metaphors created with IEF symbolically represent images that have meaning within the cultural context of the program and its evaluation. An Ojibwe group from the Great Lakes used a canoe as a metaphor to create a program curriculum based on the 13 moons of the Ojibwe calendar. The image of the canoe surrounded by the 13 moons provided insight into the value of knowledge, building relationships of Elders and youth, cultural values, and illustrated the relationship of the program with evaluation (LaFrance et al., 2012, p. 67).

Aside from core values, there are guiding principles that help to influence the overall IEF experience. For example, much of the literature described the importance of building and maintaining relationships between the evaluator and the community to ensure trust, honesty, and respect. Within the context of an Indigenous paradigm, the strengthening of relationships occurs between humans and with all relations (Cram (2018), Katz et al. (2006), LaFrance, Nichols, and Kirkhart (2012), Wilson (2001)). In addition, identifying and following respect, collaboration, sovereignty, self-determination, and cultural protocols while conducting evaluative processes with Indigenous populations is critical (Katz et al. (2016), LaFrance, Nichols, and Kirkhart (2012), NCCAH (2013), Chandna et al., (2019)).

Table 4. Core Values and Evaluation Practice (LaFrance and Nichols, 2010, p. 28)

Core Values	Indigenous Evaluation Practice
Indigenous knowledge creation context is critical	<ul style="list-style-type: none"> ○ Evaluation itself becomes part of the context; it is not an "external" function ○ Evaluators need to attend to the relationships between the program and community ○ If specific variables are to be analyzed, care must be taken to do so without ignoring the contextual situation
People of a place	<ul style="list-style-type: none"> ○ Honour the place-based nature of many of our programs ○ Situate the program by describing its relationship to the community, including its history, current situation, and the individuals affected ○ Respect that what occurs in one place may not be easily transferred to other situations or places
Recognizing our gifts—personal sovereignty	<ul style="list-style-type: none"> ○ Consider the whole person when assessing merit ○ Allow for creativity and self-expression ○ Use multiple ways to measure accomplishment ○ Make connections to accomplishment and responsibility
Centrality of community and family	<ul style="list-style-type: none"> ○ Engage the community, not only the program, when planning and implementing an evaluation ○ Use participatory practices that engage stakeholders ○ Make evaluation processes transparent ○ Understand that programs may focus not only on individual achievement, but also on restoring community health and well-being
Tribal sovereignty	<ul style="list-style-type: none"> ○ Ensure tribal ownership and control of data ○ Follow tribal Institutional Review Board processes ○ Build capacity in the community ○ Secure proper permission if future publishing is expected ○ Report in ways meaningful to tribal audiences as well as to funders

Validity refers to how accurately a method- like an interview, survey, and storytelling, measures what the researcher intends to measure. It identifies the point in which the evaluation met the outcomes regardless of approach or paradigm and assessed the completeness of a study (American Evaluation Association (2011), Department of Justice Canada (2020)). The concept of validity may be in question when approaching program evaluation from an Indigenous perspective as cultural methods such as storytelling, knowledge sharing, and metaphor are often employed. Within a Western perspective, these methods can be challenging to validate as information provided by the source may be biased, from memory, or a story heard and told by another person; it can be hard to affirm that what the source is sharing to be true. Yet, LaFrance et al. (2012) argue that “Indigenous evaluation does not emphasize causation as it is framed in a postpositivist epistemology; however, it does emphasize relationships with a context” (p. 70). Authors such as Shepherd and Graham (2020) articulate that validity within an Indigenous epistemology goes beyond valued judgments and harnesses the importance and meaning of

fulfilling the roles and obligations within the evaluation relationship. Therefore, given the qualitative nature of these methods, achieving verification by validating responses with the participant(s) or with an advisory group is necessary. In addition, triangulation of various sources can strengthen the validity and make the source more valuable (Productivity Commission, 2020). For example, the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls is a story; it is multiple stories and images from families respectfully woven together, sharing information and demonstrating the truth (Duhamel, 2020). Duhamel (2020) describes the collection of stories through interviews and artistic expression. Artistic expression refers to a piece of art (a painting, drawing, or poem) becoming a representation of a storyteller's truth. Due to the nature of the methods employed, the final report indicated validation through "...the guidance of the Grandmothers Circle and the National Family Advisory Circle members, the National Inquiry created space for families to be heard and their truths to be validated at every event" (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019, p. 74). This example considers validity within a cultural context based on relationships, trust, and respect.

Additionally, if the evaluator and the evaluation team are practicing cultural competency, there should be an understanding of how evaluation validation occurs within an Indigenous paradigm. According to the American Evaluation Association (2011), "valid inferences require shared understanding within and across cultural contexts. Shared understanding requires trust that diverse voices and perspectives are honestly and fairly represented. Cultural competence fosters trustworthy understanding. Evaluating with validity, therefore, requires cultural competence" (p. 5). Culturally competent evaluators minimize error grounded in cultural biases, stereotypes, and lack of shared worldviews among stakeholders. Kirkhart (2015) explains that working within IEF, Indigenous epistemology encourages evaluators and evaluation teams to broaden and rethink traditional understandings of validity.

3.4.3 Challenges to Implementing an Indigenous Evaluation Framework

As discovered in the literature, one of the challenges to applying an IEF is the lack of Indigenous representation involved in the processes from both a community and evaluator perspective. Scholars like LaFrance and Nichols (2010), Wilson (2001), Kovach (2010), Scougall (2006), and Johnston-Goodstar address how historical legacies and the relationship between Canada (as a

Nation) and Indigenous populations have impacted the present-day realities of mistrust and hesitancy among Indigenous peoples when participating in program evaluation. The National Collaboration Centre for Aboriginal Health (2013) indicated that “[h]istorically, non-Indigenous researchers entered communities and conducted projects without respect and reciprocity needed to make the research relevant and beneficial to communities” (p.5). As a result, this oppressive and manipulative history has created a lack of trust among Indigenous populations. As previously described, part of an IEF model is rooted in honoring an Indigenous voice and perspective. However, motivating Indigenous peoples to participate in an IEF model can be challenging due to this history and mistrust. From an evaluator perspective, to employ an IEF model, LaFrance (2004) noted that the evaluator must move beyond Western concepts of evaluations towards a shift in knowing and understanding that falls within an Indigenous paradigm; a foundation of relationships and connections through context and place is a starting point to an Indigenous paradigm. Currently, the field of evaluation primarily comprises non-Indigenous evaluators, thus presenting a gap among Indigenous identified evaluators (Department of Justice, 2020). As previously noted, historical and current barriers of structural discrimination are responsible for this scarcity of Indigenous evaluators. This gap becomes a challenge when employing an IEF model, as non-Indigenous evaluators will need to ensure they are conducting culturally appropriate and responsive evaluations. LaFrance (2004) goes on to explain that in order “[t]o ground the evaluation in the tribal community, a culturally responsive evaluator should learn as much as possible about its history, resources, governance, and composition. If possible, they should engage in community activities such as graduation ceremonies and dinners for the elders in the tribe, or funerals for honored tribal members” (p. 48). This level of engagement and understanding may present a challenge to implementing an IEF model as it is different from and moves away from Western concepts of evaluation and into a realm that is still being developed and accepted among governments, organizations, academia, and funders.

In addition, one of the core values and guiding principles within IEF is building and maintaining relationships; however, not all funding sources or organizations allow for a timeframe accommodating relationship building. Therefore, with short timelines, IEF is less likely to be considered as an evaluation model, or IEF will not be implemented in full, thus harming future relationships and community programming (Scougall (2006), Taylor (2003)).

Katz et al. (2016) concur by stating that “although the principles themselves are universally accepted, there is only a limited literature which deals with the reality of the tensions and challenges- for researchers, funders and evaluators- of successfully carrying out evaluation in Aboriginal communities, particularly government-funded evaluations with short timescales, limited funding, and prescribed methods” (p. 38). This limitation alone supports the need for more advocacy and education at the institutional and organizational level for flexible funding and timelines when employing an IEF model while working alongside Indigenous communities.

Finally, acknowledging the points of difference between Western paradigms and Indigenous paradigms can be contentious and a potential barrier. For example, Western paradigms tend to prioritize science over faith, prioritize humans over animal relations and sacred places, and hold little weight in recognizing spiritual energy in this non-human (Johnston-Goodstar (2012), LaFrance and Nichols (2012)). Within this struggle, it can become challenging to determine culturally relevant and meaningful indicators that genuinely reflect the programs and the communities they serve. (Chouinard and Cousins, 2007).

3.4.4 Summary of Theme

Based on the literature reviewed, evaluation is an integral part of any program or initiative that checks the validity of the work done to date. However, given the legacies of colonization and the historical impacts of research and evaluation on Indigenous populations, a culturally appropriate approach must be considered. As a decolonized approach to evaluation, IEF provides a model centered in an Indigenous paradigm focusing on Indigenous knowledge, values, and goals. It ensures that evaluation processes and outcomes are appropriate to Indigenous communities by centering Indigenous worldviews, actively including Indigenous participation, and focusing on relevance as defined by Indigenous communities.

3.5 Literature Review Conclusion

This literature review provided insight into the historical impacts and legacies of evaluation with Indigenous peoples, thus reinforcing the importance of decolonizing future approaches to program evaluation when working alongside Indigenous communities. The literature encourages the implementation of Indigenous evaluation when conducting evaluations within Indigenous communities as this model encompasses the underpinning of an Indigenous paradigm. The

research will fill the gaps presented in the literature, such as the need for stronger relationships between the funder, stakeholder, and evaluator to be rooted in cultural approaches and an understanding of how to achieve program evaluation through an Indigenous paradigm. These gaps provide the space to explore and offer wise practices for institutions and organizations to consider utilizing cultural approaches alongside an IEF model when operationalizing program evaluation with Indigenous communities.

Chapter Four: Scoping Review Findings and Results

The core values found within the IEF model became an avenue for presenting the results from the scoping review. The core values within the IEF model shown as themes are people of a place, centrality of community and family, honouring gifts and talents (personal sovereignty), and sovereignty. Therefore, I am presenting the analysis of findings within the core values of the IEF model, allowing for a decolonized approach in acknowledging wise practices for when conducting program evaluation with Indigenous communities.

4.1 Exploring Research Objective 1: to identify evaluation methods, frameworks, and tools that involve Indigenous knowledge and perspectives

4.1.1 Identifying methods, tools, and frameworks that provide insight to people of a place

When analyzing the findings from each article, it was essential to locate methods, tools, and frameworks that practiced the core value of people of a place. An example of people of a place, described by LaFrance and Nichols (2010), is situating the program by telling its relationship to the community, including its history, current situation, and the individuals affected (p.28). As a result, three frameworks emerged within the scoping review to generate a pathway for culturally appropriate evaluation regardless of the evaluator identifying as Indigenous or otherwise. The frameworks presented were from each of the geographies- the Ngaa-bi-nya framework (Williams, 2018), the Roadmap Model (Martinez et al., 2018), and the Talking Circle framework (Brown & Di Lallo, 2020). These frameworks incorporate culturally appropriate approaches and methods that ground the evaluation process to understand the local context and Indigenous worldview. For example, as Brown and Di Lallo (2020) described, the Talking Circle framework provides a space for sacred teaching, Elders, ceremony, equality of power, storytelling, and narration.

Similarly, the frameworks presented by Williams (2018) and Martinez et al. (2018) guide evaluation and prompt the community members or local committee to select methods and data, including contextual landscape factors, diverse resources used, culturally relevant ways of working, and the range of learning realized. Collectively, these frameworks follow a community-based model where relationship-building, knowledge sharing, and skill-building are recognized. This inclusion leads to empowerment, cultural relevance, and a community-driven process for determining and developing evaluation goals.

Additionally, the tools and techniques selected depended on the methodology employed and were primarily qualitative; a couple of the articles employed a mixed-methods approach. The methods used most frequently were literature reviews, semi-structured interviews, focus groups, and stakeholder meetings. Due to the frequently used participatory process, it was typical for these tools and methods to appear more often. Tools and practices such as focus groups, interviews, and surveys asked for the participant's consent beforehand and usually followed with some form of honorarium or gift as acknowledgment for one's time and information. The scholars highlight the necessity of utilizing these standard practices within an evaluation process to support and impact the evaluation outcome.

4.1.2 Identifying methods, tools, and frameworks involving the centrality of community and family

In the studies where community and family remained at the center of the evaluation process, pre-existing relationships attributed to practicing this core value. These studies incorporated a foundational framework of respect, trust, and understanding of each other's roles, intentions, and purpose. These studies had success in this core value as they established a local structure of working groups comprised of community members and external partners. Bridging these relationships created the opportunity for learning and understanding, thus moving away from one-off judgments. Scholars such as Grey et al. (2016), Rogers et al. (2018), McKinley (2020), and Brown and Di Lallo (2020) all utilized the method of employing local community members to conduct components of the evaluation process- creating the questions for the surveys and questionnaires, collecting the data, and doing analysis or disseminating the findings. There are several advantages to hiring community members to help with the evaluation process. An evaluation team comprised of local community members familiar with their community will better understand the historical context. Furthermore, they may have other relationships that prove to benefit the evaluation that an external evaluation team may not have. Finally, having local community members participating in the evaluation process from beginning to end builds capacity, harnesses a level of confidentiality in hopes that the information collected will be shared back with the community at large and kept within the community (Grey et al. (2016), Grover (2010) and Brown and Di Lallo (2020)).

4.1.3 Identifying methods, models, and frameworks that honour gifts and personal sovereignty

According to McKinley (2020), it is critical to find an approach that is community-focused and responsibility-based rather than deliverable-focused action. Tailoring the evaluation approaches from a strengths-based, asset mapping perspective is essential and proves to be effective in the long run. Creating an evaluation group or committee helps ensure the implementation of a strengths-based approach. Scholars such as Rogers et al. (2018) describe the importance of selecting members from all walks of life- youth, teachers, Elders, leaders, parents, clients of the program/service, and grandparents. Each of these people comes with their own set of values, perspectives, opinions, knowledge, and experiences. They are embracing Indigenous cultures through the expression of one's gifts and talents. For example, Brown and Di Lallo (2020) introduce the Talking Circle as a culturally responsive evaluation framework. The Talking Circle provides a space for knowledge sharing, skill building and requires the gifts and talents of Indigenous peoples. As a culturally responsive evaluation framework, the Talking Circle honours the gifts and talents of an Elder and Knowledge Keeper to offer opening/closing prayers and to be a guide for the discussions. This framework creates space for collaboration, where a non-Indigenous person may be the evaluator and can still participate in the process. However, specific cultural and traditional protocols need to be considered, such as offering honorariums, holding space for an opening and closing prayer, song, or poem, inviting Elders and knowledge keepers to be present (Brown and Di Lallo, 2020). Without involving the gifts and talents of the local population (culturally related or otherwise) within the evaluation process, there is a risk that the outcomes and results will not apply to the community at large, and the findings will not be relevant or valuable.

4.1.4 Identifying methods, models, and frameworks for Indigenous self-determination, governance, and sovereignty

The findings relate to the points discussed earlier by Trevethan (2019) and TANU (2016) regarding sovereignty and data ownership as they provided methods to establish community-based structures that promote capacity-building, self-determination, and sovereignty. For example, Grover (2010), Rogers et al. (2018), and Williams (2018) all incorporated a participatory approach by building local capacity through evaluation reference groups, coalition teams, and governance structures. These groups comprise Indigenous service providers,

community members, and other stakeholders. Group members can help prepare for the evaluation, guide the evaluation process, choose data, interpret results, compile findings, and transfer knowledge to a range of audiences. For example, in the study conducted by Rogers et al. (2018), the governance structure comprised of evaluation teams and advisory groups was established early in the evaluation process and collaborated in the evaluation design and data collection. Later in the process, the governance structure shared the findings with the communities and key stakeholders through bi-annual workshops to present outcome data, share successes and challenges and program activities (p. 90). In addition, the evaluation teams within the governance structure implemented timely and appropriate feedback/information sharing practices. For example, the evaluation teams would have regular meetings to discuss ideas related to evaluation programming, conduct data analysis, produce reports, and present findings to community members and external partners (via web-based blogs and newsletters) (p.90). Furthermore, these groups can guide decisions about ownership and storage of data, its future use, and protocols for acknowledging data sources and authorships; continue to use the information to make informed decisions and measure the relevancy of programming and reporting.

4.2 Exploring Research Objective 2: to explore how each partner in evaluation can contribute to programming outcomes that promote Indigenous self-determination and sovereignty

4.2.1 External partners participating with people of a place

The intention was to collect data written by various authors to understand their methodology and methods used when evaluating programs in northern or remote Indigenous communities. The majority of the articles included a biography of the authors, sharing their personal, professional, and academic backgrounds. Some shared their location, their understanding of working with Indigenous populations, and their theoretical knowledge of program evaluation. For an external partner, a great deal of respect and humility comes with grounding and acknowledging the place where they come from, either academically, geographically, or personally. The concept of grounding is a significant action that should be taken by all external partners (both Indigenous and non-Indigenous) as we all walk different paths; it provides a foundational starting place for

relationships to form. As noted in Table 3, only two of the 15 articles were written by an author/team of Indigenous scholars.

Meanwhile, one-third of the articles were written by a non-Indigenous scholar, and a little over one-third were written by a combination of both Indigenous and non-Indigenous scholars. Consistent with the literature, this validates a gap in building capacity among Indigenous scholars to lead Indigenous program evaluation. It also affirms that outsiders or non-community members are likely to be involved in the evaluation process. In addition, there were two articles where the authors did not disclose their identity. Failure to locate and share the background to who you are as a person (professionally or personally) leads to a disconnect of working culturally appropriately; it does not follow the core values found within an Indigenous Evaluation Model framework. It causes implications of starting a relationship with a community on limiting trust and respect, creating a dynamic that the relationship is one-way and may have consequences towards the evaluation outcome.

Table 5. Identity of Author/Evaluator

Author/Evaluator Identity	Number of Articles with Identified Authors/Evaluators
Identified as Indigenous	2
Identified as non-Indigenous	5
Combination of both Indigenous and non-Indigenous	6
Did not disclose the identity	2

As noted in the literature review, scholars such as Katz et al. (2016) and Johnston-Goodstar (2012) validate that for an evaluator (regardless of their identity) to implement culturally appropriate evaluation, they must understand colonial impacts, background knowledge, and context. Further to that point, if funders and service providers, in the context of community programming and evaluation, do not acknowledge culturally appropriate ways of supporting the targeted population, it can lead to misunderstandings, misguided treatment, and inaccurate information for reporting and future implementation of programming (p. 19). These points were supported throughout the dataset as more than half of the articles reviewed involved non-Indigenous scholars and the need for grounding themselves in their experiences of working

with Indigenous populations and their years of connections and relationships established. For example, scholars such as McKinley (2020) and DeLancey (2020) share upfront that they are non-Indigenous, have extensive experience with and understanding of an Indigenous worldview, and have rooted relationships with Indigenous peoples and communities. Providing their initial background and comprehension of Indigenous knowledge set a foundation for understanding their approach to their evaluations.

4.2.2 External partners engaging with the centrality of community and family

External partners can engage with the centrality of community and family by exploring the creation of kinship opportunities; developing community kinship at the local level. The evaluation process is focused not only on individual achievements but also on how those achievements/successes relate to the community (Lawton, Hamilton, and Jackson 2020). External partners need to be mindful of how they use and present the collected data and link it back to the community at large. Possible questions for the evaluator to explore are: what is the understanding of the data collected, and what does it mean for the community?

In the evaluation conducted by Rogers et al. (2018), the evaluation process was transparent, and each external partner was actively involved (funder, stakeholder, non-profit organization, and community members). Each party had a role in achieving positive programming outcomes and honoring self-determination (Sahota and Kastelic, 2012). Rogers et al. (2018) and their team set up a governance structure that maintained tribal confidentiality and utilized tools to secure the data and create an opportunity to share within kinship relations. Not every community will have the same access to financial or human resources, therefore building local capacity to develop evaluation skillsets may not be possible. However, the communities that can gain local skillsets and knowledge base around program evaluation can become the leaders who, in turn, can offer kinship knowledge-sharing opportunities to other Indigenous communities.

4.2.3 External partners honouring gifts and personal sovereignty

Honouring the gifts and talents of the targeted audience can be done during the early planning stages of the evaluation. When the external partners give space for expressing skills and talents, it opens an understanding of cultures and traditions. It is a practice towards cultural

competency and safety. For example, Elders and knowledge keepers guide prayer and ceremony; thus, viewing the knowledge they carry as personal sovereignty (Brown and Di Lallo, 2020). When participating in interviews, focus groups, and surveys, the external partner must express humility and gratitude towards what a participant is sharing. To maintain personal sovereignty based on the gifts and talents shared, the external partner should honour the ownership of any data collected, final reports, and confirm that their data is accurate.

As noted in the literature, if the evaluation process limits community participation or disregarding knowledge and viewpoints, it re-enforces suspicion and hostility derived from colonial times. For example, in the study conducted by Grover (2010), the evaluator was viewed as taking over the local capacity, and the recommended framework did not incorporate a connection to empowering local sovereignty. Due to the structure imposed by the funder, the evaluator was experiencing resistance throughout the evaluation. She knew what changes to the process were needed and tried to be a mediator between the community and the funder, but it was too late in the process for good change. Over the three years, the community was resistant to the evaluation project. Near the end, once the community members understood the expectations and outcomes, they could support a community-led survey to collect data and information. The coalition members became the decision-makers, data collectors, and enterers; the survey results were interesting and relevant.

Another approach for external partners to honour gifts and personal sovereignty is through the idea of “two-eyed seeing.” According to Marshall (2005), as cited in Shepherd and Graham (2020), “two-eyed seeing” or *Etuaptmunk* in Mi’kmaw as noted by Elder Albert, the idea is that “...we must learn to see out of one eye with the strengths of Indigenous knowledge and ways of knowing and out of the other eye with the strengths of Western knowledge and ways of knowing, acquiring the ability to see and use both eyes simultaneously” (p. 454). They are shifting the focus from examination and evaluation to relationships, strength-based, capacity-building models. Community members may have the ability to walk both paths and practice this concept of “two-eyed seeing.” To walk in these two worlds can be challenging, and understanding the idea of “two-eyed seeing” is a gift and strength towards personal sovereignty. An external partner (Indigenous or non-Indigenous) should respect gifts as they may have an essential role in implementing culturally appropriate evaluation.

4.2.4 External partners advocating for Indigenous self-determination, governance, and sovereignty

Understanding the project across multiple sectors- funders, partner organizations, community leaders, and community members-helps incorporate local capacity through evaluation committees and coalitions successfully; confirmation of their level of investment and participation is to be upfront (Rogers et al. 2018). A report published by Jacob & Desautels (2013) indicates that more work, education, and information sharing at the funding level is required. In addition, agencies and organizations (government-led or non-profit) should be establishing culturally informed guidelines and principal values when working with Indigenous populations. As mentioned earlier, knowing that the Canadian Red Cross works with Indigenous peoples throughout Canada, the Indigenous Peoples Framework acts as a guide for how the organization commits to working with Indigenous peoples. This document strengthened and informed current relationships; however, there is always an opportunity for growth and reinforcement.

Co-creation and Indigenous evaluation were two concepts discussed by DeLancey. DeLancey (2020) articulates that as an external partner- funder, stakeholder, organization, or evaluator, they need to understand which realm they are participating in. Supporting culturally appropriate evaluation and advocating for implementing culturally proper methods, and integrating Indigenous knowledge is one step in the right direction. On the other hand, moving towards co-creation into Indigenous evaluation are the steps that need to occur. Finding a place within those two realms may not be easy for non-Indigenous partners and the process of reflexivity; however, to effectively participate and to become an ally or learning alongside Indigenous peoples, understanding these approaches and their roots is essential.

4.3 Wise practices for Strengthening Indigenous Evaluation

Initially, this study began by using the term best practice. However, after reading the various articles in the dataset, a more appropriate term emerged. The decision was to exchange best practice for wise practice as this adjustment aligned better with a decolonial transformative approach. Wesley-Esquimaux & Calliou (2010) define wise practices as “locally-appropriate actions, tools, principles or decisions that contribute significantly to the development of sustainable and equitable social conditions” (p.19). This term is also more inclusive of practices

with the understanding that some of the wise practices proposed may or may not be the best fit for a northern, remote, or isolated community; similarly, what works for one community may not work for another. The development of wise practices occurred based on the experiences and outcomes of the research findings.

The literature did not directly reference wise practices for northern, remote, and isolated communities; however, common themes were evident in the studies regarding program evaluations in similar environments. In addition, most of the articles did not relate to evaluating programs on violence prevention; however, many had similarities in content such as substance abuse, suicide prevention, mental health, trauma, and community wellness. Finally, an essential part of any program or initiative is evaluating the quality of the work done to date. Therefore, reflecting on the insights drawn from the literature review, I offer the following list for communities, organizations, and funding agencies to consider when evaluating programs within Indigenous communities.

Wise practice #1: External partners to spend time at the forefront of the evaluation process to develop trust, respect, and relationships with the community.

To ensure a locally meaningful interpretation of evaluation quality has been pursued, prioritizing respect for people who are the intended beneficiaries. In practice, this requires investment at the front end of the evaluation lifespan and involves building an understanding of the evaluation process. Also, it creates an opportunity for the external partners to introduce and locate themselves and make relations and connections with the community. Thus, creating an opening for shifting the focus from examination and extraction to focusing on strengths-based relationships and building capacity. It is essential to understand that evaluation embeds itself into the community alongside its members; evaluation should not be separate (LaFrance and Nichols, 2010). Based on the historical damage caused by colonialism, it is vital to honour the time needed to establish relationships. If an evaluation project is not part of the community, it is more likely to be misunderstood, rejected, and become irrelevant.

Wise practice #2: External partners to be accountable towards developing capacity for conducting culturally appropriate program evaluation.

Due to the limited availability of Indigenous evaluators, it is typical for a non-Indigenous evaluation team to oversee the evaluation project. Therefore, it is critical for the external partners (the funder, organization, evaluation team, etc.) to educate themselves and understand Indigenous knowledge, histories, traditions, and cultures. Accountability towards understanding Indigenous knowledge is achievable by attending cultural competency workshops, training, and seminars. Learn more about the history and background of a community can be researched through tribal councils, academic institutions, and Indigenous organizations. Forming a relationship with the community can lead to many informal learning opportunities; this learning may occur by attending a community feast or local event by engaging with the community (outside of an evaluation project). Learning and knowledge sharing should be two-sided and go both ways.

Wise practice #3: To strengthen local capacity and structure program evaluation to be community-driven and maintained; create kinship opportunities where possible.

Communities comprised of people with many gifts or talents may be overlooked when conducting program evaluation in the community. Rather than having a team in and out of the community, building capacity internally and locally creates sustainability for future program evaluations. Hiring community members to help with the evaluation fits within this approach. They are utilizing the wisdom and knowledge of Elders, leadership, different age groups.

Wise practice #4: External partners to consider reducing their control and create space for communities to determine the evaluation process.

When following a culturally appropriate evaluation approach, the role of the external partner should be a co-partner or advocate rather than leading the process. Based on the findings of this study and confirmed by previous literature reviewed, there is a noticeable gap in the number of Indigenous evaluators and evaluation teams. Therefore, external partners, like the Canadian Red Cross, could advocate for Indigenous-led and owned evaluation. As a wise practice, the pathway for Indigenous-led and owned evaluation could be through the concept of culturally responsive Indigenous evaluation (CRIE). According to Goforth et al. (2020), “culturally responsive

Indigenous evaluation dismantles colonizing epistemology and methodology that is embedded within Western ideas of research and program development...[and] emphasizes that knowledge is developed and embedded within context” (p. 6). Incorporating CRIE into this wise practice enables an external partner to focus on a strengths-based approach by bringing the voices of the community to the forefront, creating a space where community members can be active participants and decision-makers. Communities know their community best; each community has many layers and complexities which can take months and years for someone external to understand. Thus, giving space for communities to move at their own pace, take their time to understand the evaluation, and become familiar with the evaluation project is encouraged.

Wise practice #5: External partners to acknowledge Indigenous data sovereignty and traditional governance systems.

The literature and oral history influence this wise practice by acknowledging Indigenous approaches to decision-making and consensus existed since pre-contact. Leveraging personal skills and talents through the clan system was evident; Indigenous peoples had order and logic. As knowledge is not ours to keep, we learn to recognize, strengthen and respect our gifts and talents to share our knowledge with others. Therefore, external partners must give back the knowledge they have taken from communities; returning the learned knowledge helps them gain power and control for their destinies. Noted at the beginning, Articles 19 and 31 in the UNDRIP support the acknowledgment and value of evaluation done by Indigenous peoples and its connection to their rights to sovereignty. The articles recognize that a community has the right to maintain control and ownership over its intellectual property (UN General Assembly, 2007). For example, external partners can honour sovereignty through this wise practice by having thoughtful discussions with the community early in the evaluation process to confirm who owns the data, who will be collecting the data, and how to store and disseminate the findings.

4.3.1 Personal Application and Reflection of Wise Practices

Working with a non-profit organization, I am familiar with short-term funding, budget renewals on an annual basis, time constraints, conducting evaluations, and rigorous reporting. The current system and structures are not favourable following an IEF model. However, based on my experience working with the Canadian Red Cross to implement violence prevention

programming in northern and remote communities in Manitoba, the wise practices become a place of reference. Mainly, the wise practices hold the external partners accountable to ensure they are culturally appropriate while working towards an Indigenous paradigm, sovereignty, and governance through program evaluation.

Application of the wise practices to my experience engaging with northern Manitoba communities allows for deeper reflection. The first wise practice is about forming relationships when initiating violence prevention programming and evaluation. As a side note, travel into northern and remote communities is expensive, time-consuming, and requires logistical coordination. For example, when traveling to communities like O-Pipon-Na-Piwin Cree Nation, there is a combination of flying and driving to get to the community; travel could take one to two days. Additionally, accommodations in the community are limited, and if available, staying in the nursing station or a teacherage may be offered. The uncertainty of travel and the community's capacity to host a team of CRC staff highlights the importance of building relationships at the forefront and maintaining them over time. Consistent and ongoing communication is critical when working with northern communities as traveling in person may not be frequent. Agreeably, meeting and building relationships in person are essential, but that may not be feasible based on reality. Instead, my colleagues and I navigate relationships with various community entities via multiple means (i.e., telephone, email, mailing resources, and virtual meetings) to ensure the violence prevention programming is holistic and reaches the appropriate audiences. The longevity of relationships with several northern communities in Manitoba has strengthened our ability to initiate programming and conduct evaluations; there is a pre-existing understanding, trust, and familiarity of the organization, the staff team, and the program. Although there may be longevity between the organization and the community, the introduction of new relationships is ongoing; hiring of new staff, people change positions or leave the community. Therefore, following this wise practice holds me accountable as a service provider to maintain and strengthen my relationships with community contacts as much as possible.

Secondly, the Violence Prevention team at the CRC has attended many cultural competency training, professional development opportunities to learn from Indigenous organizations, and the extension to participate informally at the community level. A priority for the staff team is to educate themselves and understand Indigenous knowledge, histories,

traditions, and cultures; this relates closely to the second wise practice. Linking to the earlier sections of this study, the challenges and barriers faced by northern communities are different than the south. Through education and awareness, the staff team and I better understand how to refer, advocate for, and support the community in appropriate manners. Without this prior knowledge or understanding, the support we provide could be irrelevant or may not work for the community based on their geography or community dynamics. Due to training and experience, the staff team interacts and delivers respectful and culturally informed programming. As referenced in this wise practice, informal opportunities may present themselves when working with the community. For example, based on past experiences, I received invitations to attend community feasts, sweat ceremonies, and events at the band hall. These invitations to connect with the community speaks volumes to the relationships formed; respecting these relationships is essential. Aside from working culturally, it is crucial to acknowledge that not all communities are traditional; some are rooted in Christianity and do not practice traditional protocols. Before holding a meeting or training in the community, the Violence Prevention team connects with the community contact to inquire about the protocols for beginning our time together; asking a similar question before conducting an evaluation is critical. It is essential to inquire about the protocols for honouring someone's time and shared knowledge; acknowledgment may come in offering tobacco, an honorarium, or an alternative. This knowledge and experience have enabled me to become a more vital ally, and this wise practice also encourages others to strengthen their allyship.

The three remaining wise practices require long-term attention and support by all partners involved in an evaluation process. These wise practices demand ongoing conversations and attention to maintain traction towards honouring an Indigenous paradigm in program evaluation, especially when working with northern and remote communities. Through critical reflection, the third wise practice is essential, and without the first two wise practices, community-driven evaluation and kinship opportunities would be complex. Relationship building, cultural and contextual understanding establishes a foundation of trust and respect. It allows for deepening relationships, leading to the awareness of who has specific gifts or talents and how to apply them within an evaluation process. For example, we form partnerships with key community members in each of the communities. These contacts are community-based, and in the absence of the CRC staff team, they provide capacity on the ground; they help promote upcoming training,

coordinate logistics, and help with the ongoing maintenance and oversight of the programming offered. These key contacts are critical, especially in northern and remote communities where the travel of a CRC staff team may not be as frequent. In addition, this contact may refer the CRC to other community members who have specific skills or interests in evaluations with program evaluation; this leads to further networking and capacity-building at the local level or among neighboring communities.

The fourth wise practice aligns with the second wise practice. For example, the Violence Prevention program at the Canadian Red Cross shifted program evaluation oversight to an external Indigenous agency; this allows the evaluation process to be culturally informed and designed within an Indigenous paradigm. In addition, outsourcing the evaluation process allows for greater transparency and accountability of the violence prevention programming. To date, the evaluation reports involve participatory approaches through narrative and storytelling methods. Working alongside an external Indigenous agency is one example of how the organization is working towards a co-created or Indigenous-led evaluation process; evidently, more work and conversations will need to occur.

Lastly, the fifth wise practice challenges the current systems and paves a pathway for external partners to truly make a difference in conducting program evaluation with Indigenous communities. For example, honouring Indigenous sovereignty means being transparent and communicating openly with the community. In my experience of working with northern communities in Manitoba, conversations with communities occur; however, external stakeholders guide the conversation, more so than stakeholders at the community level. Again, much of the programming offered in the community links to funding; this funding comes with strict timelines, deliverables, and indicators to report. Executing this wise practice before applying for funding creates space for a discussion with the community. This discussion involves the community's input on implementing the evaluation process and disseminating the findings; additionally, the community should clarify how they would like to identify in the final report. This discussion at the forefront offers space for the community to assert power, provide input, and articulate how to conduct program evaluation to the external partners. This wise practice encourages service providers, such as myself, to reflect on how current structures influence programming and evaluation; it also motivates external partners to advocate for changing the process.

Chapter Five: Discussion, Limitations, and Future Research

Overall, the findings from conducting a scoping review contribute to the literature by addressing the gaps of decolonizing program evaluation, integrating cultural approaches, and instilling an Indigenous paradigm. Therefore, the objectives of this study were to identify methods, tools, and frameworks that incorporate Indigenous knowledge and perspectives and explore how each partner can contribute to program evaluation outcomes that promote Indigenous self-determination.

The selection of studies came from geographies within northern, remote, and isolated communities in Australia, Canada, and the United States of America. Although most of the papers did not focus on evaluations conducted on violence prevention, many of them focused on program evaluations linked to substance abuse, suicide prevention, creating safe spaces, and overall individual and community well-being. Many similarities among these topics relate to social determinants of health, intergenerational trauma or traumatic experiences, and impacts the individual onto the family and community. In addition, by understanding the methodologies and methods utilized within an Indigenous context, the experiences and learnings from the studies transfer onto other topics of a similar kind with a similar audience in a similar location.

As noted in the findings, the authors of the articles selected for the dataset were primarily non-Indigenous scholars who incorporated culturally appropriate evaluation methodologies to make their evaluation processes relevant to the community. The results indicate that various studies selected participatory procedures to create a space for bi-directional learning between the community and the evaluator. Many of the authors spoke highly of involving local community members in the evaluation process, yet co-created and Indigenous-led approaches were less common among methodologies implemented. Thus, co-created and Indigenous-led evaluation essentially leaves little to no collaboration for a non-Indigenous person to participate in the evaluation process. This finding is crucial as it affirms the gaps presented within the literature. Therefore, the focus remains on non-Indigenous evaluators implementing culturally appropriate evaluation while maintaining control over the evaluation process and design.

The results of this study matter because without culturally appropriate, effective, and relevant program evaluation, it compromises the success and longevity of programming in communities. Culturally appropriate evaluations will help ensure that a program's deliverables meet the needs of the population. As previously noted, violence is prevalent within Indigenous

communities, thus creating a greater need for the success and relevancy of violence prevention programming. To ensure that the violence prevention programming is relevant to its audience, conducting an evaluation that is culturally informed will aid in producing helpful feedback and support the strengths and limitations of the programs currently being offered. In the form of wise practices, the research findings may inspire Indigenous leaders to be vocal in their right to participate and to have ownership over-evaluation reports and data collection. Furthermore, may the results inform external parties, such as non-Indigenous non-profit organizations, to be culturally appropriate when conducting program evaluation with Indigenous communities and implementing the wise practices to acknowledge data sovereignty, governance, and self-determination of the community.

5.1 Limitations and Gaps

One limitation to this research can be grounded in my role as the researcher. Kovach (2010) identifies that non-Indigenous researchers who are doing Indigenous research “may not have the background to appreciate validity, from an Indigenous perspective” (p. 149). Although I have established my role as the researcher, I did regular reflection as data was reviewed, charted, and analyzed. Decolonizing methodologies demand a critical reflexive lens that acknowledges the politics of representation within Indigenous research. Both Kovach (2010) and Creswell (2014) situate reflexivity as an indicator of validity within qualitative research as this helps to clarify bias and create transparency that readers will appreciate. I share more about my experience of reflexivity in the next section.

In addition to my role as the researcher, another limitation may be the selected data collection method. Secondary data collection can be limiting because it may lack specificity, too little data to pull from, or the sample size was small and limited to a specific group of people. For example, this study reviewed a small sample size of literature concerning program evaluation conducted with Indigenous populations—deciphering which articles to include in the dataset comprised various search criteria and terms. However, employing different search terms and criteria could have surfaced varied results. In addition, the timeframe of 10 years could present itself as a limitation. Justification for the timeframe stems from the recent publications of the various national reports and international instruments mentioned in previous sections. By broadening the timeframe, a different understanding or viewpoint might have transpired.

Another limitation to note is the lack of definition of evaluation within an Indigenous worldview and acknowledging that traditional Indigenous governance systems thrived before contact. Perhaps this research should have started by exploring what the term evaluation means within an Indigenous worldview? Among the data sources, no scholars provide an alternative definition to the term evaluation or bring awareness to the misconception that evaluation and decision-making did not exist. The meaning and concept of evaluation continue to be within a Western perspective stemming from non-Indigenous scholars and academics; evaluation, as seen today, is a concept rooted in Western colonial perspectives. This gap provides space for exploring the diplomatic and Indigenous traditional systems before colonization and understanding the term and definition of evaluation as understood within an Indigenous paradigm.

5.2 Future Research

One of the wise practices indicated that education and training on Indigenous knowledge and perspectives are encouraged among external partners to participate in the culturally appropriate evaluation. As a result, this leads to future exploration on how non-profit organizations and funding bodies can become allies when entering the realm of program evaluation with Indigenous communities. The question to ask is, how can deeper relationships be built and strengthened between the funder, the organization, the community, and the evaluator? Rather than the government providing the funding with strict reporting requirements or a non-profit organization receiving the funding to implement programming, what would be ideal is if the community could build their capacity to apply for funding directly. This way, they would have ownership and control by exercising governance and sovereignty on expenditures and the evaluation process. The community could use the funding to outsource programming and to hire an evaluation consultation team. Still, they would be responsible for the management of it all, from beginning to end. One point to consider is that this approach may not work for every community, as each community will have a different capacity to oversee this type of engagement and management of program implementation.

The data from within the last ten years identifies that participatory evaluation is relevant. Its methods of engagement with community members create space for two-way knowledge sharing through culturally appropriate evaluation approaches. Further exploration can take place

into co-creation evaluation and onwards into Indigenous-led evaluation. Culturally relevant evaluation allows Indigenous peoples to be involved and the evaluator (either Indigenous or non-Indigenous) comes equipped with a level of Indigenous knowledge and understanding. However, the two other approaches need to be developed, encouraged, and implemented to achieve self-determination and sovereignty. Alternatively, what appeared in the dataset was the recommendation to eliminating/excluding an outside non-Indigenous evaluator, thus leaning towards co-creation and Indigenous evaluation approaches. Co-creation and Indigenous evaluation emphasize Indigenous-owned and Indigenous-led evaluation (therefore, going one step further than culturally appropriate evaluation). Since there is a notable gap of Indigenous researchers and evaluators, exploration of this concept creates a question for examination; what role (if any) can non-Indigenous organizations and scholars have in advocating for co-creation Indigenous evaluation?

In addition, it would be of value to delve into further research on capacity-building at the community level for conducting evaluations. As identified in the literature, one of the challenges to building local capacity is not every community may have the human or financial resources or ability. However, the communities that can create local skillsets and knowledge base around program evaluation can become leaders who can offer kinship knowledge-sharing opportunities to other Indigenous communities. In the context of communities in northern, remote, or isolated locations in Manitoba, where limitations to community resources and access are evident, it would be interesting to learn if a local capacity-building approach proves effective and sustainable.

Finally, secondary data was from three geographies- Australia, Canada, and the United States of America. In reviewing the dataset, observations on the quality of advocacy, policymaking, governance, and attention to conducting program evaluation with Australia's Indigenous population differed from the other two geographies. Arguably, the data found based on the search terms was limited from Canada and the United States, thus presenting the notion that Australia was predominant in this realm. This prevalence does not undermine the academic effort and research conducted in other geographies; however, Australia's successes in establishing such policies and documentation could be a stepping stone for implementing similar guiding documents within the different geographies. For example, future research would explore the origins of the *Indigenous Advancement Strategy Evaluation Framework* (Australian

Govenrment, 2018) and the *Guide to Evaluation under the Indigenous Evaluation Strategy* (Productivity Commission, 2020) and their impact on informing program evaluation with Indigenous populations. Those findings could inform a process for similar guiding documents published in other geographies with Indigenous peoples.

Chapter Six: Conclusion

The findings contributed towards fulfilling the gaps presented within the literature review and provided space to explore wise practices for future program evaluation with Indigenous populations. There are several methods that external partners can implement to ensure a decolonized, culturally appropriate approach when conducting program evaluation with Indigenous peoples. This research intended to explore secondary data to identify evaluation methods, tools, and frameworks that would incorporate Indigenous perspectives and explore how each partner within the evaluation process could empower Indigenous self-determination and governance. Upon analyzing the findings, wise practices originated based on literature and studies conducted by other scholars in this field. Using the IEF model core values as themes to guide the discussion of findings helped formulate responses to the research questions and objectives from an Indigenous perspective.

Overall, there are three parts to understanding the data and findings. First, the results align with the pre-existing literature and consistently identify which relevant factors for practical program evaluation with Indigenous populations. Secondly, the findings acknowledge the need for more work to be done in building and strengthening the support for Indigenous evaluation frameworks and methodologies. The conversation must continue for Indigenous evaluation capacity-building and growth at the academic, organizational, and community levels. Each of these entities has a role when evaluating Indigenous populations; they have a responsibility to understand what it means to conduct and implement an Indigenous evaluation framework. Finally, the research affirms that by navigating and considering wise practices, relevant, informative, and culturally appropriate evaluations can be conducted in northern and remote communities while maintaining space for self-determination and governance. The results of this research will hopefully encourage Indigenous governance and self-determination by informing external partners on wise practices relating to program evaluation within Indigenous communities who are geographically remote and isolated.

6.1 Practicing Reflexivity and My Personal Experience

The following section describes the personal thoughts and critical statements that emerged during the composition of this thesis. Concerning the whole process of the thesis, recognize that it was very intriguing and exciting overall. Generally, I liked learning about

various culturally appropriate evaluation methods as I find this subject relevant to my everyday work. All the information I read around the topic was of great value and aligned with past and current scholars. This study's most demanding and time-consuming requirement was compiling the data from each article, analyzing and coding it into themes. To compensate for my lack of research experience, I relied on the IEF model as core themes to place my findings within. As I became more familiar with the dataset, my confidence grew in articulating and interpreting the information.

As I wrote my thesis, I spent a lot of time reflecting on my role as a non-Indigenous person who works with a non-Indigenous organization and oversees community programming within Indigenous communities. I focused on defining my intentions of how I would present and use the data analysis and findings. As noted in my introduction, I want to be an ally for Indigenous peoples; becoming a genuine ally is educating myself, listening, and practicing self-reflection. I reflected a lot on how this research and process may impact my role with the CRC. This process provided the space to explore this topic further academically while keeping the results relevant and applicable to my position with the CRC.

Overall, I am privileged to have walked this journey. I can now look back and realize how this experience has helped me as a student and as a young professional. The subject of this research was of particular interest to me because of my experience with the CRC. April 2021 marked my 10th anniversary with the organization. Within the past decade, I have witnessed accounts of innovation, adaptability, transparency, and accountability within the programs and services that the organization provides. As I read the articles, I positioned myself in the authors' perspective and saw myself navigating their evaluation experiences as described. I have experienced the project cycle of implementing community programming, conducting evaluations, and fulfilling reports. I also understand the challenges of external funding- non-flexible timelines, specific reporting requirements, and an annual-based budget with no guarantee of renewal. I have spent time in the community, building relationships with local community members and continuing those relationships from a distance once I return home; the connections do not end just because I leave. Finally, I have experienced how a non-Indigenous organization aligns its way of working with Indigenous peoples by implementing an Indigenous peoples Framework. Ongoing support for frameworks and guiding documents is needed to head in the right direction both internally and externally. Based on these experiences, I wanted to

explore further the concept of program evaluation as I know how valuable practical program evaluation can be.

I attempted to take a neutral approach when compiling the wise practices as I am one of the external partners directly involved in community programming. I work closely with the delivery of programming, writing funding proposals, compiling final reports. I, myself, am invested in the wise practices presented because of this research. Even if I do not have the control or power to make changes, at the very least, I can share my learned knowledge and use my voice to influence, challenge, and ask questions to help shift thoughts or approaches. This transformative approach leaves me motivated and determined to do better and do more, to advocate beyond culturally responsive evaluation. To think more creatively on various partnerships and how my role within the CRC could influence and support an internal shift towards understanding culturally appropriate evaluation and beyond.

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Appendix A. Chart of Findings

Author(s)	Title	Aims/purpose	Study population and sample size (if applicable)	Methodology/methods	Outcomes and details
Sahota, P., & Kastelic, S. (2012)	Culturally Appropriate Evaluation of Tribally Based Suicide Prevention Programs: A Review of Current Approaches	To offer policy-change recommendations for facilitating effective evaluation of tribal suicide prevention programs.	Total of 20 people were consulted for interviews. The group consisted of tribal leaders, stakeholders, researchers, mental health professionals and federal agency staff who work with tribal communities. Solicited feedback from two advisory councils of diverse tribal leaders.	Literature review (academic and gray) on tribal suicide prevention. Developed a set of general questions about suicide prevention in Indian Country. Interviews were conducted by phone. Feedback was received through hosting two follow-up meetings.	Final outcomes based on the literature review and conversations with key informants, the authors offered policy-change recommendations for facilitating effective evaluation of tribal suicide prevention programs. The recommendations were: to provide funding to support evaluations of tribally based suicide prevention programs, provide outside evaluation services to communities, broaden the definition of acceptable evidence, maintain tribal confidentiality and to develop tools for tribes to share data securely with one another.
Jacob, S., & Desautels, G. (2013)	Evaluation of Aboriginal Programs: What Place is Given to Participatory and Cultural Sensitivity?	The study examines how evaluation reports integrate participatory principles and those of cultural sensitivity.	27 program evaluation reports all within an Aboriginal context.	Systematic analysis to review the implementation of participatory evaluation and cultural sensitive evaluation.	1) Evaluation frequently happens without the evaluators having any of the resources that foster their understanding of Aboriginal contexts. 2) Key participants are rarely contacted when the collected data are being analyzed. 3) Most evaluation reports are aimed at providing accounts to the evaluation sponsors, such as the federal government.
Grey, K., Patt, J., Baxter, N., & Sutton, S. (2016)	Bridging the Gap Both-Ways pt. 1	To demonstrate how the voices of people affected by a policy can contribute to evaluation quality and utilization.	17 communities agreed to participate in a northern remote territory of Australia, total of 1300 people. Sample sizes were determined based on geography, age, gender, family/clan groups were considered as a sign of respect for community Elders and to reflect local context.	Mixed-methods model; participatory approach, potentially transformative evaluation approach. People-centre participatory methodology along with standardized policy-focused surveys.	The study was process oriented and served to facilitate bidirectional learning and empowerment around decolonial evaluation practices.
Sutton, S., Baxter, N., Grey, K., & Patt, J. (2016)	Working both-ways: using participatory and standardised methodologies with Indigenous Australians in a study of remote community safety and wellbeing	The study aimed to provide evidence on the change in community safety since the start of the Northern Territory Emergency Response by addressing decision maker's needs and hearing the people's voices	17 communities agreed to participate in a northern remote territory of Australia, total of 1300 people. Sample sizes were determined based on geography, age, gender, family/clan groups were taken into account as a sign of respect for community Elders and to reflect local context.	The research methodology included both a quantitative survey and a qualitative participatory method, which gathered evidence that decision makers could use. The methodology provided an opportunity to train and mentor local indigenous people in research roles. A strong network of both Indigenous and non-Indigenous researchers was formed.	Each consultant returned to the community to present the findings and handed the report over to the community. Shared ownership needs to be placed at the core of a both-ways methodology. In remote community contexts, a locally meaningful interpretation of evaluation quality has been pursued by prioritizing respect for people who are the intended beneficiaries. In practice this requires investment at the front-end in survey and questionnaire development, and throughout the life of the study.
William, M. (2018)	Nga-bi-nya Aboriginal and Torres Strait Islander program evaluation framework	To describe the Nga-bi-nya framework, which was designed from an Aboriginal practitioner-scholar standpoint and was informed by holistic concept of Aboriginal Health.	Aboriginal and Torres Strait Islander people	The Nga-bi-nya framework is designed guide evaluation and to prompt the user to select methods and data; including contextual landscape factors, diverse resources used, culturally relevant ways of working and the range of learning realized.	Mixed methods of both qualitative and quantitative are recommended to collect relevant data and perspectives. The framework privileges Indigenous priorities, perspectives and voice given the most programs are successful when Indigenous community members have power over governance, design and delivery, including building capacity of community members to do so, aligned with cultural practices and values.
Rogers, A., Radcliffe, D., Babjack, S., & Layton, T. (2018)	Demonstrating the value of community development: An inclusive evaluation capacity building approach in a non-profit Aboriginal and Torres Strait Islander organization	The aim of this article is to showcase how a non-profit organization incorporates participatory monitoring and evaluation approaches into community development practices of the organization to improve measurement and capture outcomes with communities.	A working group of 6 staff met monthly and set-up the foundation for how this framework would permit successful culturally appropriate approaches to evaluation; participant interviews consisted of Aboriginal staff and a gender mix.	Appreciative inquiry; qualitative approach (interviews); Evaluation Capacity Building approach (ECB). An ECB approach can be adapted to the organizational context, implemented over the long term at a suitable pace and can be highly participatory. ECB is strongly linked with participatory, empowerment and utilization-focused approaches and there is strongly aligned with the community development way of working.	Appreciative inquiry and co-design process were relevant for this situation. The organizational culture is respectful cooperative and collaborative. Evaluation has been systematically integrated into daily routines and staff are motivated to incorporate evaluative thinking and are highly aware of the value of embedding evaluation. The organization has positioned itself to now be able to engage with ATSI communities and partner organizations to co-design and implement appropriate ways of monitoring, evaluation and learning that are uniquely tailored to whatever the local context may require.
Roberts, E. B., Butler, J., & Green, K. M. (2018).	Challenges to Evaluating Physical Activity Programs in American Indian/Alaska Native Communities	A research study was conducted with staff of externally funded American Indian (AI)/Alaskan Natives (AN) physical activity programs (PAPs) to identify and understand the challenges to evaluating externally funded programming from their perspective.	Participants of this study were staff of American Indian/Alaskan Natives (AI/AN) organizations, implementing externally funded physical activity programs (PAPs). Half of the participants identified as AI, AN or Native Hawaiian and all worked for organizations that were led by AI/Ans and served the AI/AN populations. Two members of the study's expert panel-one AI/AN researcher and a researcher with experience in AI/AN communities.	This article/study used an exploratory qualitative study grounded in a decolonizing approach to identify and understand the challenges to evaluating externally funded programming from the perspective of program staff.	The outcomes of this case study led to 4 challenges/barriers: Barrier 1: unique culture and experiences of AI/AN in the context of PAPs. Challenges in collecting evaluation data due to contextual factors of their programs. Exhaustion of being subjects for research and/or doing the research/offering data but never seeing the results. Barrier 2: measuring results of the evaluation/data collection in a culturally sensitive way. If using semi-structured interviews, it can be hard to capture narratives in a narrative. Barrier 3: a lack of resources and support to conduct proper evaluations. Expectations from the external funder are high, but program staff requests and needs are unmet. Barrier 4: a lack of alignment between external evaluation requirements and internal desires. Barriers can also be named as contextual considerations.
Martinez, A., Raming Wolf, P., BigFoot, D. S., Randal, C., & Villegas, M. (2018)	The Process of Becoming: A Roadmap to Evaluation in Indian Country	This chapter describes the process of developing an evaluation roadmap to embark upon the process of engaging with cultural strengths in a manner that empowers Indigenous communities and builds on Indigenous knowledge-allowing for both generation and honoring of Indigenous knowledge development.	The working group included members from tribal communities working in child welfare, evaluators with extensive experience in tribal contexts, university researchers working with AI/AN populations, technical assistance providers, and federal partners from the Children's Bureau, the Office of Planning. Case study included 360 staff at the program.	The Roadmap identifies several culturally engaged evaluation strategies to assess the achievement of local, community-generated program goals. 1) Community-driven process for determining evaluation goals, benchmarks and impact measures. 2) Emphasizes the importance of scenario development to inform evaluation practice. 3) It encourages ongoing reciprocal knowledge-building for both outside evaluators and tribal program staff.	The focus of the Roadmap is on co-creating collaborative evaluation for tribal child welfare programs. It is a tribal community-based model. The process involved relationship-building and knowledge skill-building. These elements expand the stakeholders to include the community, cultural experts, tribal government, policy makers, tribal colleges, universities, and professional organizations. This process acknowledges the honor of inclusion through bidirectional learning, which in turn engenders a commitment to empowering community ownership of the program, while developing a narrative of cultural relevance, program efficacy, and impact.

Author(s)	Title	Aims/purpose	Study population and sample size (if applicable)	Methodology/methods	Outcomes and details
Lawton, A. E., Hamilton, O., & Jackson, C. (2020)	Aboriginal Family Planning Circle evaluation: Empowering Aboriginal communities in evaluating and future-proofing Aboriginal-led community programmes	This article describes the Aboriginal Family Planning Circle (AFPC) model and the evaluation process, as well as the results and recommendations from both evaluations. The first evaluation looked at the effectiveness of the program, while the second evaluation examines if the programs continues to meet its objectives and expectations.	For the first evaluation, a total of 7 participants identified as parents and kinship caregivers of Aboriginal origin. A total of 15 Aboriginal and non-Aboriginal service providers were invited to participate in semi-structured interviews, focus group and written responses. For the second evaluation a total of 5 Service workers and 6 former/current clients. The previous evaluation report was also used as a study sample.	1) A cross-sectional qualitative framework was adopted to collect data for the first evaluation between Aug-Sept 2015. 2) Mixed-methods framework; semi-structured interviews with 5 service workers, and 6 former and current clients. Analysis of the first evaluation was conducted.	The evaluations illustrated the strength of the mixed-methods approach, with qualitative data providing depth and context to the programme's story and quantitative data providing objective indicators against which change can be measured. Despite the progress in Aboriginal evaluation practice, the AFPC evaluations highlight the ongoing challenges experienced by evaluators, including a lack of dedicated funding, the reliance on non-Aboriginal 'outside' evaluators, using evidence to challenge political agendas, and the expectation to demonstrate the economic value of community-based programmes.
Shepherd, R. P., & Graham, K. A. (2020)	Identifying Key Epistemological and Methodological Issues Related to Evaluation and then Identifies Practical Challenges Bridging Western and Indigenous Approaches, using the example of the Indigenous Youth Futures Partnership Project (IYFP)	This article describes some prevailing epistemological and methodological issues related to evaluation and then identifies practical challenges bridging Western and Indigenous approaches, using the example of the Indigenous Youth Futures Partnership Project (IYFP).	Sixax Lookout zone in northwestern Ontario (4 FN communities). The project team comprised of several university researchers, First Nations communities and organizations and non-profit groups; the project was governed by a steering committee of policy and community experts (both Indigenous and non-Indigenous)	If trauma or traumatic experiences have occurred, appreciative inquiry can be a preferred approach to conversations. Strength-based approaches and two-eyed seeing	The lesson learned is to move at the community's pace; otherwise you may create project silos within the community and not allow for a holistic picture. Communities must move at their own pace to become familiar with the project and in thinking through what they want to do and what would constitute as positive momentum for their youth. Caution, this dynamic of pace may cause the funder to question the accountability of use of grant funds.
DeLancey, D. (2020)	Indigenous Evaluation in the Northwest Territories: Opportunities and Challenges	The aim of this paper is to present the historical context of evaluation in the Northwest Territories (NWT) and explore the potential for Indigenous evaluation to make a major contribution to the current and emerging governance of public and Indigenous programs in the territory.	Meeting with key stakeholders- land-based program funders, practitioners and evaluators. Approximately 115 people attended the symposium; 1/3 identified as evaluators.	Co-creation; collaborative approach; shared theory of change Meetings held with key stakeholders in 2019; symposium in 2018	Participants concluded that there is value in developing a shared theory of change to help program funders understand the link between short-term outcomes and longer-term outcomes. For co-creation to be genuine, Indigenous and non-Indigenous epistemologies must be equally privileged. Due to the lack of Indigenous evaluators and researchers, non-Indigenous evaluators will continue to have a role in co-created and Indigenous evaluations, but only when invited (i.e.: invitation only).
McKinley, G. (2020)	Reflections on Being a Learner: The Value of Relationship-based Community Evaluations in Indigenous Communities	The purpose of this article is to explore the relationships between power, discourse, and paradigms in the relationship between Western and Indigenous ways of knowing and being, and asks what steps an evaluator can take to ensure that local epistemological and ontological perspectives are respected and captured.	Fall 2017- Fall 2018 First Nation community in southwestern Ontario; McKinley already had a relationship with the community; trust was built over many years. Crossed funded community based programming, provided in-school services for at risk youth.	The article was written within a transformative paradigm; uses two examples to support this paradigm. 4 assumptions that fall within this paradigm: reality, nature of knowledge, approach to systematic inquiry and ethics.	The outcomes of the school programs/services were proving to have good results and were meeting the funders needs. Yet, the participants wanted the evaluation to reflect Anishinaabek values such as the Seven Grandfather teachings. Therefore, a transformative paradigm was needed as the funder was normative in their understandings. Mixed methods approached under a transformative paradigm prove to be beneficial. The real value to the community came in the form of relationships and the responsibilities inherent in those relationships, which make the program effective.
Brown, M. A., & Di Lallo, S. (2020)	Talking Circles: A Culturally Responsive Evaluation Practice	To describe how the circle can be a culturally responsive evaluation practice for those evaluators wishing to build relationships, share power, elicit stakeholder voice, solve problems, and increase participants' capacity for program design, implementation and evaluation.	Over 160 participants including local Indigenous family members of the Stollery, elders, and health-care providers from over 32 Indigenous communities participated in the Circles.	Indigenous Evaluation Approach; Talking Circle Framework; Vision Day	The Talking Circle revealed that the care journey was more circular than linear; because of what the health program learned in Talking Circles, they are now making changes and working to increase community awareness of available resources. Circles as a trauma-informed evaluation practice; invites the whole person to participate. Relation to the Medicine Wheel. Rounds in a Talking Circle follow the holistic Indigenous worldview and the needs of the participants in the Circle.
Grover, J. G. (2010)	Challenges in Applying Indigenous Evaluation Practices in Mainstream Grant Programs to Indigenous Communities	This article will discuss how American Indian/Alaska Native substance abuse prevention programs are evaluating the implementation and outcomes of Strategic Prevention Framework (SPF) grants from the federal government's Centre of Substance Abuse Prevention.	Small rural reservation was 1 of 12 grantees in the state, and 1 of 2 Native American communities funded. Community members were invited to participate in a coalition initial meeting in August 2006 had 60 people in attendance, following meetings attendance was 30 people or less (some new participants, some returning) and by year 3, the coalition membership had about 10 committee members.	Participatory Evaluation Approach; use of a mainstream model as a framework within Indigenous/Native communities. Evaluator as cultural mediator; identified as a Native person however, the community she was working with did not acknowledge this; was still an outsider	The evaluation project was initially met with resistance, but once the community members understood the expectations and outcomes, they became coalition members- the decision-makers, data collectors and enter. The result of the survey became of interest and relevancy. Resulting challenges include: a need for less pressing deadlines, a need for more time for capacity building, a need to recognize that Indigenous community participation can be more inclusive but less consistent, a need for more evaluator time on site than is necessary in mainstream communities.
Rogers et al. (2018)	Participatory evaluation is the sea eagle looking "long way wide eyed"	The purpose is to share how an evaluation based on a developmental approach in combination with empowerment evaluation theory can be implemented in Aboriginal communities in remote and urban contexts.	The Australian Government funded the Communities for Children program in two Northern Territory communities and the evaluation undertaken between 2010-2014. One urban (11% aboriginal) and one remote setting (89% aboriginal). In 2010, the Australian Red Cross contracted an external evaluator to support a participatory evaluation of the program. Participant numbers ranged from 4-20 people who were fluid in membership.	Participatory community development approach, empowerment evaluation theory; governance structures were created- local evaluation teams, local committees representing the two sites, one overarching committee. Red Cross employed local people as community engagement workers. Evaluation teams comprised of a variety of people in various positions.	The methodological approach taken incorporated flexibility, responsiveness, and multiple data collection methods. A team approach, organizational commitment, reflexivity, record keeping, and timely communication also proved to be very important. At the community level it broke down silos between stakeholders, enabled testing of concepts across two diverse locations and established a community and organizational memory for what works well for them in their context. For the committee members, it built local capacity for evaluation and monitoring to take place at the local level. For the Red Cross, as an organization, they were able to incorporate longer timelines for funding to be used towards projects.