

What Can I Do to Help?

Supporting Tribal/First Nations and Indigenous people as it relates to your evaluation activities can be done. Please consider these evaluation-related strategies to be more culturally responsive, inclusive, effective, and reciprocal in your respectful relationships with Indigenous communities:

1. Include [UNDRIP](#) in your evaluation activities:
2. Consider the [Indigenous Peoples Rights to the SDGs 2030 Agenda](#) and incorporate that into your thinking, design, and collegial partnering.
3. Learn how to [start and strengthen SDG 2030 agenda](#) within Indigenous contexts:
4. Educate yourself on how cultural and biodiversity indicators can be developed through reading some of the Indigenous scholarship currently working on this topic. 2018 report [here](#) and 2019 [here](#). (Look close you'll see lil' old me!)
5. Join the social media groups for [IPE TIG](#) and [EvalIndigenous](#).
6. If you are a funder, transformative leader or decision maker, or ally contact the leadership in #5 to share opportunities for resources, supports, and collaborative / restorative initiatives. Reciprocal relations = working "with" us not on us or at the expense of us (by taking/expecting/asking and not giving equally).
Several organizations to support / include are:
 - a. [Cultural Survival](#)
 - b. [Native American Rights Fund](#)
 - c. [National Indigenous Women's Resource Center](#) that also supports the work of the [Missing and Murdered Indigenous Women #MMIW](#)
 - d. [National Indian Education Association](#)
 - e. [National Native American Boarding School Healing Coalition](#)
 - f. [National Congress of American Indians](#)
 - g. [The American Indian College Fund](#)
7. Intentionally self-assess your work, partnerships, initiatives, leadership groups, governing councils, plenaries or keynotes, report or publication authors, journal review boards, etc. and see if Indigenous people's, Tribal/First Nations Governments, Indigenous and traditional scholars, Tribal Colleges/Universities, and Tribal non-profits are included. If not, why not?
8. The [American Indian Higher Education Association \(AIHEC\)](#), the [National Coalition for the Advancement of Native Americans in Higher Education \(NCANHE\)](#), and the [US Indigenous Data Sovereignty Network](#) are all excellent places to support, begin networking with, and build good relations with for potential inclusion in the future.
9. Check out Indigenous scholarship, Indigenous evaluation networks, Indigenous evaluation websites, and Indigenous VOPEs and/or evaluation organizations [here](#).
10. Did you see the fall 2018 [Indigenous issue \(Issue 159\) from New Directions in Evaluation](#)? If not, check it out!
11. Check out the first EvalIndigenous gathering in February 2019 with the Indigenous evaluators, practitioners, and traditional knowledge keepers that gathered for the first time in New Zealand. The live streamed presentations are housed on the [Ma te Rae Facebook page](#).
12. Other additional and general ideas to celebrate and support Indigenous peoples from the good folks at [Cultural Survival](#).

Bowman, 2019

Author's Indigenous application of lived experiences within the CSH framework.

Sources of Motivation	
Who is/should be the client or beneficiary? Whose interests should be served?	The community is central to Indigenous thinking. Children, elders, and families should benefit.
What is/should be the purpose? What are/should be the consequences?	The purpose is supporting health: spiritual, emotional, physical, and intellectual grounded in cultural knowledge. Consequences are considered now and through the next seven generations (traditional teaching).
What is/should be the measure of improvement/success and what constitutes an improvement?	Philosophically, improvements and success for Indigenous communities and governments differ from western definitions. Learning, progress, and growth is the focus of Indigenous communities. Wisdom comes from experience and humility. A responsibility to pass that on to future generations. From a contemporary standpoint, data sovereignty and performance improvement models in Tribal/First Nations is being utilized to include western measures of success.
Sources of Power	
Who is/should be a decision maker/in a position to make the improvement?	Elected Tribal/First Nations have government officials to make decisions in contemporary governance activities. Traditionally speaking, Indigenous leadership is carried out in various roles by family, clan, gender, and appointed responsibilities are bestowed to Indigenous community members by traditional leaders.
What resources/conditions of success are/should be controlled by the decision maker?	Contemporary Tribal/First Nations governments have elected officials that follow Tribal constitutions, ordinances, policies, and related resources. Traditional Indigenous leadership decides, by consensus, all matters including equitably and appropriately within the ecosystem.
What conditions of success are/should be part of the decision environment?	Contemporary Tribal/First Nations governments use the Tribal constitution and Tribal governance decision making framework (i.e., Robert's Rules, consensus, etc.) and non-Tribal influences (federal law) to determine conditions of success. Traditional Indigenous leadership decides, by consensus, all matters including equitably and appropriately within the ecosystem.
Sources of Knowledge	
Who is/should be considered a professional or expert/competent provider of experience and expertise?	Contemporary Tribal/First Nations may use western or Indigenous "experts". Traditional Indigenous leadership would not call anyone an "expert". Rather the spirit name, clan, community respect, wisdom/knowledge keeper, and other traditional factors are included in who is best suited to support the work that needs to be done.

<p>What kind of expertise is/should be consulted/relevant knowledge?</p>	<p>Indigenous communities recognize traditional, elder wisdom, and practical knowledge/expertise (i.e., no formal education) as well as contemporary (i.e., higher level of formal education) sources of knowledge. However, formal education must be grounded in community-based experience that is ongoing and reciprocal to the community.</p>
<p>What or who is/should be assumed as the guarantor of success for guarantee improvement achievement?</p>	<p>Contemporary Tribal/First Nations elected officials and employed leadership are held responsible for success and improvements. Traditionally we are responsible by sacred and original instructions to ourselves, our families, and our communities.</p>
<p>Sources of Legitimation</p>	
<p>Who is/should be a witness to the interests of those affected but not involved? Who is/should be treated as legitimate stakeholders? Who argues for those who cannot speak for themselves, including future generations and non-human nature?</p>	<p>Every community member (human) has legitimacy. Traditionally, every community member should be considering all living things in the ecosystem, the spirit world, and the next seven generations. Things that seem “not living” or “not human”, like a rock, are seen as having a living spirit.</p>
<p>What secures/should secure the emancipation of those affected from the premises and promises of those involved? Where does/should legitimacy lie?</p>	<p>Traditionally, our ancestors and elders have taught us that those who have the most or more than others (culturally, spiritually, financially, or other resources) have the greatest responsibilities to be in service, empower, and teach others.</p>
<p>What worldview is/should be determining? What different visions of improvement are/should be considered and how are/should they be reconciled?</p>	<p>Grounded by traditional Indigenous knowledge and ancestor wisdom/teachings is where we should start. Learning through practical application and lived experience, we apply traditional teachings to contemporary contexts and practices. Finding areas of commonality, respect, and strength helps guide perceived differences to places of consensus.</p>

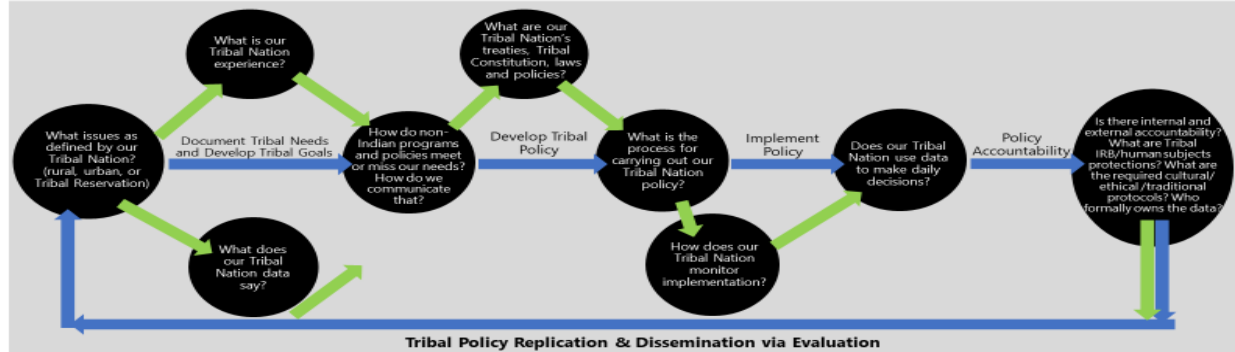
Bowman (2019)

Applying TCT to Systems for an Emerging TCST Nation to Nation Evaluation Model

Tribal Critical Theory (Brayboy, 2005)	Towards a New Tribal Critical Systems Theory (TCST) (Bowman, 2019)
1. Colonization is endemic to society	1. The political power of public governments was achieved and is sustained through illegal, unjust, and unethical means
2. US policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain	2. Public government constitutions and policies are founded on Christianity and the Doctrine of Discovery, both of which did not consider Indigenous people humans, and continue currently through directly related federal and case law
3. Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of our identities	3. Tribal/First Nations governments and people are the only racial/ethnic group that has inherent political and legal rights equal to US federal and international governments through treaties and constitutional law
4. Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification	4. By UN Resolution, the UNDRIP (2007) provides 46 articles that outline the global rights of Indigenous people and Tribal/First Nations which most countries have formally agreed to
5. The concepts of culture, knowledge, and power take on a new meaning when examined through Indigenous lens	5. Culture, knowledge, and power is defined uniquely and locally through both traditional Indigenous governments and contemporary Tribal/First Nations constitutions, ordinances, policies, and community practices
6. Governmental and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation	6. Tribal/First Nation government and educational policies are strengths based, locally define, and have equal (or more) influence in federal (or state and municipal) public policy and non-Tribal federal (or state and municipal) government contexts
7. Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples but also illustrate the differences and adaptability among individuals and groups	7. Traditional, cultural, and community-based philosophies, knowledge, and practices are the foundation to contemporary Tribal/First Nations governments who are working with non-Tribal governments to create responsive, effective, and sustainable systems, institutional, and policy changes
8. Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being	8. Traditional history and knowledge that is orally transferred is essential to the scholarly and culturally responsive development and implementation of more effective policies, programs, and models
9. Theory and practice are connected in deep and explicit ways such that scholars must work towards social change	9. Evaluating, generating, and replicating more effective tribal/non-Tribal governance models that theoretically and practically provide better supports, improvements, and outcomes for sustained positive changes in Tribal/First Nations and Indigenous communities is a professional and ethical responsibility for all government/academic partners

Nation to Nation in Evaluation: A Policy Plan for Inclusion of Tribal Sovereignty and Self Determination

This diagram helps non-Indigenous partners explicitly know what Indigenous academics consider when designing evaluation or other policy, studies, and practices regarding Tribal/First Nations. When non-Tribal academics and partners co-lead with Indigenous policy, research, and evaluation study leaders these **critical pathways**, reflective and actionable **questions**, and attention to the **cultural, political, legal, and community contexts** with which evaluation policies and activities are designed, implemented, and have an impacts in. Collectively these are a required part of ethical, professional, and responsive evaluation practices.



- Important Evaluation questions that lead to policy activities.
 - ➡ Critical Path: Indigenous sovereignty and self determination through policy development, implementation, accountability, and replication/dissemination.
 - ➡ Normal Tasks: Process of getting the project done while still embedding all elements on critical path.
- ❑ Always evaluate who's experiences, philosophies, policies, or other sources of information are being represented throughout the process.
 - ❑ Use of Tribal Critical and Indigenous Theories, Methods and Models that provide Nation to Nation in evaluation to intentionally include the legal/political distinctions of Tribal/First Nations and peoples.
 - ❑ Use of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and connecting it to this global framing within evaluation is critical to building and connecting communities, academic efforts, and an evidence base within and across the global Indigenous and academic community.

Nation to Nation in Evaluation: Developmental Policy Phases and Evaluation Activities when working with Tribal/First Nations. The table below describes strategies for non-Indigenous government, agency and individuals to increase knowledge, competencies, and effective responsiveness regarding evaluation policy and practice for working with Tribal/First Nations.

Policy Phase	Evaluation Activities
1. Needs Documentation and Goal Formation	<ul style="list-style-type: none"> • Assess the strengths, resources, needs, gaps, and issues of the Tribal population. • Assess the Tribal community's evaluation capacity to collect, store, mine, manage, and use evaluation data for policy development. • Document statistical baselines and other quantitative information using Tribal sources. • Document Tribal narratives and other qualitative information from Tribal documents and sources. • Articulate Tribal community goals to address needs and get feedback from intergenerational stakeholders. • Develop outcomes for goals and the evaluation methods, instruments, and timelines that will be regularly used for measuring progress.

<p>2. Policy Development</p>	<ul style="list-style-type: none"> • Match Tribal community needs and goals with Tribal philosophy to implement goals (sovereignty, self-determination, existing policies, cultural rules, etc.). • Develop a communication system and plan for Tribal community involvement that is included throughout the entire policy process. • Assess feasibility of policy development, implementation, and monitoring (considering time, human and fiscal resources, and political factors). • Develop Tribal policies and gather input/feedback from Tribal community. • Check for alignment of Tribal policies with Tribal needs, goals, and existing Tribal governance documents (strategic plan, Tribal constitution, cultural laws, etc.).
<p>3. Policy Implementation</p>	<ul style="list-style-type: none"> • Develop a policy implementation plan and identify timelines, milestones, people, and other selected areas of policy implementation data to be collected. • Seek Tribal community input on the data collection plan for policy implementation. • Assess environmental, organizational, or human performance factors inhibiting or supporting policy implementation. • Provide short-term data on policy implementation to Tribal community on what is and is not working. • Seek feedback from Tribal community on short-term results. • Discuss how short-term policy outcomes impact long-term policy outcomes. • Continue to collect short-term and long-term implementation data.
<p>4. Policy Accountability</p>	<ul style="list-style-type: none"> • Determine accountability measures for individuals, programs, departments, organizations, and Tribal governance systems. • Allow for short- and long-term accountability provisions. • Collectively construct solutions to policy accountability issues that are consistent with Tribal community laws, norms, and culture. • Develop policy accountability consequences or sanctions that are clearly defined and agreed upon. • Seek feedback from the Tribal community on the policy accountability measures developed that will be established/used. • Secure an external source to periodically (3 to 5 years) review policy implementation, accountability, and effectiveness.
<p>5. Policy Replication and Dissemination</p>	<ul style="list-style-type: none"> • Assess how existing Tribal policies may fit with other Tribal programs or departments in the same context and within the same Tribe. • Assess how existing Tribal policies may fit with other Tribal programs or departments in a different context (rural, urban, or Reservation populations) but still within the same Tribe. • Assess how existing Tribal policies may fit with another Tribe's programs/departments. • Highlight specific activities within the 5-step policy process that were critical to success for Tribal programs and departments (intra-tribal) and/or that were successful across Tribal communities (inter-tribal). • Develop strategies for sharing information with Tribal and non-Tribal stakeholders to make relevant policy changes.