

WULIIT EELAANGOOMATIIT WAAK WCHAPIKAL EELU MIILUYEENGW AAPTOONAAKAN WUNJIN SHE'XEEHAM

(Good Relations and Good Medicine for Indigenous Voices/Communities Through Evaluation)

Keynote for ANTHC/Good Health and Wellness in Indian Country (GHWIC) Gathering

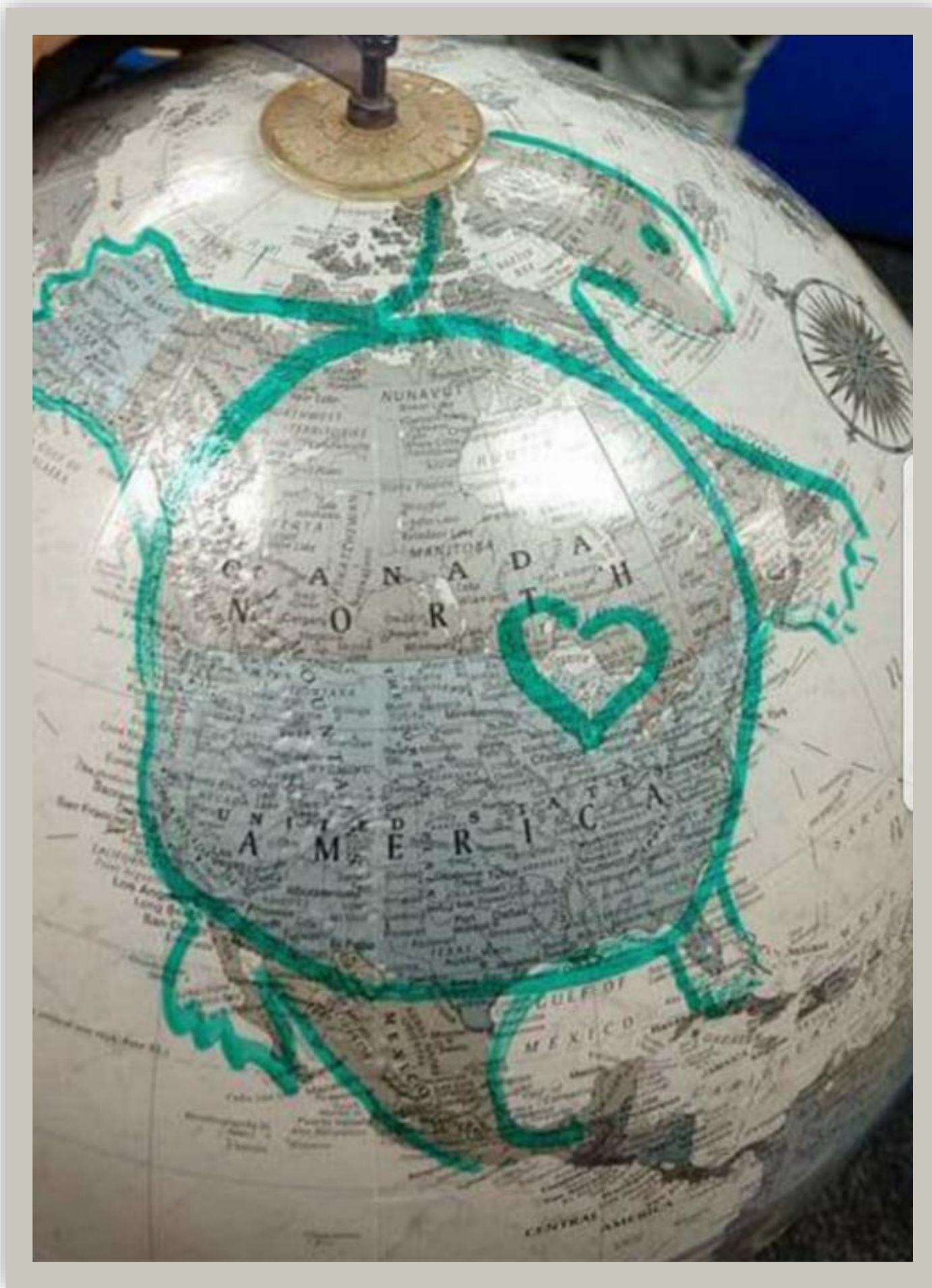
Tuesday, April 23, 2024, 8:45 a.m.–9:45 a.m. MST

Presenter: Nicole Bowman (Lunaape/Mohican)



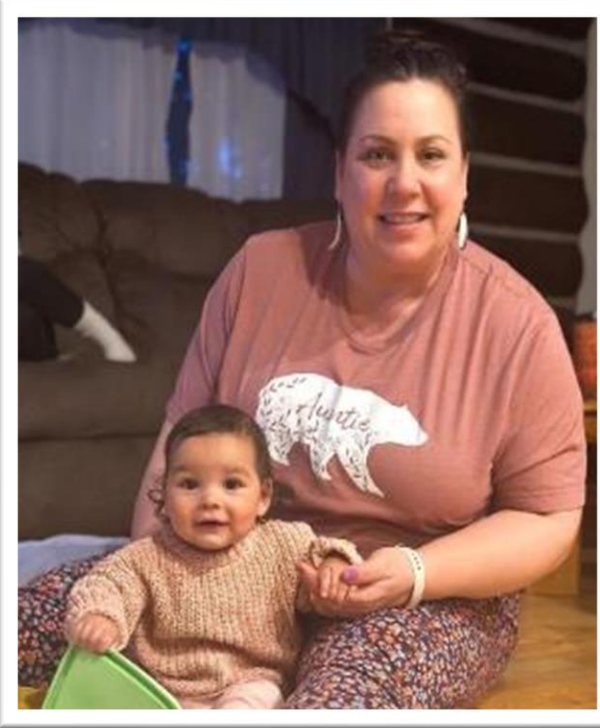
**ALASKA NATIVE
TRIBAL HEALTH
CONSORTIUM**

**Indigenous Welcoming
and Land
Acknowledgement**



This is me!

Kinship Responsibilities: Past – Present – Future





Here are some "Little Nicky" things that "Big Nicky" still uses in evaluation and life.



Sports

She's definitely different
goes out for boys' basketball team

Wednesday, Jan. 8, 1988 SHAWANO EVENING LEADER Page 7

...wants to fit in...
...the other members...
...ball team.

...the distinct dif-
...freshman and the

...playing with the
...same Gresham is
...that does not
...intercollegiate

...will suit up Fri-
...day with Port

...ally had this
...in the sport
...I know until
...I go out for

...ately ap-
...ing to Bob

...skills cur-
...tan," he
...s have to

...themed

...the perky freshman, who was the team's mascot
...before she donned a sweatband.

...I was kind of a tomboy all through grade
...school anyway. I'd be playing ball with the boys
...while the other girls were jumping rope," said
...Bowman, who started for the girls' varsity
...volleyball team this fall. "I think I'm doing okay
...and I'm really glad I went out."

...Randy Day, the boys' jayvee coach, said
...Bowman is in a talent level with some of her
...male counterparts.

...She needs to hone her fundamentals and
...needs improved confidence with the plays. But
...she's a hard worker and she is extremely quick,"
...Day said. "Will she play? I don't see why not."

...But the fan expecting to see Bowman exten-
...sively Friday will probably be disappointed, ac-
...cording to varsity Coach Dan Everson.

...Freshman traditionally don't play a lot of
...jayvee ball here, unless they're exceptional
...players," he said. "I'm not promising
...anything."

...Bowman probably won't play until Monday,
...when Gresham plays an all-freshman contest
...with Bowler.

...She's going to get attention you wouldn't want
...her to get," said Day. "We want her to concen-
...trate on playing basketball, rather than being
...different."

...Craig Ford, a senior member of the team, said
...Bowman isn't different than any other freshman.

...She wants to play, and there's no opportunity
...for her on a girls' team here," Ford said. "I try
...not to treat her any different."

...I try to treat her as one of the guys, because
...she works just as hard. You can see it in so-
...meone's face when they work hard, and she's
...working."

...Ken Beyer, a jayvee player who sometimes
...goes head-to-head with Bowman, said: "I think
...she is as good as some of the guys out here. If she
...was doing good enough to go in for me in a close
...game, I wouldn't feel bad about putting the game
...in her hands."

...Bowman will spend the majority of this jayvee
...season on the bench, Everson said, but the var-
...sity coach didn't rule out her future in the
...Gresham program.

...If she stays with us, she could play quite a bit
...on the jayvee level by her junior year," said
...Everson. "Making the varsity level depends
...quite a bit on her and how hard she wants to work
...for it."

...But Bowman will probably complete her high
...school basketball career with a girls' team,
...Karkiewicz said.

...Either we'll be able to offer girls' basket-
...ball," said Karkiewicz. "or we'll look into
...cooperating with Bowler for a team, like we do in
...football and soccer."

...For this season, though, the Gresham boys
...have a young lady on the court with them. And
...Karkiewicz said it really shouldn't matter.

...I don't think it matters that she's a girl," he
...said. "She just another kid that wants to play
...basketball."

Survive rally

...Shawano open a 38-21 advan-
...midway through the second
...half. But Bay Port scored eight
...consecutive points in the last four

lola takes over CWC small lead

Boys' basketball

Nikki Bowman, a freshman at Gresham High School, works on defensive positioning during a practice session Tuesday. Bowman is competing with the boys' jayvee team because Gresham has no girls' basketball program.



SHAWANO EVENING LEADER Wednesday, November 2, 1988

Sports

Gresham athlete
might transfer

MARY SHRIVER
Reporter

...m High School senior
...Bowman has talked with
...High School about trans-
...ferring there, SHS principal Jim
...confirmed this morning.

...The family has definitely made
...it with the school district about
...transferring to Shawano High
...School by moving into the (corres-
...ponding) attendance area," said
...Shriver.

...Bowman is a highly visible three-
...sport athlete at Gresham, excelling
...in volleyball, basketball and track.

...Her possible transfer coincides with
...Monday's start of the girls' basket-
...ball season.

...This Monday is the start of the

...Gresham girls' basketball team this
...winter.

...My position on this is that I will
...only comment on those individuals
...who are at my practice," said
...Granchay, not wishing to elaborate
...on Bowman's possible departure.

...The Gresham student did not
...attend either of the first two basket-
...ball practices at GHS, and did not
...attend school on Tuesday.

...Gresham principal Bob Kurkiewicz
...also confirmed that Bowman
...may be leaving the district, but said
...he is still trying to sort everything
...out.

...Despite Bowman's basketball
...prowess, no indications have been
...made that she will try out for the
...Shawano team, should she transfer
...to the school.

Nicky Bowman
surrounding the Bowman situation,
but made it clear that the school is
not in a position to do anything other
than accept students who move into
the geographic area for attending
SHS.

**Starting at the
Beginning: BC***

**The Lunaape Creation
Story –
Living in Balance**

*BC: Before Colonization

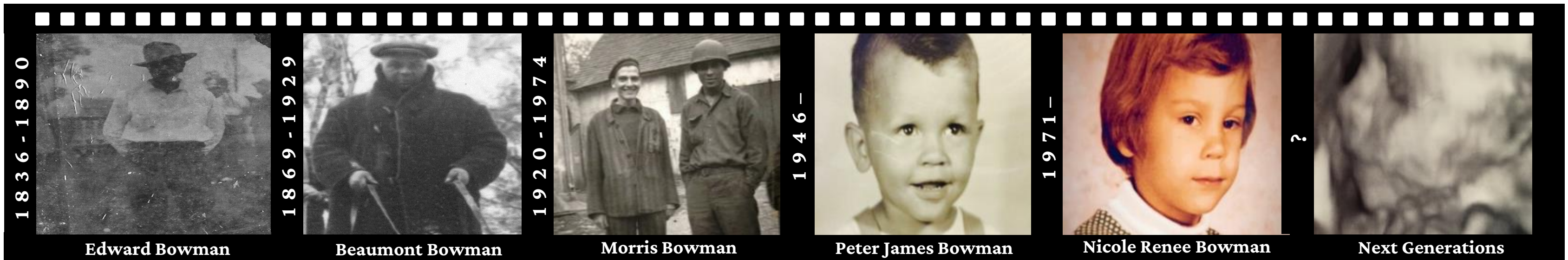


Wuliit Eelaangoomaatiit: Good Relations Are Roots for Making Good Medicine in Research and Evaluation

- Traditional teachings, ceremonies, and language are our roots.
- Kinship connections are our sacred responsibilities to past, current, and future generations.
- These roots are the foundation to Good Medicine in research and evaluation supporting our youth.



Building Relations Through Family and Generations of Relatives



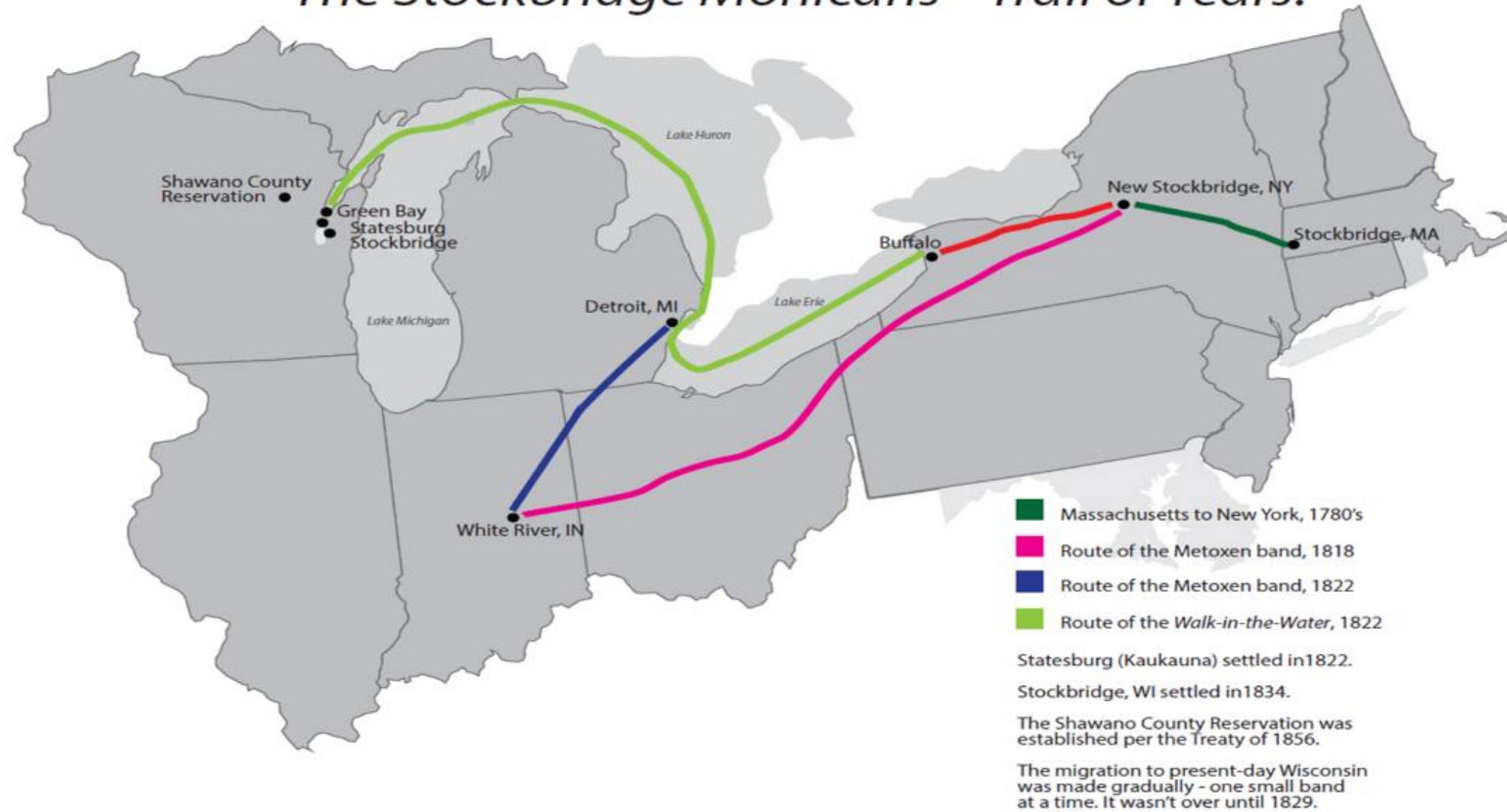
Building Relations Through Culture and Language





Building Relations Through Land and Knowing History

The Stockbridge Mohicans' "Trail of Tears."



Giving Indigenous Voice...

Means doing the medicine work inside yourself, out in your communities, and in the world...

indigenous.
GENIUS IDEAS • INDIGENOUS MINDS



"Sh'xeeham eelu miiluyeengw aaptoonaakan wunjiin nii ellaangoomaattitit.

In our Lunaape language this roughly translates to, "Research and evaluation can give a voice to Indigenous communities". My life mission is about learning, listening, and using in a Good Way our language, cultural knowledge, ethics, values, and protocols in order to be Good Medicine through the evaluation and research work I do on behalf of Indigenous community members and Tribal/First Nations governments."

-Nicky Bowman, Lunaape/Mohican



Examples of Sacred Responsibilities of Scholars*
in the Academy
(*Traditional/Indigenous)

Re-write and Re-right as a
sacred research and
evaluation process... history
is mostly about power

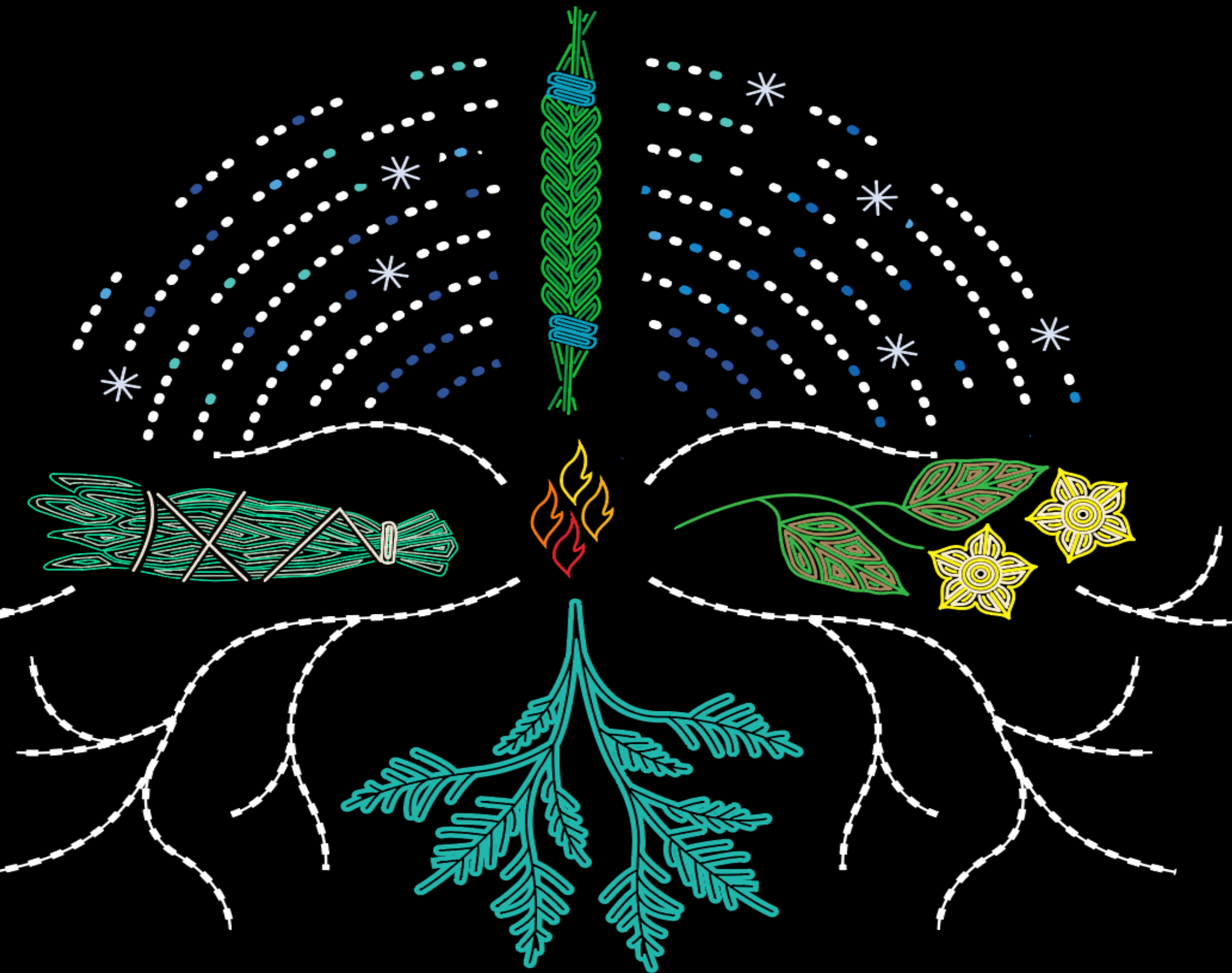
(Linda Tuhiwai Smith, 1999)



The Seven Directions Model: Intersectionality


A Lunaape Framework (Nicky's Interpretation)





Seven Directions Model:

Honoring the Wisdom
and Rights of Nature
(Addressing
Anthropocentrism)



**Everything you need
to know is *inside*,
around, *above*, and
below you!**





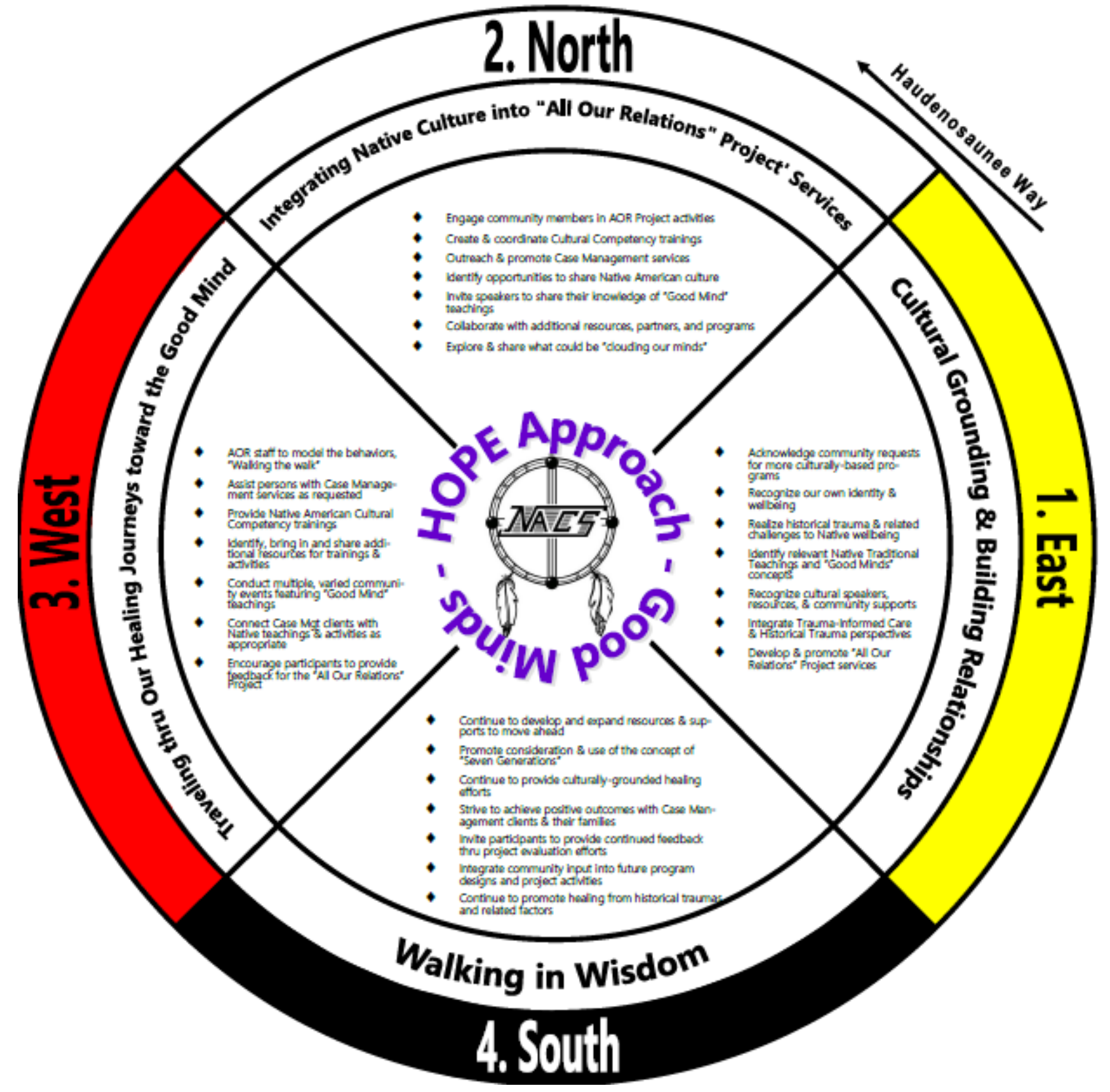
"All Our Relations" Project

HOPE Cultural Logic Model

HOPE = Healing Our People through Empowerment

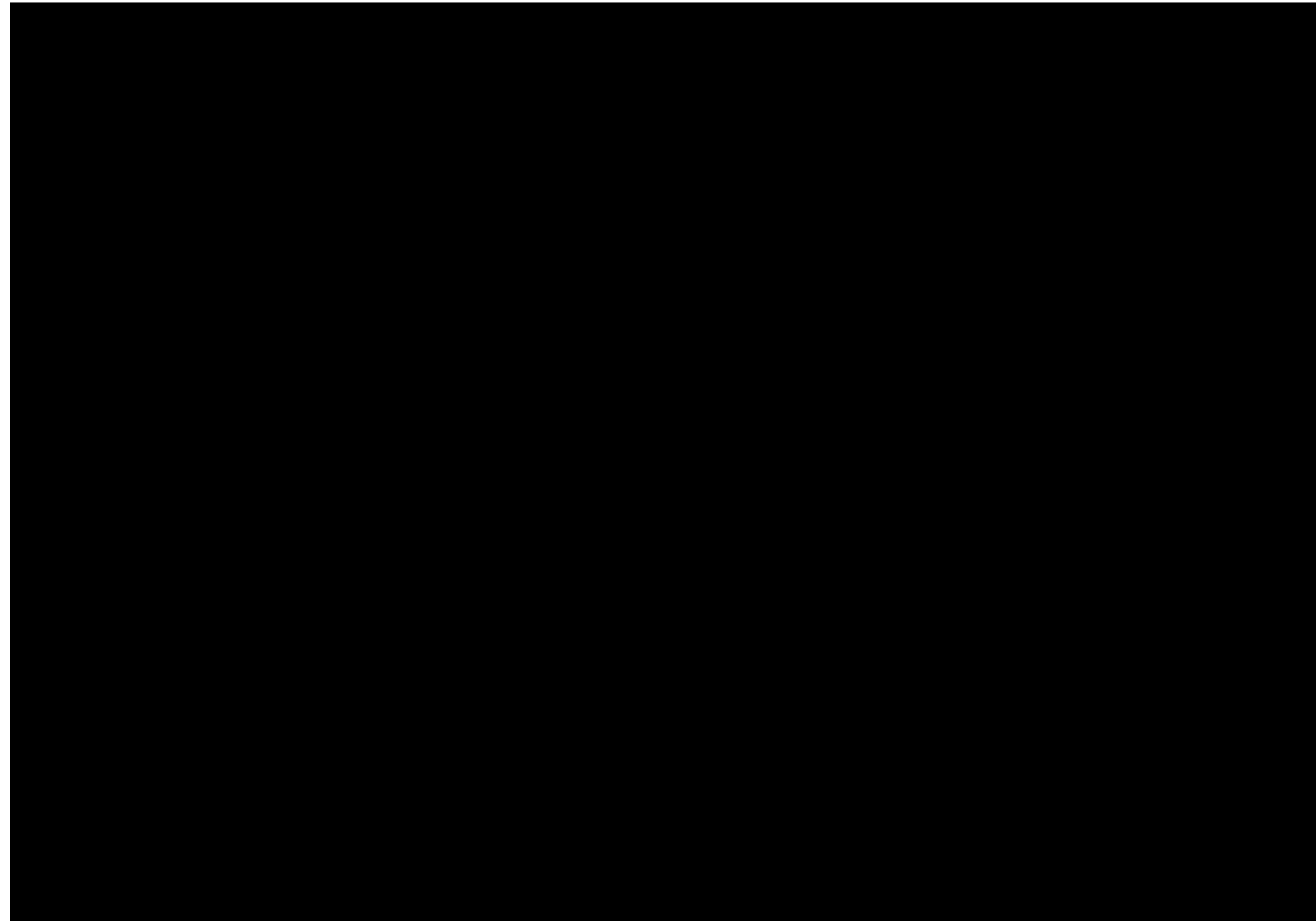
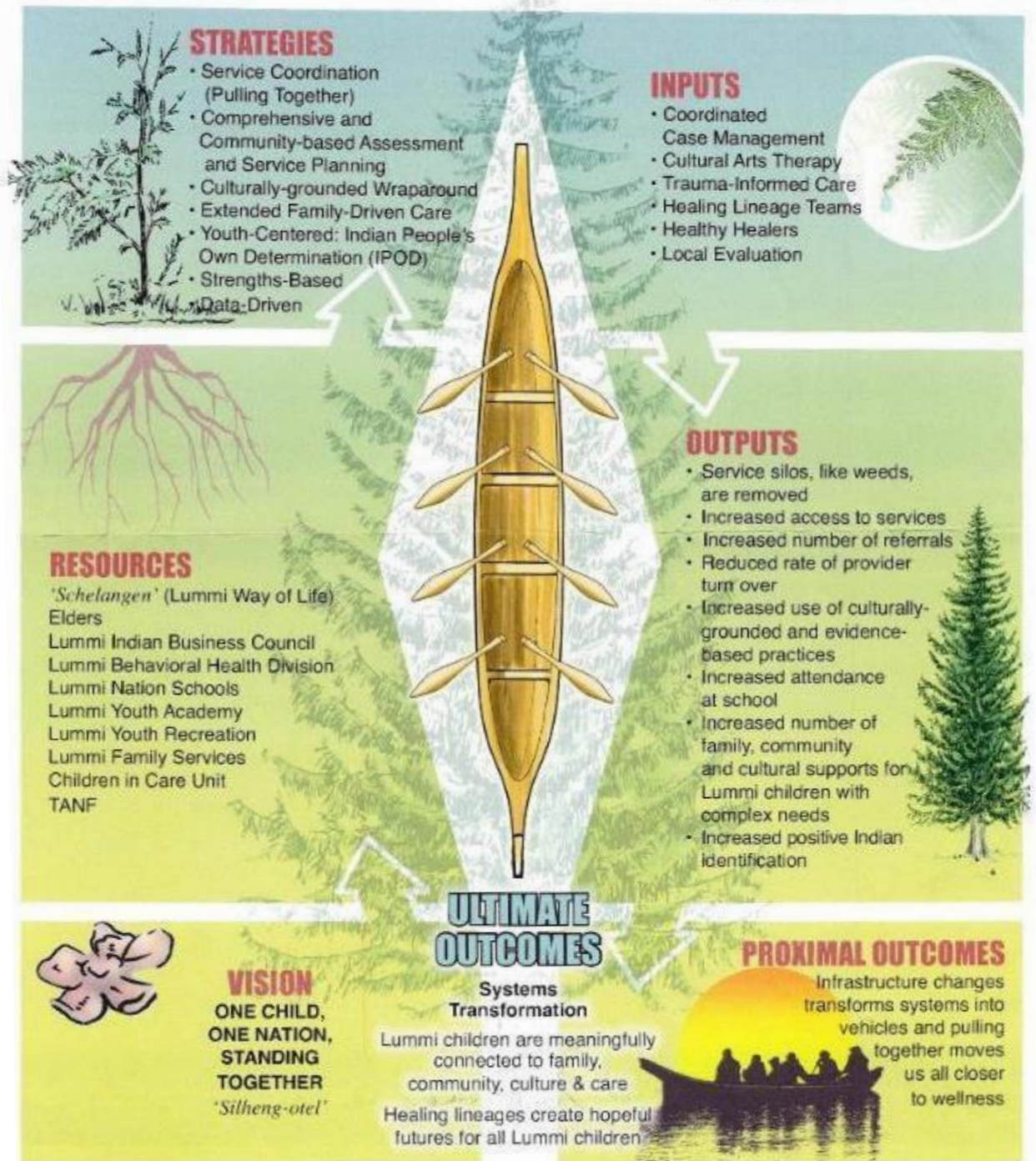
"All Our Relations" Project Mission Statement : To nurture and facilitate improved health and wellbeing of the urban, Native American population & friends in the NACS' service area in ways that can be documented, evaluated, and shared with others

Indigenous Logic Model: Native American Community Services (2018)



Lummi System of Care

LUMMI SYSTEM OF CARE LOGIC MODEL





Log-ICK Model

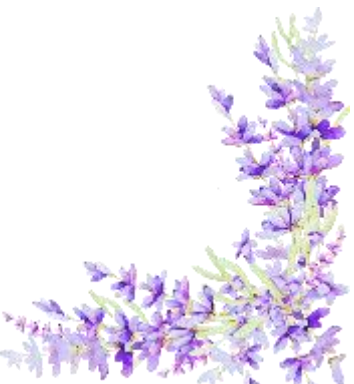


LODGE-ic Model



In order to have decolonization, you must know and have the courage to speak about colonization in the current settler state, including how you or your ancestors have benefited from or been harmed by it.

**- Nicole Bowman
(Lunaape/Mohican), PhD.**



Decolonizing and Re-Matriating the Academy

01

Rematrating the Academy

Evaluation as Ecosystem

02

MMIWG 7DMW Research

Sharing a seven directions medicine wheel (7DMW) framing for a Missing, Murdered, and Indigenous Women and Girls (MMIW/R) Project in Wisconsin, USA

03

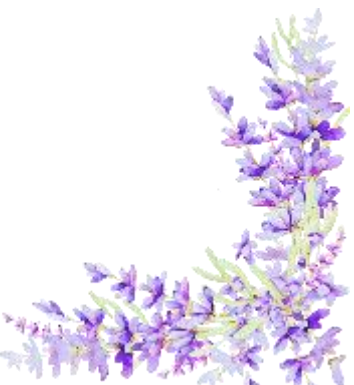
Decolonizing in the Academy

Examples of decolonization in publication processes, policies, and agreements

04

Self as Responsive Instrument

Using the seventh (inward) direction to gain access to things bigger than ourselves and to show respect to the seen and unseen, human, and other relatives on Kukuna Ahkuy (Mother Earth) and beyond.



Rematriating the Academy: Evaluation as Ecosystem



I am the child of Kukuna Ahkuy (Mother Earth) and the grandchild of Kòohumuna Niipáahum wáak Kmoxòomsuna Kíishooxkw (Grandmother Moon and Grandfather Sun). I have access to grounding and rising medicines.



7DMW for
MMIW/R in
Wisconsin, USA

Knowledge
Gatherers
& Caretakers:

A Research Guidance
Document for MMIW/R

Prepared for the Data Subcommittee, Missing and
Murdered Indigenous Women / Relatives
(MMIW/R) of Wisconsin



Decolonized Publication



Decolonizing the Academy

Will you join us?

From author agreements, to land acknowledgements, to open access, to Indigenous sovereign rights, there are many ways to decolonize.

Decolonize Publication Processes

Roots and Relations Publication Process
Canadian Journal of Program Evaluation



Roots and Relations: CJPE Submission Process



Step 1: Receive Submission

Step 2: Initial review determines if criteria are met and categorizes submissions.

Step 3: Assign others (reviewers/advisors) for type and/or submission author and create full draft

Step 4: Reviews, resubmission, and re-enter the circle

Step 5: Oral review with elders, advisors, and community

Step 6: Refine/submit after oral review process and decision by consensus

Step 7: Sharing the Seven Generations Way



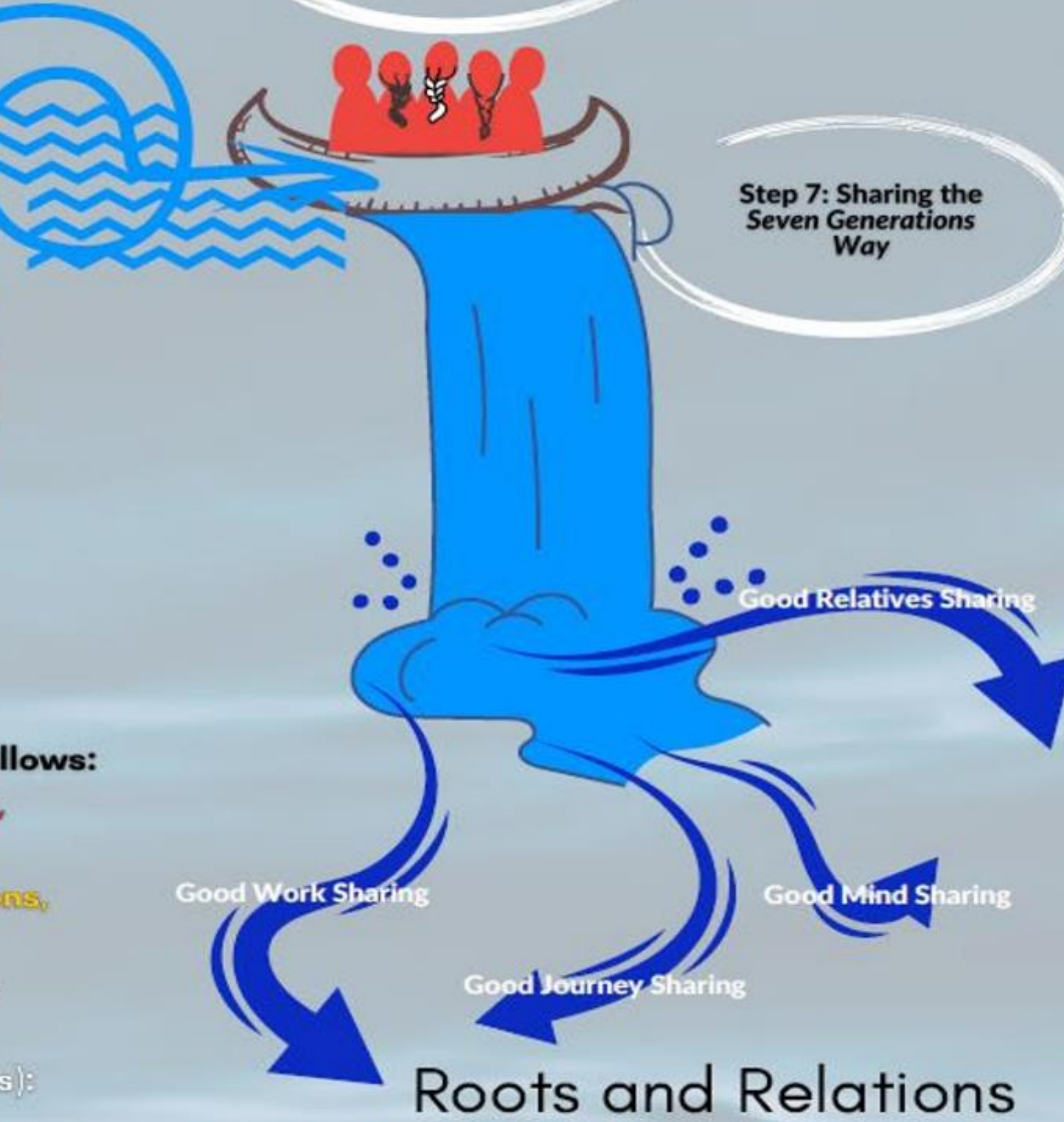
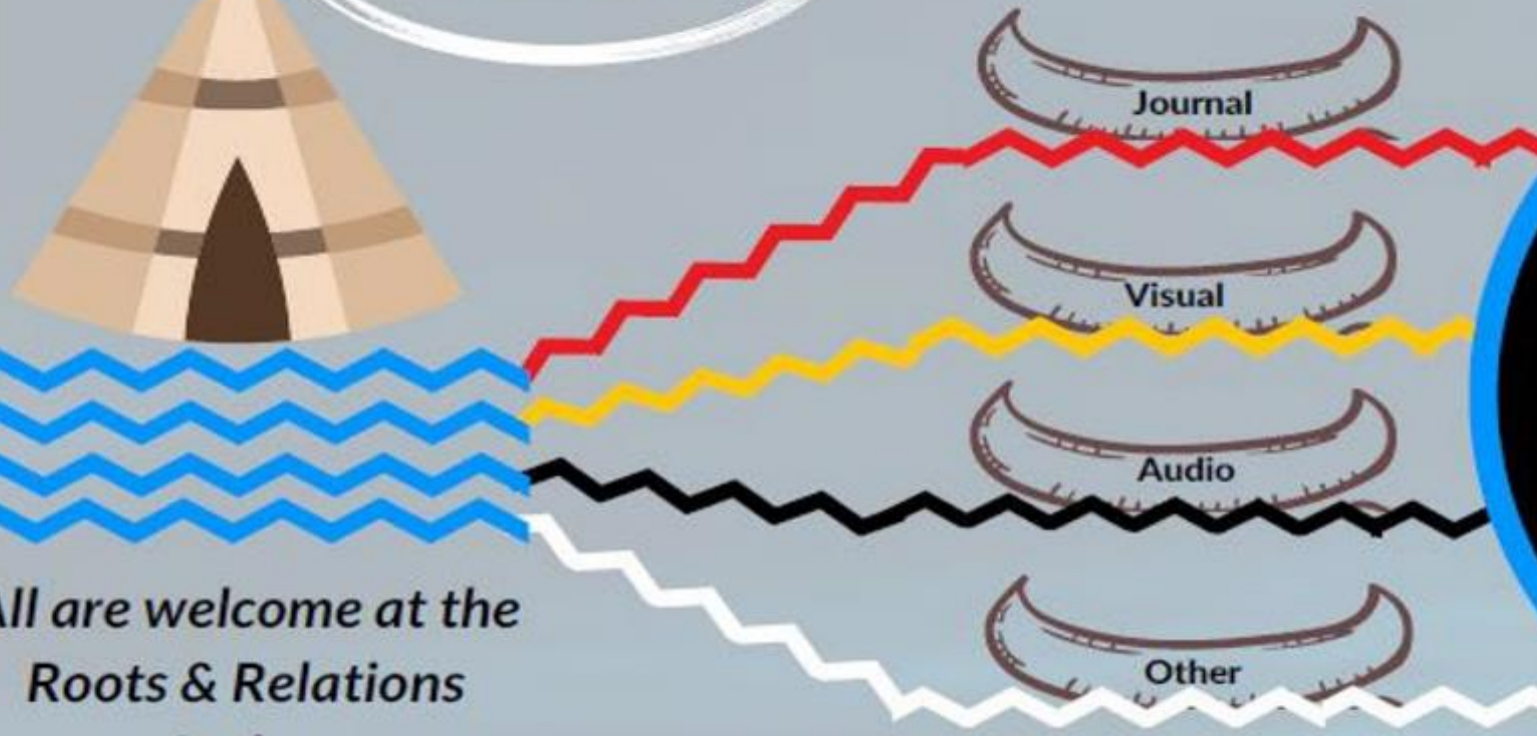
All are welcome at the Roots & Relations Lodge

Step 3, reviewers are assigned based on the journey categorization:

1. **Journal Article Submission - 3000- 7000 words**
2. **Visual Submission - Artbook, regalia, data visualization**
3. **Audio Submission - music, video, story, dance, performance art**
4. **Other Submissions: poetry, a combination of submission types**

Submissions will be categorized as follows:

1. **Seedling (LB/NB): Mentor, Support, Resubmit**
2. **Sapling (Reviewers): Major Revisions, Resubmit**
3. **Adult (Reviewers: Minor Revisions, Resubmit**
4. **Ancestor (LB/NB, TBD Oral Advisors): Refine and Oral Presentation**



Seventh Direction (Inward)



Cultivating the Self as Responsive Instrument

Dr. Hazel Symonette, 2009

Calibrating and Cultivating An Integral Researcher-Self As Responsive Instrument		
Agent/Actor Vantage Point/Stance	Interior Environment	Exterior Environment
Individual Standing in one's own vantage point/ perspective (self-empathy)	Inside/In Self-to-Self/Inward * Self-Awareness * * What is my vision of who I be/am becoming calling for from me—unilateral self awareness? * How am I showing up in my own intrapersonal world of self? * WHO AM I? * Subjective*	Inside/Out Self-to-Self/Outward * Research Task Management * * What is the situational context--the research agenda--calling for from me? * How am I showing up in that world of work and other tasks? * WHAT MATTERS? I * Behavioral *
Collective Standing in the perspectives/vantage points of multiple relevant collectives and reference groups	WE Outside/In Self-to-Others * Social Awareness * * What is the sociocultural/relational context calling for from me—multilateral self-awareness? * How am I perceiving others as perceiving/receiving me showing up in a world of many We's and They's? * What cues and clues telegraph the message "one of us" versus "not one of us"—however, US-ness is defined? * WHO BELONGS? *InterSubjective/Cultural*	ITS Outside/Out Self-to-Systems * Relationship/Process Management * * How is the researcher interfacing and engaging with the collective intentions and diverse sociocultural orientations organized and manifesting in the world in ways that impact their implementation of the research agenda? * For and with whose rhythms and ways of being, doing and engaging is the system congruent—a mirror vs a window experience? * WHO MATTERS—AUTHORIZES/DECIDES—AND HOW? * Social Systems*

Your Origin Story & Personal/Cultural Influences

Contemporary Context & Influences

- Life Experiences →
- Partner →
- Friends →
- Relatives →
- Ethics →
- Values →
- Culture →
- TBD →

- ← Academia
- ← Work
- ← Formal Education
- ← Professional Development
- ← Funder Requirements
- ← Policies
- ← Politics
- ← TBD

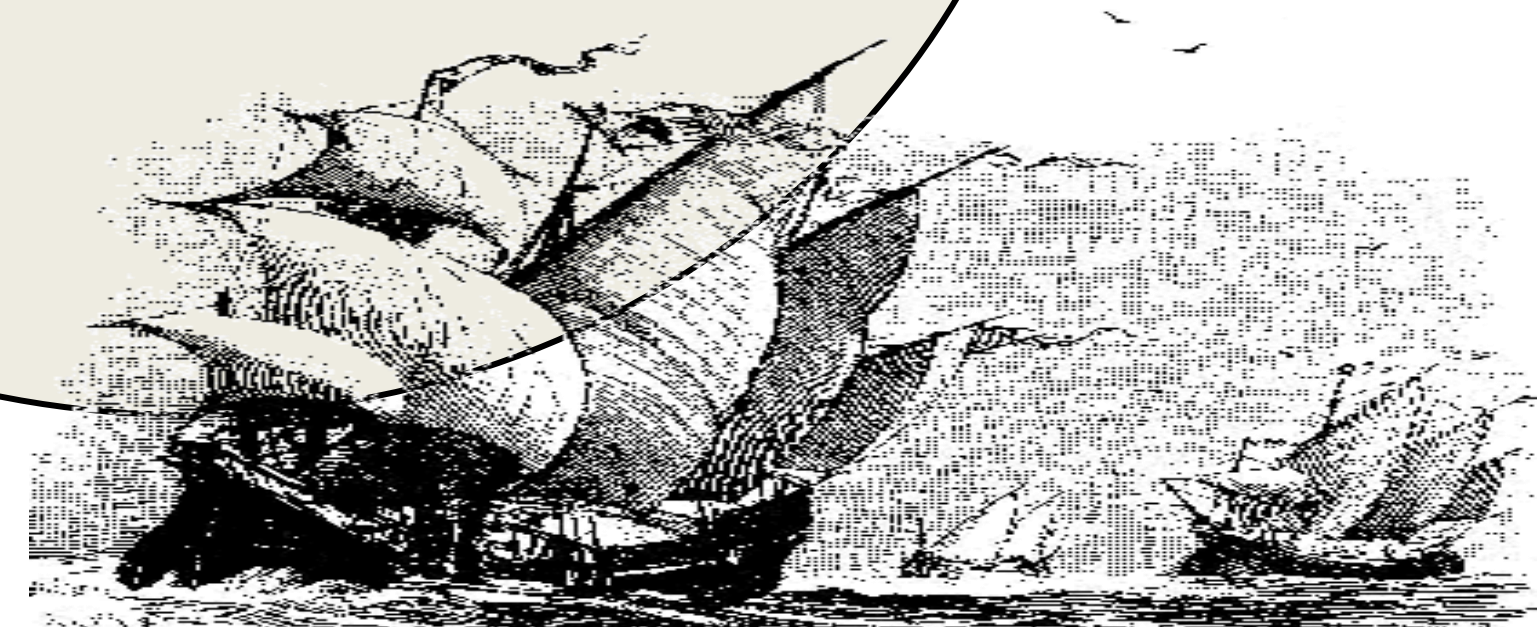
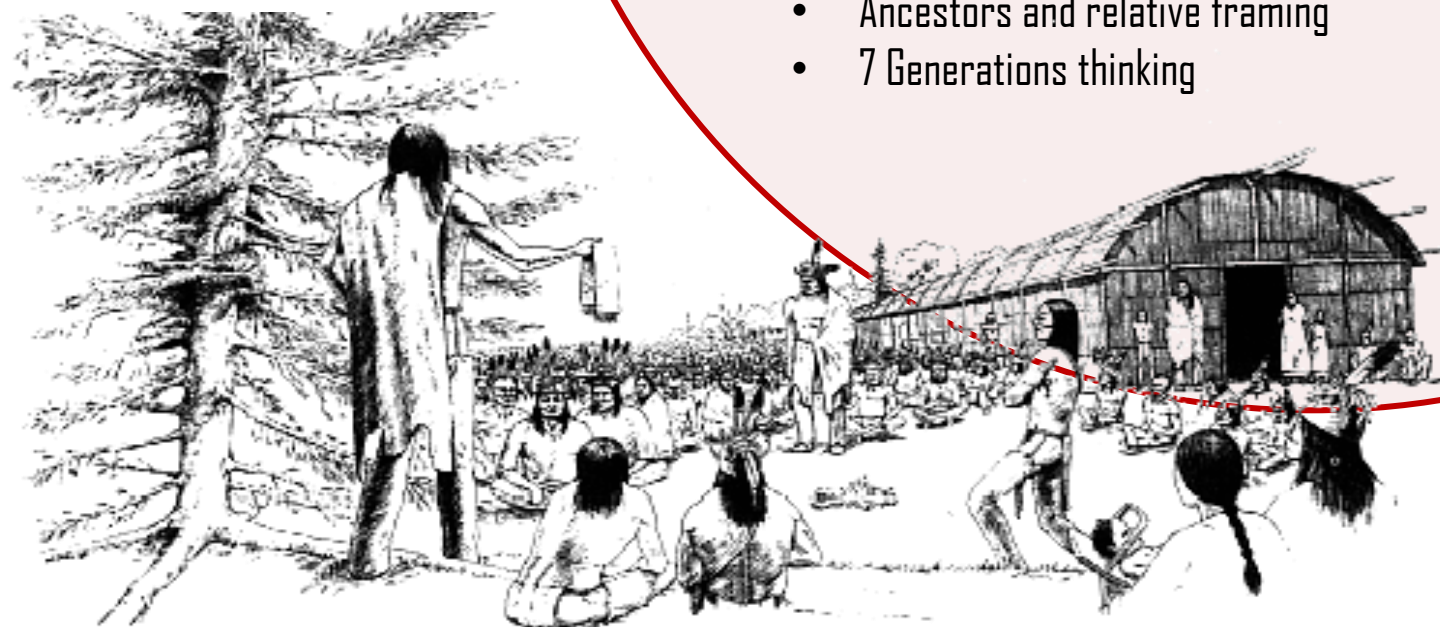
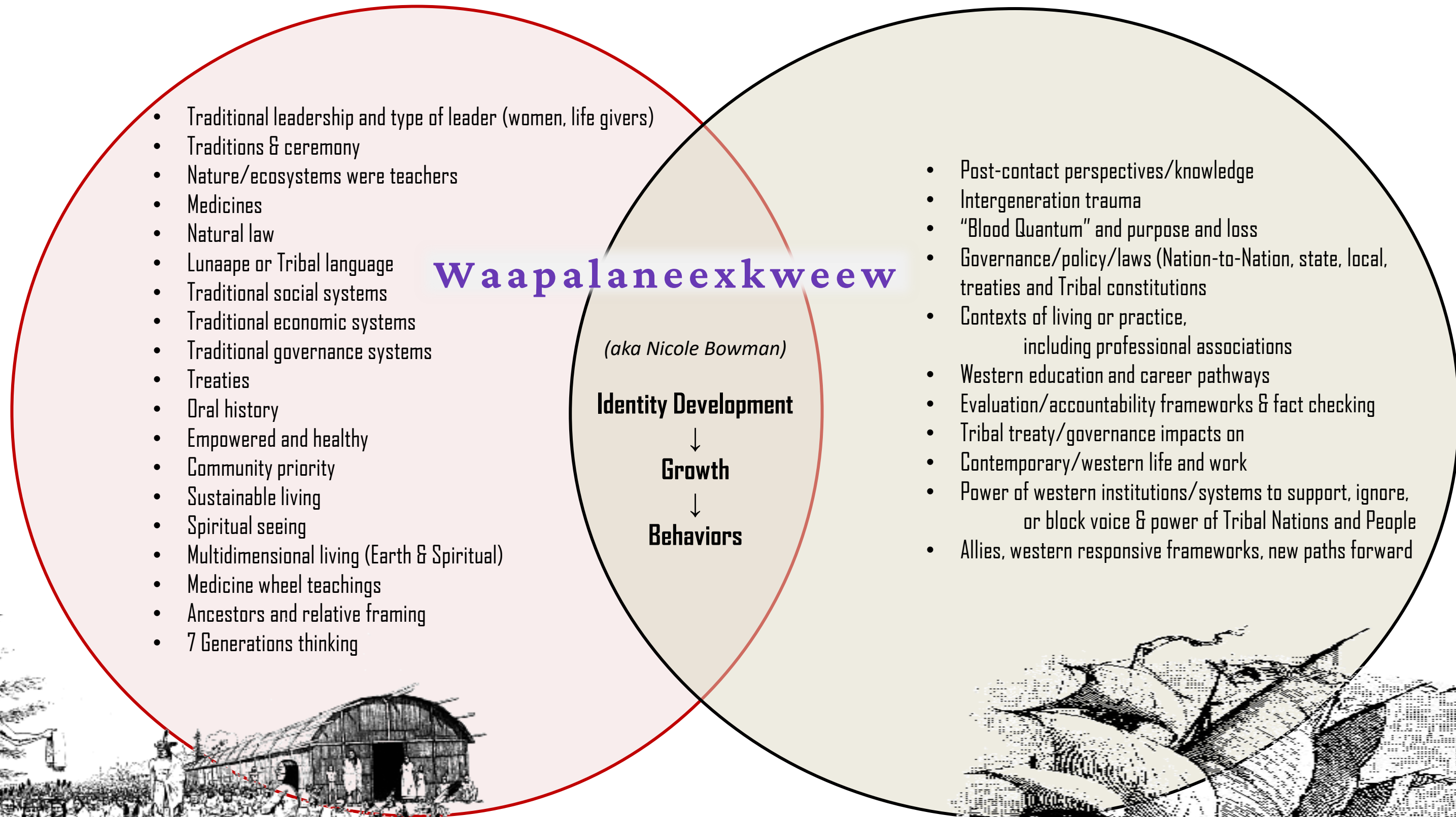
Evaluation
Identity
Development
↓
Growth
↓
Behaviors
↓
Influence/
Networks

Unsettling the Academy and Learning As I Go

Impacts & Sustainable Practices : Transforming me, transforming others

Origin Stories, Traditional Knowledge, & Cultural Practices

Contemporary Contexts, Experiences, & Influences





Looking on my next 53 years... 🙏

What will last longer than me/us?

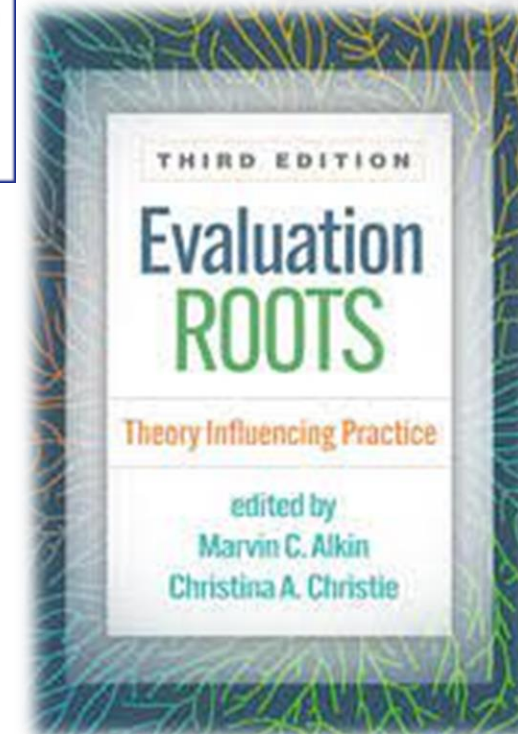
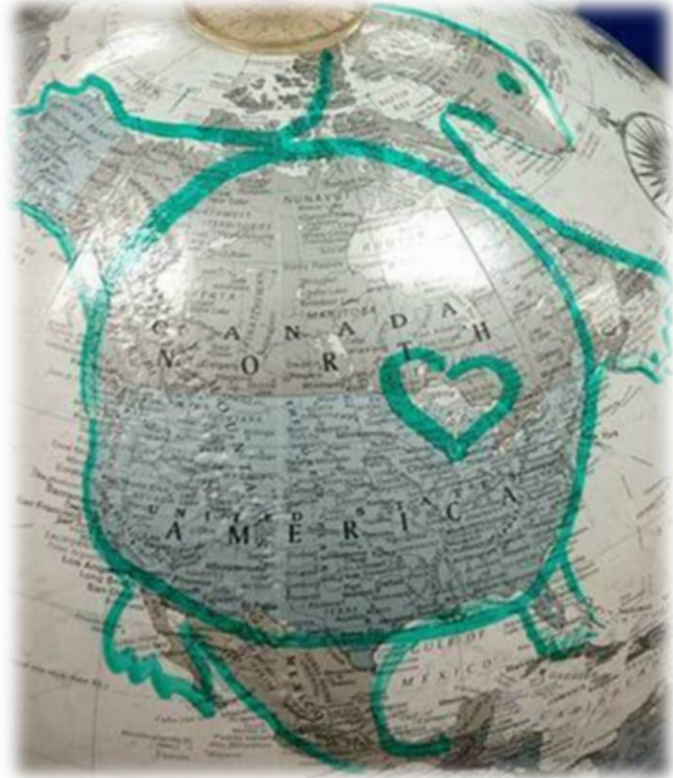
**Do people experience the spirit,
heart, and scholarship of my/our
work?**

**Who will carry the work on and how
do I/we support them?**

**Is what I/we am/are doing going to
help change the resources, thinking,
behaviors, policies, power, evidence,
and partnerships for the future?**



Awakening the Academy: Colonialism Through Indigenous Eyes



New York State Department of Health Photograph

bea Data Tools News Research Resources About Help Search

Home | Advisory Committee on Data for Evidence Building

Advisory Committee on Data for Evidence Building

The Advisory Committee on Data for Evidence Building was charged with reviewing, analyzing, and making recommendations on how to promote the use of Federal data for evidence building. Its duties included assisting the Director of the Office of Management and Budget on issues of access to data and providing recommendations on how to facilitate data sharing, data linkage, and privacy enhancing techniques. The



The Roots of Colonialism

COLONIALISM DONE VIA	POLITICAL COLONIALISM	SCIENTIFIC COLONIALISM
1. Removal of wealth	Colonial power explores and exploits raw materials and wealth from colonies for the purpose of ‘processing’ it into manufactured wealth or goods.	Colonial powers export raw data from a community for the purpose of ‘processing’ it into manufactured goods. (i.e. books, articles, wealth, etc.)
2. Right of access & claim	Colonial power believes it has the right of access and use to anything belonging to the colonized people.	Scientist believes she/he/they have unlimited right of access to any data source and any information belonging to the subject population.
3. External power base	The center of power and control over the colonized is located outside the colony itself.	The center of knowledge and information about a people or community located outside of the community or people themselves.

The 8 White Identities

By Barnor Hesse

There is a regime of whiteness, and there are action-oriented white identities. People who identify with whiteness are one of these. It's about time we build an ethnography of whiteness, since white people have been the ones writing about and governing Others.

1. White Supremacist

Clearly marked white society that preserves, names, and values white superiority

2. White Voyeurism

Wouldn't challenge a white supremacist; desires non-whiteness because it's interesting, pleasurable; seeks to control the consumption and appropriation of non-whiteness; fascination with culture (ex: consuming Black culture without the burden of Blackness)

3. White Privilege

May critique supremacy, but a deep investment in questions of fairness/equality under the normalization of whiteness and the white rule; sworn goal of 'diversity'

4. White Benefit

Sympathetic to a set of issues but only privately; won't speak/act in solidarity publicly because benefitting through whiteness in public (some POC are in this category as well)

5. White Confessional

Some exposure of whiteness takes place, but as a way of being accountable to POC after; seek validation from POC

6. White Critical

Take on board critiques of whiteness and invest in exposing/marking the white regime; refuses to be complicit with the regime; whiteness speaking back to whiteness

7. White Traitor

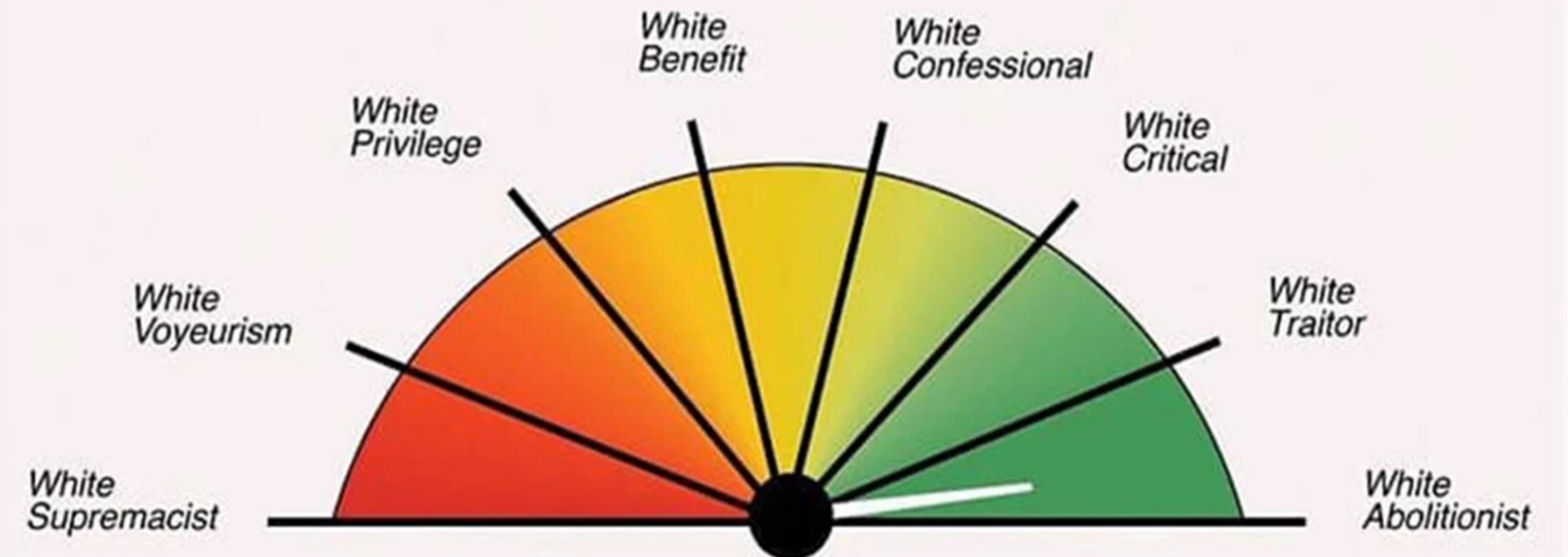
Actively refuses complicity; names what's going on; intention is to subvert white authority and tell the truth at whatever cost; need them to dismantle institutions

8. White Abolitionist

Changing institutions, dismantling whiteness, and not allowing whiteness to reassert itself

The 8 White Identities

By Barnor Hesse



The 8 White Identities

(Barnor Hesse, 2021)

Slow Factory Foundation

(SFF Graphics, 2021)



Developmental Model of Intercultural Sensitivity (Bennett, 2014)

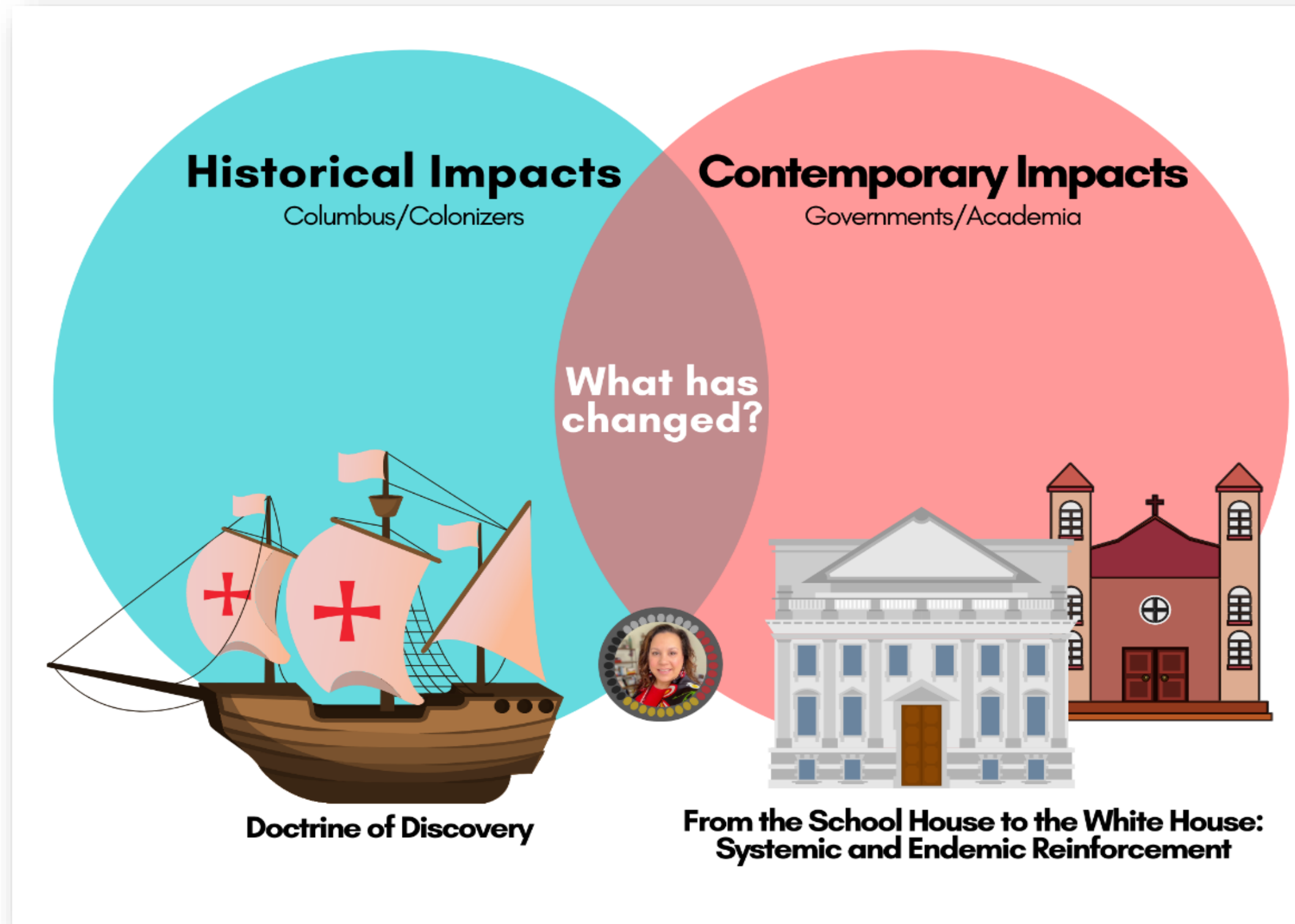


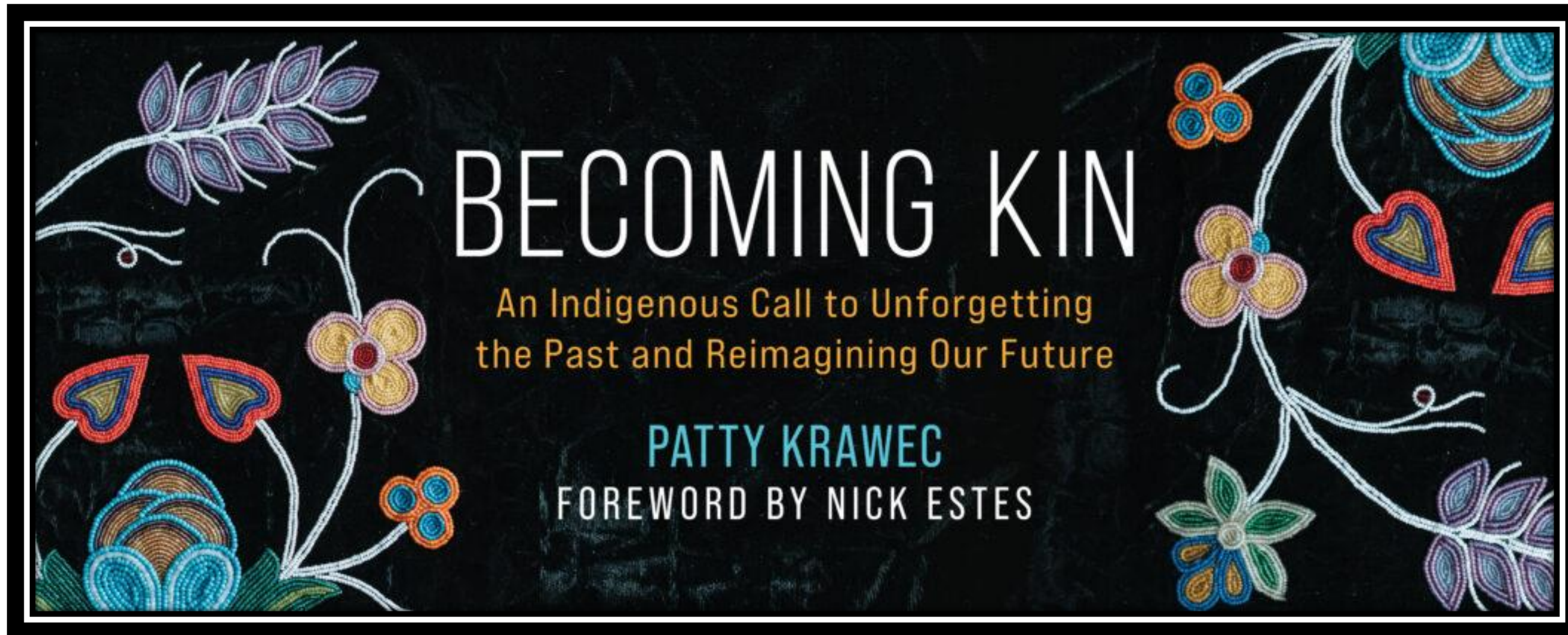
Milton Bennett's Developmental Model of Intercultural Sensitivity, sometimes called the "Bennett Scale," describes the standard ways in which people experience, interpret, and interact across cultural differences. Presented as a developmental continuum that progresses from ethnocentric (denial, defensiveness, and minimization) to ethnorelative worldviews (acceptance, adaptation, and integration), the model has been widely used as an educational tool to help people progress toward a deeper understanding of cross-cultural difference. Source: Intercultural Development Research Institute.

Dear Relatives, Allies, and Future Allies:

We are the change!

We are the status quo in waiting!





If we know better, let's really start **DOING** better!
Start with what you do.

- Patty Krawec, 2022

AEA Evidence Policy Task Force



[Administration](#) [Priorities](#) [The Record](#) [Briefs](#)

DECEMBER 01, 2022

White House Releases First-of-a-Kind Indigenous Knowledge Guidance for Federal Agencies

[CEQ](#) [NEWS & UPDATES](#) [PRESS RELEASES](#)

Today, the White House Council on Environmental Quality (CEQ) and the White House Office of Science and Technology Policy (OSTP) jointly [released new government-wide guidance](#) and an accompanying [implementation memorandum](#) for Federal Agencies on recognizing and including Indigenous Knowledge in Federal research, policy, and decision making. This announcement coincides with the Biden-Harris Administration's 2022 Tribal Nations Summit and responds to a [2021 OSTP-CEQ memorandum](#) that called for development of the guidance with Tribal consultation and Indigenous community engagement, as well as agency, expert, and public input

Indigenous Knowledge is a body of observations, oral and written knowledge, innovations, practices, and beliefs developed by Tribes and Indigenous Peoples through interaction and experience with the environment. The Biden-Harris Administration has formally recognized Indigenous Knowledge as one of the many important bodies of knowledge that contributes to the scientific, technical, social, and economic advancements of the United States and our collective understanding of the natural world.

White House Guidance on Indigenous Knowledge (2022)



November 10, 2022

Transmitted Electronically Via Email

The Honorable Nani Coloretti
Deputy Director
Office of Management and Budget
Executive Office of the President
Washington, D.C. 20503

The Honorable Jason Miller
Deputy Director for Management
Office of Management and Budget
Executive Office of the President
Washington, D.C. 20503

RE: OMB Support for Evaluation Capacity

Deputy Director Nani Coloretti and Deputy Director for Management Jason Miller –

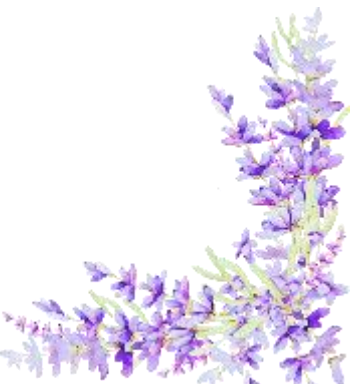
On behalf of the American Evaluation Association and the evaluation community, we want to offer our congratulations and thanks once again to the Office of Management and Budget (OMB) for its work to bolster federal evaluation capacity. Efforts over the last two years have been substantial, notable, and widely recognized by the evaluation community. As vocal supporters of OMB's ongoing efforts, we write to acknowledge this contribution and also encourage further progress on two fronts.

The first involves the recent movement of OMB's Evidence Team to the Office of Performance and Personnel Management (OPPM) under the leadership of Dustin Brown. We see this is an excellent move that helps to highlight the importance of evaluation capacity as a support for mission achievement of all federal agencies. OMB recognized this in a memorandum to agency heads designating evaluation as a critical mission function, and the move to OPPM aligns well with the designation in that OMB memo. We also encourage timely completion of another step in this reorganization, that is, the renaming of OPPM to signal OMB's recognition of the

Office of Budget Management: Evaluation Capacity Building (2022)

Sustainable Solidarity: Change Inputs, Frameworks, and Resources

- Decolonizing wealth in all forms (Edgar Villanueva)
- Valuing investing in equity, decolonization, capacity building, systems and policy changes, etc.
- Time and timelines must increase to meet equity, indigenous, LGBTQ2S, etc., evaluation and other needs.
- Begin changing the training, dialog, and behaviors of those with white, privileged, male, or settler attitudes (or ways of being or ways of knowing) create or contribute to barriers to equity and intersectionality.
- Evaluation processes, values, ethics, and evidence making must change.



**Trauma or transformation
in and through the
academy...**

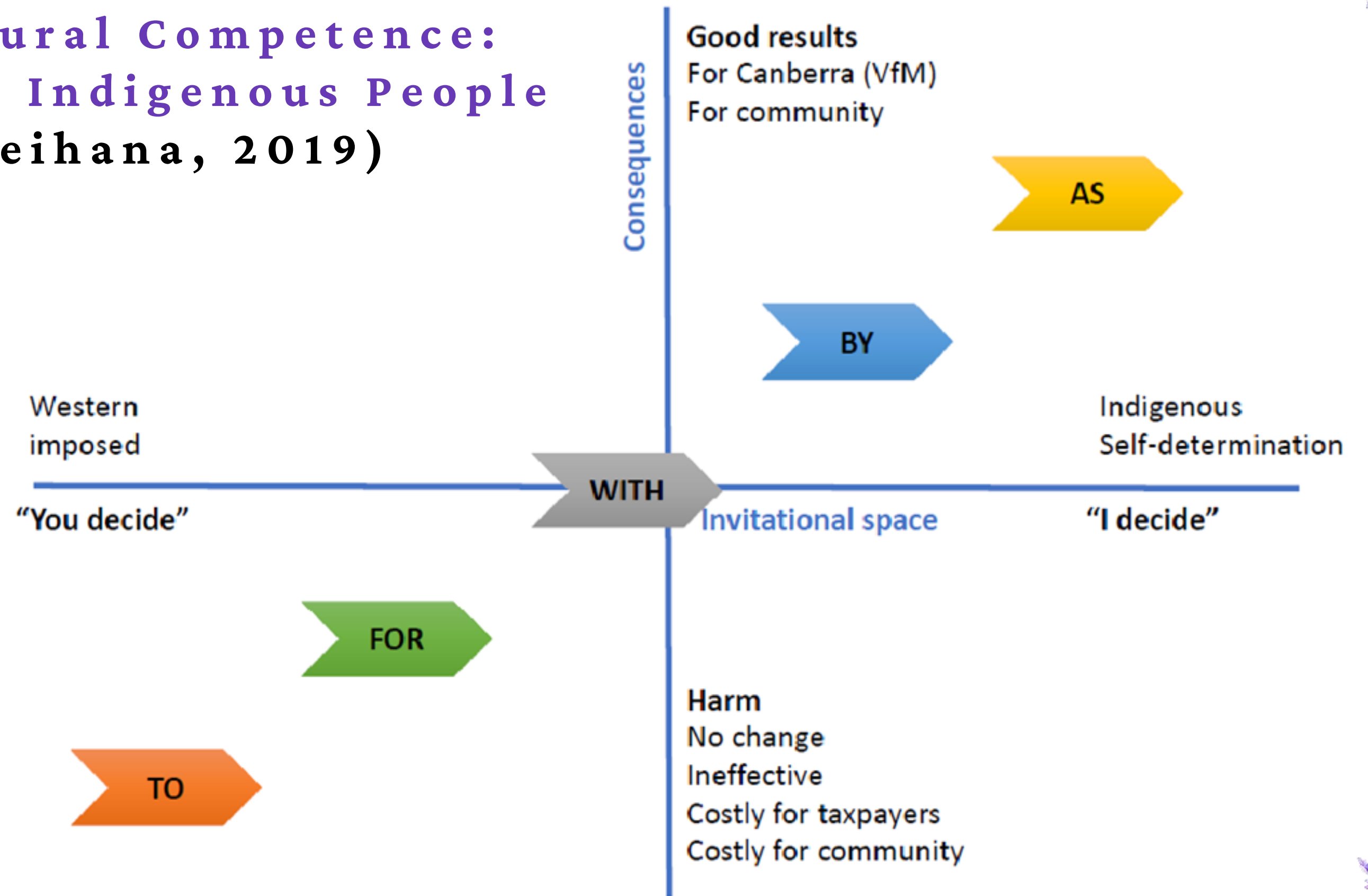
*Where are you?
Where do you want to be?*

We have options.

**We must build it differently
if we ever want to contribute
to healing, transformative,
and sustainable results in the
future.**



Increasing Cultural Competence: By, For, and With Indigenous People (Nan Wehipeihana, 2019)

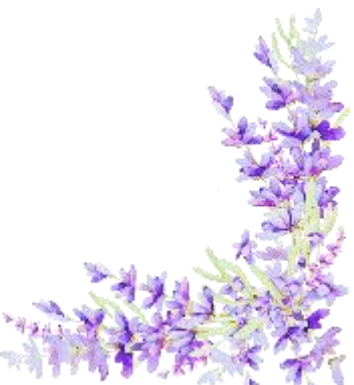


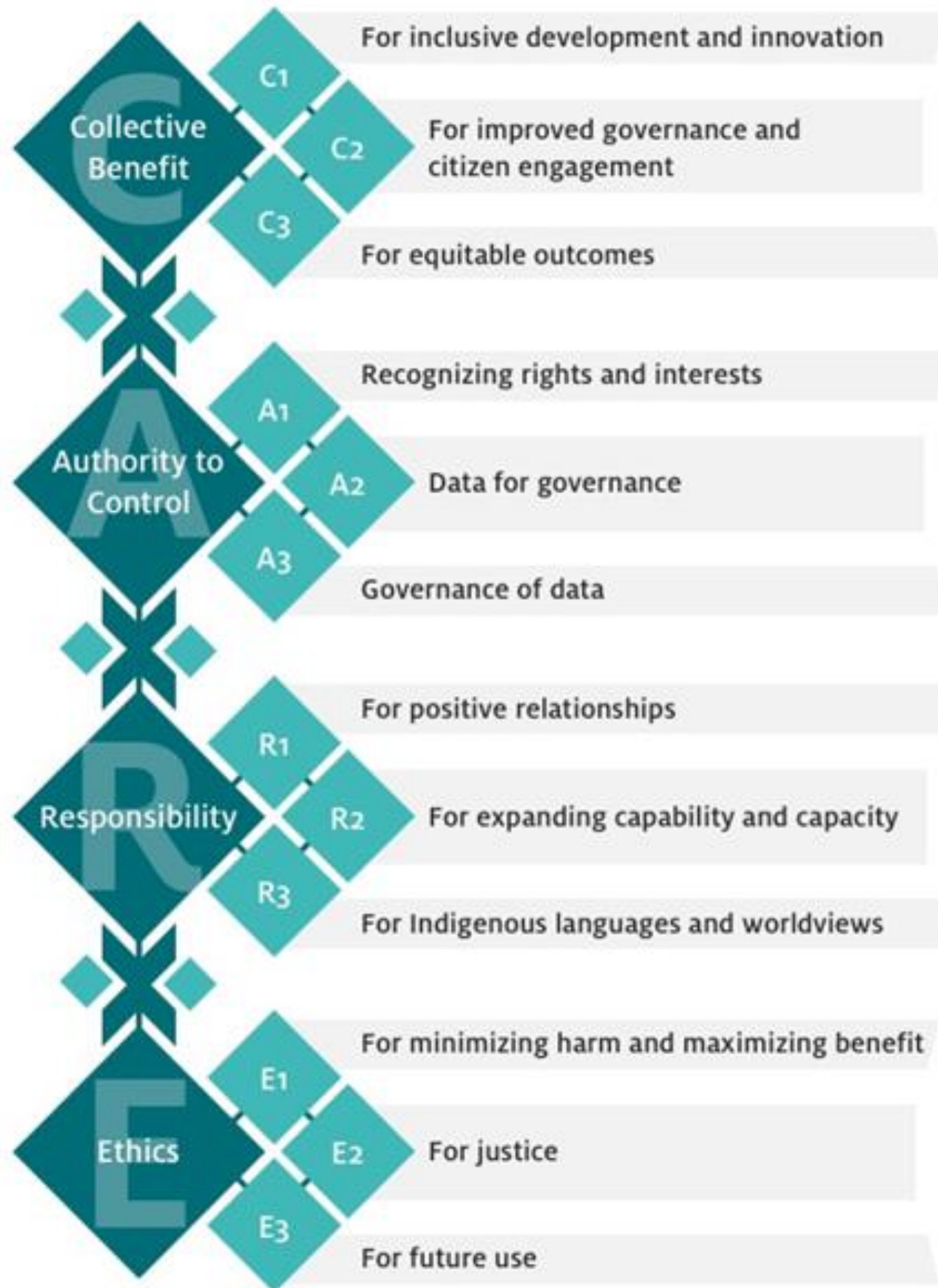
Created by: Nan Wehipeihana



INDIGENOUS DATA SOVEREIGNTY AND INDIGENOUS DATA GOVERNANCE

(Carroll, Rodriguez-Lonebear & Martinez, 2019)





CARE PRINCIPLES FOR INDIGENOUS DATA GOVERNANCE

(Global Indigenous Data Alliance, 2019)



**We are Sovereign Governments and
Knowledge Carriers–
BOTH need to be included when
collaborating with non-Indigenous**



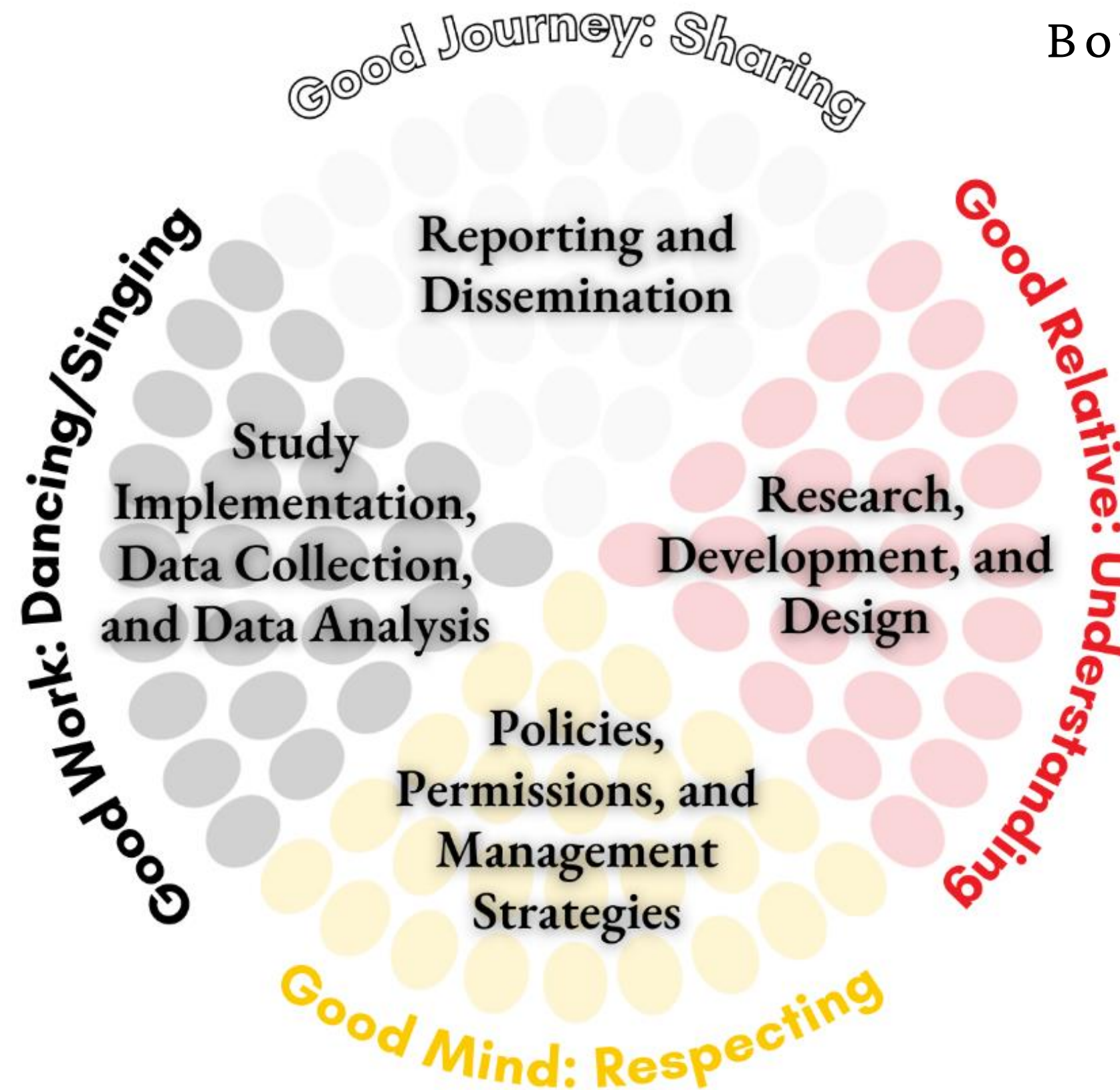
**“We are
RIGHTS-
holders, not
stakeholders!”**

**– Elder Larry
Bremner (2024)**

Indigenous Inquiry:

A Framework for an Academic Study

Bowman, 2022





**CRIE:
Culturally
Responsive
Indigenous
Evaluation**

*(A Lunaape /
Mohican Medicine
Wheel Framing)*



Culturally Responsive Indigenous Evaluation
(CRIE Model: Mohican/Lunaape);
From Bowman, 2018 and
Bowman, Dodge Francis, Tyndall, 2015





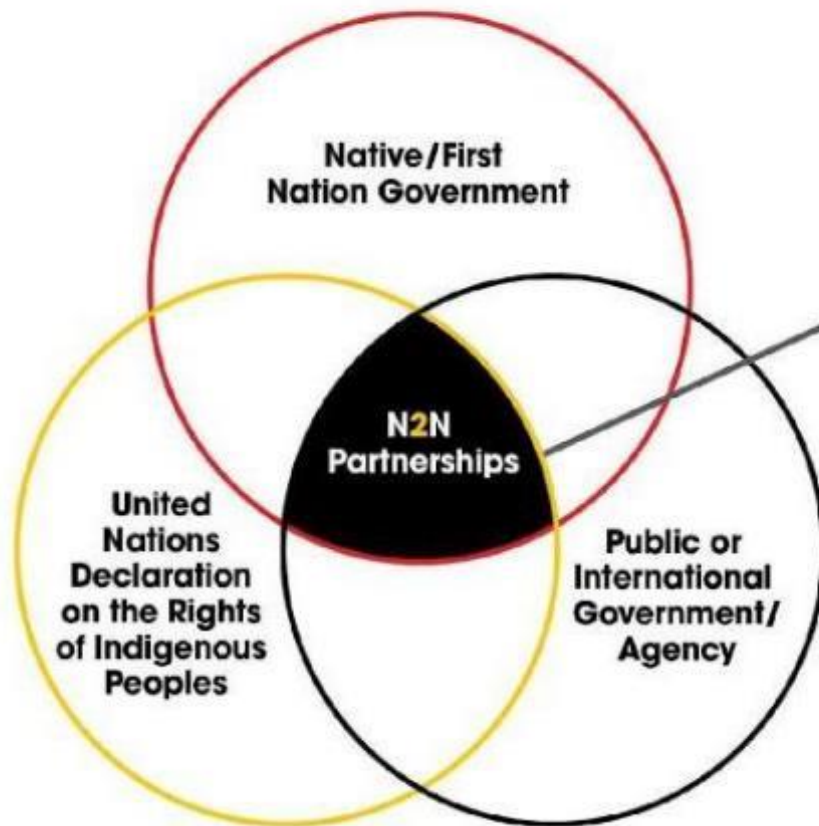
Systems Thinking and Evaluation

Bowman, 2020

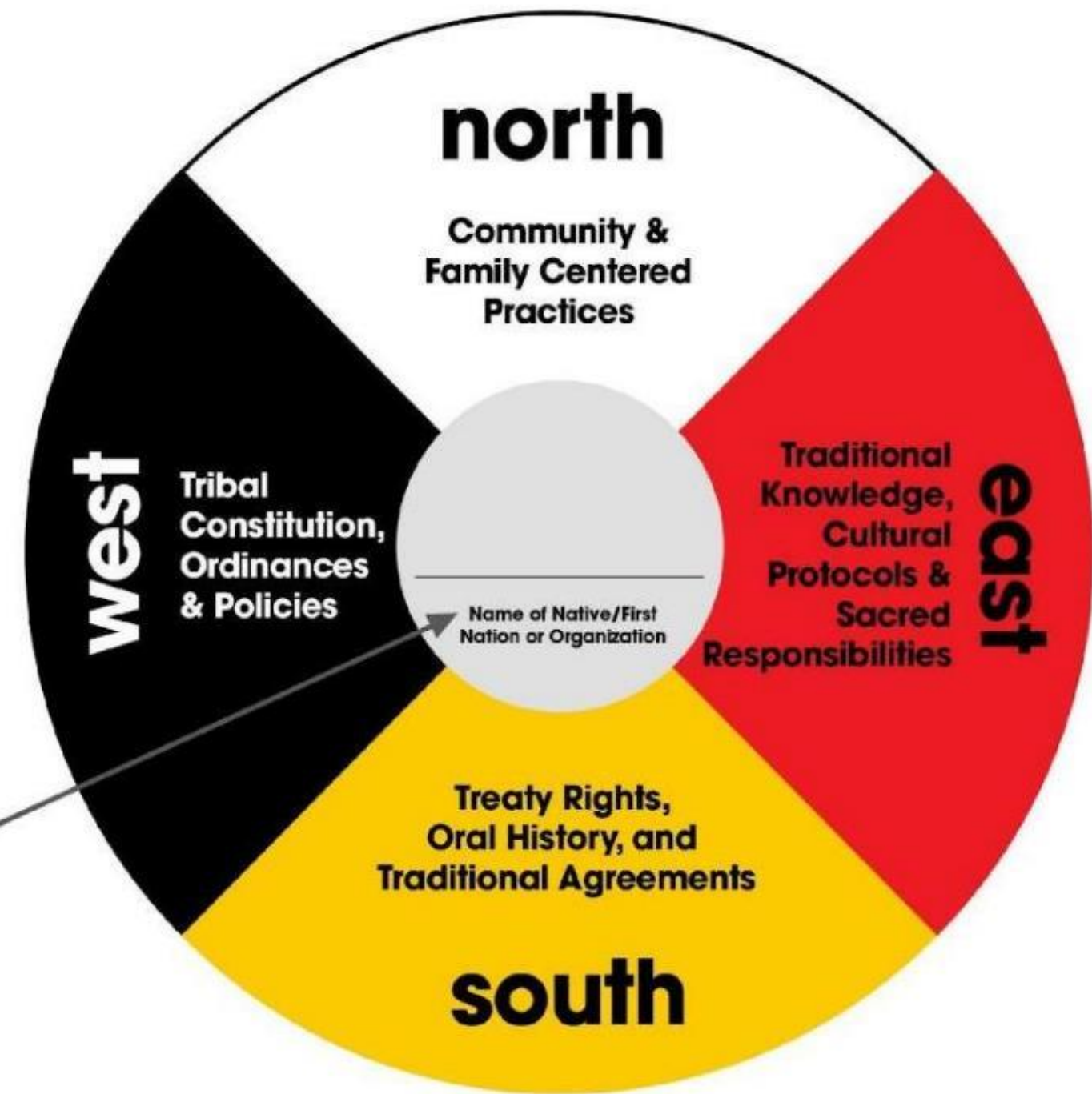


Nation to Nation Conceptual Model

Tri-Lateral & Multijurisdictional Framework



N2N: Native/First Nation Framework



What do beading and other Indigenous practices in evaluation look like and sound like?

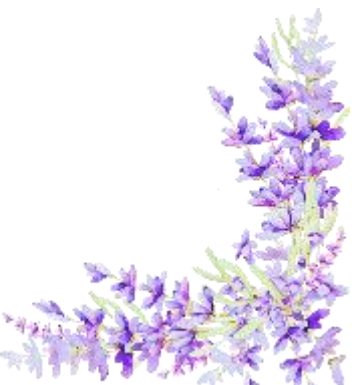


"100% of interviewees stated that Indigenous and traditional health knowledge and practices can get them healthy."

The use of smudging, ceremonies, and prayer were most often cited.



Prayer (19%)
 Ceremonies (22%)
 Smudging (37%)



Create “evidence” pathways OUR WAY! (ho-WAH!)

Wūlatéexxun Sh’xeehan

(To be on a good road/path for research/evaluation)

bowman
PERFORMANCE CONSULTING

Bowman, 2020

Luppōewágan/Luppōewilüssín

Wisdom/to act wisely;
evidence-based model

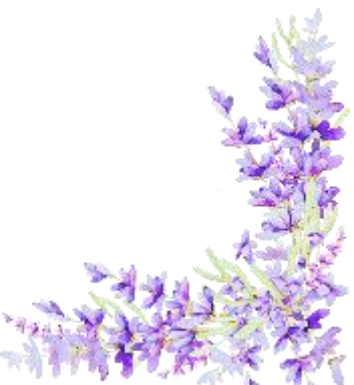
Alumu/N’hittandeliitoagan
Begin to/learning; evidence-informed

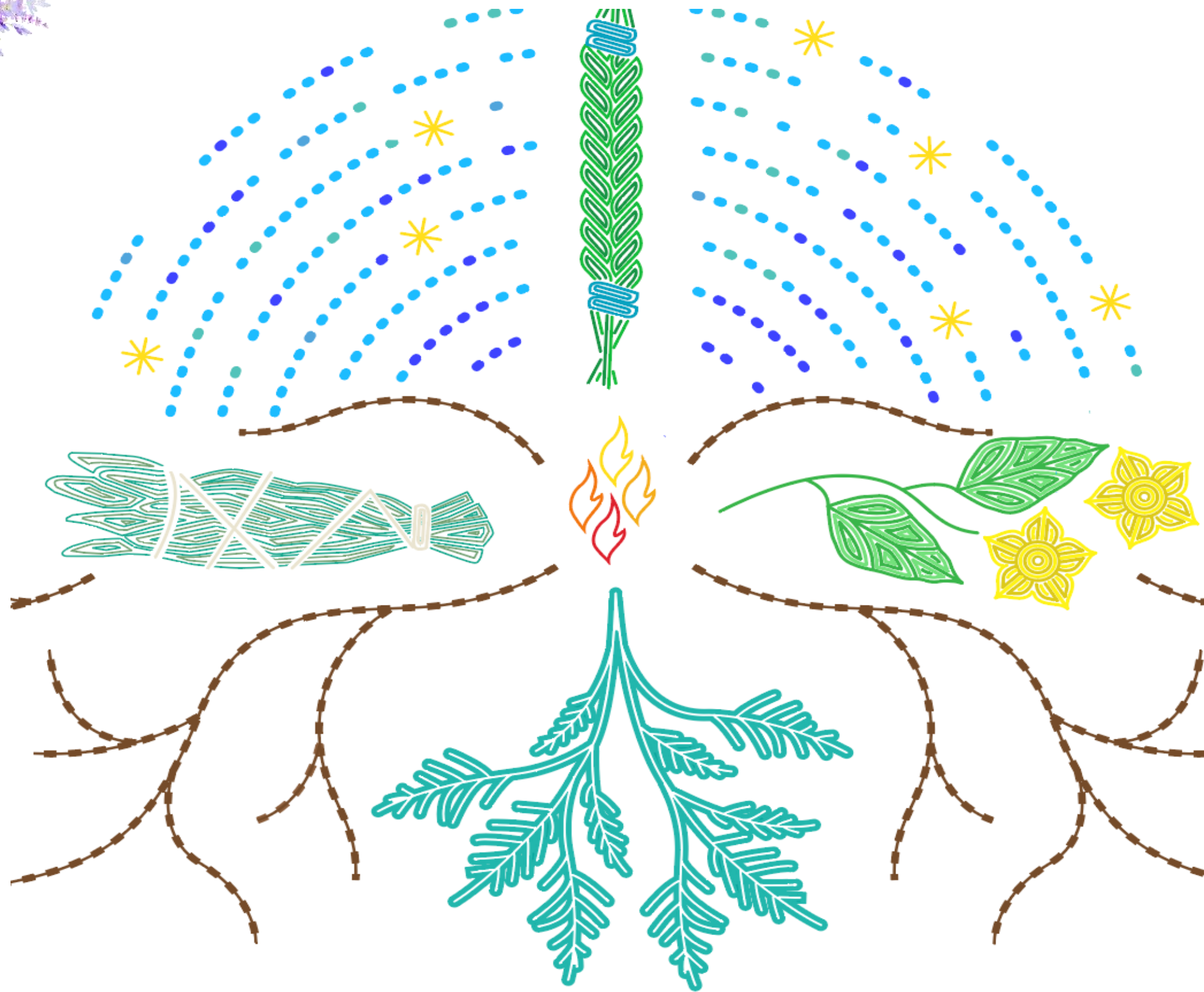
Wáxkaniim
Seed/Seedling

Wuskíhtukw
Young Tree/Sapling

Xwáchahkw
Big/Mature/Adult
Tree

Xuwihtukw
Old/Ancessor Tree



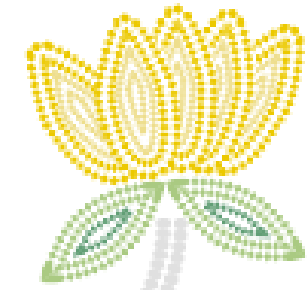


SEVEN DIRECTIONS MODEL:

Application to the
Field of Evaluation and
Transformation Efforts



EASTERN



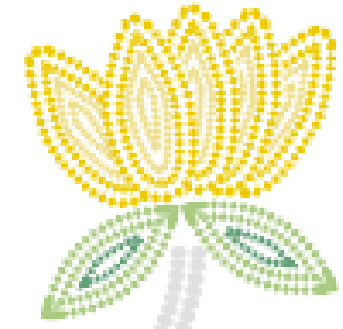
Waapaneewung Wundakw

Be a good relative in the contexts in which you practice transformation and evaluation.

Listen and observe the cultural, linguistic, and community protocols and practices being utilized so you can make evaluation authentic and culturally specific.



SOUTHERN



Shaawaneewung Wundakw

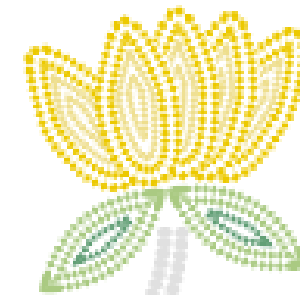
Bring a healthy mind and thinking to your transformation and evaluation work.

Seek out local policies, protocols, ethics, and constitutional (if First Nations) guidance for evaluation.

Find a common ground among evaluation components/ requirements so the evaluation design is meaningful, feasible, and useful to those most impacted by the study.



WESTERN

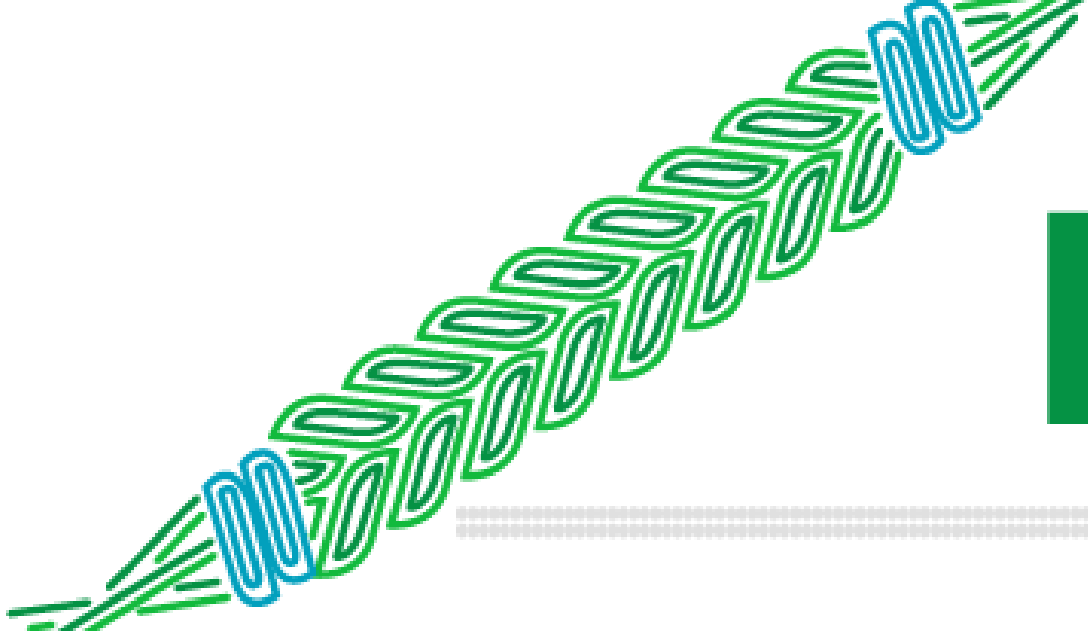


Eenda-Wshikaang Wundakw

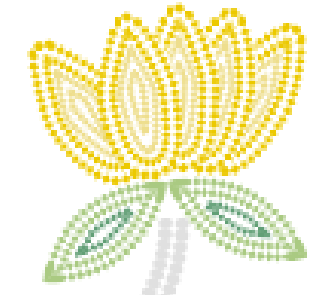
Keep things simple! DEI, transformation, etc. Meet people where they are at, not where you tell them to be.

Behave in ways that demonstrate you understand that your evaluation actions are living roots to your words. Be part of the transformation!

Use challenges as opportunities for authentic engagement, collaborative brainstorming, and freedom. Make appropriate refinements to build value, learning, and capacities for and through evaluation.



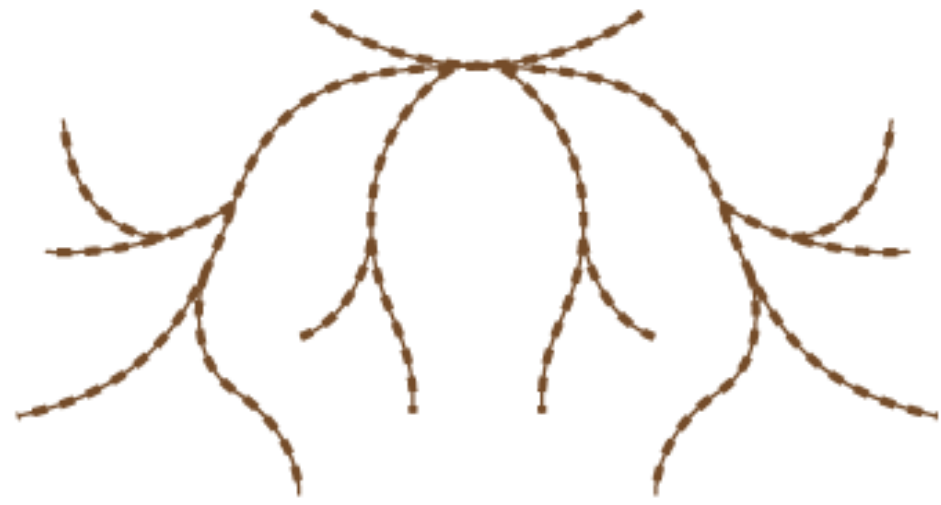
NORTHERN



Loowaneewung Wundakw

Wisdom comes from experience and making meaning through successful and challenging transformation and evaluation experiences. Growth requires discomfort.

Wise evaluations do not just generate useful information, but they document actual changes in translational ways to a variety of stakeholders for supporting transformations that sustain *and advance* the work, program, and initiative.



EARTHWARD



Ahkiing Wundakw

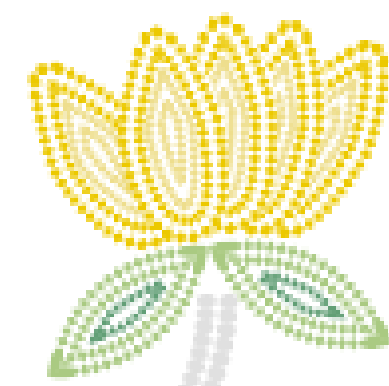
Be humble and grounded in your transformation and evaluation practices.

Slow down, have strong roots, and grow through all kinds of transformation and evaluation weather (perfectionism is a colonized construct!).

Look for ways to be an active part of an evaluation ecosystem with others—bio (and other) diversity is healthy! Say “no” to anthropocentrism!



SKYWARD



Apaamahkamiikeek Wundakw

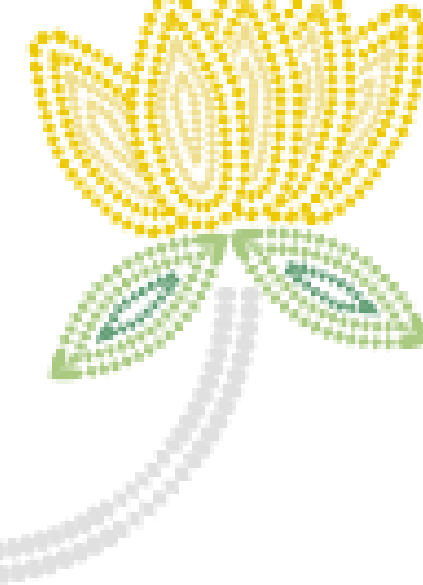
Be open to, value, and include the metaphysical in your transformation and evaluation designs, resources, and practices.

Take time to slow down, turn off your mind, and make an effort to access the unseen as part of your transformation and evaluation process and renewal (you are more than just your mind).

Consider how your transformation and evaluation work is part of a kinship system (as a responsible relative connecting the past, present, and future).



INWARD



Alaami Wundakw

Know thyself first, including your origin story and how that impacts your contemporary evaluative thinking and transformative practices.

Internal growth may be the shortest physical distance but can be the longest journey throughout your evaluation lifetime. Dr. Hazel Symonette asks us to use our self as a transformative and responsive instrument.

Evaluators are here and there





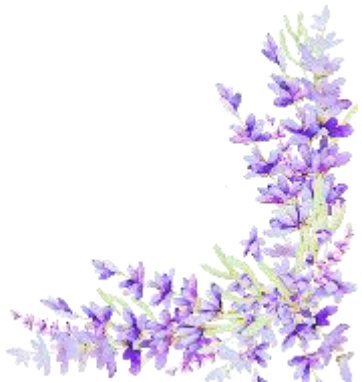
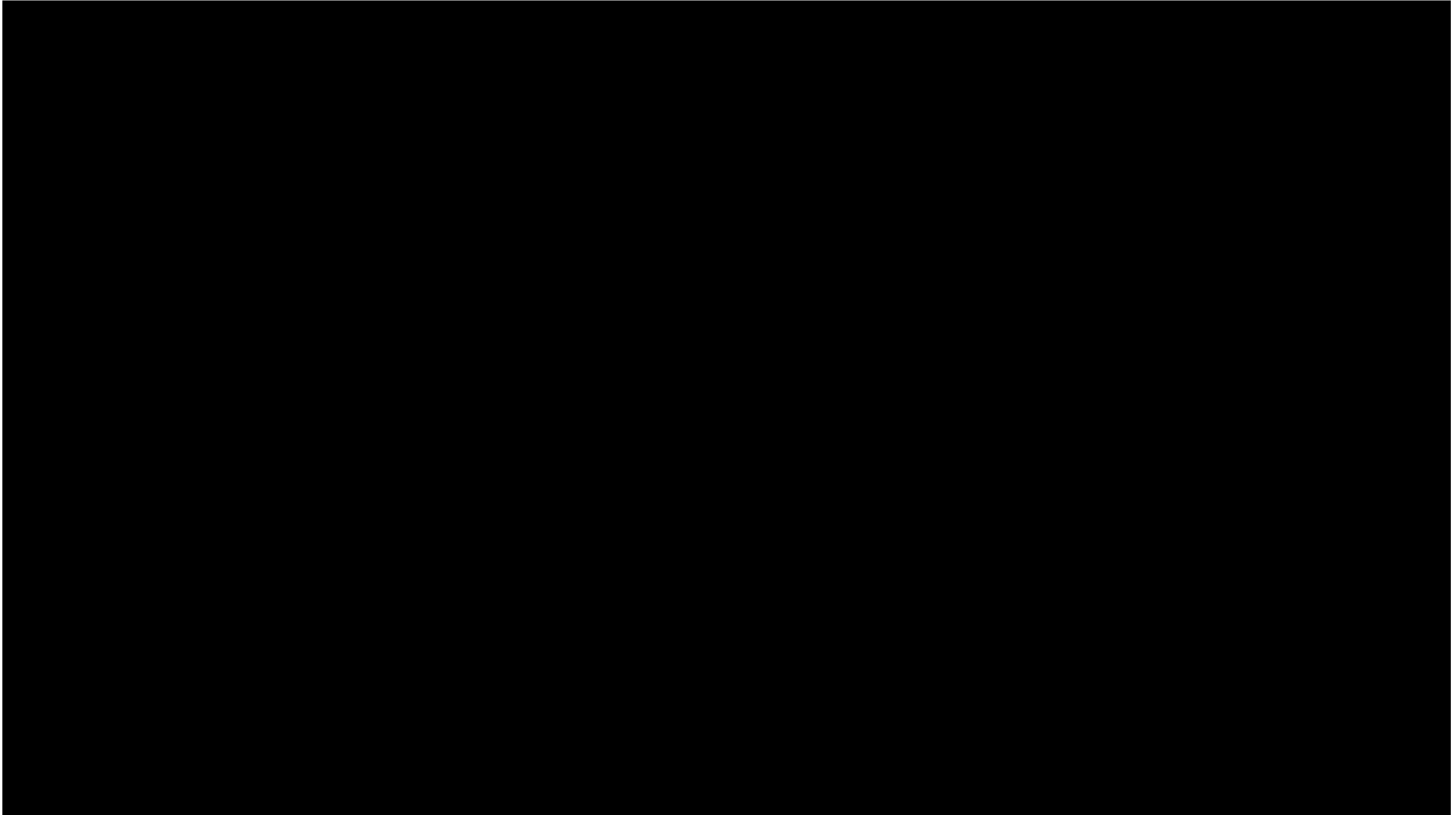
Indigenous Evaluators are Everywhere!
Global Indigenous Evaluation Relatives & Allies

Disclaimer:

The following video may contain graphic and triggering content for some viewers. The contents are those of the author(s) and do not necessarily represent the official views of, nor an endorsement by, CDC/HHS, GHWIC, or ANTHC.



Sound of Silence





*Sweetgrass
thrives along
disturbed
edges...*

– R. Kimmerer, Braiding
Sweetgrass (2013)

**Nii ha waak kii ha
Wingiimaskw
(I am and you are
sweetgrass)**





**If people look back on
my life, will I be
remembered for doing
good medicine and
being a good relative ?**

Ending in a
good way as
we come full
circle...

**Anushiik /
Thank You!**



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ALASKA NATIVE
TRIBAL HEALTH
CONSORTIUM