

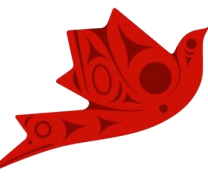


INDIGENOUS INNOVATION INITIATIVE  
L'INITIATIVE D'INNOVATION AUTOCHTONE

# Indigenous evaluation principles

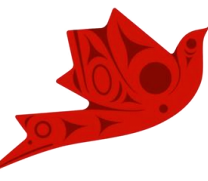
## Creating an Indigenous evaluation bundle

January 21, 2021 – CES BC Chapter



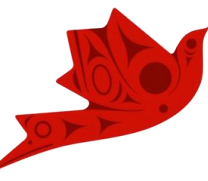
# Summary

- 1** **Where we have been:** Honour the past by exploring the colonial history of data collection and use, within and beyond evaluation.
- 2** **Where we are going:** Explore the journey of Indigenous Peoples across the world to reclaim inherent rights and revitalize Indigenous methodologies for knowing and learning (including evaluation).
- 3** **How we get there:** Engage in dialogue about transforming our positionality, ontology, and epistemologies as evaluators and the tools and resources we need to get there.



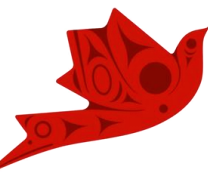
# Where we have been

- **Appropriation:** Indigenous Knowledges or data are applied without consent or context, often misrepresenting or mocking Indigenous ways of knowing and being.
- **Legislation:** Indigenous Knowledges or data collected by publicly-funded work is property of the government and can be made public through privacy, access, and archival laws without consent.
- **Imposition:** Data collection requirements are imposed on communities through external sources. Resulting data are not generally relevant to or mutually supportive of community-level planning and decision-making.



# Where we have been

- **Lack of Reciprocity:** Indigenous Knowledges or data are not shared back with the community or Knowledge Keepers.
- **Misrepresentation:** The health status of Indigenous Peoples is misrepresented through data that focus on Western concepts of well-being, often excluding spiritual, emotional and mental well-being that comes from access to ceremonies, traditional medicine and languages, community and other non-physical components of well-being.
- **Aggregate data:** Indigenous Knowledges or data are only made available in an aggregate way which can misclassify or combine information about First Nation, Inuit and Metis Peoples, making it impossible for them to use their own information and misrepresenting them as homogenous which can erase unique histories and ways of knowing and being.



# Where are going

From viewing Knowledges and data as...

## Hierarchal

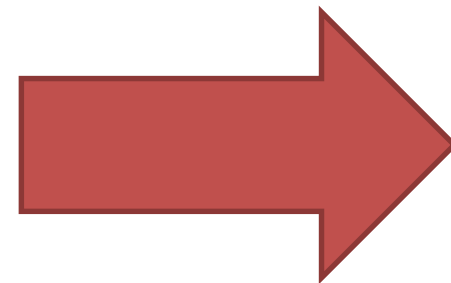
Something that's **possessed**

Something that's **managed**

Something that's **fixed** and **static**

An **instance** in time

Advancing innovation for **capital**



## Cyclical and interconnected

Something that's **held** and **shared**

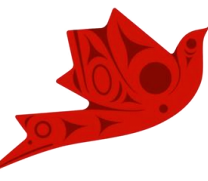
Something that's **stewarded**

Something that's **alive**

On a **life-long** journey of learning

Advancing innovation for **life**

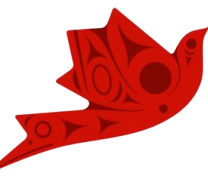




# Where are going

There is a growing global effort to reclaim the inherent rights of Indigenous Peoples to steward and protect their Knowledges and data – this is supported by the UNDRIP, the Special Rapporteur on the right to privacy, and the 1996 Report on the Royal Commission on Aboriginal Peoples.

In Canada, First Nations data governance is guided by organizations like the First Nations Information Governance Centre (OCAP), the Assembly of First Nations, the Ontario Federation of Indigenous Friendship Centers (USAI), the Metis Centre at the National Aboriginal Health Organization, multiple Inuit organizations

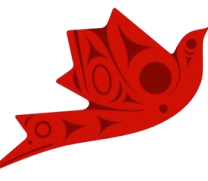


# Where are going

## What does data sovereignty look like?

- Communities are engaged in self-determined, self-governed evaluation processes that are rooted in local ways of knowing and being and that support community wellbeing, sustainability, and evolution
- Maintain ownership of, integrity of, and access to any Knowledges or data they share or that are collected from or about them, including intellectual property and if
- Communities are re-empowered to establish the protocols to follow to steward their Knowledges and Data, and these protocols are respected by others

Following Protocol starts and ends with respect – "respect for oneself, towards one another, and respect of the territory that you are living on and practicing in or visiting"  
First Peoples Cultural Council



# How we get there

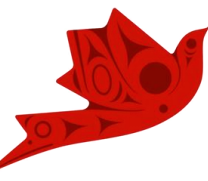
Rooting ourselves, our ontology, and our epistemologies in Indigenous ways of knowing and being.

## Core values:

- Relationality
- Reciprocity
- Respect
- Nationhood and Sovereignty
- Natural and Communal Law



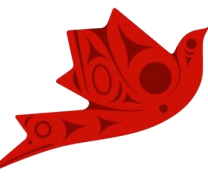




# How we get there

## Re-imagining impact measurement:

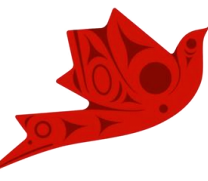
- Different concepts of what impact is – look out outcomes, not outputs
- Re-imagine attribution and correlation
- Community has ultimate authority on what the impact is
- Tell the story you are told



# How we get there

## Group dialogue:

- No parameters about what we discuss but please:
  - Allow everyone a chance to speak
  - Use thoughtful and affirming language
- Where are you at as an evaluator? Where do you want to be? What do you need in your bundle to get there?
- What is the role of the evaluator in Indigenous evaluation?
- How do you remain accountable to all your relations during the evaluation process?



# Contact us anytime!

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