RECONCILIATION AND CULTURALLY RESPONSIVE EVALUATION
RHETORIC OR REALITY?

Larry K. Bremner CE

Our office is located on Treaty 1 Territory, the home of the Cree, Anishinaabe, Oji-Cree, Dakota, and Dene peoples, and the ancestral home of the Métis people.
Pioneer District Resident Passes At Domremy Sask.

DOMREMY — (Special) Another link of pioneer times in Saskatchewan was broken with the death of Mrs. Rose Bremner, 80, Domremy. Born Rose Boucher, at St. Francis Xavier, Manitoba, in 1861 she moved to St. Louis Sask., by oxe team with her parents, in 1867. The trip took well over three months.

MARRIED IN 1883

Her marriage to Moise Bremner took place in 1883. She was predeceased by her husband in 1940.

Mrs. Bremner spent years of the Red Rebellion, often alone with her young family. Her husband, from Winnipeg in those early days by oxe team, they homesteaded in the Domremy district in 1902. In the summer, the family moved to the village where Mrs. Bremner resided until her death.

Surviving are six sons, Hercul Jean, Charles, Domremy; Frederick Alex, Remi, Prince Albert; three daughters, Maudie, (Mrs. J. Vey) Reynolds, Erna May, (Mrs. Bugolid) Debien; Alvina, (Mrs. A. Georgetti) New Westminster B. C.; a son Adrian pre-deceased in 1902.

SURVIVING

Also surviving are brothers Frederick Joseph and Ernest Bouche, St Louis, and sisters Rev. Sr. St. Marcel, Montreal; Mrs. Kline, St Louis; Mrs. Dube, Duck Lake; Mrs. Malin, Marcellin; and Schmidt, Calgary. She has grandchildren and 64 great-grandchildren.

Mrs. Bremner was a member of the Society of Ste. Anne. The society assisted at the funeral services held at St. Jeanne D'Arc Church, with Rev. A. Hour of calling.

Pallbearers were grandsons; He
The Truth and Reconciliation Commission will reveal the complete story of Canada’s residential school system, and lead the way to respect through reconciliation ... for the child taken, for the parent left behind.
Truth and Reconciliation

More than 6,000 witnesses most of whom survived the experience of living in the schools as students. Approximately 80,000 former students still living today.

Impact has been transmitted from grandparents to parents to children – intergenerational trauma

Report released in December 2015

Included 94 Calls to Action

https://newsinteractives.cbc.ca/longform-single/beyond-94?&cta=83
Resolved that the notion of reconciliation be included in the existing CES value of inclusiveness and that CES make a public statement to that effect.

Resolved that, as part of its next competency scheme review, the CES include reconciliation specifically.

Resolved that, the CES strengthen its promotion of and support for culturally responsive evaluation.

Resolved that the Diversity Working Group supports the CES in implementing consideration for reconciliation in its activities.
CES Response to the TRC – to date

Public Statement

Competency Review
(Indigenous Input/Feedback)

Project for Indigenous Feedback on Essential Skills Series (ESS)

c2018
Competency Review

New

Uses evaluation processes and practices that support reconciliation and build stronger relationships among Indigenous and non-Indigenous peoples.

Leading Edge Panel:

Updating the CES Competencies for Evaluators: A Work in Progress. **Monday 10:30 – 12:00 – Gail Barrington**
Evaluators as Story Tellers

The Nigerian storyteller Ben Okri says that;

‘In a fractured age, when cynicism is god, here is a possible heresy: we live by stories, we also live in them. One way or another we are living the stories planted in us early or along the way, or we are also living the stories we planted – knowingly or unknowingly – in ourselves. We live stories that either give our lives meaning or negate it with meaninglessness. If we change the stories we live by, quite possibly we change our lives’. 
Tribal Critical Theory (TCT)

TCT emphasizes the importance of Tribal beliefs, philosophies, and customs for understanding the lived reality of Indigenous people … it also recognizes the importance of story as a legitimate data source and building block of theory, and insists that the interconnected nature of theory and practice demands that researchers work towards social change.

- Bowman, Francis and Tyndall (2015)
Supporting Cultural Renewal

Historical trauma must be addressed. Communities need to heal from cultural repression, including repression for which research has been culpable. Evaluation must contribute to learning that supports cultural renewal and revitalization. Self-determination must be heard and understood by evaluators as a necessary condition of good evaluation.

- Kirkhart, LaFrance, Nichols (2011)
## Diversity of Indigenous Peoples

According to the 2011 Census there are:

<table>
<thead>
<tr>
<th>First Nations</th>
<th>Metis</th>
<th>Inuit</th>
</tr>
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<tbody>
<tr>
<td>617 communities in Canada</td>
<td>make up 32% of the Indigenous population</td>
<td>make up 4% of the Indigenous population</td>
</tr>
<tr>
<td>over 60 Aboriginal languages</td>
<td></td>
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</tbody>
</table>

First Nations make up 61% of the Indigenous population.

Metis make up 32% of the Indigenous population.

Inuit make up 4% of the Indigenous population.
The stories we usually hear

Life span of Indigenous people 15 years shorter than non-Indigenous
Incidence of diseases such as diabetes is four times the rate of non-Indigenous

Tina Fontaine and Colten Boushie
Calls for Justice reforms
Over 170 communities without running water (boiling-water advisories)

“As a researcher, I wonder how many reports do we need until we ask for action?”
Josee Lavoie, Head of The Centre for Aboriginal Health Research
“Social determinants of health approaches remind us that First Nations, Inuit and Métis peoples’ health status reflects the socioeconomic, environmental, and political contexts of their lives, a context inextricable from past and contemporary colonialism.”

[www.thelancet.com](http://www.thelancet.com) February 23, 2018
Two Kinds of Stories

Truth - 80,000 survivors – as evaluators we need to give voice to those stories – responsibility to make sure they are heard.

Reconciliation – what actions can we do that will help to change the stories – how can we as evaluators act in a reciprocal way to help to change those stories?
Value Different World Views

Rocks are living things. Rivers are living things. Ice is a living thing. If we respect them, they will give us what we need to live in harmony with the system . . . We need to ensure a place for both world views.
Two-Eyed Seeing

To see from one eye with the strengths of the Indigenous ways of knowing, and from the other eye with the strengths of the Western ways of knowing, and to use both of these eyes together

EvalIndigenous – Intends to:

**Advance** the recognition, value and involvement of Indigenous peoples in global evaluation practice and endeavors

**Promote** and Support Indigenous people’s evaluation agendas
In conclusion . . .

How can CES continue to move forward?

How can we change the stories which will help to change our lives?

How can we ensure that we incorporate Truth as well as Reconciliation into our work?”
As evaluators . . .

We need to see Indigenous peoples as creators of their own destinies and experts in their own realities.

“[evaluation as] a source of enrichment to their lives and not a source of depletion or denigration.”

- Weber-Pillwax
Justice Murray Sinclair, Chair TRC

“The road we travel is equal in importance to the destination we seek. There are no shortcuts. When it comes to truth and reconciliation, we are all forced to go the distance.”
Thank You

Truth and Reconciliation Commission of Canada

National Centre for Truth and Reconciliation
UNIVERSITY OF MANITOBA

IT'S TIME FOR RECONCILIATION

WHAT SCHOOL WAS LIKE
- They had to speak English
- Taught how to act like a white man
- Learn like a white man

UNDERSTANDING TRUTH & RECONCILIATION

Truth and Reconciliation

Truth and Reconciliation

proactive
INFORMATION SERVICES INC.
Increasing cultural competence in Indigenous evaluation: A necessary step towards Indigenous-led evaluation

Reconciliation and culturally responsive evaluation – Rhetoric or reality | Keynote panel presentation

Canadian Evaluation Society (CES) 2018 | Calgary 26 May 2018
On reflection...

How prepared are you to participate in cultural protocols when meeting with Indigenous peoples?

Do you understand the relational significance that underpins these cultural protocols?

Do you understand the implications of these cultural protocols for evaluation?
1. A definition of Indigenous evaluation as Indigenous-led

2. Rationale for Indigenous-led evaluation

3. Steps to becoming Indigenous led
Definition of Indigenous Evaluation

Evaluation

Led by Indigenous peoples

For Indigenous peoples

As Indigenous peoples

Non Indigenous participation:

is by invitation with no automatic or presumed right of leadership
Why Indigenous-led evaluation

Cultural knowledge
- facilitate respectful and appropriate engagement

Cultural capital
- analyze/interpret data, methods and ways of working

Cultural validity
- Ensuring evaluative conclusions are culturally valid
Some steps to becoming Indigenous Led in evaluation

Not enough Indigenous evaluators!

• A proactive strategy to support the development of Indigenous evaluators and Indigenous evaluation
• Partnering with Indigenous people to guide evaluation
• Growing the cultural competence of non-Indigenous evaluators

• Positioning Indigenous values and principles as foundational to evaluation practice in Canada
A proactive strategy supporting the development of Indigenous Evaluators

Maori principles and values as foundational
A proactive strategy supporting the development of Indigenous Evaluators

Ma te Rae, Maōri Evaluation Association 2015
Partnering with Indigenous peoples

Kataraina Pipi, Kirimatao Paipa and Vivienne Kennedy – Māori evaluation colleagues
Growing the cultural competence of non-Indigenous evaluators

Start by...

• Doing your homework
• Expanding your Indigenous networks
• Undertaking relevant professional development
• Investing in relationships
It is through relationships that the evaluation process unfolds.

**Investing in relationships**

*In Indigenous contexts relationships are the*  
• glue  
• currency  
• anchor  

*for successful evaluations*

*Relational trust, respectful ways of working and mutual understanding develop over time through relationships.*
But it's challenging

For non-Indigenous people

• Want to
• Have a reason to
• See the world differently through different eyes

Fundamentally about how you view the world
A different lens

A paradigm shift
Paradigm shifts

Evaluator: on the one hand

- Destination
- Evaluator as expert
- Evaluator in control
- Independent measures
- Silo judgments
- Independent
- Evaluation standards
- Programme/contract duration

Indigenous: on the other hand

- Journey
- Indigenous people as expert
- Indigenous people in control
- Culturally based measures
- Holistic judgments
- Relational
- Cultural values and principles
- Multi generational timeframes
Why should I care?


• Ethic of care / do no harm – fundamental principle

• Heart of our practice as evaluators – multi cultural validity (Kirkhart, 2005 & 2013)
Mahi Ngātahi
(ways of working together)

A framework for assessing evaluator progress towards Indigenous cultural competency and Indigenous-led evaluation
Western imposed

“You decide”

Invitational space

“I decide”

Indigenous Self-determination

Wehipeihana, N (2013) A vision for Indigenous evaluation presented at the AES Conference, 3 September, Brisbane
Western imposed

“You decide”

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Indigenous Self-determination

“I decide”

Good results
For Canada
For Alberta
For community

Harm
No change
Ineffective
Costly for taxpayers
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Towards increasing Indigenous cultural competence

Towards indigenous-led evaluation

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- Positioning Māori values and principles as foundational to evaluation practice in Aotearoa New Zealand
- Personal evaluation paradigm shift
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Braiding Boundaries: Governance, Tribal Sovereignty, and Responsive Systems for Evaluation

Plenary Address by:
Lenapexkwe Waapaalaneexkweek
Nicole Bowman (Mohican/Lunaape), PhD

Sunday, May 27, 2018
2018 Canadian Evaluation Society Conference
Calgary, Alberta, Canada
From the Stockbridge-Munsee, Band of the Mohicans Nation in Wisconsin

Ndulaapeewi & Mohiikaneeewi – Traditionally Practicing Mohican & Lunaape (Munsee)

Evaluator and Researcher, University of WI-Madison and Bowman Performance Consulting

Nicole Bowman, PhD
Ktanaxkihlaak (Kah-taw-nah-x-kee-lock) — Eastern Door:
Colonial Origin Story:  Doctrine of Discovery

Pagans in the Promised Land
Decoding the Doctrine of Christian Discovery
Steven T. Newcomb

The Doctrine Of Discovery
Unmasking The Domination Code
A story of historical truth, spirituality, and resistance, told on behalf of the original nations and peoples of Great Turtle Island, and elsewhere on Mother Earth. We are still here, and still rightfully free.

Directed by Sheldon P. Wolfchild
Co-Produced by Steven T. Newcomb
Narration by Buffy Sainte-Marie
Shaawaneewang (Shaw-one-neh-wung)—Southern Door:

*The Stockbridge Mohicans’ “Trail of Tears.”*

- **Shawano County Reservation**
- **Green Bay Statesburg Stockbridge**
- **Detroit, MI**
- **White River, IN**
- **Buffalo**
- **New Stockbridge, NY**
- **Stockbridge, MA**

- **Route of the Metoexen band, 1818**
- **Route of the Metoexen band, 1822**
- **Route of the Walk-in-the-Water, 1822**

Statesburg (Kaukauna) settled in 1822. Stockbridge, WI settled in 1834. The Shawano County Reservation was established per the Treaty of 1856.
## Bottom Line:
**SOVEREIGNTY, HISTORY, and POWER MATTERS**

<table>
<thead>
<tr>
<th>Colonialism Manifested By</th>
<th>Political Colonialism</th>
<th>Scientific Colonialism</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1.</strong> Removal of wealth</td>
<td>Colonial power explores and exploits raw materials and wealth from colonies for the purpose of ‘processing’ it into manufactured wealth or goods.</td>
<td>Colonial powers export raw data from a community for the purpose of ‘processing’ it into manufactured goods. (i.e. books, articles, wealth, etc.)</td>
</tr>
<tr>
<td><strong>2.</strong> Right of access and claim</td>
<td>Colonial power believes it has the right of access and use to anything belonging to the colonized people.</td>
<td>Scientist believes s/he has unlimited right of access to any data source and any information belonging to the subject population.</td>
</tr>
<tr>
<td><strong>3.</strong> External power base</td>
<td>The centre of power and control over the colonized is located outside the colony itself.</td>
<td>The centre of knowledge and information about a people or community located outside of the community or people themselves.</td>
</tr>
</tbody>
</table>

*Cram & Bowman, 2014*
Evaluators **MUST** understand the origins of the “authority structure” in which we practice evaluation with Indigenous people.
Wsihkaang (wh-see-kong) — Western Door:
Culturally Responsive Indigenous Evaluation (CRIE Model: Mohican/Lunaape)
Tri-Lateral Model (TLM):

Designing Evaluations & Field of Evaluation Practices
Loowaneewang (Low-one-nah-neh-wung)—Northern Door:
We are making progress but **more** is needed!
Coming Full Circle:
Summarizing Actionable Strategies
Anushiik (Special Thanks To):

Bunky Echo-Hawk
www.BunkyEchoHawk.com

Josue Rivas
www.josuerivasfoto.com

Siobhan Marks
/siobhansonseearray

Yotahalatase LJ Flores