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**Indigenous Insights: An Evaluation Podcast  
Season 1 Episode 4: Tammy Mudge**

<https://Indigenousinsights.podbean.com/e/s1e04-Indigenous-insights-tammy-mudge/>  
**November 12, 2022**

Gladys ([00:02](#)):

Tansi, Greetings. Welcome to Indigenous Insights: An Evaluation Podcast. I'm so grateful you are here. I'm Gladys Rowe, your host. What is Indigenous Evaluation? Who is doing this work? How are we doing this work? And what have we learned so far? Each episode I will sit in conversation with Indigenous evaluation practitioners, leaders, researchers, and scholars who are working in, thinking about, and supporting Indigenous evaluation: to share how they're doing their work, and the challenges and insights they've experienced along the way. It is my hope that this podcast will feel like a deep breath, will feel like a space that you can come and you can listen and learn, where I invite you to grab a cozy beverage and to settle in. Join me and my guests as we open up our evaluation bundles to share the gifts, knowledges and hopes that we've gathered in our journeys and bring them together in this space. I hope in these stories you will find resonance in the critical contributions that Indigenous evaluation can make as we work towards de-colonial futures and strengthening Indigenous resurgence.

Gladys ([01:16](#)):

Tansi, I am here today with Tammy Mudge. She's L'nu (Illnew), from Glooscap First Nation, and a mother of four and a member of the Mi'kmaw Nation. She is the Manager of Learning and Evaluation at [Every One Every Day Kijipuktuk-Halifax](#), a non-profit organization working to build an ecosystem of inclusive and meaningful participation in and among neighbourhoods. And also, oh my goodness, a part-time faculty member at Acadia University where she teaches Decolonizing Community Development. Tammy is also an active member and co-founder and chair of the Glooscap First Nation Family Recreation Committee, and Tammy is also a member of the Atlantic Indigenous Evaluation Stewardship Circle. I am so grateful to have you here today with me on the podcast. Welcome, Tammy.

Tammy:

Wela'liek. Thank you.



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Gladys:

Before we get started, I was wondering is there any other pieces that you'd like to add to your introduction before we begin?

Tammy ([02:17](#)):

Every One Every Day is an initiative, Every One Every Day Kijipuktuk-Halifax, an initiative of the Mi'kmaw Native Friendship Center, and we're working hard to reimagine how we live and work together now and into the future. And we opened a shop in June and the idea for initiating the platform here in the North End is that we want to build an ecosystem of inclusive and meaningful participation in and among neighbourhoods and do that in collaboration with community and local organizations and businesses and our funders. And we do this in a wide range of ways. We have a neighbourhood team that works out of the shop here in Gottingen Street, and we offer open invitations for community members to come in and create sessions to fill up our fall and spring programs. And these sessions are built and co-designed with our neighbourhood project designers and residents around the capacities and capabilities of community members.

Tammy ([03:16](#)):

So for example, say a woman stops into the shop, she's a North End resident, she's a carpenter by trade, perhaps she co-designs a session where she shows folks in the neighbourhood how to build benches, and perhaps even those benches can go out into the community afterwards. So the idea is that folks will come in and learn a new skill. Perhaps they make a new friend, a new connection with someone in the North End they hadn't seen in a while, or someone they're seeing for the first time after Covid coming out. People are sort of itching for that connection. And then also maybe they're sharing knowledge, or perhaps they're sharing stories of their neighbourhood or their culture. And so there's that sharing going on. And so instead of a workshop, or someone at the front instructing, it's more based around the back and forth and people getting to know and participate together.

Tammy ([04:04](#)):

And ultimately, it's just folks coming together in a different way and doing participatory projects together that can benefit themselves, their family, and community. And over time build more socially cohesive neighbourhoods and communities, and families become more self-sustaining and more resilient, especially to the changes that come, whether it's gentrification or ahkee, Mother Earth cleansing herself with any of these natural circumstances that happen. So it's living, playing, and working together in a different way. And so we design our programs around what the capabilities of community are, and they create these sessions based out of inclusivity principles that we follow that came from our UK counterparts in Barking and Dagenham in London. And they're, some of them are low cost, any skill level, family oriented, there's I think 12 or 15 now. But they're great principles so that when creating these sessions, they really can be inclusive and meaningful for everyone.

Tammy ([05:07](#)):

We opened in June in our shop, and we had a spring program, it went really well, and then we started designing for our next program. We're in the middle of our fall program right now, and our sessions can



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fall under many categories: cooking, building, self-care. There's lots of different, just making, there's lots of different categories. And also too outside of program, we're open not just to design the next program, but we've had community members come in and maybe they've hemmed the graduation dress for their granddaughter. So we do offer tools and resources in the shop that are free for folks to use. And our shop is designed in such a way that it's neutral, but yet it's very inspiring. It's fun, it's colorful. And then our neighborhood co-designers are very good at stimulating the ideas that of folks and really supporting and contributing to that. So it's a really great initiative. The idea is over time, the impact would be to have co-created and cooperative communities. So really being together in a different way and also in everything that we do, we're learning how we can continue and better to center our work in truth and reconciliation, and discovering really all that entails and all that that means and all the different relationships within the program.

Gladys ([06:24](#)):

Perfect. Sounds good. So I was wondering if you could start with maybe how long have you been working in this area of Indigenous evaluation?

Tammy ([06:34](#)):

Well, I'm fairly new in the field, at least as a practitioner, maybe since late 2020. But before that, I've been exploring Indigenous methodologies and methods as a focus within academia since about 2017.

Gladys ([06:51](#)):

And you make an interesting note there, because some of the thing, Indigenous evaluation isn't really something that I started in and it really started for me in the exploration of Indigenous research. And so it sounds like that was your experience as well. So when you think about the term Indigenous evaluation, what comes to mind for you? What does that mean for you?

Tammy ([07:12](#)):

What comes to mind? Well, I think of Indigenous communities owning and interpreting their own stories and lived experience, being the deciders of when and where, if at all those stories get shared and how they get shared. I think of the respect and reciprocity and responsibility that comes with holding that knowledge and understanding that the process of gaining knowledge is a sacred thing. It's a sacred process. And also too, I think of words like holistic and very relational, not person centred - I hear that a lot, especially in program evaluation. And I think that's an issue a lot of the time when we're not centering the land and nature along with those people. We're not centering the four waters and all my relations and keeping that balance to me what shouldn't be person or people centred. And the other thing too is that it's definitely not always about determining the value of something. That's another thing that stands out to me. But yeah, those are the first things I guess that are sitting with me right now.

Gladys ([08:29](#)):

Wow. Yeah, that was so much. And I really like your point that you shared - it's not necessarily person-centred and that is surprising I think when you think about evaluations that come from a Western



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foundation that really look at individual and programmatic success, it really is a different kind of focus. And so I wanted to ask, when you think about Indigenous evaluation being more holistic about land and language and people and relationships, how is that incorporated into the work that you do at the project that you're working on right now?

Tammy ([09:05](#)):

Well, when we developed our circle of change, our story of how we're hoping to create meaningful impact for the North End community in Kijipuktuk, we incorporated, we had woven in into the visual and the narrative Mi'kmaw teachings and some of our legends. At the very centre of the image of the circle is Glooscap's grandmother Nukumi. And the story behind that legend is Glooscap, the first Mi'kmaw that he came across and was introduced to was his grandmother. And so as he was walking through the forest one day, it was early morning, there was dew on the grass, the sun had come out and the sun Na'ku'set said, had heated up the dew that was on this large gray rock. And so then the large gray rock turned into the body of an old woman, and the old woman introduced herself to Glooscap as Nukumi, his grandmother. And so you can just imagine while the wisdom and knowledge that Nukumi would hold being made out of ancient rock, being one with Sitqamu'k with Mother Earth for so long.

Tammy ([10:11](#)):

And so they journey through the forest and there's things that happen, but at the very end she sits around the Great Spirit fire. So we're introduced to the Great Spirit fire. She sits around the Great Spirit fire with Glooscap, and then she shares with him all her wisdom and knowledge. And so when you look at our circle of change at the very center is Nukumi because she's representative of that as we try to journey through and figure out and discover how we can center our work in truth and reconciliation and healing, and figure out what that means. She's representative of the Indigenous wisdom and knowledge that's needed at the center for that to happen. And so there's lots of Mi'kmaw content throughout there. And it also sort of gives a high level introduction of the interventions we're going to take to move towards our shared goals of social cohesion and resilience and local circular economy and those sort of things.

Tammy ([11:08](#)):

But it's very place based. It speaks to the lands that we're on. And I personally enjoy when I'm speaking with folks who aren't L'nu, who aren't Mi'kmaw and just sharing all those little pieces that are represented in there. And so that's just sort of one way we do it. I'm very big on making frameworks or processes or visuals that are very relational and place-based, I think it's important they tell a story of the people and where you are and who you're with and working with. And so another part of what we're creating now to help us do this work of figuring out the ways in which we can incorporate this strategic reconciliatory action, and continue to grow and find out what that means, we're creating a guide group. And the guide group would be made up of lots of Indigenous folks, and even just building up the framework of what a guide group could be.

Tammy ([12:09](#)):

I thought of my great-grandfather, who was a river guide down in L'sitkuk and Bear River many moons ago, and I thought of the idea of, okay, well the purpose of a guide group and so what's the purpose of a guide? And so yes, you navigate through the rapids. And so navigating through the challenges, I thought



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of how they also bring in resources, because you have to find and locate food sources throughout the way for the folks that you're guiding. And I thought of here in Mi'kma'ki, we lived on our river system, our waterways, our lifeways, and to be able to portage from river to river. So making those decisions and giving us leadership and guidance as to where to go. And so that's how I think. And so I was thinking that way. And so we sort of started to make a visual of what the guide group could be and what their accountabilities are, and knowing that when we have these folks to help guide us that they will of course have a voice in all of that too. But I think a big thing is being able to bring myself into this work and being able to, I think it's very well thus far, people have really appreciated how they can see that representation of that in a different way. It's not boxes and arrows, but it's a visual and it's a learning tool. Now they know a little bit more about me Mi'kmaw culture just by seeing how it works.

Gladys ([13:34](#)):

That is so amazing. I love all of the elements you just shared with me and really the bringing together of a guide group as the foundation for the development of all of this, and how story and visual representations of teachings the portage really come into how you're doing the work and how you want to make sense of the journey and the learning. I read some of your work and the visual representation of it just really stands out, and it really is a multi-dimensional, multimodal way of expressing your learning and the impact. So I love hearing about the different elements that you're including when you were bringing together the guide group. What are some of the things that you considered as you were inviting people to participate? Like you've mentioned there was some intentionality around how you would work together.

Tammy ([14:33](#)):

So with the creation of the guide group, we're definitely striving to represent the diversity of all the Indigenous voices that make up the urban Indigenous community in Kijipuktuk in the North End. And so one of my Mi'kmaw colleagues at everyone every day, I met with her a few times just to show her the structure of what I was thinking and then we discerned kind of accountabilities, some logistics and what kind of decisions these folks would be asked to sort of consider. And also what kind of things were we bumping up against now, like what sort of challenges do we have now that we would love to ask them questions about? And so she had brought up how great it would be to have so many diverse voices having traditional elders from the urban Indigenous community and from the local Mi'kmaw neighbouring communities and also some youth of course, and having Mi'kmaw artisans, she's an artist herself, and there's lots of Mi'kmaw artists around in the community, some two-spirited folks, some members from the Inuit community, and some of the Mi'kmaw Native Friendship Centre staff.

Tammy ([15:37](#)):

And then also I was thinking even of our traditional hunters from our communities and the insights they would have, and even from an evaluation point, I was thinking of being a hunter myself, how valuable that whole process is of being very in tuned with your surroundings and observing everything, and recognizing patterns, and also being okay if you come home without harvest, because I think that can happen too often, is that people perhaps, especially again from the evaluation point of view or even just program planning, just sort of being on the other end of needing to have that - produce something, having the evidence or having something produced on the other end and not giving it that time that's



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needed and then not being okay with, well we did it in a good way and this is the result and that's okay cuz that's how it should be.

Tammy ([16:32](#)):

And a lot of the times, especially when these were great thoughts to have all these diverse voices, but then when it came down to it, people weren't flocking in per se. And so just sort of being okay with that, even. We had this vision of seven or more folks on this guide group and even just starting with two or three, I think the main lesson there was just sort of, just start, because we did want these folks to also create this what this idea of a guide group could be once we ground them in the work with us and what it means. And so that was a big part of it was just being okay knowing that you're doing things in a good way and being okay with how things turn out.

Gladys ([17:17](#)):

I like the point there that you made about it's important to just start. I think sometimes I can get caught up in all of the different things in my brain that kinda make things feel maybe a little bit more complex than they need to be. And so the trust in the fact that once you start, the community then guided you even more so in the formation of the guide group, and really trusting the process I think is what I was hearing there.

Tammy:

Yes, yes.

Gladys:

So in the work that you've been doing so far, what are some of the things you're learning about in terms of how you're implementing this evaluation work?

Tammy ([17:57](#)):

I've learned lots. I do recall a really good moment of discernment for me was when I had just started out, I had worked for another non-profit, and because I wasn't initially trained or educated in western evaluation approaches or planning, my baseline of understanding was from my culture, was from how I saw the world and how I chose to create things very visual, and how I processed information and what was meaningful. That was my baseline was from my culture, and was very much relational and people and land and nature-centred kind of thing. Then I worked at non-profit and I was given this very rigid framework and was told to sort of incorporate that into my evaluation planning with this beautiful community program and the information, the stories, I was so grateful for receiving through the process of figuring out what the community valued and what they could get out of this program.

Tammy ([19:02](#)):

It wasn't sort of fitting into this boxes and arrows kind of framework that I was asked to work with. And so I struggled with that. I thought why am I being challenged by this? And so I shared it with a colleague at the time, and she was non-Indigenous and she said, you can just start with this. It's a good starting place, and then you can just frame everything out and you can just add the cultural aspects and stuff





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into it, and you can add those pieces in and it can all be in there. And I thought, that's just it right there. I said, that's the thing. And she was referring to these sort of 6, 7, 8 steps that you see everywhere in evaluation planning, the typical engagement and creating your data and your tools and how you're going to implement and dissemination and all of that stuff was there and it was these six, seven steps.

Tammy ([19:51](#)):

And she had said, you start it with that, and then you can incorporate all these pieces and weave it all through. And I thought that's the issue right there. That's what I'm having. Is that for you, because you were trained in these Western evaluation approaches, which are neither greater or worse, I'm just saying that's how you were trained, that's your baseline. But you can't just assume that that would be my baseline. Cause that's not where I start from - to insinuate that, okay, we'll start with these six, seven steps and then you can just add in yourself, add in culture, add in the community and the culture of the community throughout. And it was just really "aha" for me, because for me it was like that's not where we're starting, not starting with those. Maybe the process doesn't look that way and all well intentioned it was just very like "aha". And of course I had that conversation with her and so it was a learning moment for me, and I just, that's made sense why I was struggling to have it fit in the boxes and arrows.

Gladys ([20:55](#)):

Yeah, I really resonate with those points in terms of my thinking as well and thinking about Indigenous evaluation. If we build it on the framework or the structure that already exists around evaluation, then we're kind of defeating the purpose of doing this work in this way. And so there's a saying that, I don't even know if it's a saying, but it always runs through my head, is how we start is important, and it means so many different things to me. And so I heard that through some of the pieces that you were sharing, how you begin this work is important, where you start is important. I'm wondering if you wanted to share, I'm hearing pieces through what you're sharing already, but I'm going to ask you explicitly why is Indigenous evaluation important to do? Why is it important to do this work in this way?

Tammy ([21:45](#)):

It's important because as I said earlier, the process of gaining knowledge is sacred, and Indigenous evaluation holds knowledge that way and nurtures it. And Indigenous communities have their own community standards, their own protocols, their own knowledge systems and Indigenous evaluation approaches and thought it's open to that. It's not static, it's not finite, it's fluid and it allows for many different forms of validity, what's considered valid evidence for things, what's considered success. It really puts that into the hands of community and they really decide, and there's no preconceived notion of what that might be. And so I think that, as you said earlier, it's more holistic, it's very relational, it's also puts care for the earth at the centre, as well as other living and non-living thing. So it looks beyond just the people that make up community, right, it's all the other things as well. It's the people, it's the land, it's the nature. And so it does that. And I think that all communities and all folks and programs could benefit from using Indigenous practices. I certainly don't think it's limited to Indigenous communities or programming. I think it's just a very holistic and very relational approach that I think grounds people in the work in a good way and can help communities heal.

Gladys ([23:25](#)):



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Awesome. Okay. So you also shared you that you're new to Indigenous evaluation, but how you do this work, I think you've learned about through your previous experiences in Indigenous research and working around decolonizing work. And I'm wondering if you could share a little bit about the things that you bring into your work as an Indigenous evaluator. I talk about it being my knowledge gathering bundle and it's like all of these things that I've gathered over my lifetime, maybe not necessarily as a practitioner in Indigenous evaluation, but in the teachings that I've gathered with the knowledge keepers that I've sat with in the work that I did as a graduate student. So yeah, I'm just wondering if there's, how have you come to gather all of these things that you then put into practice as an evaluation practitioner?

Tammy ([24:18](#)):

I think growing up on the land is something I always carry with me, and I don't think I can separate that from myself. And I think it's taught me a lot, whether it was directly from relatives or kin or indirectly from spirit. You realize later spirit was teaching you something when you're discerning in the quiet or when you're older. But yeah, I mean even the moose hunt example, whether you're doing a communal hunt or a youth hunt or with family or kin, it teaches you a lot, even maybe at a young age you want to, you've been trudging along for hours and all you want to do is have a shot, and you're told you're not ready for that yet and you can't skip ahead to do it yet. And so you have to be okay with that. And so not sort of rushing that process and that time needed to prepare.

Tammy ([25:07](#)):

It teaches you patience, that's for sure. Patience and deep listening, you're always paying attention to your surroundings, you're observing, and you're listening for any signs or any movements. So whether it's branches breaking in the bush that you hear, or the changing of the wind, you're always listening for those sounds and those movements. And when you do hear them, what does that mean? What does it indicate? So you're always kind of taught to do that and to be that. And I can see how that plays out a lot in my life in different ways, but I can definitely pair it with conducting evaluation in a good way in community for sure. A lot of teachings there. I think another thing that I carry forward into my work is my experience of walking in two worlds. So going and working at Acadia and working in university, doing my degrees in post-secondary institution that really has this central idea of what knowledge is, and certain people who can tell you what's accepted as knowledge and what's valid.

Tammy ([26:11](#)):

And although those things are slightly changing, it's certainly not fast enough of course. But so that experience of being in that world and then also just this other piece of me, the bigger piece of me I suppose, of carrying the teachings that I've grateful enough to have had shared with me over the years in different circumstances. And also the ability to be able to take things to ceremony and what that does for me and the healing, but also the knowledge growth and the discernment that comes through different ceremony. And so that's transformational to me. And I know that knowledge will turn into wisdom and I know that that's transformational and that's real. And then to walk in these learning institutions and for them not to feel or see things that way. So it's interesting, it's got its benefits, and I try to stay open to both, certainly not changing who I am or what's in my spirit. I nurture my spirit, but it's helped me out at times. And then at other times, I'm sure I probably have cursed that and get





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frustrated. But yeah, I think that's another thing that I've kind of carried forward through experience and through things that I've learned and carry.

Gladys ([27:29](#)):

Yeah, I love that you say that it's transformational. I also feel the same way and I feel the idea that this is a holistic experience for me. This is me showing up as my whole self. And it's not like I take my Indigenous evaluator hat off at the end of the day if it's who I am and my being. Right. Okay. Let's see. I'm wondering if you could talk to some of the challenges that you've experienced trying to do this work in a good way or trying to do Indigenous evaluation in the different roles that you have. What have been some of the challenges you've experienced?

Tammy ([28:07](#)):

The first thing that's come up, and I'm certainly not alone in this, is the time or the space that's not given, from perhaps a funding perspective or other partners or contributors perspective, of when plans have to roll out or reports have to be in. And so that definitely doesn't align now here with everyone every day. When we ran the pilot out of the Mi'kmaw Native Friendship Center, the old location, I mean that Friendship Center had been a hub in the North End community since the early sixties. And even outside of Indigenous folks, it was still considered a hub of the North End. So luckily when we ran a lot of sessions out of there, we already had deep-rooted connections and trust and so grateful for that. But I always thought starting from scratch, especially a project like Every One Every Day, and we're kind of this new idea, we're not a service, we're not a drop in.

Tammy ([29:00](#)):

We're kind of like, come on in, put the pot of coffee on and let's collaborate and co-design something together. And you take the lead. If there was no connections, it would've taken a lot longer. And so anyways, what I'm getting at is of course the old not enough time to build relationships. And so it's usually you are asking for forgiveness instead of asking please for the extension. So that's always a thing with reporting and I not understanding necessarily how much time it takes to actually make sure this work gets rooted and grounded in community, because you really only have one shot to gain the community's trust. And then which goes with that is reporting what certain strategic level partners might wanna hear back on as feedback, or what they want you to evaluate, or what they consider valuable or evidence might not necessarily be a reflection of what the community ultimately considers important or values.

Tammy ([29:57](#)):

And so that, I've come up against that. And then when you do bring up certain points about community, because everything's very relational, it's very place-based, and so it's not the same everywhere. And so every community has their own histories, and so you bring up certain things and they might not be heard or accepted, but also from an Indigenous evaluation perspective, understanding the idea of what's valid evidence. And so perhaps not seeing ceremonies that take place or that are attended, or just different aspects of things that show as valid evidence of success in community. So just sort of the old thing again too, where you're not having, you're not wanting to have to defend what's valid and what's not. So you bump up against that of course. But I don't think these two things are anything new,



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and perhaps, hopefully not too many more things will come about. But yeah, those would probably be the two biggest or most noted things thus far that I've come across.

Gladys ([31:05](#)):

Yeah, so many learnings there. And really the challenge, and I want this so deeply too, not to have to defend the validity of Indigenous evaluation it feels like at every corner. So when you think about the field of Indigenous evaluation, in your intro, I shared that you're a member of the Atlantic Indigenous Evaluation Stewardship Circle. I'm wondering if you can tell me a little bit about that and kinda the purpose and how you're connected and maybe why it's important.

Tammy ([31:34](#)):

The Atlantic Indigenous Evaluation Stewardship Circle is, it's a collective of Indigenous evaluators around the Atlantic region. And we're together to participate in shared learning of different theories and methodologies associated with Indigenous evaluation for applied practice ultimately. And we collaborate on project evaluation studies, and attend different webinars and those sort of things. So it's just sort of a cohort or a circle of learning and practice. And so it's great to have folks somewhat locally that you can reach out to or that are always sending resources. I love a good resource list, so luckily I got to join those lovely folks probably a couple years ago now, I think. But yeah, it's been great. And it's always great to have folks too that are practicing that you can reach out to on that Indigenous perspective.

Gladys ([32:31](#)):

Yeah, absolutely. When I think about what's been impactful in my learning about Indigenous evaluation very similar is having circles of support or communities of practice that really support that collective learning, because I think that's one of the things that's really different from other forms of evaluation - is that this really comes from a place of collective wisdom and collective knowledge building, and comes from a place of walking together, learning about this work together in a way that builds up our communities. It's not really built on a competitive individualistic frame, but rather one where we want to support one another and see each other succeed in the best way possible. So we're kind of getting to the end of our time together, and I wanted to ask, are there any insights that you'd like to share with emerging Indigenous evaluators about something that's come up from your learning, or hopes that you have as they embark in this work?

Tammy ([33:33](#)):

Again, I'm pretty novice myself, but certainly one thing that I would put out there that was definitely helpful for me is to find yourself a community of practice, whether it's the Stewardship Circle or just a collective of Indigenous evaluators from all over Turtle Island. Fortunately, I was lucky enough to be involved with a few and certainly could shoot off an email when I needed to. But yeah, finding a community of practice is very helpful, because certainly I think there's more Indigenous evaluators out there than I'm aware of. I know there are places you can go to network and get lists, but definitely it was especially starting out, finding a community of practice was very helpful for sure.

Gladys ([34:20](#)):



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Awesome. That's wonderful, offerings as people begin to think about doing this work. When I asked you to be a part of the podcast, was there anything that you're like, oh, I hope I get to share this piece of information with Gladys? Are there any final thoughts or final words that you'd like to offer?

Tammy ([34:40](#)):

A couple things that perhaps could be helpful. I know for me, grounding myself locally and understanding the history of the land that I'm on, the diversity, and whether it's my planning, my approach, my framework, my tools, my communication, all of that needs to be rooted in the culture or the cultures of the communities/community that you're working in. Because I think evidently when community, especially if you're truly going to bring them on in part of this process and be very transparent, for them to see themselves in the work. So whether that's a relational framework or circle of change that has me Mi'kmaw teachings in it, or you're incorporating other pieces of the stories you're hearing of community and your mapping and doing that with community, I think that's so important. No, there may be things that might be useful in other parts of Turtle Island that I might be able to offer or across the big pond, but ultimately things need to be grounded in place to really be impactful and transformational.

Tammy ([35:48](#)):

And the other thing maybe that if you're ever stuck, I found if I'm ever stuck, I never forget to go global as far as looking for things outside the box, or maybe different ways to approach things. There's lots of other areas in the world that perhaps even went through colonization and have a lot of the same societal legacies left over and continuing in our communities. And so whenever you want something outside the box, you might be stuck. Don't forget to go global. So I guess ground yourself locally, but don't be afraid to go global, if that makes any sense at all. But yeah, thank you.

Gladys ([36:29](#)):

I love that. Go global and ground yourself locally. Awesome. Thank you Tammy, so much for having this conversation with me today. I'm so inspired by hearing the stories and examples of this kind of work that's being done in community, and really how it can contribute to building a knowledge base for Indigenous evaluations so that we don't have to continue to justify our work, because the work is in the examples like the ones that you've shared and the work that you're doing in Halifax. So I'm so grateful that you spent the time here today and yeah, Ekosani.