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Season 1 Episode 12 Kim van der Woerd

Gladys ([00:05](#)):

Greetings, welcome to Indigenous Insights. I'm your host, Gladys Rowe, and I'm so grateful you are here. Each episode I sit in conversation with Indigenous evaluation practitioners, leaders, researchers, and scholars who are working in thinking about and supporting Indigenous evaluation to share the learning they've experienced along the way. My hope is that these episodes allow you to reflect on how to design, implement, learn from, and support evaluation by, with, and for Indigenous families, communities, organizations, and nations. Join me and my guests as we open up our evaluation bundles to share what we've gathered in our journeys and bring them together into this space. I hope in these stories you'll come to understand how we can collectively contribute to decolonial futures and strengthen Indigenous resurgence.

I am so happy to be here today with Dr. Kim van der Woerd, who is the lead for strategy and relations at Reciprocal Consulting, a firm co-owned by four Indigenous women and founded in 2003. They celebrated the 20th anniversary this year. Kim is a proud member of the 'Namgis Nation and completed her PhD in psychology at Simon Fraser University. Her dissertation research focused on a comprehensive participatory evaluation of a federally-funded First Nation substance abuse treatment center. Kim has over 25 years of experience conducting local, provincial and national programs evaluations and research. Kim has received many accolades for her outstanding work, including the BC Community Achievement Award and the Mitchell Award from the BC Achievement Foundation in 2018, a Contribution to Evaluation in Canada Award from the Canadian Evaluation Society in 2014, and the Michael Scriven Dissertation Award for Outstanding Contribution to Evaluation Theory, Methodology or Practice in 2007. Welcome, Kim. I'm super excited to have you on the podcast.

Kim ([02:16](#)):

Well, thank you for having me. It's a real honor to be here.

Gladys ([02:21](#)):

I'm wondering if you would like to, in addition to the introduction that I just shared, bring yourself into the space or provide any other introduction to yourself before we jump into our conversation today.

Kim ([02:38](#)):



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Gilakas'la, I shared with you the name that my grandmother gave me at our family's first potlatch in 2004. I'm from the Killer Whale Clan and a member of the 'Namgis Nation. I'm the daughter of Edith Shaughnessy and she is the daughter of Dorothy Whonnock. I'm coming to you today from the beautiful non rainy homelands of the Squamish people and I'm near the Señákw Village of the Squamish people. Thank you.

Gladys ([03:15](#)):

Thank you for sharing a little bit more of who you are and how you show up in this space. I really appreciate it. So I've been thinking about how I've been having these conversations for the past eight or nine months for the podcast and have been thinking about this first question that I normally ask people: is how long have you been working in the field of Indigenous evaluation? Tell me about how you came into this work. And I was thinking it's a little bit like your origin story. It's a superhero origin story <laugh>. So, Kim, what is your origin story into this space of Indigenous evaluation?

Kim ([03:56](#)):

Well, the very first thing that comes to my mind is the beautiful teachings of Elder Dr. Roberta Price, Snuneymuxw Elder that we've worked with, and she has boldly said, we've been evaluators since the beginning of time. So I kind of feel like that would be the situation for me. I tend to be a little bit more analytical. So I think if you talk to my parents, they would probably say she probably started evaluating as a child. But more professionally, I came to it by accident. I think you would probably hear that story from many evaluators in general. For me, I was doing my undergraduate work and was doing an honors thesis and had the opportunity to be mentored by Ruth Turner, an Ojibwe woman who was the first Indigenous woman to graduate, or first Indigenous human to graduate from Simon Fraser University in the Department of Psychology with a PhD.

So she was showing me the ropes of what research was. I grew up in psychology, I loved research. I went back to my community in Alert Bay and said, what can I possibly do to give back to you? – because they supported my education – and they talked about the 'Namgis Treatment Center, which was a residential program, saying, we just want to know how people are doing after they leave. So I came home and I was like, yeah, that sounds great. How are they doing? So I was talking about it with my supervisor and another faculty member walked by and he was talking about this and I didn't even know the term program evaluation. And the other faculty, he went into his office and grabbed a book by I think it was Carol Weiss, from the seventies, about program evaluation, and he said, this is what you're doing.

And I just loved the idea that there was an actual framework for doing evaluation. So I did an evaluation of the treatment center for my undergraduate degree. It was a small scale one: I literally collected data by writing in a notebook and sat with the treatment center director for weeks going through files. And we laughed and we had so many incredible conversations. And I finished my degree and carried on with the community with their research interests. And when it got time to do my PhD, we were going to do some work building on education research I had done in my master's, but it was really not going anywhere. And that was in part on me. So I went back and they said, well, we still need more work with the treatment center. We're going through accreditation, we need information management systems and so forth. So I worked with them again for my PhD.

And along the way I started getting contracts while I was in graduate school and started doing evaluation work in real life outside of the academy and just fell in love with it. It was the perfect combination of my small side of extroversion that I have to be with people, and then my larger side of



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introversion to sit with the data and ponder it and work through what can we celebrate with the communities and what they're doing. So, short story long, by accident and built up a client base while I was in graduate school. And I would never have imagined that I would continue to do this work and that there was a field of people doing this work. So it was very exciting.

Gladys ([08:00](#)):

Thank you for sharing how you stumbled into this space and, and like you said, I think so many people can relate in terms of how we end up in evaluation. That was definitely my story as well. So thinking about how you stumbled into this space where you found evaluation, you were shown that there is this framework for this thing that tries to make sense of and tell the story of learning and success and challenges and impact. When you think about this idea of Indigenous evaluation – I guess is what I'm getting to – what does it mean then to be an Indigenous evaluation practitioner? And what have you learned about that along your evaluation journey?

Kim ([08:46](#)):

Well, it's certainly been a journey. I mentioned that I grew up in psychology, so I was very ensconced in the positivist paradigm. Like there's really one thing that I kept hearing when I was in my degrees was psychology has science envy. There's the scientific method which is deployed in so many of the research projects or the research that happens in the departments of psychology throughout North America. And it was a real process of unlearning that. It was very difficult because I was the only Indigenous person in my program and the level of racism – epistemically, physically, spiritually – that I experienced was very difficult. But the act of doing research in that way from a positivist paradigm came naturally to me. I understood hypothesis testing and statistics. I really enjoyed, maybe not so much the courses, but the actual application of statistics I really enjoyed.

So it was a real process to let all of that go. And that came with time: to recognize that the story that you tell from a positivist paradigm, from a social science structure and framework, is not the story that our communities want to hear. And we had one case where we were working with a client and we were so determined that having your introduction, your methods section that describes all your statistical techniques that you're going to use, and you have your findings laid out according to your hypothesis and you have your conclusion and discussion – we were so convinced that that was like the perfect evaluation, and the client came back and said, this isn't useful to us. And we were like, yeah, it is. It is useful. And they were saying, no, it's not, this is not what our community's going to resonate with.

And we had like ANOVA analysis and t test and post-hoc analyses and we had all of this stuff and they said, it's just not telling our story. And it was like a watershed moment for us. We were like, wait a minute, there are other ways of doing this. And that changed a lot for us. I think another incident in that journey was: we did a lot of training and evaluation in the early days that we were providing training in communities and so forth. And one time we were in community and we were talking about Indigenous people are on the negative end of every spectrum. And this one young human stuck their hand up. They were still in high school and they said, well, maybe you're measuring the wrong things. And again, that was another watershed moment for us to think, wait a minute, all of the metrics that we're looking at in like a standard evaluation or epidemiological research, maybe we're looking at the wrong things for Indigenous people. So there were some really pivotal moments that facilitated the recovery from social science and really embracing Indigenous methodologies. And I would be remiss to not mention the enormous impact of the incredible team that I've worked with for the last 20 years who have taught me



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on a daily basis about our communities and about other methodologies and just have pushed me to do better.

Gladys ([12:30](#)):

Thank you. There's moments when we can reflect back, because retrospect, reflecting back is such a huge teacher for myself anyway, but thinking about that moment and I could just imagine some young person's hand coming up in the audience and saying, maybe you're measuring the wrong things. What a profound statement.

Kim ([12:50](#)):

I know. Isn't it great <laugh>.

Gladys ([12:53](#)):

Wow. Sometimes I am just so nose down in the work that it takes something to kind of rock the foundation a little bit, bringing in a new perspective, a fresh perspective, someone who isn't so ingrained and I guess caught up in the positivist approaches that are like the water that we sometimes are immersed in, right?

Kim ([13:16](#)):

Absolutely.

Gladys ([13:17](#)):

I want to talk a little bit more about that statement, maybe we're measuring the wrong thing. So what, in Indigenous evaluation, as a shift in that space, what did that mean then for the work that you and the team that you work with started to think about and how you showed up in spaces and how you then used that moving forward?

Kim ([13:39](#)):

Well, that is a huge question and I think there's so many teachers that we've had along the way. I think about the Mi'kmaq teacher Albert Marshall who talked about Two-Eyed Seeing. And then so many of our leaders are Indigenous researchers who have gone before us to talk about walking in two worlds. I think I stand on their shoulders or have them stand with me when I think about the opportunity to move away from the dominant paradigm. And it's an enormous undertaking to see what we cannot see because we haven't been able to shed light on the beautiful practices of our ancestors to tell the stories that we needed to tell, back in the days. So to move to a space that is outside of the dominant paradigm that we see, the conferences that we attend, the different trainings that you can go to on evaluation, it's really strong.

So I think to move into a realm where we can center what we want to measure, it takes a lot of courage and it takes a lot of strength to be able to push back and say, actually we can do better than this. We can tell a very powerful and different story if we move out of the paradigm that you're asking us to be in. And I think to be able to do that – you know, we were at a training with the Canadian Evaluation Society BC chapter, with Marissa Hill, and we had a really good conversation about, well just say no to the funder, that you're not going to measure their tick box indicators that they dreamed up 500 miles away



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from the community. And the reality is a lot of people aren't in a position, they don't have that privilege to be able to say, I'm just not going to do it that way.

So it's a big undertaking to tackle that necessary overturning of the paradigm that we're working within. So to get to the point of what do we want to measure, how can we do evaluation from an Indigenous perspective, what I was thinking about as I was reviewing the questions and preparing for our time together and listening to other podcasts – which are epic – in your series, I thought about the approach that we have is that part about walking in two worlds, it's that part about two-eyed seeing where we're simultaneously critiquing the current paradigm and building our own Indigenous paradigm. And that's a big undertaking. So with the critiquing of the current paradigm, we always come back to the words of Gerry Oldman, an Elder that we've worked with who says we have to say hello to a problem before we can say goodbye. And I think a lot of people just are not even aware that the current paradigm isn't in service of addressing equity and justice issues throughout Turtle Island.

So I think that's something that we do a lot of our practice in. And then at the same time, going into that ancestral memory, that blood memory, that space to think about Elder Dr. Roberta Price saying, we've been evaluators since the beginning of time: what did that look like? Like <laugh> I joke that, you know, my family as, as far as I know, they don't hand out pre-post evaluations of our potlatch. As far as I know, they don't do focus groups after the potlatch with visitors who joined or any ceremony across Canada. What did our communities do? So yeah, I'll leave it at that. And we can carry on.

Gladys ([17:51](#)):

I am just sitting here laughing at the idea of handing out a pre and post survey at a potlatch or a sweat lodge <laugh>

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

Can you imagine?

Gladys ([17:58](#)):

Or a pipe ceremony. Like I almost have tears in my eyes over here. <laugh>

Kim ([18:04](#)):

<laugh> On a scale of one to 10.

Gladys ([18:07](#)):

Oh my goodness. So, so many things in what you just shared: the idea that we have to say hello to a problem in order to say goodbye, and there's parallel pathways it sounds like, that you've just been really conscious of making sure that you contribute to. Because not only, like you talked about some of the people that are maybe standing on the shoulders of or walking beside, there's people who've gone before us, but you are also one of those people who are leaving footprints on a pathway. And so how you do that is so important.

Kim ([18:40](#)):

I appreciate the plural of footprints, because I'm certainly not walking alone. Again, the team that I work with, they're brilliant. And just having opportunities to meet people like you, Gladys, people like Nicky



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Bowman, Larry Bremner, Terrellyn Fearn; the people that you have on your podcast already and so many others were building up a really powerful coalition I think of speaking truth to power and creating the change that we need to see.

Gladys ([19:15](#)):

Yeah, and I think that points to that idea, like there's a completely different foundation about why this work of Indigenous evaluation is important to so many people, including myself, is that it's collective work. It's something that we do together to contribute to a broader vision that we're walking towards and in service of community. And there's some kind of underlying values or principles that are in those statements. And I was wondering if you might have some values or principles that you hold central in your Indigenous evaluation practice that you can share with us.

Kim ([19:58](#)):

Yeah, so when I speak to a question like this, I think back to some of the teachings of the killer whale, that there's compassion and protection that's really critical, and that's something, the name that I was given speaks to stranded people and bringing them along. And I think that's something that is at the core of our company where it was the advice of my mentor Ruth Turner. She had given me so much time in mentoring me to go to graduate school. I asked her, what can I do to give back to you? And she simply said, bring others along. So I think that value of – I don't if it's a value or an action – of bringing others along has been central in the work that we do. And it doesn't only show up in our team of bringing new team members into this space.

It also comes up in opportunities of reciprocity and learning with clients that we work with so that we're seeing something that is amazing. We share that if we're seeing something that is problematic and gets in the way of equity and justice, we speak about that as well and bring them along in their own journey of recognizing where they're at. So I think those values are really important. And then protection. You know, as evaluators, we have a front row seat to the beauty, integrity, tenacity, creativity, innovation that happens in our communities and we get to tell that story. So to do that with compassion, to do that with protection because at the same time the communities are like dealing with nickel-and-dime funding streams and navigating our colonial history and colonial trauma. So just wanting to make space for communities to feel protected in this process.

Because often evaluation is weaponized and it doesn't include the full context to understand why our communities are where we're at right now, with the beauty and the humor and the joy and everything else that our communities are going through. So I think compassion and protection are important. The other value that I think is really important is reciprocity. And that is something that our team really wants to hold central. Like what can we leave behind in any work that we do that we bring others along, leave some kind of legacy with the organization or community that we work with? So that small process of reciprocity is always central.

Gladys ([22:59](#)):

Thank you. Thank you for sharing the spirit, the how of your work. And I know in the times that you and I have spent together, I definitely feel that overwhelming generosity and care and great sense of compassion that you bring into a space; that energy emanates. So I can see how it's truly, I'm sure, congruent in all of the spaces that you show up in. I talk sometimes about how being an evaluator or doing this work in community isn't like a hat that I take off at the end of the day. If I'm not walking my



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talk, community's gonna hold me accountable <laugh>. And some of the way that I make sure is just reflecting on the values that I carry forward. And it sounds like that's something that's important to you as well.

Kim ([23:51](#)):

Absolutely.

Gladys ([23:53](#)):

So we've talked about where you've come from and, and the why of this work for you and a little bit of the how, and I'm wondering if there's some stories or there's some examples that we can get into that demonstrate the what. What is some of the nitty gritty of doing Indigenous evaluation? Like what can that look like? And this is a really big question, so feel free to jump in at whatever point or share whatever example you'd like to bring into this space. But what can Indigenous evaluation look like, right from the design into the implementation, into the sharing of the story? Do you have any examples that you can bring forward?

Kim ([24:34](#)):

It is a big question and it goes back to the point about the paradigm shift and having the opportunity for a client to want to try something new. And it's rare that we are in that position because so many of the projects that we work with are under the mandate of the treasury board and the policy on results. So just to preface it by saying the opportunities aren't rampant for us to be our true selves in doing this work. In terms of an example, I think setting the intention, we've had one project where we were working with the toxic drug crisis, which continues to be a pandemic that has far outpaced Covid 19 and is an enormous issue throughout Turtle Island. And we were asked to find and work on supports for people who are left behind when they lost people from the toxic drug crisis.

And our team thought about the intent of this work, and they started the project by going to the land and picking medicines for healing and care for the families and the individuals affected. And then the rest of the process followed suit, like the way that we approached how we were in space with people with lived experience and how we reciprocated through that whole process, how we verified what we heard by bringing people together again at the end to share what we had heard and then preparing a report. And our team just had this beautiful medicine bundle at the end of the report. It's probably one of the prettiest reports we've done, that just had everything presented as medicine bundles for families to take away. And they were all sent medicines that were picked at the very outset of this project. So I share that with a little bit of hesitancy, because I would caution anyone listening to this to not think that that's the approach that you should take, but to think about who you're working with and what approach is authentic and true to them.

Because I worry, you know, I see these articles. I was a reviewer on an article about Indigenous methodology and I had serious concerns about the tone and presentation of the article and I spent a lot of time providing feedback. And it was an academic journal and the article was published and my concern was that people would read something like this and say, oh, that's how we can do it. And they check the box and they go and attempt to do some sort of ceremonial practice and appropriate what they learned. So I share that with an enormous caution, how it did work for the communities that we were working with. But if you were to go ahead and try something, that you really, really take the time



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to find something and not for the evaluator to lead it, but for the community, the organization that you're working with, to create their own space of what that looks like.

Gladys ([28:17](#)):

Thank you for sharing and doubly thank you for that caution, because I do think there is such a danger. Particularly Indigenous evaluation: it's becoming this buzz that I talk a little bit about the danger of in my first episode. Like the terms decolonization or reconciliation, it's this thing that everyone is excited about, and there is a danger. And you really spot on pointed out that danger in that carrying methods, carrying protocols, carrying ceremony into spaces that as evaluators might not be our space to carry that into. We might not have enough of a foundation with the teachings that are rooting those processes. And so really I think what I hear from your example is, who is outlining the approach? Who is leading that approach? Is it appropriate for that community? Is it something that's already congruent with their practices? So many questions to assess even where a project or community or program or initiative is at in order to start to think about like what is authentic in that space.

Kim ([29:38](#)):

Absolutely. I think if you were to go into that space, there are some authors that need to be read before you undertake something like that. Again, really underscoring the caution as a non-Indigenous evaluator, as Indigenous evaluators. I can't go into Cree nations and come and bring protocols that are good, that I use on the west coast, and assume that they're going to work somewhere else. Like we've had our feet held to the fire; we've gone into Treaty 3 areas and they've said that's not our process here. And they share with us what their process is, if we're fortunate enough. So I think in terms of readings, of course Linda [Tuhiwai] Smith's *Decolonizing Methodologies* is a must because you should be thinking about your privilege and your power and who's benefiting when you do your work. So I think that's an imperative read.

The other book that is also imperative is Shawn Wilson's *Research Is Ceremony*. You know, to your point Gladys, about the protocols, the ceremony, it is for communities. Like when we think about what Indigenous evaluation was, back to elder Dr. Roberta Price, we've been evaluators since the beginning of time. There's sacred knowledge that has been generated that has told the stories of our families and that took care of us and prepared us for whatever was coming ahead. So the notion that research is ceremony, I think that's a critical book to read as well.

And there's so many more, but the other book that I would mention is Robin Kimmerer's *Braiding Sweetgrass* and then Monique Gray Smith just did a young adult version of it, which is just stunning with illustrations. Those books are really important as well because there's a whole chapter on honorable harvest, which gives you pause to think about what am I doing in this space? Am I gathering, am I taking more than what I need? And I think what I loved – we had Monique Gray Smith speak to us in one of our evaluation classes and she reminded us of this quote from Robin Kimmerer where it says, imagination is our most powerful tool; what we can imagine we can become. And I think it's a really good framework, a really good starting point for Indigenous evaluation to go into that space of imagination. I'm going all over the place, but when we're thinking about a massive paradigm shift in our field, that's where my head is at all the time. If we're thinking about a paradigm shift in our field, we have to go to our imagination because if we're going to use – as we've heard in so many different settings – if we're going to use the same tools that created the system, then we can't use those tools to



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deconstruct the system. So I think we need to tap into our imagination to do better. Like our field really needs to do better.

Gladys ([32:48](#)):

What a gift of an invitation. Thank you so much for sharing those offerings and those insights and also that quote around imagination. So thinking about imagination, imagining what is possible into the future, what are you excited about in this field of Indigenous evaluation right now?

Kim ([33:12](#)):

I'm excited about the groundswell that is forming, that we have the opportunity to turn the tides because we have more of us coming into this space. I'm excited about the opportunity for others to come along and think about how their work holds up the status quo or goes to a new paradigm. I'm excited for all of the young Indigenous scholars and researchers starting in this field who are way smarter than me to come in and just take it and run and create a really important space for our families and our communities. I mean, I love our field. <laugh> I love the field of evaluation so much. There's so much of our field that really excites me. I love the opportunity to take what we need and leave the rest.

We're living in the 21st century, there's things that have worked. In this class we just taught at Banff on Indigenous evaluation, we had a long conversation about status quo evaluation and what did you take from it that worked. And there's the [University of] Wisconsin-Extension does these steps of evaluation and the first step is engaging stakeholders, which is not a terminology that we'd want to use, but engaging rights holders, evaluation users in the process. And when we heard stories of evaluations that went really well in communities across Turtle Island, they talked about the relationships that were formed and the shining lights that they saw in their communities, the opportunity to galvanize and again do better. So I'm excited to see how we can move all of this along so much more. It's a big question.

Gladys ([35:16](#)):

I'm just full of big questions and, you know, we're trying to squeeze it all into a 45 minute conversation <laugh>. So thinking about that groundswell, which I'm super excited about as well. There's so many people who are, like you said, just so much more smarter than I am in thinking about this. When you think about that, what insights or what hopes would you like to share with that groundswell with emerging Indigenous scholars, evaluators, researchers? What would you like to share with them specifically?

Kim ([35:53](#)):

I think that they're not alone. That there are practitioners out there who are doing this work and that they're not alone in their dream to be – and their right, their absolute inherent right to be – respected and valued. I was at a talk where the speaker talked about how do we create resilient policy? How do we create a resilient paradigm shift where what we do sticks and we start to see the ripple effects throughout our systems where they're saying, okay, we don't have to be attached to these horrible indicators that are vanity metrics that don't really tell the story of what's happening in community? When they talked about resilient policy, they talked about the fact that rest assured any issue you can think about, there are people out there fighting for it. So to know in this field, to know that there's people out there fighting for a better practice, and to find them, because once you have the – I think



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one of the things that we've also said a lot is colonialism has been smart and we're catching up. And I think the way we catch up is through having conversations like this, having conversations with our team to say, you know, something didn't feel right. I can't put my finger on why. And then when you start to deconstruct it, you see some sort of pathway to the white supremacy culture or other elements of inequity. And once you start seeing those pathways, you can name it and we can start to address it. By having that groundswell, by knowing that you're not alone, you know that you can go to people to have these conversations to say, this doesn't feel right, or to say, this feels so good, oh my God, we're getting there! I think that celebration point is also really critical.

Gladys ([38:00](#)):

Amazing. And it connects back to what you shared from the Elder Gerry Oleman. You know, we have to say hello to a problem before we can say goodbye. And so part of that is just naming the discomfort we might experience or reaching out and having a conversation with other people who are doing similar work. Having that collective, knowing that we're not alone, for me keeps me here. I thank you for such a warm welcome into relationship with you and everyone else who's working at Reciprocal [Consulting] that I've met so far <laugh>, and I can't wait to meet all of the other amazing people who are a part of the team that you work alongside. There's something about working in a collective space that is so energizing, and finding your people is so important.

Kim ([38:56](#)):

Yeah. Our – as Billy Joe would say on our team – our nerd herd.

Gladys ([39:02](#)):

<laugh> That's a great name. I would fully embrace that name <laugh>. So we're coming to the end of our time together. I feel like it's gone by so quickly, but I wanted to just invite you if there's anything else that you feel called to share as we close off our conversation, just to invite you to share some final thoughts.

Kim ([39:28](#)):

Well, I really don't take it lightly: the fact that we do get a front row seat to what is happening in communities and with organizations. That is an incredibly privileged position to be in. And a position that is so imbued with joy and marvel, to do the work that we do, to be able to witness, again, the tenacity and innovation and love that happens in our communities and with programs that we work with, in urban and non-urban settings throughout Turtle Island. To be able to witness people who want to make the world a better place, there could not be a more joyful job. I think for people going into this field debating, wondering if they still want to stay in it, it is just such an incredible place to be. So yeah, I think to just savor that, and that's where I come from, that's what I think about all the time, just how fortunate we are.

Gladys ([40:38](#)):

Really and deeply, I also feel that very much. Ekosani, Kim, for this time today, for sharing this space with me. And I'm so grateful and I know the listeners will be very excited to get to share this time with you as well. So ekosani.



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Kim ([40:59](#)):

Gilakas'la, Thank you so much for including me. It's an incredible honor.

Gladys ([41:10](#)):

I am so glad you spent time with us today.

I have a few notes to wrap up this episode. If you're enjoying the podcast, please subscribe on your favorite streaming service, including Pod Beans, Spotify, and Apple Podcast so that you don't miss an episode. Also, this podcast is self-supported and I'm hoping to make the work more sustainable. So, if you're finding the content interesting, and please consider supporting Indigenous Insights through Buy Me a Coffee: you can find the link in the show notes.

Finally, I would like to extend an invitation. If you are someone who has an interest in Indigenous evaluation and would like to have a conversation on this podcast, I would love to hear from you. Please send me a note and we can connect about your work, what you're learning, and the questions you're thinking about. That's it for this week. I look forward to sharing the space with you again soon.