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### Indigenous Insights: An Evaluation Podcast

#### Season 1 Episode 2: Larry Bremner

<https://gladysrowe.com/s01e02-indigenous-insights-larry-bremner/>

November 7, 2022

Gladys ([00:03](#)):

Greetings. Welcome to Indigenous Insights and Evaluation podcast. My name is Gladys Rowe and I'm so grateful that you're here. What is Indigenous evaluation? Who's doing this work and why? 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. Are you an evaluator, a funder student, or an organization or community who wants to learn more about Indigenous evaluation? Would you love the space to reflect on how to design, implement, learn from support, and share insights? Great. This podcast is for you. 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 come to understand why this is such important work and how we can contribute to decolonial futures and strengthen Indigenous resurgence.

Gladys ([01:15](#)):

I am here today with Larry Bremner. He's the president and partner at Proactive Information Services, which establish in 1984 to provide social research services to the not-for-profit and public sectors. So Larry's worked throughout Canada, including northern and Indigenous communities, as well as in central and southeastern Europe and Mongolia. He's recognized for his methodological expertise and his ability to synthesize learnings from as many experiences bringing significant insights to each new project. In 2012, Larry was elected national president of the Canadian Evaluation Society, and as past president he represented c e s on the international stage, including as treasurer of the International Organization for Cooperation and Evaluation, and a member of Eval Partners Management Group. Larry was the driving force behind the creation of the Global Eval Partners Network Eval Indigenous. In 2017, he was given the Canadian Evaluation Society Service Award, and in 2018, the prestigious contribution to evaluation in Canada Award.



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Gladys ([02:23](#)):

In 2019, Larry was inducted into the Fellowship of Canadian Evaluation Society, and recently Larry Bremner became the co-editor for the new section of the Canadian Journal of Program Evaluation Roots and Relations. The purpose of Roots and Relations is to honor our lineage, grow our kinship, and sustain our intergenerational legacies of Indigenous wisdom practices. In and through evaluation, roots and relations will work to sacredly, hold traditional knowledge, celebrate and make visible culture and language utilization, protect and assert sovereignty, provide space for Indigenous voices, and celebrate Indigenous wisdom and innovations in and through the lens of evaluation. I'm so grateful to have you here with me today on the podcast. Larry, welcome.

Larry ([03:09](#)):

Thank you. Thank you very much.

Gladys ([03:12](#)):

Yeah, yeah. So, I'm wondering if you wanted to start off beyond all of the accolades that I just shared and the many amazing accomplishments, if you wanted to begin with an introduction in this conversation, a little bit about who you are and where you come from.

Larry ([03:26](#)):

Sure. Thank you. First of all, thank you for having me. I really appreciate the opportunity. I live, work, and learn on the unceded traditional ancestral land of Indigenous people of North America. Currently I'm on Treaty one territory on shores of Lake Winnipeg and the ancestral land of the Red River Metis. I am Metis. I was born in Prince Albert, Saskatchewan. My great-grandmother, Rose Boucher was born in St. Francois Xavier and what's now Manitoba, and she moved to Saskatchewan in 1883 and married my great grandfather Moise Bremner, and in 1883, Moise and his father William were two of 30 Metis that signed a petition sent to the federal government protesting the giving of the Metis land to the Prince Albert Colonization company. Not hearing anything back about that. In 1885, the resistance took place and Moise fought in one of the Gabrielle Dumont Danin served called Group 10 people.

Larry ([04:42](#)):

And when it didn't go the way they wanted to go, they moved to the United States and my grandfather was born on a wagon train coming back to what now was Saskatchewan, and they homesteaded there in 1905. So it's interesting. I was in Batoche last week just finding out some more about family history about the Bremners and one of the interpretive people of Parks Canada said he always thought Bremner was a French name because all the Bremners he knew in Dormy spoke French. Actually, Alexander Bremner was the first Bremner that came over from the Orkneys in the late 1700s, early 1800s. He was an Oarman for the Hudson Bay Company, so I think the French they're speaking in Dormy is Michif French. So, it was an interesting aside. Anyway, so that's a little bit about me.

Gladys ([05:34](#)):

Wow. Thank you for sharing that. There's so much that can be learned from the ways that the generations that have gone before us have resisted and have really fought for Indigenous rights and to be able to uphold relationship to the lands that we're from. And so, thank you for sharing that story. I



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appreciate it. As we think about Indigenous evaluation, which actually connects to a lot of the themes you just shared in your family history there around resistance and land and relationship to land and connection and belonging, I wanted to start off just asking when you think about the field of Indigenous evaluation, how long have you been working in this area and when you think about Indigenous evaluation, what does that mean for you specifically? What does that look like?

Larry ([06:22](#)):

You mentioned earlier I started the company in 1984 and I started working in Indigenous evaluation I'd say around 1989, 1990. And from my perspective, Indigenous evaluation is about social, environmental, and economic justice for people. For too long, I really believe that the evaluation agenda has been set by external forces not taking into account the realities, priorities, political realities and economic realities of the communities in which they are implementing these programs. So, for me, Indigenous evaluation, what I really would like evaluation to evolve to become in Indigenous communities is an exercise that is controlled by the community. So, the community sets the evaluation agenda, identifies the values are involved in the whole process, and it becomes not something that's done to us by outsiders, but is done as us, with us, for us. So, I really think it's important that Indigenous people start taking control of their own evaluation agenda.

Gladys ([07:44](#)):

Yeah, definitely. So, in being involved in Indigenous evaluation from the late eighties until now, you must have seen some shifts in power, in funding, in the way Indigenous evaluation has been undertaken. I was wondering if you can share maybe some of the shifts that you've seen in your time in this work.

Larry ([08:03](#)):

One of the things is we we're talking about Indigenous evaluation in the late eighties, early nineties. So now it's something that has become maybe not top of mind but has become something that's talked about in most evaluation circles on a fairly regular basis. We have lately, I think started recognizing the importance of story as a legitimate evaluation method and as an authentic method in Indigenous communities. And that I think has happened fairly recently. Story wasn't an accepted methodological approach in the early nineties. So, I think in some ways there's a recognition that the Eurowestern approaches are not particularly relevant in Indigenous communities. And in fact, I've done a lot of harm Indigenous communities, you might have heard me say this before, but I always argue there have been hundreds of not thousands of evaluation and research projects done in Indigenous communities that have been reliable and valid, and nothing has changed in those communities.

Larry ([09:23](#)):

So I'd rather have an approach that authentically reflects the community than one that is reliable and valid and has no chance of improving life on the ground in those communities. I think there's a greater recognition now of the whole notion of reciprocity, in fact, rather than just being an extractive method, evaluation and research, just extracting knowledge from communities and returning nothing. I think there's a recognition now that it's a reciprocal process and if in fact the community does not benefit from this process, the community should not be involved in the process. So I think those are a couple of things that have started. I mean, one of the other things I sort of worry about is that because people are



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becoming aware of the importance of Indigenous evaluation, they start changing their language to better fit in with the notion of Indigenous evaluation. And while they've changed the language, they haven't really changed the practice, they've just calling it something different. And so that for me is a bit of a worry.

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

Yeah, definitely. You've touched on some really important points that I've also been seeing as the excitement builds around this thing called Indigenous evaluation. And with that excitement, there's within research as well, research and evaluation, there's an increase in funding and increase in interest and increase in resources. But the significant caution there, like you said, is that the language is changing, but the practices remain the same. And so it's a recolonizing experience that's happening under the guise of Indigenous evaluation. So there's really, I think a lot of questions that need to be asked as we think about Indigenous evaluation. As organizations think about implementing Indigenous evaluation, what are the roots that you need to make sure are there to actually be truly evaluation that's grounded in Indigenous ways of knowing, being in doing that centers the voices and the priorities of community? And you talked about some of those values, like you talked about reciprocity, and I'm wondering what does that look like in your experience when reciprocity is engaged as a value of Indigenous evaluation?

Larry ([11:55](#)):

I mean, one of, I'll answer that, but one of the other things is I really think, I was working in a community once and one of the elders said to me, Larry, we don't have a word for evaluation in our language. And I was working in another community that was supposed to be looking at individual skills, knowledge, and some other thing. And the person said to me, Larry, we don't have a word in our language for skills. And it strikes me that I think we need to change the language of evaluation so that it accurately reflects the language of the community. And because for I think a lot of evaluations and research projects, the language being used has no meaning to people in the community. They're not really sure what you're talking about. In terms of reciprocity.

Larry ([13:03](#)):

I guess one example I'll use is I just did an evaluation I guess a couple years ago on the land wellness camp. And I think one of the reasons they hired me is because I had been involved in other evaluations in Indigenous communities and the people at the camp remembered me. And so what this evaluation looked like is that the Foundation wanted, they had, the wellness camp had been in effect for about a year, and they wanted to know if in fact they were doing or achieving the kinds of things that they were hoping to address. And so what I did is they wanted some numbers, but you also take into account the realities of the community. These were mainly homeless men with literacy challenges. So we came, put together some simple diagrams that people could look at, but the important thing was I spent quite a bit of time on the ground in the camp becoming a face that was recognized and trusted and became involved in the stories.

Larry ([14:25](#)):

And as an Indigenous evaluator, I think it's Wilson who says, you become part of the story. You don't remove yourself and just listen to somebody's story. It's also your story and you have to tell part of it



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yourself. And through this evaluation, it gave back to the camp in terms of the camp got more resources and expanded. And so it was the whole evaluation, the whole notion of that evaluation was for the camp, and it was actually done by the camp. And I remember interviewing a federal government person at the time and he was saying, this is fantastic. Usually we have to really go and get people, basically work hard to get people to undertake evaluation. This is really sort of almost unique in that the camp itself wants to see how they're doing and how they can improve what they're doing for the people they're serving. So for me, it was a really lovely exercise and a really meaningful exercise.

Gladys ([15:41](#)):

Thank you for sharing that story. It really illustrates the shift that happens when something is grounded and sprouts from community priorities and community interest and what's important for them. Then there's some impetus and momentum there that government official noticed. It was a very different qualitative experience in working with the community in the way that you talked about.

Larry ([16:06](#)):

And also, one of the important things about that camp, well there are a number of important things, but it also became many of the people that would come to the camp I mentioned were homeless, but they were from remote small communities and being able to have a wellness set in, they could hear the crunch of gravel when they walked to the camp. It really brought them back to their community and allowed them, so many of them told me that how much they missed their home community and coming here was sort of becoming back to part of their community. And I remember being there one day and an individual showed up with remnants of clothing of one of their children that died year before, and the Elder started a fire and went with the person, and they burnt the clothes. And the Elder was also a traditional healer.

Larry ([17:10](#)):

And I remember, I didn't go, that was not appropriate for me to go there, but I was sitting in the camp when it was finished and the woman coming back saying, because of that, she finally had closure on her child's death, and you wouldn't pick that up on the questionnaire. So it's really important for evaluators, I think, to understand that you need to be on the ground, you need to be in the camp, you need to be in the community. You need to walk around the community and become recognized as a face in that community that can be trusted. So anyway, I'm sorry, I'm, I'm a storyteller and I start telling stories.

Gladys ([17:56](#)):

<laugh>. Beautiful, beautiful. Thank you for sharing that. And it really does connect to one of the points you made just earlier about the use of story and Indigenous evaluation and how central that is to the way of showing up in spaces, the way of gathering knowledges about impact, and then also the way that you share as the evaluator and as the community, the story of that program or the story of the transformation that's taking place. And it reminds me, cuz you quoted Wilson, I'm going to quote him too, but if research doesn't change you, then you're doing it wrong. And so I also would posit that if evaluation doesn't change you, then you're doing it wrong because that space is sounds so powerful and you're there in community in alignment with the vision of the work that they're doing.

Larry ([18:51](#)):



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I think that's one of the things that people have to understand is that you might have a wonderful evaluation framework that you drew up in the office. And if you take the time to go to the community, you'll come to some realization that the evaluation framework that made perfect sense in the office is completely inaccurate in the community. And one of the keys is being able to be flexible when you go into the communities to adapt to the situations as they unfold and realize that while you are in community, you are taking people's time which they might not have at that particular time to give you. And so you have to be willing. Quick story, we were looking at schools in the Yukon a number of years ago, and so we wanted to go to communities that their kids would send their children into Whitehorse to go to school.

Larry ([20:03](#)):

And so we flew to this remote community in the Arctic Circle and got off the plane and got on the quad. And so we talked to an Elder and said, we'd like to interview some people and talk to people about school and we'd like to talk to people in the band office. How do we do that? He says, well, you walk in the band office and if the door's open, you introduce yourself and they might talk to you and if the door's closed, don't bother knocking. And I said, okay. So we did that and I said, I'd like to talk to some people in the community. He says, well start walking around. You see people walking around, ask them if they'll talk to you. And so we did that and we ended up going to a community feast and then they were taking a visiting group of exchange students to their traditional home down the Porcupine River. So we went on that and talked to kids in the boats and talked to kids at the fish fry. And it's becoming part of the community in a way that allows people a comfort with you and you a comfort with them. And that's not something that you can really delineate in a clear sense in an office if you don't have an understanding of the context and to which this is happening. Right.

Gladys ([21:22](#)):

Yeah, definitely. <laugh> application looks really different once you get into those spaces. I wanted to go back to something that you shared, and it connects to your point around we need to change the language of evaluation. And you said at the beginning something could, a study, an evaluation could be deemed as reliable or valid, but it doesn't actually make a difference. And so, in thinking about shifting the language of evaluation, I'm wondering if you could talk a little bit more if you had a story or an example about what that would actually look like from an Indigenous perspective when we think about reliability or validity.

Larry ([22:02](#)):

Well, I mean we've been talking about authentic evaluation and also, we were in a project once and we were working with some Indigenous communities and the client wanted a theory of change and a logic model. And so the people working with us, they said, Larry, theory of change, what are you talking about? That's not our language. So we came up with was something called a pathway. And so I think we have to take into account that culturally a lot of the things that evaluation is based on, and same with research, is that this sort of linear process that isn't really a process that is a reality in Indigenous communities. And it's also a process that doesn't take into account spirituality and regalia and the importance. And I was thinking last night watching some of the news on the Queen being buried yesterday, talk about a combination of spirituality, tradition, and regalia that we saw on display through this whole process. And yet it's something that's been completely ignored when you go into Indigenous





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communities and underappreciated or disregarded. I found it so interesting in terms of how important that whole process was yesterday to the burial of the Queen. And yet that process from outside perspectives looking into Indigenous communities is completely underappreciated or disregarded.

Gladys ([23:56](#)):

That really connects to the, whose knowledges are prioritized, whose knowledges are valued. And one of the things about Indigenous evaluation, as you talked about in the beginning, it's about, it's political, about power, it's about the right to self-determination and self-governance and all of those interconnected things that really look at how do we produce knowledge, how do we say what is actually knowledge? And I think leading into the next question that might be one of the biggest challenges in Indigenous evaluation is that push to build awareness and to build authenticity around these are valid ways of knowing, being in doing. And the insights that come from Indigenous evaluation are just as important as those western scientific tools are in Western frameworks. And so our ways of knowing, being and doing are that central to the health and wellness of our communities.

Larry ([25:02](#)):

I agree. I agree. I think there are a number of challenges right now as well. I worry that this is sort of goes back to the idea of cultural competency and I guess I worry that you're going to have non-Indigenous individuals graduating from universities, having gone through some courses where they feel they're culturally competent and they have the language now and they go into communities and basically do a lot of the same things that have been done for years. Quote, unquote, Indigenizing it, and basically evaluation and research continues to be a tool of colonization. So for me, that's a worry. And one of the things that I really want to talk about more at some point at one of the Canadian Evaluation Society conferences is to have a panel on what's the difference between sharing and taking. Because there seems to be, I know a number of colleagues who are Indigenous who are continually approached by non-Indigenous people saying, could you give me an idea of what you're do in a situation like this?

Larry ([26:24](#)):

I don't mind sharing, but sometimes people will ask you things, they will use the approach or your suggestions, and then you don't get credit for it or it's basically they've taken knowledge again. So I think it's an interesting question, what is the difference between sharing knowledge and taking knowledge? I know a colleague of mine and myself were asked to write a chapter on a book on ethics and evaluation, and it ended up that we withdrew because a publisher wouldn't give us the rights of ownership. And there's this whole thing about being able to own what you produce in terms of knowledge sharing. And so I think publishers have to start understanding that from an Indigenous perspective, we can share knowledge through articles and through publications, but we also want to retain the ownership of that article, that knowledge that we've shared with people. So I think those are some of the other challenges right now.

Gladys ([27:40](#)):

Yeah, definitely touching on the idea of sharing versus taking. When you offer insights or advice or potential approaches and someone takes that and uses it without the actual roots of those approaches or ways of knowing, it's appropriation all over again, like you said, and there is a clear difference. And the danger in people being able to take trainings within educational institutions and then have this



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certificate that says, well, I'm culturally competent and so therefore I should be able to do these, do evaluations with Indigenous communities, organizations, peoples, et cetera. So it leads me to the question, who should be doing this work and how do we support the people who should be doing this work? Like Indigenous evaluators, how do we support emerging Indigenous evaluators? How do we strengthen that field?

Larry ([28:41](#)):

I think there's a couple of things, but I think we can't underestimate the importance of having allies. And for a number of years now, myself and a colleague have been working with an ally who argues for trains, for shares for the importance of understanding Indigenous approaches to evaluation and the importance to fund Indigenous evaluators, the importance to train Indigenous evaluators and communities. And so that person has a voice at the table that a lot of Indigenous evaluators wouldn't have and don't have. So I think having allies is a really important thing to get our seat at the table. Although I had a really interesting discussion the other day about a seat at the table, but who besides the table, and usually the table in this case is either a federal or provincial territorial government department saying, okay, we're going to have consultations on this, and we want to have a couple people from the department and a couple people from the community.

Larry ([30:00](#)):

Oh yeah, we need a couple of Indigenous representatives, and we will talk about whatever the topic's going to be. And at some point I argue that in fact, the table should be set by the community. And I don't know if you heard me say this before, but I think the whole talk about, and I've worked with some communities in terms communities and federal government departments about how to work together, nation to nation. And I try to make the point that nation to nation working together, nation to nation is a starting point. For me, the endpoint is the Indigenous nation deciding what nation they're going to work with, and it might be the federal government or it might be another Indigenous nation without the federal government. So I think it's important right now though in the federal government and in provincial territorial governments to have allies that make sure that our voices are heard at the table and that they advocate for the importance and inclusion of Indigenous approaches to evaluation when they're looking at programs.

Gladys ([31:08](#)):

Yeah, that's such a good point. And I talk often about the relationships and the responsibilities that we hold. We being everyone in Canada, Indigenous, non-Indigenous peoples, what are the responsibilities that we hold? And in terms of allyship, some of the responsibilities you just described, there are right now, the reality is a lot of Indigenous peoples aren't at those tables, aren't at those decision-making tables aren't in those spaces. And so what are the roles of allies? I really appreciate that point and love the connection there about who's table, who's determining this table? That's really such an important shift in thinking that we need to work from. So <laugh> a great one.

Larry ([31:52](#)):

The education is also important. We always talk about the important and education circles. We always talk about the importance of learning on the land education where the learner is meaningfully involved in his or her own education. And I wonder sometimes if in fact, post-secondary education training and





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evaluation, if we're talking about Indigenous approaches, should be almost a mentorship working in communities for part of the learning experience. Because I think if it's strictly classroom based or university or college based, there's an important aspect. If we're talking about Indigenous evaluation, there's a very, very important aspect that's missing in that is the community and the importance of community in the whole process. And you can talk about it in a room or on zoom, but until you're in the community, you don't understand the different protocols and the different realities and just the whole vibrancy of the community and how it operates. And that has a huge impact on decisions regarding what's appropriate in terms of approach and involvement.

Gladys ([33:10](#)):

One of the things that I've been thinking about is how do we as Indigenous evaluators, how did I learn to do this work? Well, I have a Master of Social Work, and I did take one evaluation course in my program that was focused on policy and administration. So that gave me some insight into the quote, unquote, typical way of doing evaluation. But how I learned to do this work was in community, was with knowledge keepers, was with mentors, was with Elders, was with community leaders and organizations who are working in a way that actually was in resistance to all of the things that I learned in my social work degree. And so I really love that point that you make around, there needs to be the action, the active participation in community. And that's from my perspective, one of the most valuable learnings that I've taken over my years.

Gladys ([34:05](#)):

We're really in a space where there's a lot of excitement, like you said, about Indigenous evaluation, and there just is, is not enough of us, I think. There's so many requests that come to all of the different people that I know who are doing this work, and it just feels like there's not enough of us. And so thinking about people who are new to doing this work, like Indigenous evaluators who are new, who are thinking about evaluation, do you have any insights that you'd like to share with people who are new to doing this work?

Larry ([34:42](#)):

One of the realities we deal with is artificial timelines and artificial funding cycles. And well, there a reality to I guess government departments and to NGOs that have to apply for funding, and to funders themselves. Emerging evaluators have to understand that if we're talking about Indigenous evaluation, good evaluation takes time. It takes time to be spent in the community. It takes time to listen. It takes time to be, I think understanding and respectful and listening, and those are things that you hear about in university and college, but it's hard to let people think when you're asking them a question about why they really wanted this program in their community. And as an Elder, why do you think it was important for this community? It takes, it's hard sometimes to wait, to listen for the answer. And so I think, I guess my advice to emerging evaluators would be, I guess going back to it's something you said is that you are coming out of school with tools.

Larry ([36:18](#)):

Some of those tools are inappropriate for the work that you're going to do if you want to do it in a meaningful and authentic way. But you have to keep your mind open to the fact that when you go into community, you realize that maybe this is a journey of a learning for you as well. And what you learn



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might be that a lot of the things that you thought you knew because of your education, you don't understand, and you do not know. And your real learning is going to take place through this journey called evaluation. I don't know if that makes sense or not, but.

Gladys ([37:06](#)):

Yeah, I was sitting here kinda laughing in my head thinking, geez, yeah, that brings me back to being fresh in community. And still today I learn so much <laugh> from the communities that I work with, and I don't know what I don't know. And sometimes that becomes really clear and then I pick up that learning and I carry it with me forward. So

Larry ([37:25](#)):

I always say that as evaluators, the tools in our toolbox are limited by our imagination. So you have to go there and you have to be in community, and you have to get excited and say, Hey, maybe what I could do is use garbage cans. You're just limited by your imagination, and your imagination sometimes is limited by what you've learned in school. So you have to take that as part of your learning, but your real learning is going to happen when you're in the community and you start thinking, yeah, there's more to evaluation than questionnaires and focus groups or now I say, or talking circles. Right? There's a lot more to evaluations than that.

Gladys ([38:11](#)):

Definitely. Oh my goodness. There's so many ways to sit in, to gather, to be with story, and I feel like the talking circle is just kind of the go-to method. Now, if you want an Indigenous evaluation here, you go run a talking circle. But there's so many different ways of being in story, and sometimes it doesn't involve actually having a conversation. Sometimes it's being in a space and being there as someone who is just sitting and observing.

Larry ([38:45](#)):

Yeah. I've often said we have responsibilities as evaluators and researchers, and one of the important responsibilities is to educate the funder. And I know, I guess it was before Covid, so maybe two and years ago, we had a provincial government department send us a request for proposal. And so I looked through it and it was a standard template, provincial government request for proposal, but they put in one sentence that said it must include an Indigenous approach to evaluation. So the thing was going to start in January, and they wanted it over by the end of March, right, government year end. So I wrote them a long letter saying we weren't interested, but a long letter explaining what Indigenous approaches to evaluation are. And if in fact they were serious about it, then they would've adjusted the timeline to reflect their seriousness. So it was basically, again, that's one of the things I think funders have to take into account is that if they're serious about looking at Indigenous approaches to evaluation in particular communities, their seriousness is going to be reflected by their timelines and their funding model. And if it's the same old timeline, the same old funding, then they're just spouting new verbiage and not serious about their approaches.

Gladys ([40:25](#)):



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Absolutely. The cookie cutter, adding the last sentence of, oh yeah, and please include an Indigenous approach, when in reality that should have been the very first framing concept in the very first paragraph.

Larry ([40:37](#)):

Yeah, exactly.

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

Yeah, that's reflected in everything coming afterwards, like you said. Well, I'm so grateful to have spent this time with you today and to have heard more about some of your experiences and what you've seen in your time in Indigenous evaluation. I'm wondering if there's any final thoughts or reflections you wanted to share before we closed off our conversation?

Larry ([41:04](#)):

I mean, my final thoughts would be that if people who listen to your podcast are considering becoming evaluators, I would highly recommend that you seriously consider evaluation as a vocation. It has been just a wonderful life experience for me, but it also has helped me understand the important impact we can make in community. And for, I've always said, I can't change the world, but if I can change one little bit of the world, I think that's really important. And so I think for young or emerging evaluators, this is an opportunity for you to change one little bit of the world. So take that opportunity and run with it because it's probably the most important opportunity you'll have in your life.

Gladys ([42:18](#)):

Powerful words. Ekosi, thanks so much, Larry.

Larry ([42:21](#)):

Okay, thank you Gladys.