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**Indigenous Insights: An Evaluation Podcast  
Season 1 Episode 19: January O'Connor**

**<https://gladysrowe.com/s01e19-Indigenous-insights-january-oconnor/>  
August 14, 2023**

Gladys Rowe ([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 decolonial futures and strengthening Indigenous resurgence.

Today I am here with January O'Connor, who currently lives in Anchorage, Alaska. January is Tlingit and is Alaskan-born and raised in Kake, Alaska. She possesses a master's in the arts of teaching from the University of Southeast and a bachelor's in psychology from Reed College in Portland, Oregon, and is currently a PhD student at the University of Alaska Fairbank's Indigenous Studies Program. In her Indigenous Studies PhD, January will research Indigenous evaluation. Her secondary research passion and interest is indigenized education in secondary and post-secondary environments. She's also a founding director of Ravens Group LLC, a consulting group that provides services and program planning and design, grant writing, education, and youth programming, and evaluation for educational programs that focus on rural and Alaska Native youth and students. In addition to bringing her educational and lived Alaskan and Alaska Native experience to her evaluation and research practices, she has 15 years' experience leading and developing youth programming that is culturally responsive and based on



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positive youth development guided by research. Welcome, January! I'm so glad to be sharing this space with you today.

January O'Connor ([02:28](#)):

Yeah, thanks for having me.

Gladys ([02:30](#)):

No problem. I'm wondering before we jump in and get started, if there's any other way that you'd like to introduce yourself into our conversation here.

January ([02:40](#)):

No, I think that was good for now, <laugh>. Thanks, I appreciate that.

Gladys ([02:44](#)):

Yeah, sounds good. So in these conversations I love to start off by getting to know a little bit about how you came to be in this work. And so I'd love if you'd be able to share a little bit about how you came into the field of Indigenous evaluation.

January ([03:02](#)):

Yeah, I would say I got into the field of Indigenous evaluation – I think the term they use is an accidental evaluator, although it didn't really seem very accidental. That evaluative and assessing mindset is something I feel like was something that I was instilled with as a young person, just through my lived experiences, through the community I grew up in, through the way I was raised, and then just like my own personal mindset. So I feel like all paths led to where I am today. In a funny way though, it was not something I would ever expect that I ever would've gotten into before I got into evaluation. As my bio says, I worked with young people for 15 years, and just working with young people and then working with other evaluators, education and evaluation have similar components where you have to think about, what does success mean?

And so in education and working with rural and Alaska Native youth and seeing the measures which were set by other people and glaringly obvious in the measures that weren't included as well as the different measures that led people to think the importance was the end product versus the process. So really like seeing what wasn't there. And then, as I was able to have more and more professional success and control over programming with young people, I was able to incorporate some of these different programming pieces, but also changing the tone of what success meant, and to include culture, to include community considerations, to include the self. So really I think people would refer to that as holistic approaches. So with that came like more interactions with people in evaluation. So running a federal grant, you meet evaluators and other people in the field and learning about that and then seeing here's another field where we're having to think about and change or expand what the notion of success means.

What measures are we using? And particularly in Alaska, even though people have lived here, evaluators have lived here, we don't have a lot of evaluators here, and we have a lot of people



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from out of state doing evaluation work. And in my role with educating a lot of people about rural in Alaska Native youth, rural education, you know, all of the environment, the existing environment and meeting several people, meeting several evaluators and getting really tired of educating. I was like, I can do this <laugh>. So I was like, I actually can do this because I'm already educating people on this. All that being said, I can do it and did do it. And it still took a lot of learning. You know, there's a lot of things to learn. I'm grateful that the field of education and my own mindset made it a little bit easier, but it does take time, energy, and effort to learn like the broad expansive tools and the theories and methodologies that are inherent in the field of evaluation that are very useful, very relevant.

And also how do we weave all of these concepts together with Indigenous evaluation, Indigenous educators, Indigenous success? So it was a path of <laugh>, I can make more of a difference if I'm actually doing it versus educating other people. It does get very tiring to educate other people. That's what led me there. Just more motivation to – and I think it's always been about serving young people and making sure that their whole selves and their whole lived experiences are reflected in what we're measuring and making sure that they can explore all aspects of themselves, including their own culture, but also any sort of quote unquote Western skills that they have. I mean it should not be separate. I think sometimes we hear this concept of walking in two worlds, which I don't particularly embrace as a piece. I really think about how many different layers of lenses do we bring to the world and the more lenses we have, the more ways we can see everyone's lived experience or more people's lived experience, explain our own lived experiences to other people, to have that like human connection.

And the other concept I actually really do like is like two-eyed seeing, even though two is so limiting, but like many-eyed seeing, maybe we could name it that <laugh>. But really the whole piece is really, I just am so passionate about adolescence and I just really wanted to create and enter into that system. I loved working directly one-on-one with young people and I just saw how much shift was needed to really bring about that environment for young people to be successful. And I thought I could really have more of an impact if I could change the concepts of like those metrics of success. So young people have always been my motivation. So I would say young people motivate me, even though I don't get to work with them as much anymore, which is always sad, but I appreciate that I actually do feel like I am making a difference and changing these ideas and adding to the many voices who are also shifting that. So the more I can be a part of that, the better for people who come after us.

Gladys ([08:25](#)):

Awesome. What a beautiful story about how you began and came into this accidental role of evaluation, with just that deep commitment and passion for ensuring that young people get what they need, get what they deserve, get all of the things that can create a beautiful and joyful and thriving life. There was one thing that you said at the beginning and I wondered if you could share a little bit more about that. You shared you think you've always had this evaluative mindset and I'm wondering if you could talk a little bit about what you see that evaluative mindset being, and how you feel that was maybe inherent in your worldview or inherent in how you show up in spaces.



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January ([09:08](#)):

I recently started my PhD in Indigenous evaluation and through those courses like went through quite a bit of learning and unlearning about my own Indigenous Alaska Native lived experience and could really – through those lenses and explicitly learning about Indigenous Alaska Native <laugh> ways of knowing and being able to put words to my lived experience, it really helped me reflect and see that Native and Indigenous people everywhere across the world have to have an evaluative mindset. And I think that, you know, as I got into evaluation and one of the biggest pieces of evaluation is really building capacity and understanding about what evaluation even is across everybody <laugh>. So that's like your number one priority, always clarifying that. You know, encountering people who said, Well you can't really do evaluation because that's Western, or Native people didn't do evaluation, or there's no assessment. I was like, I came from a really strong community where it was very clear what success meant.

Not just like survival in the old times, but thriving, and you don't do that by accident. I think that's one of the hugest things – like going through a traditional ecological knowledge course and reading all this research done and written down about how people were very intentional. Like people say hunter and gathering and it makes it sound so much like you're accidentally doing something like, Oh they accidentally were doing this, as if they didn't have systems and processes and protocols. And of course these are all things that we know inherently in our own hearts and minds. And then you encounter other people who think that it was all accidental or don't realize the very well thought out structures. I mean that does not come out by accident. So to me, I think through this big journey of like having to learn about my Alaska Native culture through this more formal way because it was just so part of myself, it really gave me words to think about it and see just how evaluative Native and Alaska Native and Indigenous people have to be just to survive and thrive and to build strong communities.

So I mean the community was one, Tlingit culture, Alaska Native culture, you know, that was embedded in me, but also like just within my own family, for better or worse, like <laugh>, my mom was a teacher and my dad was a lawyer, they're very focused on like always doing things good, always doing things really well and if you wanted to do something, do it really well and what you wanted to do, at least do it well. So, and as I traveled more across the state, just realizing and also again seeing through my own – I could see the things looking at other communities that I couldn't really see initially or really put words to. So I guess the biggest thing about that is just really thinking about counteracting this concept that Alaska Native and Indigenous people aren't evaluative just because evaluation has a negative terminology, but just reclaiming the concept of data as if data is bad; data are stories, evaluation is a story with a concept of wanting to get better and grow so, and build, not in a conquering colonial way, but creating healthy ecosystems, so.

Gladys ([12:35](#)):

Yeah, absolutely. And I love that you shared there that this was something that was your experience, and also the work that you're doing in your program helped you to find the words to be able to make that more visible because, you know, so much of I think our – well, I know in my experience in my community it just is it, that's just the way things are And so, you know,



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sometimes there needs to be that kind of intentional outside exploration that helps me, and I have that similar experience as well. It helped me to find the words to express what was my lived experience like you shared. Right? Yeah, definitely important to think about. And when you think about then Indigenous evaluation, what does that look like, feel like? What does that mean to you when you say Indigenous evaluation?

January ([13:23](#)):

Mm-hmm. I did want to add one thing that to what you just said. You know, when I first started my PhD and I was working with some other PhD people who had just gone through the program and finished, and I just struggled, and I just said, I don't really know what to write down. Like, it's all very obvious to me, and then my mentor was like, Well it might be obvious, you might know it, it's about the process, but for other non-Native people it needs to be written down and that's when it becomes real. And that was just like a big lightbulb moment. So we just have so many things that we take for granted in understanding, and not in a judgmental take for granted, but that we just assume that everybody else can feel and sense, and the biggest thing is we need is to write it down.

And that's also been a big priority for me when I work on people, if they have the capacity to write down what they've done in the work and publish an article, just really push people to do that or try to add into my contracts now. So I'll be like, Time to write an article because we need more resources to refer people to! But your question about Indigenous evaluation, What does it mean to me? On a very high- level theoretical sense, it really means reclaiming again what success means to whoever the population is being served. And I work to make sure that that is, you know, Alaska Native and Indigenous priorities in Alaska. Like that's what it means to me. It means advancing what's important to our Alaska Native communities, defining those with the community or with my privilege of being able to talk with a lot of people across the state to bring those priorities to Indigenous evaluation as much as possible.

It's a responsibility to your community to make sure that you're advancing what's important to that. On a practical and tactical level, it means <laugh> blending a lot of different methods and educating people on, first of all, what Indigenous is, what Alaska Native is, how they're different from different Indigenous populations across the world. And then thinking about different ways and methods to capture the Indigenous story. It sounds very highfalutin, <laugh> a lot of times it really doesn't look too different than doing a Western evaluation sometimes. But really the main guiding lens is like the first evaluation question is always, How is this advancing and giving back to Alaska Native Indigenous communities? And that should be evaluation question number one in Indigenous evaluation in my opinion, and then your other priorities. So, and some of those – that big question can be broken down into a few specific ones based on the community interest, but that's what it really means to me. What does it not include? I don't know. I think anything that would be based as much as I can – you know, you have federal guidelines you have to report on, but as much as I can is things that are strengths-based instead of deficit-based. So really ridding deficit-based language on any level and like shifting that narrative. I think that's always been a priority that I've carried over from working with young people. I just think it doesn't help anybody to have deficit-based language.





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Gladys ([16:56](#)):

Yeah. Thank you. And I really love that point that you said sometimes it can look potentially like a Western, a Eurowestern evaluation, but the starting point is different and the intention is different and the priority is different. And that's the point, is that as Indigenous peoples, Indigenous evaluators, communities, we get to define and we get to prioritize and we get to develop and that's the fundamental difference as well, right? Which then, that kind of fundamental difference, that initial question, that evaluation question then would theoretically be informed by that nation's or that tribe's or that community's worldview about their ways of knowing, being, and doing will then drive the decisions that are made within that evaluation project.

January ([17:50](#)):

Yeah, absolutely.

Gladys ([17:53](#)):

So you've shared a little bit about this already, but I'll ask the question because you might have something more to add. So why is it important to do Indigenous evaluation, to do this work in this way?

January ([18:05](#)):

That's a good question. I know my why, but the bigger why... So I think there's been a resurgence – and I'm not going to say revitalization intentionally – but a resurgence towards wanting something different, towards striving towards something different that's more meaningful to more people, especially Alaska, that resonates more with cultural values and cultural priorities such as language revitalization efforts and cultural camps. You know, people are searching, and some of the groups I work with here in Alaska, they're here and there are summaries that people are hungry to be back in that. And I think that it's important to have these indicators that are defined by Alaska Native Indigenous people so we know when we're on the path, so we know what we're looking for, and that can be informed by cultural stories, it can be formed by just also ancient stories have been passed on to us as well as values.

So it's worth outlining and making it explicit. I think it's important to know your path you're on; we had a disruption in culture and language and we also live in a modern time and a very blended world. However good or however bad, that's not really for me to say; it's where we are right now. So we did lose a lot of those indicators. There are there, but we do need to be intentional, not just for ourselves, but I think also outlining it for other people because I think when you outline it for other people and write it down and share it, it's almost acts like a boundary for other people to tell them, Here's what we find important and it's written on a piece of paper in a journal for you and you, <laugh>, you know? And as annoying that as that is, it does help and helps people to have a systemic, systematic way of thinking about where we want to go.

So I think it really can help guide a lot of those resurgence efforts in an intentional, well-thought-out manner. And there can be a tendency to have personal opinions about what it means to be X,



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y, and Z, and that's human nature. But it helps if we have a bigger framework and like mile markers along the way, you know, indicators: where are we going? are we on the right path? And you know, I think that term is used a lot, like being a good human? Are we on the right path? And I mean that should be a whole collaborative community effort.

Gladys ([20:44](#)):

Yeah. Thank you for sharing the importance of this work. When you think about your experience in Alaska within that kind of ecosystem of evaluation, you talked about some of the why you show up in this space is because you were tired of educating people who are coming in to try and do this work and you're like, Geez, I could do this work <laugh>. So tell me more about the ecosystem for Indigenous evaluation in Alaska. Like has it come to a point where there's more Indigenous evaluators doing this work? Where's it at and what are you seeing that's needed to support the long-term vision of resurgence?

January ([21:21](#)):

The field of evaluation in Alaska is small already. The need in Alaska for Alaska Native Indigenous people and roles across all fields is huge. You know, we have a huge capacity issue in everything, you know, from doing corporation work to language revitalization work to running programs, to all sorts of positions in our own rural communities, like it's a huge need and evaluation is just another one of those needs. So I know of two formerly trained evaluators who are Alaska Native in Alaska and then a handful of other kind of accidental evaluators who do evaluation work or have background in research and have changed that. But the need is huge as it is everywhere. So we need evaluation classes in Alaska. I don't know, that would be nice to have just a course. The other thing that I'm focusing my PhD on is, what does an Alaska Native Indigenous framework look like or approach?

Not super great at adapting methodologies. I think as we've talked a lot about the why is more important to me and the framing at this point in my PhD <laugh> pathway, but I think we do need an Alaska Native framework. There are several other frameworks from different Indigenous people across the world, which I appreciate, and Alaska's – we always say this about Alaska, but Alaska is pretty unique. And Alaska Native people, the populations and the political structures and the corporate structures are just very different. And while we do have some overlapping similarities, I think every Indigenous person would say we're not pan-Indigenous, so let's develop something that's a little bit more tailored for that. So just more people doing research and background like that and developing new theories and approaches and frameworks would be great. So, courses and new frameworks, you know, no big deal. It's just two things, right? It's just two things <laugh>.

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

Awesome. And thanks for sharing a little bit about what your focus is on for your PhD. I was wondering if you were at a stage in your program where you had something coherent that you wanted to share. <laugh>

January ([23:36](#)):



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It can be that.

Gladys ([23:37](#)):

It could be, yeah.

January ([23:39](#)):

It's such a touchy subject, the PhD, so yeah, yeah I am, it took a long time to get there and so in the next semester I'll be doing my comprehensive exams and then starting my research. So yeah.

Gladys ([23:52](#)):

Exciting. I can't wait to see that journey. I'm looking forward to it. So what other kind of questions in your work are you sitting with in the work that you're doing to support youth, to support community, to continue on this journey around your PhD? What are some evaluation questions that you're thinking about, sitting with, pondering?

January ([24:15](#)):

Always what's the best way to educate people about evaluation, Indigenous evaluation? The other thing is how do we really help people think about, do you actually need Indigenous evaluation frameworks? Let's say you're doing a program in a very Western way, but you're serving Indigenous people, you don't necessarily need Indigenous frameworks or Indigenous evaluators. So I think about like if you're having an evaluator with Indigenous indicators, yet you're not doing anything differently with your programs, your evaluation is not going to be a good fit. So I constantly think about how can we use – which is why I really want to develop a framework or template to tell people, Here are things we look at and here are things that are important initially in a very broad way. And if you want to have your evaluation quote unquote be successful, then you need to adapt your programming.

So I constantly think about how can we use these new Indigenous and Alaska Native frameworks to influence and help programs adapt to also be culturally responsive. You know, I see several programs that take the same route of, they don't include anything cultural, I guess I would say. And it's not bad for young people. I would not say that. I just would say it's not holistic. So I think about how can we effectively and positively use Indigenous evaluation and evaluation generally to positively influence programs. That's something to grow them and expand them to be more holistic in their approaches. And just capacity building and understanding around evaluation. Like what's the best way to do that? What's the best way to grow it? How do we connect more people across the country and even the world in evaluation and how? What's a cool way to grow the field of evaluation in a way that's positive and builds connection? Every field has its own dramas, just like academia. So <laugh>, I think about how do I show up in the world and how does the field of evaluation show up in the world to really display how it can be useful to programs and programming?

Gladys ([26:29](#)):





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Yes, the good old drama <laugh>, it's so true. Like each field has the work that they need to do to learn, to unlearn, to decolonize, to do the anti-racist work, to do all of those things. And so evaluation certainly is just one of many of those areas.

January ([26:51](#)):

I think in, especially specifically, in Indigenous evaluation – I'm the president of the Indigenous Peoples in Evaluation topical interest group for the American Evaluation Association [IPETIG]. And things that we really struggle with is, how are we making sure that people aren't just co-opting and renaming a lot of Indigenous approaches, and in evaluation that's kind of a challenge. And then how do we make sure that we're working with people to be known that we are here? That's like a big thing. So... a big thing, <laugh>, that's a big priority right now. So we're here and how do we make sure that people aren't harvesting all of these ideas like high grading all of the ideas and then reframing it in a way that's quote unquote more palatable or easier for other people to understand or just reframing them and then repackaging it as your own. So, but then the problem with that is that it really divorces it from the why and the heart and the passion and the meaning and the purpose and that could be a huge problem.

It's not – an Indigenous evaluation is not a method. People are always like, What's an Indigenous method? I was like, okay, well there are some of those, but it's really the why and the how we do it and the why we do it, who we do it for. And that's really at the heart of Indigenous evaluation. So really getting that concept across, and you can't divorce Indigenous evaluation and its methodologies from the how, why, and who it's for. So I think that's a big priority, but what that actually means or what that actually looks like in action to help people understand, I don't know. That's something we constantly work on with the IPETIG.

Gladys ([28:43](#)):

Yeah, that's not a little question, and that's not a little priority. I mean, I think about my background in social work that certainly happens, happened, continues to happen. The appropriation of ideas to, like you said, just to make them air quotes more palatable <laugh> so that other people can use them without having to think about, What is my responsibility as an ally in this work? And using *ally* in a way that means like actively participating and doing and changing and thinking about things in a different way. What is our responsibility as settlers in this space? And so there's all of those fundamental questions I think that need to be examined before people consider, How can I take and use this knowledge in a way that is profitable towards me? <laugh> and kind of a tongue-in-cheek statement there. But I do, and just like you shared, I see that so often, especially as there's a lot more excitement and funding opportunities lately in Indigenous evaluation, right? And so people are like, Oh yeah, I could totally find myself an Indigenous person and co-lead a sharing circle, and that that's dangerous. You know, it's so dangerous.

January ([29:59](#)):

Yeah, definitely.

Gladys ([30:02](#)):



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I'm going to ask another big question <laugh>, and that question I hope feels okay to ask. I'm sure it will, but what are you excited about in your work right now? What is bringing you joy? What is something that you just are really excited to share and think about in your work?

January ([30:20](#)):

On a very personal level, , I'm really excited that I've really focused my question for my PhD project around what does an Alaska Native framework look like. And I have some initial ideas that I'll be putting to research and doing my research on. And so that actually after so many cycles of what do I want to do and do I want to do something in education, back and forth, back and forth, I finally landed on this and it came about naturally after like five years of doing Ravens Group work and consulting and program evaluation and really reframing things. Like I have one that I've actually put into practice to try out and I'm excited to like do the research on it and expand it and make it more applicable and concrete with research and working with community members and all of that. So you know, other research to support it.

So that on a personal level I'm really excited about. That's exciting. I was not excited about it for such a long time because I didn't know what I was going to do and it felt like a loss. But everything kind of clicked into place in the last six months and that's why I'm excited about that. And the field of evaluation, I would say there are several different Indigenous evaluation groups that are really trying to intentionally connect and build synergy around, definitely after 2020 and all of that like cultural shift and George Floyd and riots and all of these conversations explicitly coming to the surface. Indigenous evaluation and Indigenous issues and Indigenous ways of looking at things also rose to the surface with those as potential solutions and ways of ways of thinking. So that's been exciting and I haven't seen that slow down. I've seen more co-opting of ideas and appropriating ideas, but I've also seen more connecting and excitement around these topics: anti-racism and Indigenous approaches.

And that's something that was not as explicit before and could easily be sidelined as a side priority, but now people are talking about like ways to implement it across the board from leadership down to office culture. How good we're doing on that, I don't know, but people seem to be still very interested and that brought a lot of people to ask and approach Indigenous people in Alaska about their ideas and about their solutions and really force people that to think, Well, maybe we should be thinking about this differently. So I think that for all of its horrendousness and its continued work that we need to do, that's been something I've been excited about to these new cultural conversations about – even if it's brought out really strong opinions, <laugh> across the board, you know, these are conversations that have been not in your face.

You go to a conference on culture or racism and there's a bunch of brown people in the room, which doesn't mean we can't be prejudiced, but that's not really who the audience is meant for. But now people are opting in to have these conversations. So I hope it has some effort to have people think a little bit more about the way they show up in the world and what systems that we're supporting and to think about it effectively. And I hope we're getting to the point of like, how can we effectively adjust or stop supporting things that we shouldn't or that will help things be more equitable. And then how do we advance actions like what does it that now look like in actions. So I hope we can get to the action point.



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Gladys ([34:16](#)):

Thank you. Thank you for sharing that observation about the shifts that you're seeing and what you're excited about. We are getting to the end of our time together. Time always goes by so quickly and I really am grateful for sharing the space and learning more about what's important to you in this work of Indigenous evaluation. I'm wondering if there's anything else that you would like to make sure to share as we close off our time together today.

January ([34:41](#)):

It's important to keep asking yourself no matter who you are, why you're doing the work and how you want to show up and to think about that and then think about it regularly. It's not a one and done thing; it's an ongoing process. I think about some other people I know who go to ceremony regularly, and journal and reflection and ceremony, all of these are very important to Indigenous evaluation. But also just like, I think as an evaluator, just generally, if you're not evaluating where you've come from and how far and the lessons you've learned, then that can lead you to just becoming rote in what you're doing and prescriptive and that's going to lead you to be stale or stuck. So, I think just constant reflection is really important as an evaluator, as a person living in these times. I think that's important. And professionally speaking, if you do want to work with an Indigenous population or Alaska Native population, really thinking about why and how you show up.

So why do you want to do this? So are you actually changing your programming to fit an Indigenous evaluation framework? And if you are going to use a method or methodology or a person's work, how are you going to do that? Are you going to do that in a respectful way that really captures the heart of what the method or approach or framework meant? And are you giving proper citations or references and credit to the person who developed that? So I would say those are my two things on a personal and professional level.

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

Yeah, such important questions that you're inviting listeners to reflect on. And like you said, this isn't a – evaluation requires us to constantly examine why we're doing this work and how we will show up. Yes. Thank you so much for your time today and I can't wait to celebrate all of the different next steps in your PhD. I will be rooting you on and look forward to hearing about that when that comes to a close as well. So ekosi for your time today. Thank you.

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 Podcasts 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 valuable, 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 this space with you again soon. Ekosi.