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Nation-to-Nation in Evaluation: Utilizing an Indigenous Evaluation Model to Frame Systems and Government Evaluations

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Abstract

Evaluation scholars have offered culturally responsive evaluation theories, methods, and frameworks, but few have applied them to systems or governance evaluations. Culturally responsive and systems evaluation literature does not address the unique legal and political components of sovereign Tribal/First Nations Governments. This chapter addresses literature and practice gaps through an emerging Nation-to-Nation (N2N) Systems Evaluation Framework. Applying Tribal Critical Theory (TCT) to systems and governance evaluations, the author builds on an emerging Tribal Critical Systems Theory (TCST) to consider future culturally responsive and legally inclusive evaluation applications at systems and governance levels. TCST is applied within an emerging N2N systems evaluation model helping evaluation practitioners conceptualize systems evaluation design used between sovereign governments. © 2020 Wiley Periodicals, Inc., and the American Evaluation Association.

Introduction

For decades, evaluation scholars have offered culturally competent, culturally responsive, and Indigenous Evaluation (IE) theories, frameworks, and practices. Most culturally responsive evaluators have applied their theories and practice at the project, program, or organi-

zational level. More recently, culturally responsive evaluators have begun to apply culturally responsive theories, methods, and frameworks to systems evaluation (Casillas & Trochim, 2015; Thomas & Parsons, 2017). However, existing culturally responsive systems literature lacks a comprehensive systems-oriented evaluation model to address the unique legal and political components regarding sovereign Tribal Nations/governments. Western theorists and evaluation practitioners continue to neglect Tribal Governments and sovereign First Nations communities in systems or governance evaluations (Bowman, 2018; Cornell University Office for Research on Evaluation, 2012; Schoenfeld & Jordan, 2017; Trochim et al., 2012).

This chapter addresses these literature and practice gaps by presenting an emerging Nation-to-Nation (N2N) Evaluation Model to frame and apply to governance and systems evaluations based on a recently published Tribal Critical Systems Theory (TCST) (Bowman, 2019). Applying this emerging N2N framework provides one pathway to applying TCST to strengthen systems and governance evaluation policy, research and evaluation study design, and practice. N2N is intended to bring awareness and facilitate better professional and academic discussions, broaden available strategies, and offer practical cultural and legal/jurisdictional applications when conducting evaluation activities with Tribal/First Nations.

Using the traditional “four doors” of the Lunaape/Mohican Medicine Wheel (Bowman, 2015), the chapter is framed according to the traditional four directions:

1. Ktanaxkihlaak (Kah-taw-nah-x-kee-lock)—Eastern Door: Origin Stories—Sharing the Legal and Indigenous Foundations of the Nation-to-Nation (N2N) Evaluation Framework.
2. Shaawaneewang (Shaw-one-neh-wung)—Southern Door: Providing a Rationale of Why N2N is Needed for Strengthening System and Government Evaluations.
3. Wsihkaang (wh-see-kong)—Western Door: Testing, Perseverance, and Unknown Potentiality for Use of N2N Within the Field and Practice of Evaluation.
4. Loowaneewang (Low-one-neh-wung)—Northern Door: Using Elder Wisdom to Guide Future Practice.

Ktanaxkihlaak (Kah-taw-nah-x-kee-lock)—Eastern Door: Origin Stories—Sharing the Legal and Indigenous Foundations of the Nation-To-Nation (N2N) Evaluation Framework

To address the long-standing gaps and challenges between Tribal/First Nations and non-Tribal government systems and relationships, including the history of evaluation relations, we must go back to the beginning. Time, life, and history did not start on Turtle Island (i.e., North America) in 1492 (when Columbus arrived), or in 1607 (first colony, beginning of colonial

government in the United States), or in 1776 (US Declaration of Independence). Lunaape, Mohican, and other Indigenous populations were on Turtle Island for many centuries (Bowman, 2018; Newcomb, 2008) before the arrival of the Europeans and Christians (i.e., colonizers). Delineating important philosophical, theoretical, epistemological, and ideological differences of western/colonial people and nations as compared to Indigenous communities and Nations is important to our work. Colonial or western conquest models (Newcomb, 2008) do not recognize these differences with Indigenous populations, nor do they acknowledge the privilege and power differentials resulting from the killing of Original people and the claiming of their land and other resources by illegal and immoral means.

In the framing of oppositional consciousness (Mansbridge & Morris, 2001), you also see the political, religious, and military influences that serve as the impetus for spiritual, moral, and ethical uprising against the colonial machine. Oppositional consciousness can be expressed by individuals, groups of people, or whole communities, including sovereign Tribal governments. Informally, it can be expressed as a righteous pushback to the socio-political and economic systems and policies of injustices endured through demonstrations, marches, or boycotts. Formally, Tribal nations are using their political and legal rights as sovereigns to bring supreme court cases (state or federal level) seeking to uphold their treaty and constitutional rights for protecting their environmental and natural resources, their community members, and the bones or cultural artifacts of Tribal ancestors. Oppositional consciousness that is expressed by traditional Indigenous warriors and leaders will not tolerate any type of domination, misappropriation, or falsification from anyone—from colonizers of color or of European descent. This morality is spirit-driven and must be used responsibly when you are a medicine holder (i.e., have been tasked by your traditional community to carry out tasks on behalf of your community). Traditional knowledge keepers who apply their medicine as modern-day warriors have legitimate power because spiritual leaders have given responsibilities to them and hold them accountable. This is similar to “consciousness being historically contingent” (Mansbridge & Morris, 2001, p. 7) because traditional knowledge is timeless and has been orally transmitted through tens of thousands of years and generations of clans and families. In summary, traditional knowledge is at the heart of oppositional consciousness and Tribal critical systems theory because it provides the spiritual roots, cultural content knowledge and community and sovereign-driven Tribal nations applications that directly push back against the western policies and systems of trauma, oppression, and death.

Culturally responsive and Indigenous theories provide the foundation, methods, and frameworks for changing the way we do evaluation. Specifically, TCT (Brayboy, 2005) indigenizes evaluation and research and includes legal theory (Reinhardt, 2007; Reinhardt & Tippeconnic, 2010) (i.e., Tribal sovereignty, trust relationships with non-Tribal governments, Tribal treaty

rights, and Indigenous constitutions). Through an academic lens, TCT is the foundation for expressing Tribal sovereignty (i.e., political and legal rights of Tribal/First Nations) as the driver of evaluation and research studies (Bowman, 2018; Bowman & Dodge-Francis, 2018; Bowman, 2019). The unique legal and political distinction of Tribal/First Nations and Indigenous people is what sets the population apart from other racial, ethnic, or marginalized groups. It is also what is missing from current systems and governance literature and evaluation practice. An emerging N2N Indigenous systems evaluation model uses the United National Declaration on the Rights of Indigenous Peoples (UNDRIP) framework to address the institutional and systemic inequities, injustices, and gaps. N2N offers a new model for the inter-governmental systems, structures, policies, and practices for creating more effective, responsive, and sustainable relationships between Tribal and non-Tribal Nations, evaluation parliamentarians, and practitioners of evaluation.

Legal Theory: United Nations Declaration of the Rights of Indigenous People

A global Indigenous framework was created over a decade ago, the UNDRIP, within the United Nations (UN) (2008). More recently, the American Declaration of Indigenous Peoples (Organization of American States, 2016) was created. It should not replace local and traditional knowledge, leadership, and governance by and for Indigenous people (Wehipeihana et al., 2014). However, the UNDRIP offers a starting point for grounding global Indigenous academic and community-based efforts. UNDRIP delineates forty-six articles within UN Resolution 61/295. They are organized within nine topical areas: Foundational Rights; Life and Security; Culture, Religion, and Language; Education, Knowledge, Media and Employment; Political and Economic Rights; Lands, Territories, and Resources; Self-Government; Implementation; and Minimum Standards. Implementation and use of UNDRIP has been slow. Creating evaluation metrics, evaluation frameworks, and generation of evidence-based policy, programs, and models has not occurred. Despite urgent calls to action (Echo-Hawk, 2016), and increases in Indigenous scholarship, there have been few resources, developmental supports, or accountability measures from government agencies and the field of evaluation to uphold these culturally responsive necessities in their work (EvalPartners, n.d.). Without inclusion of a broad framework (i.e., UNDRIP), use of Tribal Nation ordinances/policies, Tribal IRB's, engaging Tribal PIs/Co-PIs on studies, or utilization of Tribal theories, methods, and evidence-based models, these issues are systemically and institutionally compounded and continue.

Developing evaluation metrics and studies around UNDRIP within the United States, through the American Evaluation Association (AEA), and globally through EvalPartners seems unlikely but not impossible. Oral

history as “evidence” does not count in evaluation and policy-making (Flaherty, 2017). There are very few competent or experienced representatives or elected officials who can articulate and advocate for the rights of sovereign Tribal Nations or Indigenous populations within public or international government initiatives and studies. Recurring issues and gaps in literature, policies, resources, and practice are the foundation and replication for these continued systemic and institutionally reinforced issues. Not building knowledge, skills, and capacities within the field of evaluation results in limited professional or systemic development, limited institutional and evaluator capacities and competencies, and underrepresentation of evidence-based evaluation policy, governmental models, or systems studies. Including national and global work through Voluntary Organizations for Professional Evaluation (VOPE), EvalPartners, and the United Nations Evaluation Group (UNEG) to address the Sustainable Development 2030 goals could have severe implications for intergovernmental evaluation activities between Tribal and public governments. UNDRIP offers a unifying framework to move forward.

Tribal Critical Theory: Nation-to-Nation Emerging Model for Systems/Governance Evaluations

Rational thought, science, survivance, strength, loss, and resilience are braided into Indigenous origin stories, traditional ecological and science knowledge, and current Indigenous scholarship (Kimmerer, 2013). Indigenous wisdom translates well into contemporary evaluation policy, governance, and practice (Bowman, 2017, 2018; Bowman & Dodge-Francis, 2018; Bowman, 2006; CRCAIH, 2015; Kawakami et al., 2007; LaFrance & Nichols, 2010; Mariella et al., 2009; Martinez & Timeche, 2016; Reinhardt, 2007; Smith, 2012; Wehipeihana et al., 2014). The relationships within and across political power, evaluation, and context are being discussed within evaluation literature (Azzam & Levine, 2014; Dahler-Larsen & Schwandt, 2012). Multi-jurisdictional education, research, and project evaluation models and frameworks already exist (Bowman, 2015, 2017, 2018; Bowman, Dodge-Francis, & Tyndall, 2015; Bowman & Dodge-Francis, 2018; LaFrance & Nichols, 2010; Reinhardt & Maday, 2006). Blending systems theory and thinking, critical systems theory, TCT, and IE can begin to conceptualize how Tribal sovereignty can be raised to a systems level, thus influencing evaluation policy and evidence-based practice through Tribal/First Nation and public government initiatives. An innovative TCST (Bowman, 2019) builds upon Tribal Critical Theory (Brayboy, 2005) to provide an emerging theoretical framing scaled up to systems and government levels for evaluation purposes. TCST application to Tribal and non-Tribal government, policy, and evaluation activities offers nine tenets (Bowman, 2019) as a theoretical foundation to frame the N2N model which are based

in the multifaceted legal, political, cultural, and community requirements of each unique Tribal Nation and community.

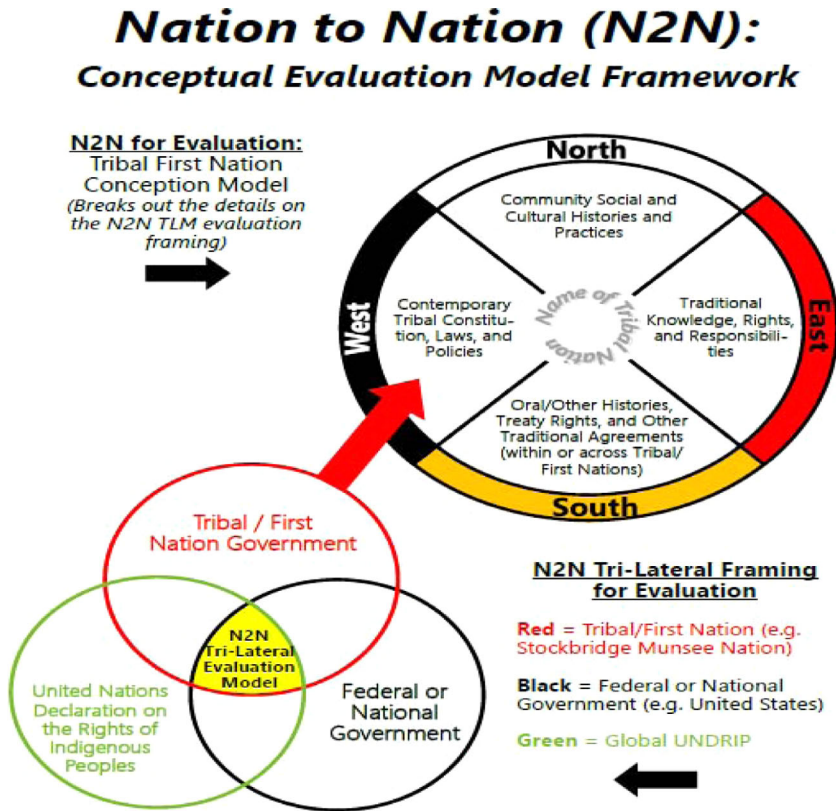
The N2N model extends the tri-lateral (Reinhardt & Maday, 2006), where Tribal, Federal, and State governments share a tri-lateral responsibility to carry out educational policy and systems practices. This tri-lateral model has been modified into a multi-jurisdictional model for educational policy and research studies, including Tribal and public governments (Bowman, 2015; Bowman & Reinhardt, 2016). This model has been used effectively to conduct evaluation policy development, program evaluations, government-to-government evaluation research, training, and technical assistance activities (Bowman, Dodge-Francis, & Tyndall, 2015; Bowman & Reinhardt, 2016; U.S. Department of Agriculture, Food and Nutrition Service, 2016). N2N projects and partnership work have been published in journals but in more limited ways (e.g., grey literature, funder's reports, presentations at funder's or grantee's request). Given the robust community-centered praxis utilized to carry out N2N work in the field by Indigenous evaluators, publishing formal scholarship on this topic is limited due to capacity issues and priorities of Indigenous academics and Tribal communities. Therefore, it is time to be more intentional with this important empirical evidence. It is time to formally include the emerging N2N conceptual model in academic literature (Figure 8.1).

Shaawaneewang (Shaw-one-neh-wung)—Southern Door: Providing a Rationale of Why N2N Is Needed for Strengthening System and Government Evaluations

The field and practice of western evaluation have yet to offer a theoretical, conceptual, or practical application at systems or governance levels that address the *unique* legal, political, and cultural status of Tribal/First Nations governments and people. The N2N model using UNDRIP is critical to addressing the UN's Sustainable Development Goals (SDG) and effectively meeting the SDG 2030 agenda (United Nations, 2017). The UN has issued a report on the first ten years of progress regarding the UNDRIP implementation (United Nations, 2017), with mixed or poor results. UNDRIP's progress is explicitly tied to the UN's SDG 2030. Briefing reports have shared that non-Tribal governments' "concrete action often lags behind legal recognition" (Paul, 2017, p. 1). The UNEG also weaves SDG 2030 through its Evaluation Agenda for 2030 (Van den Berg, Naidoo, & Tamondong, 2017). Within this 424-page document there is not one Indigenous scholar, Tribal/First Nation government leader, Tribal evaluation parliamentarian, or any mention of UNDRIP. This is problematic given a direct link via a United Nation Briefing Note on the Indigenous Peoples' Rights and the 2030 SDG Agenda (United Nations, 2017).

Using the N2N model provides the needed framework for indigenous nation building globally, to support capacities, policies, and empir-

Figure 8.1. Nation-to-Nation (N2N) conceptual evaluation model framework.



ical evidence developed between Indigenous and non-Indigenous governments and communities of evaluators. UNDRIP is a legally vetted, legitimate Nation-to-Nation framework. It could be employed through the UNEG, and related evaluation parliamentary partners, to inform the SDG Evaluation 2030 agenda. Through the EvalPartners, UNEG, and International Organization for the Cooperation in Evaluation (IOCE) sponsored Global Evaluation Forums, there have been many testimonial videos by Indigenous people (EvalPartners, n.d.). As noted earlier, many Indigenous scholars have published in evaluation, provided recorded testimony in UNDRIP events, and participated in UN-sponsored EvalPartners global initiatives via EvalIndigenous. So why do knowledge, access, and participation gaps continue?

The N2N model could help practically frame and more effectively address some global evaluation initiatives that each VOPE may be implementing to include Tribal/First Nations. Other global studies that do not use an N2N model, include: Canada’s Truth, Healing, and Reconciliation

Commission (TRC) including the 2015 TRC final report (Niezen, 2013), including the Beyond 94 Recommendations that are currently being implemented by the National Center for Truth and Reconciliation; and the Canadian Evaluation Society's (CES) 2016 Resolution to support TRC (Canadian Evaluation Society, 2016). AEA's Evaluation Policy Task Force continues to exclude Indigenous people and Tribal governments as part of its governance work. This impacts not only research on evaluation, evaluation studies, and evidence-based policymaking, but also brings into question where power, access, and privilege continue to be. An N2N model could improve the recently updated AEA Roadmap for an Effective Government (Shipman, 2018).

Wsihkaang (wh-see-kong)—Western Door: Testing, Perseverance, and Unknown Potentiality for Use of N2N Within the Field and Practice of Evaluation

CRE, IE, and critical and complexity systems theories (Reynolds, 2014) have helped to provide new pathways to conceptualize complex systems, policy, and governance issues (Cassillas & Trochim, 2015; Reynolds, 2014; Sanderson, 2000; Stame, 2004; Thomas & Parsons, 2017). The differences between western and Indigenous knowledge sources add another layer of complexity to evaluation policy and systems evaluation practice. The interrelationship of cognitive constructs, institutions, and systems builds more robust capacities (Gates, 2017; Reynolds et al., 2012).

Critical Systems Heuristics (CSH) offers one way to consider sources of power, knowledge, and legitimacy. To be critically reflective thinking through institutional and systems complexities, CSH can be applied to Tribal Nations, peoples, contexts, etc. when designing and conducting systems, governance, and culturally responsive evaluations. Additionally, new insights and innovative solutions may develop because CSH uses reflective (i.e., critical) evaluation to question, consider complexities, and influence within the evaluation ecosystem (i.e., systems/sub-systems). CSH was first introduced as a practical social planning philosophy and then developed into a categorization of boundary issues used for systematic boundary critique. Using CSH's four boundary issue categories (i.e., sources of motivation, power, knowledge, and legitimation) with twelve boundary questions, it is applied using an Indigenous perspective providing intentional pathways for collaborative and responsive problem solving, decision making, and professional action. When applied to evaluation, CSH is used to help clarify the meaning, understand relevancy, offer insights to validity, reveal potential leverage points for change, and identify concerns and difficulties based on gaps and concerns of stakeholders. Incorporating an Indigenous perspective and including the political and legal status of First/Tribal Nations within a CSH framework when designing Indigenous evaluation studies is one example (Bowman, 2019) of a practical strategy to design

and carry out evaluations more responsively with Tribal/First Nations communities.

Consider the work by the Action group on Knowledge Systems and Indicators of Wellbeing. These environmental, community, cultural, human, health, and socio-economic indicators have been created by a global group of Indigenous earth justice, human rights, and culturally responsive evaluators to address the impacts of colonization and to create success indicators from the individual level through the community and systems level for creating indicators and evaluations that are “by us and for us.” Also, the biodiversity and earth conservation efforts document within and across Indigenous systems and global jurisdictions how to measure climate changes and work towards a more inclusive UN SDG 2030 agenda (American Museum of Natural History, 2018, 2019). Many more models and examples exist among Indigenous evaluation scholars, many of whom came together at the first global gathering of EvalIndigenous scholars in New Zealand in February 2019 (Mā te Rae Māori Evaluation Association, n.d.).

Loowanewang (Low-one-neh-wung)—Northern Door: Using Elder Wisdom to Guide Future Practice

Using the political and legal rights of Tribal/First Nations governments, Indigenous communities need to assert their inherent and legitimate rights. It is imperative that public governments (i.e., national and international), non-Tribal organizations, evaluation scholars, policy makers, and practitioners build competencies, capacities, and experiential knowledge to be more responsive and effective with Tribal/First Nations. Thus, mapping and understanding how sovereignty, Tribal policy, and evaluation pathways come together theoretically and practically through real world implementation is necessary. Every Tribal/First Nation is different, so a Tribal policy and evaluation pathway (Bowman, 2015) is offered (Figure 8.2) to guide intentional evaluation policy practice.

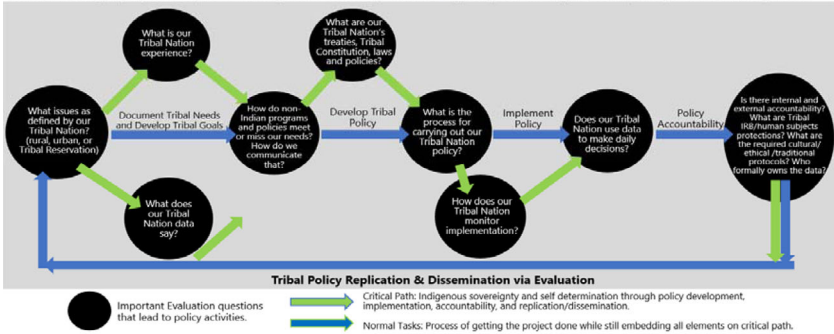
Tribal governments and Indigenous scholars are rarely represented within teams generating public statements on evaluation and evaluation policy decisions (American Evaluation Association, 2011; Flaherty, 2017). Despite notions of “objectivity” and “evidence-based” policies, programs, and practices in public government and evaluation, politics around the well-paid and influential evidence makers are apparent (Newcomb, 1992; Niezen, 2013; Parkhurst, 2017). As a result, evaluations and evidence-based public policy and programming have an underrepresentation of Indigenous scholars as (co-)leaders of studies and initiatives. Changes in evaluation, governance, and related procurement policies offer a foundational way to move forward together, and with more effective outcomes for evaluation governance and practices. An example (included at the end of this article) of how to apply the Nation to Nation policy development plan in Figure 8.2

Figure 8.2. N2N evaluation model: An inclusive policy and evaluation planning pathway.

Nation to Nation in Evaluation:

A Policy Plan for Inclusion of Tribal Sovereignty and Self Determination

This diagram helps non-Indigenous partners explicitly know what Indigenous academics consider when designing evaluation or other policy, studies, and practices regarding Tribal/First Nations. When non-Tribal academics and partners co-lead with Indigenous policy, research, and evaluation study leaders these **critical pathways**, reflective and actionable **questions**, and attention to the **cultural, political, legal, and community** contexts with which evaluation policies and activities are designed, implemented, and have an impacts in. Collectively these are a required part of ethical, professional, and responsive evaluation practices.



- ❑ Always evaluate who's experiences, philosophies, policies, or other sources of information are being represented throughout the process.
- ❑ Use of Tribal Critical and Indigenous Theories, Methods and Models that provide Nation to Nation in evaluation to intentionally include the legal/political distinctions of Tribal/First Nations and peoples.
- ❑ Use of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and connecting it to this global framing within evaluation is critical to building and connecting communities, academic efforts, and an evidence base within and across the global Indigenous and academic community.

provides developmental policy strategies and evaluation and policy activities in the field to help non-Indigenous evaluators work more effectively and appropriately with Tribal/First Nations governments.

Conclusion

This chapter critically asks us to consider how *sovereignty is one critical lever for creating transformative change* in policy, practice, and evaluation. It can be used by both Tribal and non-Tribal governments and stakeholders. CRE and IE scholars continue to publish and challenge western history and academic evaluation constructs. Based on traditional Indigenous knowledge, decolonization, and legal framing of evaluation theory and practice, the field of evaluation is challenged to evolve. Explicitly acknowledging the unique political and legal status of sovereign Tribal governments and contemporary western impacts on evaluation activities regarding Tribal/First Nations is a responsibility colonial government and academia need to address.

Engaging Tribal scholars, Tribal/First Nation governments, Indigenous non-profit or educational and policy agencies (e.g., local, national, international), and including traditional Indigenous leaders must be intentional and better resourced going forward. Purposeful and authentic partnerships, capacities, and systems can be built for responsive, inclusive, and effective evaluation policy and governance activities. They are systemically supporting scholarship, publication, representation, and advancement

of Tribal/First Nations and Indigenous populations and using UNDRIP as a guiding framework for development, implementation, evaluation, and policy activities. Additionally, EvalPartners leadership could prioritize EvalIndigenous, utilize the Indigenous VOPE survey findings, and find adequate resources to support an invitation to global or national evaluation gatherings ensuring access. Without financial support, many Tribal/First Nations representatives cannot afford to attend and do not work at agencies with large budgets (representing another economic impact of colonialism).

Sovereignty in evaluation policy and practice empowers all evaluators to include culture, language, and community context into the evaluation. Fundamental shifts for Indigenous evaluations, generating evidence-based policymaking, and practical programming and practice are possible through TCST and the N2N model. Building evaluation differently may result in different outcomes, experiences, and impacts. With appropriate resources, authentic and reciprocal relations, and intentional decision-making, new pathways for non-Tribal governments and evaluators working in partnership with Tribal/First Nations and scholars are possible. More than 1,268 state and federally recognized Tribal/First Nations in the USA and Canada have been asking for N2N partnerships. Now is the time to build a better way forward together as Nations.

Author Note

The author uses the term *Indigenous* to describe myself and other members of communities of the Original Inhabitants of the land called, Takwáx Mūnáhan (Turtle Island, aka North America) or elsewhere in the global north and south.

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Appendix

**Table A.1. CSH Application to Indigenous/Systems Evaluation
 (Bowman, 2019)**

<i>Sources of Motivation</i>	
Who is/should be the client or beneficiary? Whose interests should be served?	The community is central to Indigenous thinking. Children, elders, and families should benefit.
What is/should be the purpose? What are/should be the consequences?	The purpose is supporting health: spiritual, emotional, physical, and intellectual grounded in cultural knowledge. Consequences are considered now and through the next seven generations (traditional teaching).
What is/should be the measure of improvement/success and what constitutes an improvement?	Philosophically, improvements and success for Indigenous communities and governments differ from western definitions. Learning, progress, and growth is the focus of Indigenous communities. Wisdom comes from experience and humility. A responsibility to pass that on to future generations. From a contemporary standpoint, data sovereignty and performance improvement models in Tribal/First Nations is being utilized to include western measures of success. Sources of Power
Who is/should be a decision maker/in a position to make the improvement?	Elected Tribal/First Nations have government officials to make decisions in contemporary governance activities. Traditionally speaking, Indigenous leadership is carried out in various roles by family, clan, gender, and appointed responsibilities are bestowed to Indigenous community members by traditional leaders.

Table A.1. Continued

<i>Sources of Motivation</i>	
<p>What resources/conditions of success are/should be controlled by the decision maker?</p>	<p>Contemporary Tribal/First Nations governments have elected officials that follow Tribal constitutions, ordinances, policies, and related resources. Traditional Indigenous leadership decides, by consensus, all matters including equitably and appropriately within the ecosystem.</p>
<p>What conditions of success are/should be part of the decision environment?</p>	<p>Contemporary Tribal/First Nations governments use the Tribal constitution and Tribal governance decision making framework (i.e., Robert's Rules, consensus, etc.) and non-Tribal influences (federal law) to determine conditions of success. Traditional Indigenous leadership decides, by consensus, all matters including equitably and appropriately within the ecosystem.</p>
<p>Who is/should be considered a professional or expert/competent provider of experience and expertise?</p>	<p>Sources of Knowledge Contemporary Tribal/First Nations may use western or Indigenous "experts". Traditional Indigenous leadership would not call anyone an "expert." Rather the spirit name, clan, community respect, wisdom/knowledge keeper, and other traditional factors are included in who is best suited to support the work that needs to be done.</p>
<p>What kind of expertise is/should be consulted/relevant knowledge?</p>	<p>Indigenous communities recognize traditional, elder wisdom, and practical knowledge/expertise (i.e., no formal education) as well as contemporary (i.e., higher level of formal education) sources of knowledge. However, formal education must be grounded in community-based experience that is ongoing and reciprocal to the community.</p>
<p>What or who is/should be assumed as the guarantor of success for guarantee improvement achievement?</p>	<p>Contemporary Tribal/First Nations elected officials and employed leadership are held responsible for success and improvements. Traditionally we are responsible by sacred and original instructions to ourselves, our families, and our communities.</p>
<p>Who is/should be a witness to the interests of those affected but not involved? Who is/should be treated as legitimate stakeholders? Who argues for those who cannot speak for themselves, including future generations and non-human nature?</p>	<p>Sources of Legitimation Every community member (human) has legitimacy. Traditionally, every community member should be considering all living things in the ecosystem, the spirit world, and the next seven generations. Things that seem "not living" or "not human", like a rock, are seen as having a living spirit.</p>

(Continued)

Table A.1. Continued

<i>Sources of Motivation</i>	
What secures/should secure the emancipation of those affected from the premises and promises of those involved? Where does/should legitimacy lie?	Traditionally, our ancestors and elders have taught us that those who have the most or more than others (culturally, spiritually, financially, or other resources) have the greatest responsibilities to be in service, empower, and teach others.
What worldview is/should be determining? What different visions of improvement are/should be considered and how are/should they be reconciled?	Grounded by traditional Indigenous knowledge and ancestor wisdom/teachings is where we should start. Learning through practical application and lived experience, we apply traditional teachings to contemporary contexts and practices. Finding areas of commonality, respect, and strength helps guide perceived differences to places of consensus.

Table A.2. Nation to Nation Policy Map, Example (Bowman, 2019). Nation to Nation in Evaluation: Developmental Policy Phases and Evaluation Activities When Working With Tribal/First Nations. The Table Below Describes Strategies for Non-Indigenous Government, Agency, and Individuals to Increase Knowledge, Competencies, and Effective Responsiveness Regarding Evaluation Policy and Practice for Working With Tribal/First Nations

<i>Policy Phase</i>	<i>Evaluation Activities</i>
1. Needs Documentation and Goal Formation	<ul style="list-style-type: none"> ● Assess the strengths, resources, needs, gaps, and issues of the Tribal population. ● Assess the Tribal community’s evaluation capacity to collect, store, mine, manage, and use evaluation data for policy development. ● Document statistical baselines and other quantitative information using Tribal sources. ● Document Tribal narratives and other qualitative information from Tribal documents and sources. ● Articulate Tribal community goals to address needs and get feedback from intergenerational stakeholders. ● Develop outcomes for goals and the evaluation methods, instruments, and timelines that will be regularly used for measuring progress.
2. Policy Development	<ul style="list-style-type: none"> ● Match Tribal community needs and goals with Tribal philosophy to implement goals (sovereignty, self-determination, existing policies, cultural rules, etc.). ● Develop a communication system and plan for Tribal community involvement that is included throughout the entire policy process.

(Continued)

Table A.2. Continued

<i>Policy Phase</i>	<i>Evaluation Activities</i>
3. Policy Implementation	<ul style="list-style-type: none"> • Assess feasibility of policy development, implementation, and monitoring (considering time, human and fiscal resources, and political factors). • Develop Tribal policies and gather input/feedback from Tribal community. • Check for alignment of Tribal policies with Tribal needs, goals, and existing Tribal governance documents (strategic plan, Tribal constitution, cultural laws, etc.). • Develop a policy implementation plan and identify timelines, milestones, people, and other selected areas of policy implementation data to be collected. • Seek Tribal community input on the data collection plan for policy implementation. • Assess environmental, organizational, or human performance factors inhibiting or supporting policy implementation. • Provide short-term data on policy implementation to Tribal community on what is and is not working. • Seek feedback from Tribal community on short-term results. • Discuss how short-term policy outcomes impact long-term policy outcomes. • Continue to collect short-term and long-term implementation data.
4. Policy Accountability	<ul style="list-style-type: none"> • Determine accountability measures for individuals, programs, departments, organizations, and Tribal governance systems. • Allow for short- and long-term accountability provisions. • Collectively construct solutions to policy accountability issues that are consistent with Tribal community laws, norms, and culture. • Develop policy accountability consequences or sanctions that are clearly defined and agreed upon. • Seek feedback from the Tribal community on the policy accountability measures developed that will be established/used. • Secure an external source to periodically (3 to 5 years) review policy implementation, accountability, and effectiveness.
5. Policy Replication and Dissemination	<ul style="list-style-type: none"> • Assess how existing Tribal policies may fit with other Tribal programs or departments in the same context and within the same Tribe. • Assess how existing Tribal policies may fit with other Tribal programs or departments in a different context (rural, urban, or Reservation populations) but still within the same Tribe. <p>Assess how existing Tribal policies may fit with another Tribe's programs/departments.</p>

(Continued)

Table A.2. Continued

<i>Policy Phase</i>	<i>Evaluation Activities</i>
	<ul style="list-style-type: none"> • Highlight specific activities within the 5-step policy process that were critical to success for Tribal programs and departments (intra-tribal) and/or that were successful across Tribal communities (inter-tribal). • Develop strategies for sharing information with Tribal and non-Tribal stakeholders to make relevant policy changes.

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