Building the Sacred

An Indigenous Evaluation Framework for Programs Serving Native Survivors of Violence

Urban Indian
Health Institute
A Division of the Seattle Indian Health Board

In Gratitude to the Creators of this Framework

Building from the four core values of Urban Indian Health Institute's (UIHI) established Indigenous Evaluation Framework, this framework reflects the professional expertise of Indigenous leaders who have a combined total of 135+ years serving Native survivors of violence. Through the process of collaborative adaptation, we have been honored and humbled to organize our collective experiences through the Indigenous based methods of conversation and storytelling. We are in gratitude to the creators of this framework and their communities, who dedicate themselves to getting Native survivors the culturally attuned care, justice, and healing they deserve.

135+ TOTAL YEARS OF SERVING NATIVE SURVIVORS OF VIOLENCE

Our Special Thanks To

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About Urban Indian Health Institute

At Urban Indian Health Institute (UIHI), we recognize research, data, and evaluation as Indigenous values. We conduct evaluation in a culturally rigorous way by reclaiming data for the well-being of the community, staying grounded in cultural knowledge systems, and, as needed, utilizing western science. We decolonize data, for Indigenous people, by Indigenous people.

A Note About Language

The authors use the terms "Native", "Indigenous", "Indian", and "American Indian and Alaska Native (AI/AN)" interchangeably throughout this report. The preferences of providers are also honored, including acknowledgement of specific tribal affiliation(s), when included in responses.

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Glossary, Clarifications, and Violence Defined

Native girls and women, which we define as any Indigenous person who identifies as a woman, girl, or femme regardless of sex assigned at birth, hold a sacred place in Native communities. As life givers and cultural bearers, they form the foundation of a healthy community, passing on the love, care, and skills necessary to move from generation to generation in a good way. By reclaiming the cultural protections for our women, girls, and femmes, we are taking a necessary step toward healing our communities and protecting future generations from harm.

The following terms are ones found in this framework and/or other areas where this type of work is being done.

Cultural humility

A lifelong process of self-reflection and self-critique whereby the individual not only learns about another's culture, but one starts with an examination of her/his/their own beliefs and cultural identities.[1]

Femme

A queer person who presents in a feminine manner; a celebration and refiguring of femininity in a way that is intentional, subversive, and unique to each person.

Indigenous Data Sovereignty

The legal right of a nation to govern the collection, ownership, and application of its own data. It derives from tribes' inherent and legal right to govern their peoples, lands, and resources.[2]

Racial misclassification

When an individual is perceived and categorized by observers as "looking like" a racial group that differs from the individual's self-identified racial group/s, identifies as multiple races which are not accounted for in data collection systems, or when an individual's race is missing in data. American Indians and Alaska Natives experience very high rates of racial misclassification in public health surveillance data, adding to the legacy of erasure and genocide of Native peoples.[3]

Relative

Many traditions share the belief that a community can only be as healthy as any one of its members. When someone is in need, it is the responsibility of the community to surround that person and help to restore balance. These roles and relationships are critical in restoration of cultural ways—as we care for each other we build forward healing for our communities. Grounded in this understanding, we use "relative" to refer to clients, patients, and participants in programs.

Emotional violence

Any words or conduct that causes or intends to cause emotional damage and social isolation, including damaging self-esteem. Emotional abuse almost always includes blaming the victim for the abuse.[4]

Physical violence

Actions that create physical injury, threat of injury, or risk physical harm, disfigurement, or death. Physical abuse can also include such things as withholding access to medical treatment or necessities such as food and shelter.[4]

Sexual violence

Sexual abuse and rape involve a destruction of power and an attack on one's personal sovereignty and includes any attempted or forced sexual act against a partner through violence or coercion, be it physical or emotional.[4]

Spiritual violence

Actions that damage one's personal practice of the sacred, creating a severe disconnection with spiritual sources of meaning and resulting in harm to one's spiritual integrity, lack of access to spiritual resources to cope, and/or an inability to pursue spiritual growth.[5]

INTRODUCTION

Building the Sacred: An Indigenous Evaluation Framework for Programs Serving Native Survivors of Violence illustrates four places from which Indigenous evaluation is already taking place in violence prevention, response, and healing programs that have not yet been formally recognized in a culturally rooted evaluation framework. The four places are walking with relatives, planting seeds of strength, healing, and adapting in community—protecting space for grief and healing (see **Figure 1**). This framework identifies effective places from which to develop relevant program evaluation questions, to find and listen to answers in an engaging and culturally attuned way, and to share meaningful stories iteratively to improve programs and services. Inspired by the four core values of Urban Indian Health Institute's (UIHI) Indigenous Evaluation Framework, *Building The Sacred: An Indigenous Evaluation Framework for Programs Serving Native Survivors of Violence* incorporates the professional expertise of Indigenous leaders who have a combined total of 135+ years guiding Native survivors and communities along the journey toward healing (**Appendix 1:** Collaborative adaptation of UIHI's Indigenous Evaluation Framework).
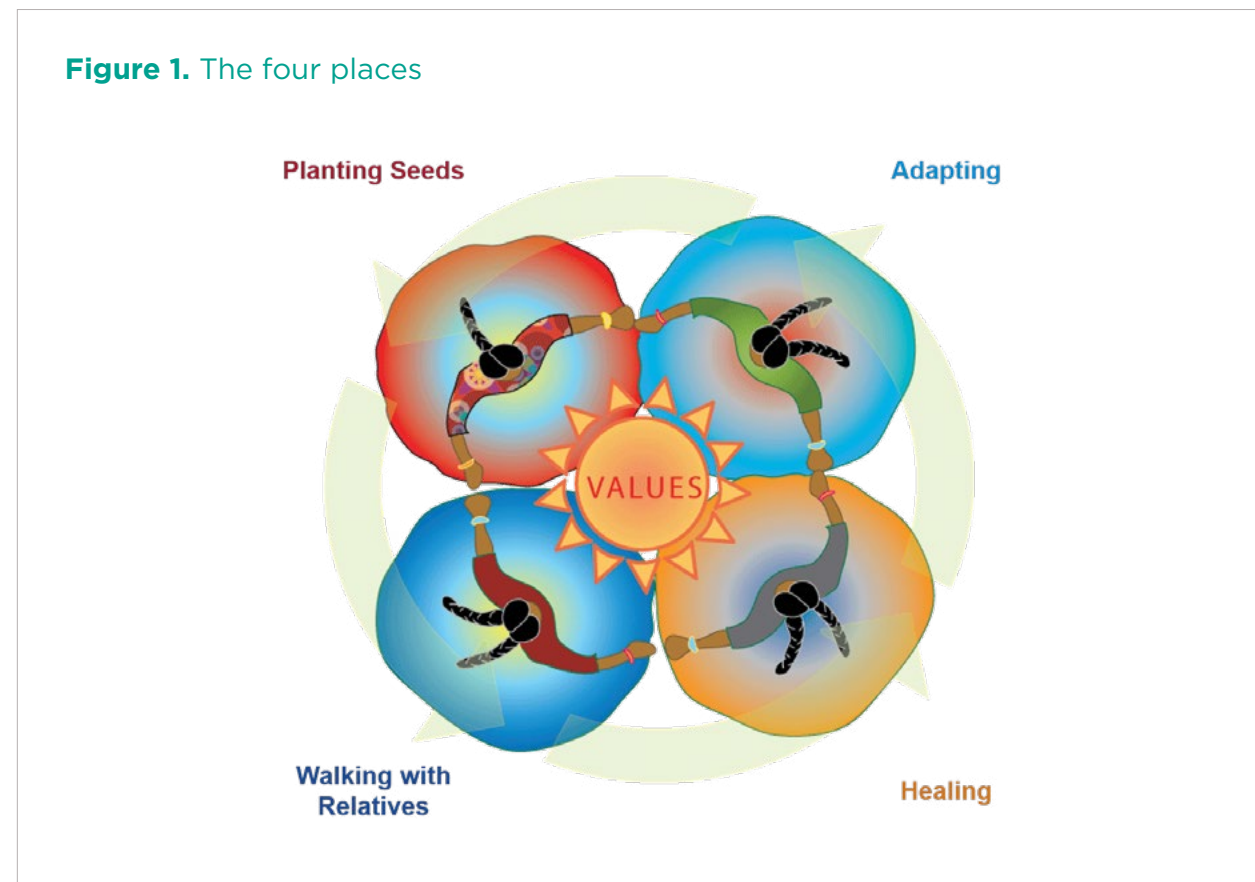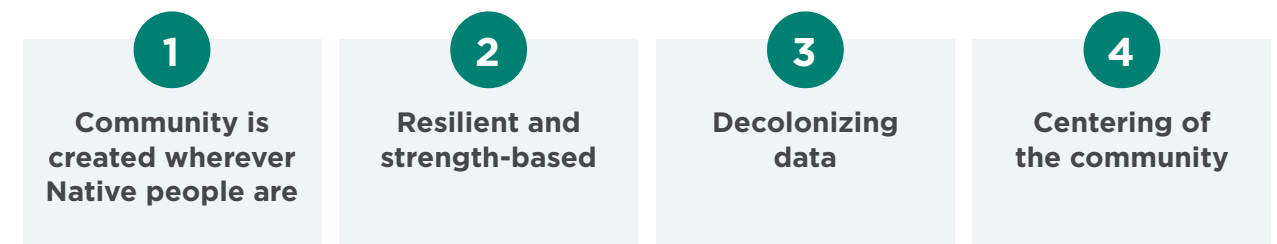
Figure 1. The four places

Illustration by Matt Echohawk-Hiyashi

Background

In 2018, UIHI developed an Indigenous Evaluation Framework with four core values*:

1	**2**	**3**	**4**
Community is created wherever Native people are	**Resilient and strength-based**	**Decolonizing data**	**Centering of the community**

Reflecting on these values, Indigenous practitioners that care for Native survivors of violence reiterated that evaluation should be part of restoring Indigenous protections for Native women and girls. In doing so, they added three more intentions for evaluations taking place within their communities:

- **Committing to working** from a place of cultural values and community protections in evaluation work.
- **Sharing safe, healing, and effective evaluation approaches** that Indigenous practitioners are creating within their own communities for the benefit of their communities.
- **Engaging in reciprocity—**in exchange for the gift of information and stories shared, it is the responsibility of the gatherer, the observer, and the listener to care for them and to use them for the benefit of the relatives that gifted them.

What We Know

The real impact and importance of violence response, prevention, and healing work within Native communities is difficult to capture using western-developed methods that lack space for Indigenous relationships, evaluation designs, and storytelling.

During community discussions about what domestic violence, intimate partner violence, sexual assault, human trafficking, and the crisis of missing and murdered Indigenous women and girls (MMIWG) programs are most challenged by, **state and federal grant and funding evaluation reporting requirements**

> **"Our evaluation efforts need to shift the definition and existing standards to really help to uplift Indigenous cultures."**
>
> **Paula Julian**
> National Indigenous Women's Resource Center

emerged as the biggest threat to program empowerment, sustainability, impact, and the healing of relatives. The requirements cause harm to relatives by putting staff in a position of having to comply with methods that do not respect cultural values and boundaries, making relatives feel stuck and unable to communicate the reality of their program's experiences, challenges, and successes in more effective and authentic ways.

> **"When I write our reports, I always want to make sure that we are telling the story of what we have seen and where we want to go."**
>
> **Natalie Bullion (Chickasaw Nation of Oklahoma)**
> MMIW USA

The outputs often mask or exclude stories, which are a vital component of evaluation in Indigenous communities and programs. As one expert shared, "there is the safe house monitor helping women prepare healthy meals who is never included in the statistics, or the case worker who is seen in the statistics as 'only' having five clients—yet whose time, effort, and commitment to providing compassionate care takes up all of the case workers time."

Examples of these evaluation reporting requirements included survey methods that cannot incorporate needed cultural relevancy, rigid performance measures that place too much emphasis on outputs such as the number of clients served or the number of activities completed, often masking the efforts and stories behind these numbers, and required activity sign-in sheets that disregard participant privacy and take away from the creation of sacred spaces where relatives are treated as people rather than as subjects or participants in a program. While recognizing that some evaluation requirements serve an important purpose, it is important to work with the community to identify how evaluation reporting methods and requirements could work better for their programs.

In non-Indigenous evaluation spaces, the language is often deficit-based and is not aligned with Indigenous worldviews. A specific example given was the use of the term "needs assessments" in program evaluation, which, through a singular focus on needs, does not always make space for the deeper and more complex understanding of the knowledge, stories, and relationships necessary for learning. In sum, the group experts made it clear that performance metrics and processes that are not developed in consult with Indigenous people or communities make data collection feel forced resulting in ineffective and inefficient evaluation processes and outcomes. Evaluation must protect the needed Indigenous spaces for us to tell our own stories and to share those stories with others if it is going to support the healing of our relatives and uplift Indigenous cultures.

Table 1. The Relationship between UIHI's Indigenous Evaluation Framework and *Building the Sacred: An Indigenous Evaluation Framework for Programs Serving Native Survivors of Violence*

UIHI Indigenous Evaluation Framework Four Core Values	*Building the Sacred: An Indigenous Evaluation Framework for Programs Serving Native Survivors of Violence*
1 **Community is created wherever Native people are** Evaluation starts in the creation of these communities.	**Walking with relatives** Evaluation starts in the creation of safe relationships for Native individuals, communities, and survivors to feel seen as people; to share their stories; and to simply connect. Walking with relatives is seeing each other within our communities and responding dynamically to changing physical, mental, emotional, or spiritual needs.
2 **Resilient and strength-based** Uses the tools of evaluation to identify solutions by and for the community	**Planting seeds of strength** Uses the tools of evaluation to encourage and document the planting and nurturing of seeds of security, confidence, happiness, and life-skills within Native communities and Native survivors of violence. Planting seeds takes a strength-based, rather than a deficit-based, approach by focusing on small positive changes that occur in relationship and can lead to larger impacts.
3 **Decolonizing data** Rigorous data must be collected and used with the intent to benefit urban Indian communities.	**Healing—extending space for grief and healing** Rigorous evaluation data must be collected and used with the intent to heal Native communities and survivors of violence. Evaluation should protect cultural spaces needed to hold space for trauma along the journey of discovering what healing is for each individual person and community.
4 **Centering of the community** Community involvement in evaluation is crucial to the process of reclaiming data, understanding how the work is valuable, and including community perspectives.	**Adapting in community** Adaptation is defined as meeting programs, relatives, and communities where they are at over time. Including stories and data that highlight necessary flexibility and community inclusion lift up the strengths of programs through adaptive change.

WHO DOES INDIGENOUS EVALUATION?

Indigenous people have conducted iterative evaluation for thousands of years. This was done to ensure the health and well-being of the people and the future generations. Indigenous peoples' worldview is based in relationality. One of the greatest strengths that Indigenous evaluation practitioners can bring, therefore, is their engagement in Indigenous ways of self-reflection and reciprocity that maintain responsibility to communities during the evaluation process.

> **"We have always done evaluation in a very decolonized way based on trust."**
>
> **Deborah Maytube Shipman (Chickasaw Nation of Oklahoma)**
> MMIW USA

UIHI Visual Logo: a visual representation of how UIHI decolonizes data, for Indigenous people, by Indigenous people. Created in collaboration with ledger artist John I Pepion (Blackfeet).

Nurturing relationships based on shared values such as reciprocity supports evaluation plans that are responsive to community needs and concerns when working to end the crisis of violence against Native women and care for those who have been and continue to be affected.

For too long, the hard work of experienced Native leaders in violence prevention, response, and healing programs has been underrepresented by non-Native evaluators. As one expert noted, "non-Indigenous evaluation strips what Indigenous programming is about, which is restoring relations, tribe-to-tribe, creating new ceremony. Many non-Indigenous evaluators suck all the air out of the room—we need to shift that air sucking so more air is available for Native people and stories and lifeways, where we don't just have place at table, we make our own table, and that table is built of cedar, woven in sweetgrass, and centered with sage."

To overcome this, we need to invest in and support Indigenous evaluators and support the relationships and evaluation approaches that Indigenous practitioners and programs have created through their dedication to **walking with relatives, planting seeds of strength, healing, and adapting in community—extending space for grief and healing.** These relationships and evaluation approaches are critical to developing responsive evaluation questions, collecting data that aligns with values, abiding by the legal responsibility to Indigenous data sovereignty, and disseminating lessons learned that amplify Indigenous voices and resonate with Indigenous communities.

Indigenous Data Sovereignty Defined

Indigenous Data Sovereignty is the legal right of a nation to govern the collection, ownership, and application of its own data. It derives from tribes' inherent and legal right to govern their people, land, and resources.[2]

FOUR AREAS OF THE FRAMEWORK

Building the Sacred: An Indigenous Evaluation Framework for Programs Serving Native Survivors of Violence can be used to develop more effective evaluation stories that are grounded in the realities of Native communities and support the healing of Native survivors of violence.

Walking with Relatives

Walking with relatives describes the time and efforts made to create safe spaces for survivors to feel seen as people, to share their stories, and to simply connect. Walking with relatives is seeing the individual survivor within the community and responding dynamically to whatever their special physical, mental, emotional, or spiritual needs may be. Therefore, evaluation design must be responsive to how Indigenous communities and programs define and value the ways in which walking with relatives can occur.

> **"When women forget they are in a program and don't even realize what you're doing is part of a curriculum, that is a sign of success."**
>
> **Monycka Snowbird (Anishinaabe)**
> Haseya Advocacy Program

Walking with relatives provides opportunities to revitalize components of Indigenous worldviews and center Native people in collecting and interpreting their own data and stories. For example, by attending to walking with relatives in evaluations, programs can reclaim relationality as an inherent part of honoring relationships in working with Native survivors of violence, rather than having relationality misconstrued as a barrier to "objectivity".

In addition, moving beyond simple counts like the numbers of relatives served to incorporate stories about the quality of care and connection behind those numbers also provides an opportunity to decolonize data by incorporating the lived experiences and voices of Native survivors and Indigenous practitioners. The extent to which programs are walking with relatives can be evaluated by collecting and telling stories about the value and the quality of the effort, attention, and compassion provided to relatives.

Question prompts for documenting evaluation stories about Walking with Relatives

- How are we walking through our programs with relatives?
- How do relatives feel we are walking with them?
- How does the way that we walk with relatives respect values, relationships, cultural protocols, and empowerment important to the community?
- What can we do to improve our walk with relatives?
- Why is walking with relatives important? What has this led to?

Supplemental information for the story

- Amount and quality of time spent with relatives
- Amount of time spent on inter-generational activities
- Types and number of different healing modalities offered and extended to relatives
- Number of relatives that participate in different activities or healing modalities
- The quality of and accessibility to resources needed to walk with relatives

Planting and Nurturing Seeds of Strength

In caring for Native survivors of violence, providers and programs must work through the reality of not always getting to observe the longer-term impacts the services they provide have on their relatives and community members. It is therefore important that evaluation designs and measures of success are developed within this reality and context.

Planting seeds is an innovative way Indigenous providers can reflect on the impact their work is having on the relatives and communities that they serve. Documenting the extent to which seeds of security, confidence, happiness, and life-skills are planted is one of the ways in which collective success can be measured using this framework.

> **"Sometimes I feel like I have to concede to 'just' plant seeds, and I have to remember to plant seeds with confidence rather than to mentally approach it as being 'less than' to 'just' plant seeds now. Reframing that is important in its own way, it's about integrity and never giving up."**
>
> **Charlene Aqpik Apok (Iñupiaq), PhD**
> Data for Indigenous Justice

Evaluation of planting seeds takes a strengths-based—rather than a deficit-based—approach by focusing on small positive changes that occur and could lead to larger impacts over time. Planting seeds empowers relatives by including them in determining and monitoring what strengths have been planted. The benefit of planting seeds can also be measured through the ways that Native community members care for their families and communities, which is often lost by western-based evaluation methods that focus on the individual. By including data on planting seeds, evaluations can help to support the budding of new beginnings that continue beyond grant cycles and into future generations, breaking cycles of trauma. Planting seeds is guided by love for future generations.

Question prompts for documenting evaluation stories about Planting and Nurturing Seeds of Strength

- How are seeds of strength growing within and among relatives? To what extent do relatives feel even a little bit safer, more confident, more connected, or happier?

- How are relatives caring for other family and community members?

- How are relatives involved in their own evaluation of planting seeds of strength?

- How does planting seeds of strength support values and relationships important to the community?

- Why is planting seeds important? What has this led to?

- How do we strengthen the way we plant the seeds?

Supplemental information for the story

- Number of goals that relatives or staff set and work toward

- Before and after changes as defined by relatives:

- Trust or belief in one's own ability to help others
    - State of happiness that relatives feel
    - State of safety that relatives feel
    - State of confidence that relatives feel
    - State of connectedness that relatives feel

Healing—Extending Space for Grief and Healing

Healing encompasses and protects culturally humble spaces that are needed to hold grief and trauma along the journey of discovering what healing is for each individual person and community. Central to healing is the protection of individual sovereignty, safety, and privacy of relatives when conducting evaluations.

> **"It might be great for funding but not for healing."**
>
> **Monycka Snowbird (Anishinaabe)**
> Haseya Advocate Program

Indigenous evaluation must be people-centered and not grant-cycle centered. Evaluation must be open to all aspects of community experience, including the flexibility and compassion required for relatives to be in a safe and trusting environment that supports opportunities for healing. Elements of safety include having trusted Indigenous relatives and allies performing the evaluation activities in community, keeping identities protected, ensuring that relatives do not feel like "subjects" or "participants" in a program, and creating sacred spaces that feel welcoming to all. Under this framework, respecting healing, safety, and ceremonial protocols is the priority.

There are multiple ways evaluation can support and reflect healing:

- **Being culturally responsible:** uplifting community value and cultural and ceremonial protocols is the standard for evaluation. It is inappropriate to collect certain types of data during cultural events and ceremony. Ceremony is always to be respected per community protocols.
- **Importance of family:** cultivating personal, familial relationships extends to evaluation. Creating a culture of learning, cooperation, and asking for help without judgement supports healing within evaluation.
- **Community enjoyment or appreciation:** a measure of the healing properties of evaluations. It can be measured by the enjoyment or appreciation of the new knowledge created or knowledge that is being reclaimed.

Question prompts for documenting evaluation stories about Healing— Extending Space for Grief and Healing

- In what ways do relatives feel that the program is respecting their healing journeys?
- How does the work honor grief and respond compassionately to cycles of trauma?
- Who has access to spaces of healing? How is the safety of all relatives protected?
- How does healing work respect values and relationships important to the community?
- How is knowledge being enjoyed or appreciated by the community?
- Why is the focus on healing important? What has this led to?
- How can the healing space be built stronger?

Supplemental information for the story

- Types of spaces, accessibility of spaces, safety of spaces, and cultural attunement of spaces available to support healing
- Before and after changes as defined by relatives themselves:
  - Levels or qualities of spiritual healing
  - Levels or qualities of emotional healing
  - Levels or qualities of social healing
  - Levels or qualities of physical healing

Adapting in Community

Adapting is defined as meeting our programs, our relatives, and our communities where we are over time. It is highlighted under this framework to uplift stories of flexibility as forms of learning and strength in violence response, prevention, and healing work.

Given the unpredictable emotional, physical, and spiritual demands within programs addressing intimate partner violence, domestic violence, sexual assault, human trafficking, and MMIWG, adaptability is a respected value and one that evaluation should also respect. Therefore, data on adaptability is important to include within evaluations.

As an example, Indigenous practitioners described how their programs have adapted to using virtual outreach platforms that enhance collaboration with relatives in other physical places, improving collective impact; provide an opportunity to use social media to measure reach and connection; and open new spaces to host online events, making "participant counts" for community engagement less invasive compared to traditional sign-in sheets.

The ability to adapt to changing circumstance should be collected as a measure of strength and resilience and as an indicator of program progress and success.

Question prompts for documenting evaluation stories about Adapting in Community

- How is the program flexibly adapting or adjusting to shifting circumstances?
- How does adapting respect culture and relationships important to the community?
- Why is adapting important? What has it led to?
- What is needed to ensure continuous adaptation for current and future programing?

Supplemental information for the story

- Amount of time spent adapting in community
- Types/number of changes or adaptations that had a positive impact within programs
- Types/number of positive relationships, collaborations, and/or partnerships created through an adaptation or change
- Before and after changes:
  - Flexibility in programming
  - Confidence about ability to adapt to new circumstances
  - Confidence about ability to learn from new circumstances
  - Confidence with experimenting and trying out new things

USING THIS INDIGENOUS EVALUATION FRAMEWORK

This framework provides needed evaluation question prompts and supplemental information necessary to evaluate the work, impact, and lessons learned from walking with relatives, planting seeds of strength, healing, and adapting in community—extending space for grief and healing. It is important that evaluation stories are developed in community through open, intuitive, and collaborative respect for cultural values and protocols.

Creating Evaluation Stories that are Healing-centered

Utilizing an Indigenous evaluation framework that centers the lived experiences of Indigenous people is only the beginning of an ever-evolving evaluation story. The community knowledge that reveals what programs are doing and what lessons there are to learn in relationship to the relatives and the communities they serve must be found, heard, and felt in ways that are also authentic to Native communities and the violence prevention, response, and healing programs that serve Native survivors.[6]

The ways chosen to honor this community knowledge and information, which in western evaluation are defined as "data sources," should respect individual and community sovereignty, safety, confidentiality, and privacy.

The following gathering methods and storytelling methods (also known as "data collection" and "dissemination" methods) have been successfully used by the Indigenous experts in violence prevention, response, and healing work who created this framework— they are an extension of UIHI's Indigenous Evaluation Framework, which includes "how to" resources and best practices for Indigenous evaluation storytelling, developing culturally attuned surveys, creating visual logic models, collecting Native population data in a good way, and more.*

> **"If you can change anything, change the framework of how it is that we can explain what we're doing - like how impactful sending in videos of outcomes is compared to just looking at reports about numbers."**
>
> **Deborah Bush (Mohawk)**
> Saint Regis Mohawk Tribe

Methods for Gathering Evaluation Stories

Observation
Observation is a key data source for trauma-informed monitoring and evaluation. There is strength in Indigenous ways of observing, listening, and learning.

Informal check-ins
Daily check-ins are tools to recenter and monitor challenges before they become too big. They allow for the opportunity to engage in teachable moments and to share community gifts of wisdom, particularly when they are done informally through building simple connection and relationships. These connections that nurture informal check-ins are further enhanced within cultural spaces, including reconnection with the land, waters, and non-human relatives.

Dreams
Within an Indigenous worldview, dreams are a recognized source of trusted information. Within Indigenous evaluation, dreams, visions, and spiritual protocol are an exploratory tool to elucidate information that can be further researched and evaluated with community input.[7]

Assumptions
Identifying and exploring personal and community assumptions about knowledge and wellness is a method for discovering new knowledge.

One-on-one conversations
One-on-one conversations (also known as "conversational interviews") provide a more intimate space to engage in connection and conversation from an Indigenous paradigm.[8] They should be guided by culturally and trauma-informed conversation guides and conducted by Indigenous and culturally attuned facilitators. Facilitators of conversations should have the training needed to develop and protect the consent, privacy, confidentiality, trust, cultural protections, engagement, reciprocity, and relationality needed for open and honest connection.

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* For more information about UIHI's Indigenous Evaluation Framework, Indigenous Evaluation Workshops, and other culturally attuned resources for Indigenous evaluation, please visit www.uihi.org. To request technical assistance for Indigenous Evaluation, please visit Request Technical Assistance – Urban Indian Health Institute (uihi.org). UIHI's best practices for the collection of AI/AN data can be viewed here: Best Practices for American Indian and Alaska Native Data Collection

Talking circles

Talking circles are helpful for group settings or support groups and are methods for sharing stories and learning in relationship.[9–11] Like one-on-one conversations, they should be conducted by Indigenous facilitators with the training needed to develop and protect the consent, privacy, confidentiality, trust, cultural protections, engagement, reciprocity, and relationality needed for open and honest connection.

Art, music, dance, and poetry

The creation of art provides opportunities to uplift culture, communicate unique personal and cultural values, connect to and feel seen through the art, and dialogue about what it is communicating.[12] Art can be used to communicate evaluation stories and impact, spark reflections and learning, and reveal new areas of evaluation to explore.

Culturally attuned surveys

Surveys should only be used if they are useful and respectful to community values. They should be designed, adapted, or refined from within communities. They should include culturally attuned, open-ended questions. It is important to replace scales that have "no" in them with "not yet" or "I'm getting there" to help avoid anyone feeling discomfort with negative scales.

Program documentation and culturally attuned indicators

Documenting and tracking information about the program processes, outcomes, staff performance, or other helpful pieces of information is important. What gets documented and the ways in which the documentation is done should be developed in consult with and led by Indigenous program leadership to reflect Indigenous values.

Population databases and addressing racial misclassification, data gaps, and funding inequity

Understanding the scope of issues often requires population data and analysis. Due to the current and historic erasure of Native populations across data systems,[3,13–15] it is important that evaluation also includes investigating, identifying, and, if necessary, addressing the poor quality or lack of data needed to advocate for and support Native communities trying to find and prevent cases of missing and murdered Indigenous women and girls (MMIWG), domestic violence, intimate partner violence, sexual assault, and human trafficking; and to hold perpetrators accountable (for UIHI's best practices see: Best Practices for American Indian and Alaska Native Data Collection)

Methods for Sharing Evaluation Stories

Video/audio recordings

Oral evaluation storytelling helps to amplify the voices of storytellers by capturing our stories in our own words.[16] Documenting evaluation stories by recording someone telling the story is a needed alternative to written reporting. It was expressed as a more comfortable, efficient, and enjoyable practice for sharing evaluation information and stories.

Community photo stories

Photos are a visual method of documenting experiences and impacts.[17] Photography must be respectful not to identify anyone without their free, prior, and informed consent. It is important that our relatives are never objectified nor tokenized through photos. This is particularly important in violence response, prevention, and healing work, where the protection, privacy, confidentiality, and safety of our relatives is the primary concern. Empowering relatives to take photos that represent their *own* experiences can be a powerful tool for centering survivors in the creation of their own stories.

Written narratives

Writing the evaluation story out in narrative form can also support the practice of reflecting inward and sharing outward in an iterative process that supports interpretation, input, and adaptation from within community.

Story mapping

One way that UIHI engages with video/audio recordings, community photo stories, and written narratives is through story mapping. UIHI uses ArcGIS StoryMaps, a web-based application that provides a platform to share multimedia content to tell stories.

Visual logic models

Classic logic models can be useful, but they are sometimes disengaging. By creating visually appealing logic models that incorporate Indigenous values, imagery, and artistic expressions, the utility is enhanced.

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APPENDIX 1

Collaborative Adaptation of UIHI's Indigenous Evaluation Framework

The framework was created through monthly reflection, storytelling, and discussion between Indigenous women who are responsible for the leadership, management, and evaluation of programs that aim to prevent violence and heal American Indian and Alaska Native survivors of gender-based violence, including intimate partner violence, sexual assault, domestic violence, human trafficking, and the crisis of missing and murdered Indigenous women and girls (MMIWG). These methods were chosen to encompass the oral dimension of Indigenous knowledge-sharing through conversation.

In **phase 1** of the adaptation work, the group of creators attended a four-hour virtual evaluation conversation guided by UIHI's Indigenous Evaluation workshop, "Reclaiming the Narrative: Using Indigenous knowledge for Indigenous evaluation," where three Native femme- identifying evaluators introduced the four core values of UIHI's Indigenous Evaluation Framework. Following the conversation, we conducted an inductive, thematic analysis of the written notes, audio recording, and chat conversation that took place using grounded theory. Themes from the conversation were summarized inductively based on six emergent codes:

- evaluation values already recognized,
- importance of evaluation,
- challenges with evaluation,
- adaptation needs for evaluation,
- what's working well, and
- safety issues

The information within the six groups was further summarized into themes and rooted within UIHI's Indigenous Evaluation Framework. Potentially emergent areas that did not fit directly within UIHI's existing Indigenous Evaluation Framework were added into a section called *"emergent areas."* These emergent areas became the foundation for the framework.

In phase 2, the group came back together for five monthly two-hour virtual gatherings to discuss what the first conversation brought up for us, which we carried forward. The intention of these meetings was creating a safe, Indigenous space for gathering where we could share, support, and reflect with one another on how Indigenous evaluation could support caring for Native survivors of violence. We shared stories, celebrated our strengths, supported each other through our personal and professional challenges, and encouraged lateral celebration and joy-producing laughter. These monthly gatherings were facilitated by an Indigenous, femme-identifying evaluator from UIHI, experienced in developmental and Indigenous evaluation, cultural humility, and trauma-informed facilitation. Notes from these discussions, including visual and poetic depictions of our conversations via word clouds, were summarized after each meeting and re-circulated at the start of the next meeting to engage in new cycles of conversation, creation, and adaptation of the Indigenous Evaluation Framework until everyone felt their program needs for evaluation were reflected within it.