



UNIVERSITY of
TASMANIA

lutruwita

Evaluation and the Indigenous Lifeworld: Whose purpose? whose logic?; and whose reality?

Distinguished Professor Emerita Maggie Walter

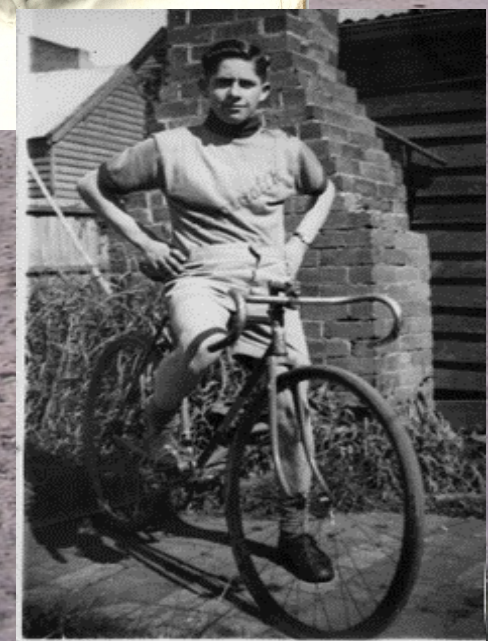
AES 23 International Evaluation Conference

27- 29 September 2023

Brisbane, Australia

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Ya pulingina



HOW INDIGENOUS POLICY IS DONE NOT CHANGED IN 200 YEARS

DATA SOURCE 1:

Colony of Victoria 1858
*Select Committee Enquiry
into the present condition
of the Aborigines of this
Colony and the best
means of alleviating
their absolute wants*



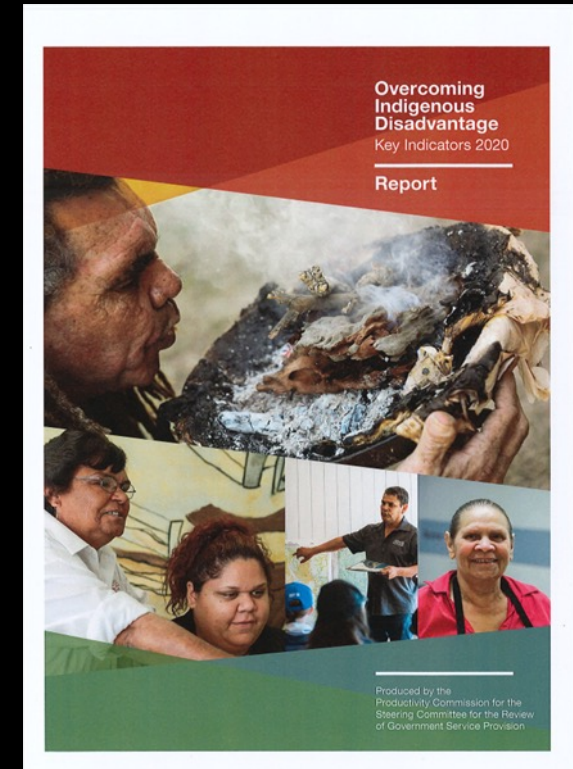
DATA SOURCE 2:

**Productivity Commission
2020 Overcoming Indigenous
Disadvantage**

**SPOT THE
DIFFERENCE?**



Maiam
nayri
Wingara



Seeing Like a State (Scott 1998)

**4 elements
needed to
create a social
policy disaster
of truly epic
proportions**

1. Administrative ordering to make society legible
Result is transformative simplification of social realities and environments (population data)
2. High-modernist ideology - self-confidence about scientific and technical progress and rational design for social order (i.e. Open Data/Big Data)
3. Authoritarian state willing and capable of using 'the full weight of its coercive power to bring these high-modernist designs into being'
4. A society that lacks the capacity to resist the machinations and policy imposition of the state

The Indigenous Lifeworld

Western lifeworld theory posits that the meaning we make of our lived reality is contextual, inseparable from our social, cultural and physical world and from our relational positioning within that world (Husserl 1970).

As colonized First Peoples the context our lived reality differs from settler descendants. We are encircled by dual intersubjectivities. These are:

- 1. Intersubjectivity within Peoplehood** - Indigenous ways of being and doing of, inclusive of traditional and ongoing culture, identity and ways of understanding the world and our place within it;
- 2. Intersubjectivity as colonized Peoples** whose reality is framed through and impacted by our historical and ongoing relationship with the colonising nation state.

CES-SK IS PROUD TO PRESENT

CULTURALLY RESPONSIVE EVALUATION

WITH INDIGENOUS POPULATIONS

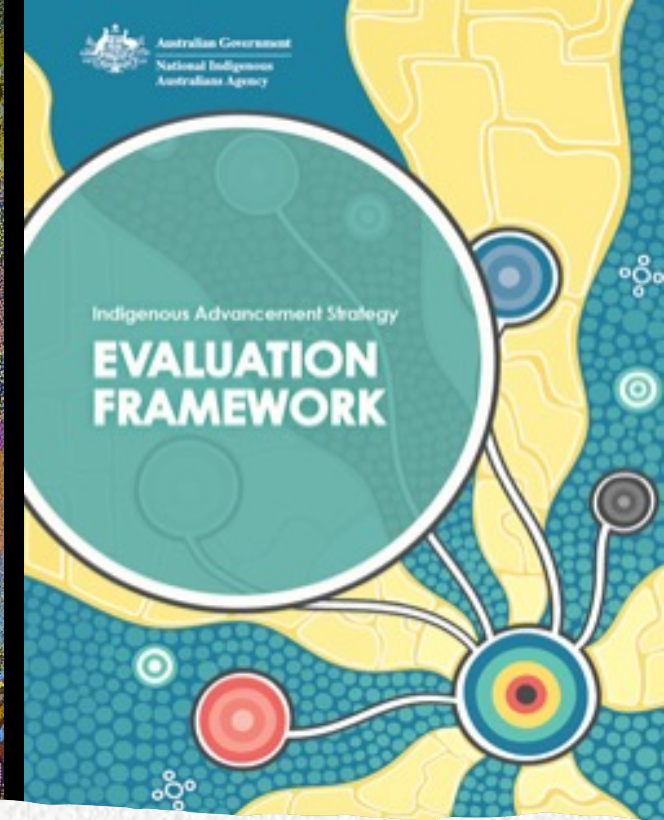
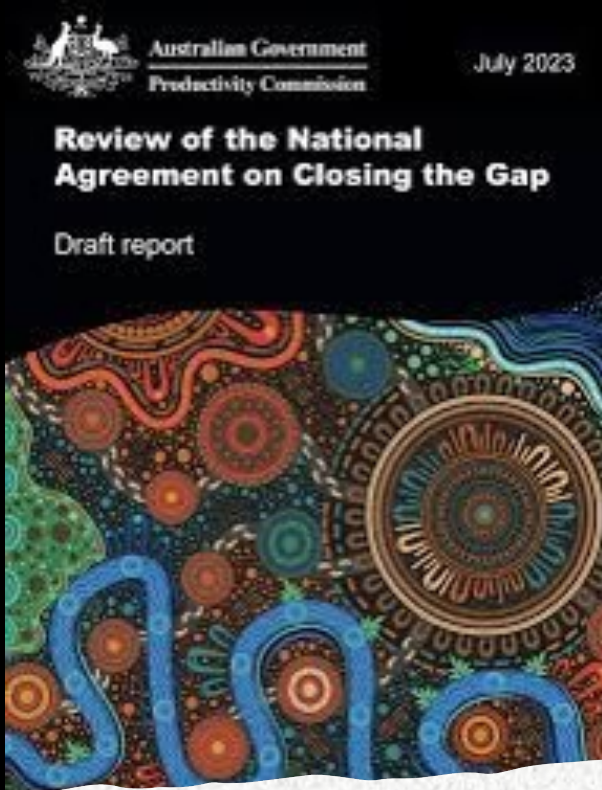
A full-day workshop with the award winning, Aboriginal run, program evaluation and research firm, [RECIPROCAL CONSULTING](#).

June 18th, 2019
The Willows Golf Club, Saskatoon SK

The Reconciliation movement
Exploring worldviews
Decolonizing methods
Cultural competence continuum
Adaptation of existing tools and measures
Role of values and reflective practice

For more information and to register:
<https://culturalresponsiveness.ca>

Saskatchewan Chapter
Productivity Commission



Indigenous Program Evaluations Rapidly Increasing arena of Evaluation Practice

Evaluation is Not a Neutral Endeavour



Methodology and method are NOT interchangeable

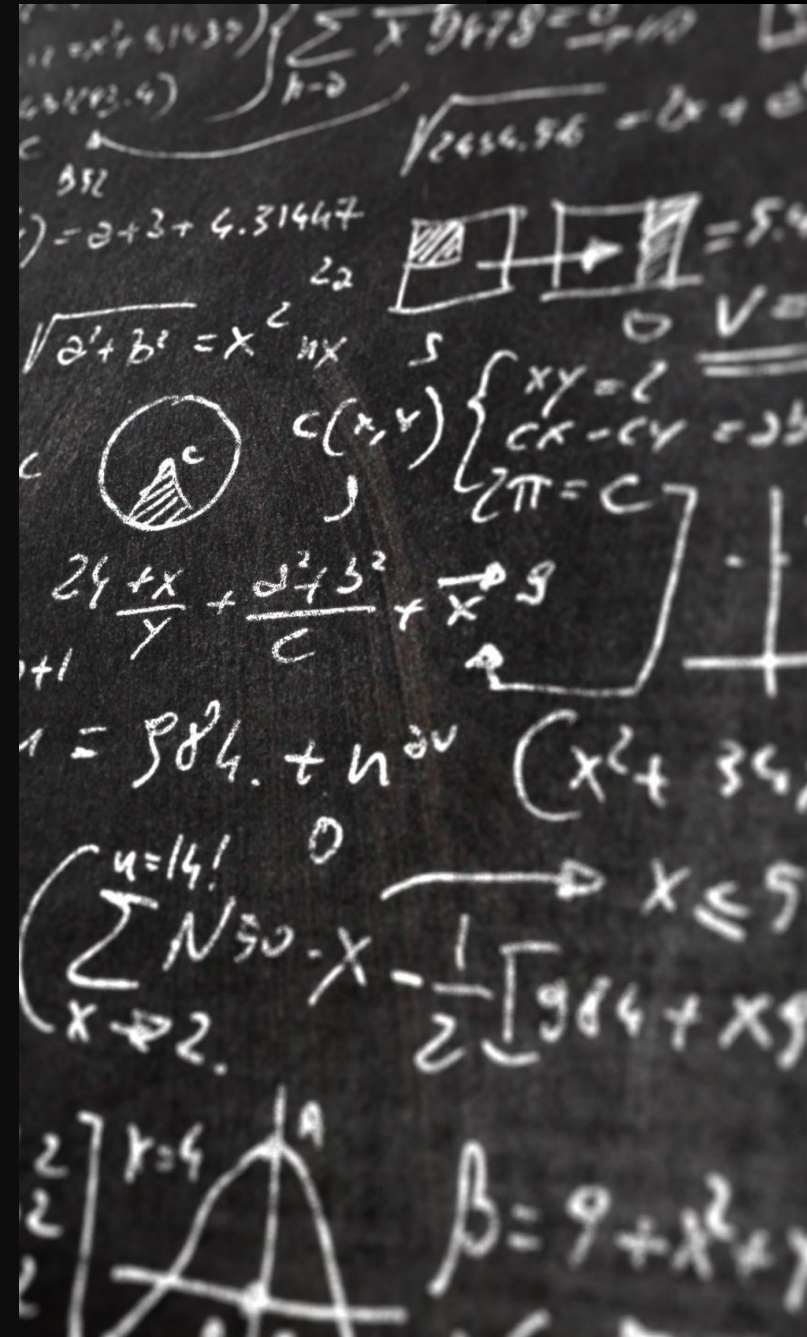
Method = the research technique or practice used to gather and analyse the research data

Methodology = the worldview through which the research is designed and conducted.

Methodology dictates the central assumptions, values and understandings of reality by which the research is conceptualised and operationalised,

These assumptions, values and understandings of reality are those of the researcher, not the researched

(Source: Walter, M. 2019. Social Research Methods 4th Edition, Oxford University Press. Melbourne)



Conceptualisation of a Methodology

Our Lifeworld

What is our lived reality?

Who are we in our social, cultural and physical context that frames how we make meaning?

How do we understand our own position for ourselves and in relation to others?

The Policy or Program Issue under evaluation

Our Epistemological Position:

On this issue:

- What are the knowns?
- How do we know them?
- Who are our knowers?
- What do we count as knowledge?
- How do we prioritise different knowledges?

Our Ontological Position

How do we perceive the policy issue?

On this issue:

How do we understand the Indigenous position?
How do we understand the non-Indigenous position?

Our Axiological Position

On this issue:

- What are our values
- What are our beliefs?
- What are our values and beliefs in relation to Indigenous Peoples?

Indigenous Methodology: Reflecting the Indigenous Lifeworld

1. Makes visible what is meaningful and important to Indigenous Peoples and Indigenous lived reality

2. Founded on Indigenous ways of knowing, prioritising Indigenous Peoples as who/what as knowers/knowledge

3. Upholds and is built on Indigenous collective cultural values and belief systems

4. Draws from Indigenous understandings of how the world is and our place within it

5. Uses methods (data collection practices) that are consistent with Indigenous ways of being, doing and knowing.

Evaluation is not a Neutral Endeavour

Key questions to ask:

1. Whose purpose is being met by this evaluation?
2. Whose logic is underpinning the theory of change?
3. Whose reality is shaping how this evaluation is being conducted?

If the answer is not those who are the subject of the policy/program then the risks are heightened that Scott's 4 elements of policy disaster will continue to be met.



Maiam
nayri
Wingara

Indigenous Data

Indigenous data refers to information or knowledge, in any format, inclusive of statistics, that is about Indigenous people and that impacts Indigenous lives at the collective and/or individual level.

Indigenous Data

**Data on Our Resources/
Environments** land history,
geological information, titles,
water information

Data about Us Demographic
or social data - legal, health,
education, use of services,
including our own data

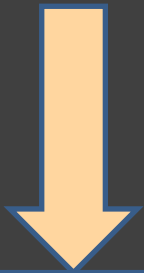
Data from Us traditional
cultural data, archives oral
literature, ancestral
knowledge, community stories



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INDIGENOUS DATA SOVEREIGNTY

Right of Indigenous Peoples to govern the collection, management access, interpretation, dissemination and reuse of data related to them



Relates to all data about Indigenous Peoples, Country and resources or has significant impact on these



Reaffirms Indigenous Peoples' obligations to respect knowledge (data) and to recognise data as belonging to the collective



Premised on data accountability to Indigenous Peoples as per UNDRIP



Demands that data reflect Indigenous Peoples' priorities and be used to enhance Indigenous collective wellbeing

wulika

Find out More

<https://www.maiamnayriwingara.org/>

GIDA <http://www.Gida-Global.org>

