A critical analysis of the place of culture in evaluation

BRIDGETTE MASTERS-AWATERE
MAORI & PSYCHOLOGY RESEARCH UNIT
SCHOOL OF PSYCHOLOGY
UNIVERSITY OF WAIKATO

Culture: is a pattern of responses discovered, developed, or invented during the group's history of handling problems which arise from interactions among its members, and between them and their environment. These responses are considered the correct way to perceive, feel, think, and act, and are passed on to the new members through immersion and teaching. Culture determines what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable. It encompasses all learned and shared, explicit or tacit, assumptions, beliefs, knowledge, norms, and values, as well as attitudes, behavior, dress, and language.

From:
http://www.businessdictionary.com/definition/culture.html
About “cultural-readiness”...

“For Maori, indeed for all indigenous people the issue is the identification of the trauma, as Post Colonial Traumatic Stress Disorder in order to site the issue in its proper historical, political and economic context. Does your training and education address issues like the nature of the Maori...?”

Tariana Turia – speech to NZ Psychological Society Conference 2000, University of Waikato, Hamilton.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Date</th>
<th>Who I engaged with</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emails, telephone, face to face meetings</td>
<td>2004</td>
<td>Indigenous evaluators</td>
<td>Relationship building/ Discuss values</td>
</tr>
<tr>
<td>Hui, wananga, focus group, and individual</td>
<td>2004-05</td>
<td>Indigenous communities</td>
<td>Discuss values &amp; recruit case study groups</td>
</tr>
<tr>
<td>Interviews</td>
<td>2005-08</td>
<td>Indigenous evaluators</td>
<td>Data collection</td>
</tr>
<tr>
<td></td>
<td>2005-08</td>
<td>Indigenous communities</td>
<td>Case studies data collection</td>
</tr>
<tr>
<td>Desktop Analysis</td>
<td>2005-09</td>
<td>Evaluation Agencies*</td>
<td>International context</td>
</tr>
<tr>
<td>Feedback loop</td>
<td>2007-10</td>
<td>Case study groups</td>
<td>Give information of use and relevance back to sites</td>
</tr>
<tr>
<td>Advisory Work</td>
<td>2006-11</td>
<td>Government groups</td>
<td>Understand frameworks</td>
</tr>
<tr>
<td>Thesis write up, conference presentations</td>
<td>2012-2014</td>
<td>Scholars, and practitioners such as psychologists &amp; evaluators</td>
<td>Disseminate my ideas and get feedback while writing my thesis</td>
</tr>
</tbody>
</table>

* This activity was conducted through a webpage search and analysis
Culturally blind evaluation
Scientific-objective with generalisable results

Kaupapa Māori programmes
He Oranga Marae, Whaia te Ora, Kia Maia, Kereru

Imported agenda

Funding & reporting structure

Kaupapa Māori
Kaupapa a Motu
(KNationwide focus)
National implementation
Kaupapa a Hapū (Sub-region focus)
Specific hapū group

Kaupapa Māori Programmes
Kaupapa a Motu Programmes
(Nationwide focus)
National implementation
(Kaupapa a Hapū Programmes
(KRegional focus)
Multi-regional
Single region

Specific hapū group
(K Kelleru case study)
1. Was the evaluation theorised through a historical/materialist framework, which considered the context of colonialism and imperialism?

2. Was there a conscious consideration of diverse cultural positioning in relation to the evaluation commissioner/funder?

3. Did the evaluation commissioner support a capitalist/colonialist perspective that privileged their informational desires over those that could empower a disenfranchised group?

4. Did the commissioner promote individual choice and impartiality over social transformation?

Māori agenda

Generic agenda

Kaupapa Māori Evaluation
Culturally embedded

Culturally Confluent Evaluation
Culturally engaged

Whitstream Evaluation
Culturally blind
Kaupapa Māori Programmes

Kaupapa a Motu (Nationwide focus)
- National implementation
  (eg. He Oranga Marae)

Kaupapa a Iwi (Regional focus)
- Multi-regional
  (eg. Kia Mai)
- Single region
  (eg. Whaia te Ora)

Kaupapa a Hapu (Sub-region focus)
- Specific whānau group
  (eg. Kereru case study)

Culturally centred evaluation
(eg. Kaupapa Māori Evaluation)

External context application
(eg. Agenda & resources)

Māori agenda

Agenda interface

Generic agenda

Kaupapa Māori Programmes

Kaupapa a Motu Programmes
(Nationwide focus)
- National implementation
  (eg. He Oranga Marae)

Kaupapa a Iwi Programmes
(Channel focus)
- Multiregional
  (eg. Kia Mai)
- Single region
  (eg. Whaia te Ora)

Kaupapa a Hapu Programmes
(Sub-region focus)
- Specific hapu group
  (eg. Kereru case study)

Culturally Confluent Evaluation
Culturally embedded

Whitestream Evaluation
Culturally blind

Internal context application
(eg. Agenda & resources)

External context application
(eg. Agenda & resources)
Matauranga Māori and Evaluation interface

Ngā Pou
Herenga (core values)

Tūkanga
Maori
values and
principles

Kahukohu
Gather information of importance

Māhi
Perform activities of importance

Kōrero
Opportunities for stakeholder narratives

Taonga tuku iho
Records for those still to come

Tikanga
Maintain values and processes

Culture in Evaluation

• How well has the evaluation considered the cultural diversity of those involved with the programme?

• How effectively does the evaluation capture and use evidence to determine key health outcomes?

• How well has the evaluation incorporated the aspirations of the key stakeholder groups in its design?

• How effectively has the evaluation integrated opportunities for Mōna whenua/ taura here?