

CLEAR-AA

Development Evaluation Training Programme in Africa

Making Evaluation work: A Relational Based Approach

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Content: Part 2

- Overview of the trends in indigenous evaluation
- Indigenous Culture Responsive Evaluation
- Paradigms and Evaluation
- African philosophies and Evaluation
- Evaluation History in Africa
- Role of AFREA
- A Made in Africa Evaluation Approach

Evaluation History: Africa

- Traced back to the beginning of the re-invention period in the 1990's that was characterized by African resistance to the universalization of Euro-American thought and in particular the resistance by researchers, policy analysts and evaluators to evaluation practice dominated by external evaluators who often times were ignorant of the context and culture within which evaluation was conducted and focused on program evaluation outcomes as defined by the sponsors at the expense of the beneficiaries views on what counted as valuable program outcomes.

- Africa was dependent on North America and European literature for criteria or standards for evaluating the success of programs and that these did not always reflect the African realities

AFrEA

- A call for evaluation agenda that prioritises evaluation for development supported by evaluation frameworks and techniques that are rooted in African worldviews, African development, Africa's vision and models of poverty reduction that go beyond poverty reduction schemes and Africa's models which show respect for human dignity.
- An evaluation theory of change that is informed by worldviews that see inter-connectedness between the people and the environment, is rational and at the same time mystical and spiritual.

Other Indigenous Perspectives

- Evaluation must consider identity, epistemology, values and spirituality
- Evaluation should not be designed to measure how accustomed or assimilated programs are to Western practices. They should be situated in the context of a specific place, time and community.
- Johnston-Goodstar (2012)

Context, Culture and Indigenous Evaluation

- Programs are understood within their relationship to place, setting, and community and evaluations are planned, undertaken, and validated in relation to cultural context.

- Zenda Ofir (forthcoming)

Culture Development and Evaluation

- The inherently close link that exist between a society's culture and its development would imply that any model of development that ignores, marginalizes, or rejects the society's indiegenous culture is unlikely to be successful

Overview of Approaches to Indigenous evaluation

- An approach that emphasize indigenous evaluation with a cultural lens
- An Approach that call for evaluation approaches embedded in indigenous world views/paradigms

Culture and Evaluation

- Culture is the sum of the underlying assumptions (about God, nature others) beliefs, core values and customs that distinguishes one group of people from another and shapes the behaviour, world view and ways of living of its members.
- Culture is not static but dynamic

A grandmother's Reflection

- We are no longer really Black people except by our skin colour, We are not White either. We have ceased being ourselves and we no longer know who we are
- Cited in Zenda Ofir (2012)

AEA Ethics Guidelines for evaluation (2011)

- “To ensure recognition, accurate interpretation, and respect for diversity, evaluators should ensure that the members of the evaluation team collectively demonstrate culturally competence.”
- Acknowledge the complexity of cultural identity
- Recognize the dynamics of power
- Recognize and eliminate bias in language
- Employ cultural appropriate options

Cross cultural Evaluation

- Need culturally specific methods
- Develop culturally specific measures validated with specific populations
- Culturally appropriate language , communication styles
- Guard against methodological dissonance (standardized /predetermined measures, outcome indicators and instruments to evaluate programs that conflict with localized community and culture specific practices

Cross cultural Evaluation

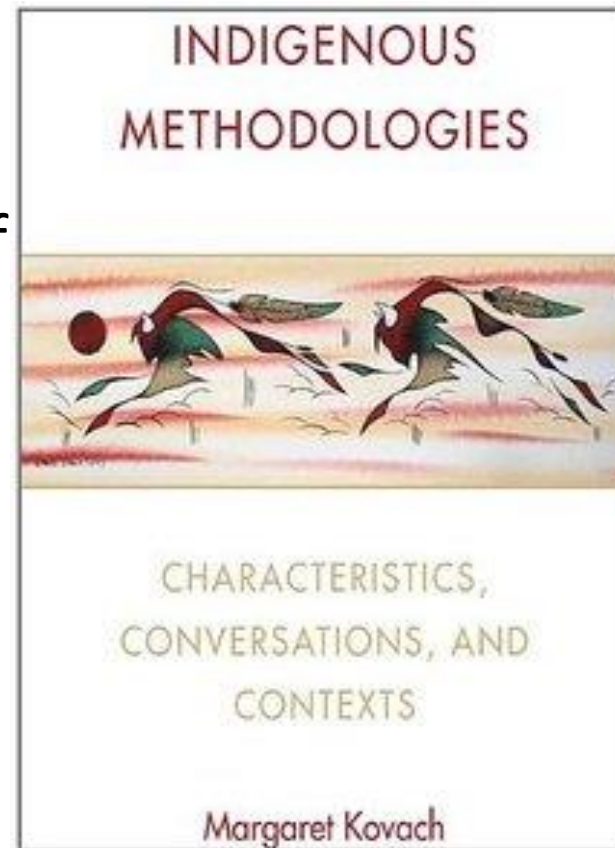
- Focus on evaluation-stakeholder relationships (encourage dialogue, mitigate power differences, give everyone a voice and address fundamental difference)
- Source: Zenda Ofir

Multicultural Validity (Kirhart, 2013)

- Congruence with the lived experiences of the participants in the program and in the evaluation process
- Cultural appropriateness of measurement tools and cultural congruence of design configurations
- Quality of interactions between and among participants in the valuation process
- Cultural congruence of theoretical perspectives underlying the program, the evaluation and the validity assumptions
- Social consequences of understandings and judgements, and actions taken based upon them

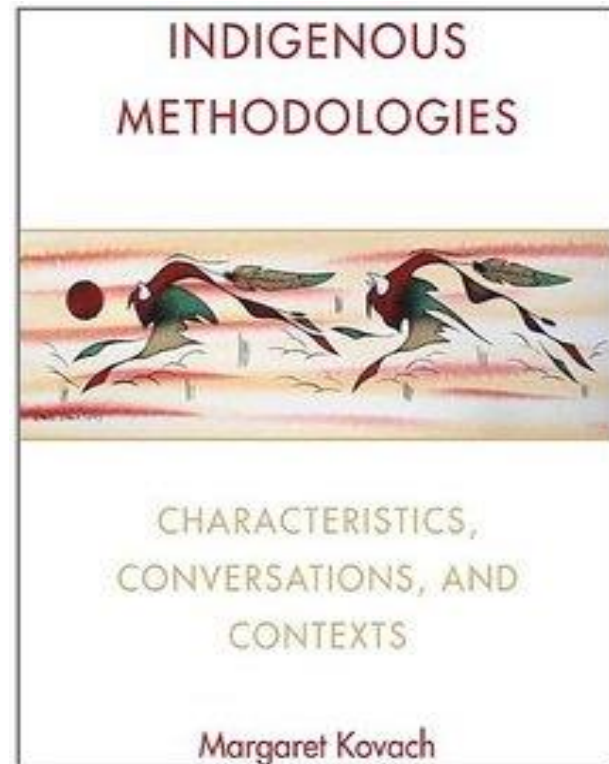
Are IRMs Qualitative?

- Can be considered both qualitative and not. Kovach 2009:30.
- They fit with narratives of the Constructivist Paradigm
- They are participatory and Fits with the Transformative Paradigm
- They may be a subcategory of a Western paradigm that utilizes qualitative approaches



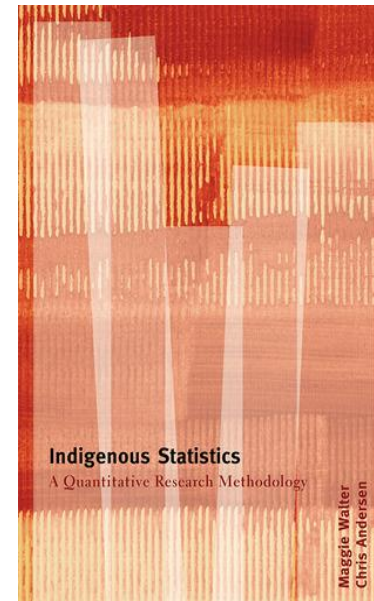
Incompatibility with Western Paradigms

- Language: indigenous constructs do not always fit that of the English language
- IRM guided by indigenous epistemologies
- Should therefore exist in their own paradigm



Are IRM Quantitative

- Field of IRM dominated by Qualitative Research
- Indigenous Statistics Challenges the legitimacy of statistics
- Statistical Constructs measures differences
- Statistical Analysis based on narrow aspects of Indigenous people's daily lives
- What is not counted? What are the gaps, the silences in Census statistics?



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Indigenous Research Methodologies

Family of Research

Methodologies that draw from Indigenous Knowledge, histories, languages, metaphors, world views, philosophies and experiences of former colonized historically marginalized communities to critique mainstream methodologies, decolonize and indigenize mainstream methodologies and/or envision other ways of doing research

Indigenous Research Model



Decolonization and Indigenization Approach



- Critique literature, evaluation models, categories of analysis
- Invoke indigenous knowledge embodied in languages, proverbs, folktales, stories cultural experiences to bring new topics, themes, methods, processes and categories of analysis not easily obtainable from conventional methods

IRM Methodologies

- Participatory, transformative transdisciplinary research approaches that Draw from Indigenous knowledge systems, philosophies and Ideologies
- Researchers and participants are partners
- Mixed methods approach
- Techniques include Methods based on ethno philosophy
Story telling methods
Cultural artefacts; Talking circles, theatre/drama, dance, song, language

Our stories are our theories and method (Melaine Carter 2003:40)

Language, myth, truth, ancestral memory -dance, music- art and science provide the sources of knowledge, the canons of truth and the stimulus structures of truth (Molefe Kente Asante 1990:19)

Decolonization Intent

To decolonize the research methodologies is to argue that people must enter the world of scientific and scholarly analysis from the path of their historically and culturally developed perspectives. These perspectives are not counter to universal truth, but imply that access of the universal through the window of one's particular view (Naim Akbar 1991:248)

Indigenous Research Model

