

Conscious Disruption
Actioning the capacity of aroha for positive change through evaluative leadership

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Abstract

Evaluation – the systematic determination of quality, value and importance - is a political exercise – recognising power relationships, decision making, the distribution of power and resource, and who and who is not involved. At the intersection between theory and practice of evaluation lie the potential mobilisers or instruments for change – evaluators. Exploring evaluators as instruments of change, where evaluation is required to “be a rhythmic alternation between attacking the causes and healing the effects”¹ of colonialism, inequity, social justice, and dismantling states of ‘doing to’ is critical. The potential contribution of evaluators to those we serve through evaluation could be amplified.

Accepting an invitation to explore and voyage into and through wayfinding, in the context of this rangahau (to seek out, pursue, research) has paralleled embarking on any new expedition. What has emerged through traversing bodies of knowledge and knowing is that values are at the heart of evaluation and drive the actions we take. The centrality of values is shared within leadership and evaluation and is fundamental to what drives approaches to leadership just as much as our values underpin our evaluation practice and positioning. However, the explicit discussion of leadership in evaluation has been almost silent. So, it has been necessary to turn our gaze and explore this ‘silence’ by resonating with the hearts and minds of those who have expressed their commitment to and hopes for the people they serve, and their global evaluation community. Members of our evaluation community of practice have for decades been resolute in their elevation of evaluation use and influence, along with advocacy and activism in our role as evaluator. What is affirmed is that if leadership is at its most fundamental level a trilogy of being-knowing-doing, then it follows that there are clear signposts on this wayfinding journey towards evaluative leadership – a state of being that leads to action through evaluation.

Feeling the gravitational pull to Indigenous shores, this wayfinding journey returned to the enduring Indigenous knowledge systems gathered and woven together through time and through space. Taking refuge in the “effulgent radiance”² of Indigenous peoples, where the spiritual, the place where some believe our true and foundational intelligence lies, enabled re-search, to re-present, re-claim, re-assert and re-member.³ It is the spiritual domain where aroha resides with vitality, that we amplify through the actioning of valued practices; and solidify in our evaluation practice: aroha ki te tāngata, evaluation with aloha.⁴ I elevate the challenge and opportunity to “awaken to the potential of ourselves, others and situations and to then consciously manifest that potential”⁵ through evaluative leadership by actioning the capacity of aroha through the conscious practice of disruption to create positive change.

¹ Martin Luther King. (1958). *Stride Toward Freedom*, p.214

² A term shared by Manulani Meyer at the Indigenous Evaluation Conference, Rotorua, 2019, reflecting a bright, joyful radiance

³ Cram, 2014, para.5

⁴ Recognising the bond between indigenous knowledges, aloha is a Hawai’ian term allied with aroha. Refer to Spiller et al, 2015, p. 82.

⁵ Spiller, Barclay-Kerr and Panoho (2015), p.44

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Te Ao Mārama: cover artwork

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.



Louise Moana Were

Approved by the Auckland University of Technology Ethics Committee on 29th September 2017, AUTEK Reference number 17/304.

Ngā mihi maioha

I am simply a reflection of all those around me thank you for helping me to shine

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This dissertation, by design, might not be what you expect, enjoy this waypoint on your journey.

Aroha mutunga kore

Introduction | Exploring Leadership in Evaluation

You are the instrument

Spiller, Barclay-Kerr, and Panoho (2015)

Evaluation is the systematic determination of the quality, value, and importance of something – be it a policy, programme, organisation, or initiative (McKegg & King, 2014, p.5). The role of evaluators has adapted over time to respond to the changing needs of commissioners and communities, who want to understand the value of and the difference they aim to make. However, the focus of evaluation often centres on complex social issues such as educational achievement, resilience and wellbeing, the role of evaluators must span not only the technical aspects of robust evaluation but also be able to harness the tools of evaluation to contribute to the understanding of complex social issues, and ultimately positive social change.

Leaders in research and evaluation (such as Kirkhart, 1995 & 2010; Cram, 1997; Greene, 1997; Smith, 1997; Smith, 1999 & 2012; Pihama, 2010; LaFrance, Nicholas & Kirkhart, 2012; Wehipeihana, 2013; Hopson, 2014; House, 2015; McBride, 2017), call their communities of practice to action to address inequity and social justice, support diversity and the aspirations of peoples and communities most marginalised. Recently, Dominica McBride (2017) highlighted that there are various ways evaluators can make a “necessary difference”, for example, through:

Advocat[ing] or mobiliz[ing] our partners, clients, and communities to move in a common direction; Build[ing] resilience in the systems and institutions that are being depleted of resources; Help[ing] communities construct new systems and programs that work for and, in many cases, could be run by them (para.4).

The resounding calls by Indigenous peoples for self-determination to re-assert their ways of knowing and being can be heard strong and resolute; from our rangatahi who refuse to ignore injustice nor see us turn our backs to it (Te Ao, 2018), unwavering voices from across our whenua to sustain te reo Māori to ensure its survival and success (such as Higgins, Rewi & Olsen-Reeder (eds.), 2014), persevering perspectives about the impact of the criminal justice system on Māori (Jackson, 1988), and those who critically analyse economic models to test if they fulfil spiritual, cultural as well as economic aspirations for Māori (such as Hēnare, 2015). Within research and evaluation too, these calls reverberate throughout our global communities of practice. Cram (1997), Smith (1997), Smith (1999 & 2012), Pihama (2010), Wehipeihana (2013) have recognised the political positioning of evaluation and research, and the relationship to Māori movements for change, such as the resistance to imposed values or prevailing world views, and the need for mana motuhake - self-determination, autonomy, and control. Across the international community of evaluation practice, leaders (such as Greene, 1997; Mertens, 1999; Datta, 1999; Symonette, 2004 & 2015; and Cook, 2015) implore their community of evaluation practice to

embrace diversity, consider the tools of advocacy and activism and conceptualise evaluation as a strategy for effective social change and promoting social justice.

At the intersection between theory and practice in evaluation lie the potential mobilisers or instruments for change – evaluators. Exploring how evaluators could be mobilised to bring about change through evaluation to reflect the realities and aspirations to achieve social justice, versus perpetuating states of ‘doing to’ or ‘doing for’ is an imperative contribution to the expression of mana motuhake and the realisation of equity by those we serve through evaluation.

The key question this rangahau seeks to explore is *how and to what extent can evaluators demonstrate leadership in dynamic contexts that impact Māori*.

As I stand in inquiry, it is important to share five waypoints that have emerged either by design or through re-memembering, conscious of tai timu, tai pari, the ever-changing tides that require navigation:

1. A prelude and an overview of the context of evaluation, including a definition of evaluation, how it is framed in Aotearoa, recognising Kaupapa Māori evaluation as foundational to myself and many Māori evaluators
2. A literature review which explores within the international literature, the intersection of leadership and evaluation, the centrality of values, the continuum of the calls to action within evaluation and how evaluative leadership manifest in our practice of evaluation
3. A waypoint, demarcating a shift towards Māori and Indigenous ways of knowing and being
4. A manuscript which explores the proposition that conscious disruption is the positive evaluative leadership practice of actioning the capacity of aroha for change
5. A waypoint, to discuss the next prelude, or waypoint, serving as an introduction of something important to offer the community of evaluation practice.

Cram (2013) reminds us that

[i]n any research project the biggest 'gadget' in your research toolkit is you - your experiences of the world, the way you look at things and understand them, the relationships you have with people, and the connectedness you have with your world (para. 2).

Ko wai au?
He mokopuna ahau.

Ko wai au?
He māmā ahau.

Ko wai au?
He hoa rangatira ahau.

Ko wai au?
He hoa haere ahau.

Ko wai au?
He Kai
Ranga
Hau
ahau.

Methodology

Leave a paper trail or no one hears
Ramsden (2000)

Kaupapa Māori

This rangahau has been grounded by Kaupapa Māori. Reflecting on the words of Leonie Pihama, Kaupapa Māori theory “is an assertion of the right for Māori to be Māori on our own terms and to draw from our own base to provide understandings and explanations of the world” (Pihama, 2010, p.11). Kaupapa Māori is rooted in mātauranga Māori (Māori knowledge and knowledge systems), in te reo Māori (Māori language) and tikanga Māori (Māori value system and customary practices). As Kairangahau (Researcher), it is recognised that my understanding, application, and practice have been disrupted by the impacts of colonisation through urbanisation and disconnection from my Māoritanga (Māori cultural capital)⁶. Therefore, this rangahau was located in the experiences and practices reflected in Kaupapa Maori, as well as “cognisant of our historical and cultural realities, in all their complexities” (Pihama, 2010, p. 8). Ultimately, the rangahau seeks to be another expression of the transformative power of Kaupapa Māori, grown from continuing to strive for tino rangatiratanga (self-determination) and mana motuhake (autonomy).

Tikanga Māori, as expressed through Kaupapa Māori research and evaluation principles provided the overarching ethical and applied practice framework for this rangahau. Kaupapa Māori research and evaluation practices (Smith, 1997; Royal, 1998; Smith, 1999 & 2012; Pohatu 2013; Cram, 2009 & 2013; Pihama, 2010) provided guidance for this rangahau. These include aroha ki te tāngata (a respect for people), kanohi kitea (being a face that is known in the community), titiro whakarongo kōrero (looking and listening before speaking), ngākau māhaki (being humble), kia tūpato (being careful in our conduct), and kaua e takahia te mana o te tāngata (ensuring we uphold the mana of all people). How these practices have been applied within this rangahau, all in unison at times, have been expressed explicitly through actions, or implicitly, ā-wairua, listening with all my senses to be in ‘right’ relationship with my tuākana. For example, by respectfully seeking the participation of my tuākana in the rangahau and being open and transparent about what this would involve. While providing information and formally seeking consent is standard practice, in this situation, I needed to give assurances and confidence to one of my tuakana⁷ in particular, as she has been misunderstood and misrepresented in another similar situation. While I was known to her, I treated her and her need for reassurance with the utmost respect and care. I humbly accepted the responsibility of my rangahau being judged in relation to her previous experience, and by taking care throughout our engagement to the preparation of this thesis, my success would be

⁶ Taina Pohatu (2013) defined Maoritanga as Māori cultural capital, and is the definition utilised in this thesis.

⁷ Tuakana, Tuākana – In this context, a member of the evaluation community of practice and rangahau participant who is senior in experience and older than me. Tuākana is plural and utilised when referring to more than one person.

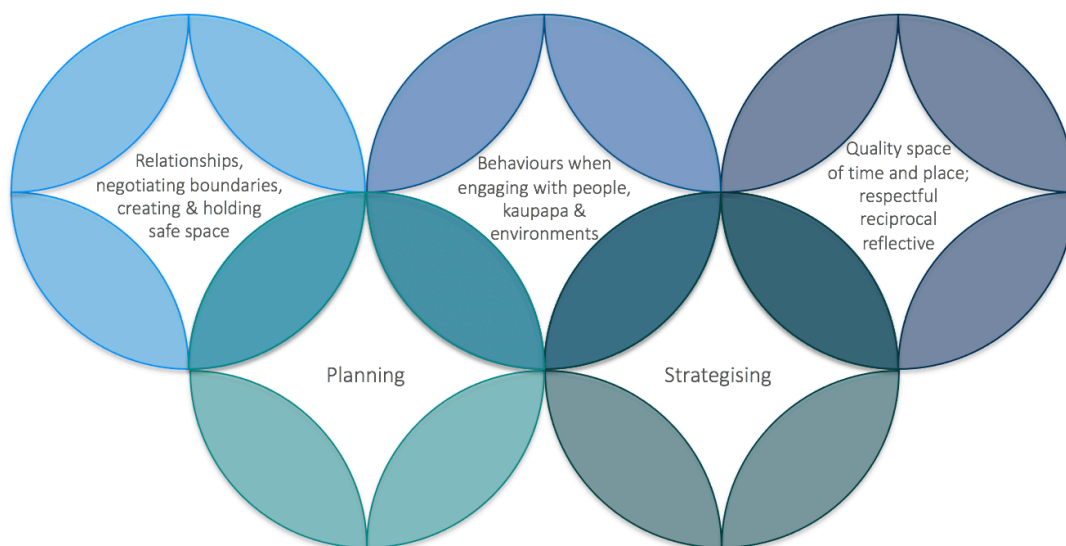
measured by my ability to uphold her mana, and the mana of all my tuākana. Therefore, while the required academic but theoretical ethics process was completed, how ethical practices are actioned or not, and therefore restored if breached, is where kaupapa Māori rangahau practices enable the realisation of ethical practice (Pūtaiora Writing Group, 2010).

Te Takepū Āta

Te Takepū Āta, has also been central to my practice as Kairangahau. Recognising the ability to express potentiality through and within te reo Māori, Taina Pohatu (2013) brought forward the kupu (word) takepū to embody principle or preferred ways of being and doing. Having grappled with the Crown “claiming the high ground of defining and interpreting” the kupu mātapono (principle), and referring Māori back to the Crown’s definitions, Pohatu sought out a new term “to interpret things in our own way” (Pohatu, 2006, in, Kaupapa Māori, 2016).

Pohatu also brought forward te takepū āta, the principle or “cultural tool, shaped to inform and guide understanding of respectfulness in relationships towards wellbeing” (Pohatu, 2013, p. 15). While not explicit, when we read ‘respectfulness in relationships’, it automatically prompts us to think about relationships between people. However, the five elements of āta identified by Pohatu (2013) (refer to Figure 1), expand this perception.

Figure 1: Elements of Te Takepū Āta (Pohatu, 2013)



In particular, “āta gently reminds people of how to behave when engaging in relationships with people, kaupapa, and environments” (p.15). Coupled with the essential discipline of critical reflection, “when applied to any context, āta creates its uniquely fashioned signposts that help guide what, how, and why we do things” (p.15). Pohatu shared thirteen āta phrases⁸, all of which stand individually, and are always contextualised. However, Pohatu stresses that there is a continual challenge for us to understand the

⁸ See Appendix A for the full list of āta phrases

connections and interconnectedness that exist between the phrases. Fundamentally the “elements are, in effect, filters through which any relationship and activity can be decoded, as these phrases are positioned within them” (p.15).

Therefore, I have drawn on te takepū āta within this rangahau through my engagement with people, kaupapa and environments. Overall, te takepū āta resonates with me and reflects my way of being, as well as being a kaupapa Māori approach to evaluation. Pohatu signals that “[a] determined researcher can access the depth of these principles and find it most rewarding” (p.13), as well as apply the principles to “one’s own development” (p.13). This application has occurred in ways described by Cram (2013) in He Rangahau Kaupapa Māori:

1. **Re-Search:** *walking familiar paths again with more formal questions in mind.*
2. **Re-Present:** *the care we take when we want to tell others what we've found.*
3. **Re-Claim, Re-Assert and Re-Member:** *some of the spin-offs of research that can tell us that we're on the right track (para 5).*

Weaving ngā takepū āta elements and phrases during the design of aspects of the rangahau, review, interpretation and interrogation of the literature and my practice, and during engagement has been critical to the process of re-search. For example, it is critical to create and hold safe space with people, as well as with self, particularly when embarking on a journey to re-discover, re-member and re-imagine. For example, the intensity of self-reflection, self-assessment and critique as a Māori woman, impacted by urbanisation and loss of cultural connectedness, trying to navigate within and between worlds so her rangahau can be of some use, has, as surely many Kairangahau experience, has been a mixture of elation, self-depreciation, persistence and contentment. Pohatu utilises language that also amplifies your consciousness of how you are required to ‘be’ when on a journey through te takepū āta. Like a soft breeze he “gently reminds” us to “create and hold space”, to “engage in relationships”, then intensifying perceptions by “demanding effort and energy ... by conveying notions of respectfulness and reciprocity”, underpinned by “the prerequisite of critical analysis and discipline” (p.15). These elements manifest through the phrases in practices and ways of being that are foundational to me as mokopuna, as wāhine Māori, as Kairangahau. Throughout this rangahau, the re-clamation and re-membling - knowing and being Māori, has created a sense of clarity, purpose, and peace as Kairangahau.

However, the challenge remains to explore more deeply the interconnections between the elements and all phrases. In particular, the tension that emerged in the way in which I approached the intersection between kaupapa Māori and evaluation, and engaged with the global evaluation literature, created a state of ‘conceptual confusion’, which will be discussed in a later section. While fraught, it was Āta-whakarongo that demanded effort and energy, enabling me to move with respect and integrity through

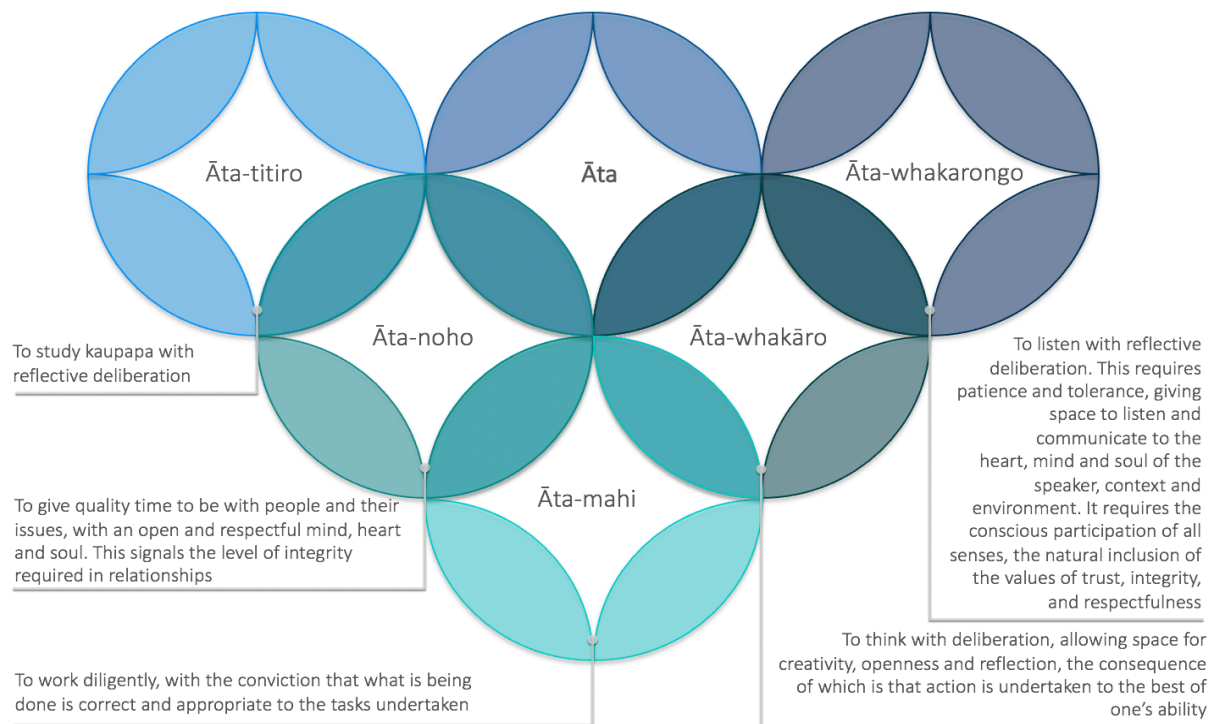
many moments where I was unsure or struggling to trust that I would reach a point of clarity in my rangahau:

Āta-whakarongo: To listen with reflective deliberation. This requires patience and tolerance, giving space to listen and communicate to the heart, mind and soul of the speaker, context and environment. It requires the conscious participation of all senses, the natural inclusion of the values of trust, integrity, and respectfulness (p.15).

Recognising the importance of all the phrases, those visualised in

Figure 2 particularly resounded throughout the rangahau.

Figure 2: Selected phrases of Te Takepū Āta (Pohatu, 2013)



Methods

This rangahau drew on a range of methods and tools to support data collection, analysis and writing, to privilege kaupapa, whakāro and experiences of Māori. As rangahau Māori, reflecting a Kaupapa Māori approach, it is open to a wide range of methods but critically signals the interrogation of those methods in relation to tikanga me whakāro Māori (Māori values, practices, and beliefs). Three methods form the basis of this thesis: narrative literature review, wānanga, and pūrākau (narrative, storytelling, story).

Narrative Literature Review

To engage with and describe thinking and practice, a narrative literature review has been undertaken to explore insights into leadership in evaluation. A narrative literature review provides a strong fit with this exploratory research. It is a review process that is “helpful in presenting a broad perspective on a topic and often describe the history or development of a problem or its management”, as well as providing an overview of historical and current thinking and developments in a field of practice (Green et al, 2006, p.103). It is also vital that more modern platforms for sharing perspectives, ideas and emerging insights found in emerging avenues for debate such as blogs and other online forums can be accessed and harnessed in this review process. A range of search strategies have been developed and employed to cover library and other electronic databases and repositories, and grey literature, such as online information platforms and other self-published platforms.

To understand how leadership has been contemporarily thought of and articulated within and through evaluation internationally over the past 40 years, a review of the literature primarily within three main western evaluation journals was undertaken; that is, the American Journal of Evaluation, New Directions in Evaluation, and the Canadian Journal of Program Evaluation. A preliminary key word search was undertaken with the first two named journals; however, this had to be expanded due to the dearth of literature when the key word ‘leadership’ was utilised. The search was then expanded to look across all search fields for a range of key words that were identified following reflection on how leadership practices manifest and are described in evaluation. Therefore, the key words utilised included: use, influence, advocacy, and leadership. While this process became more time intensive, it highlighted that leadership is not commonly used terminology within evaluation or by evaluation practitioners to describe their practice.

It is also acknowledged that the three journals are deeply rooted in western knowledge bases, and “worldwide the major influence on evaluation practice has come from the United States of America” (Masters-Awatere and Nikora, 2017, p. 40). This acknowledgment is made because it is an important contextual factor with regards to whose perspectives we are engaging with and how we utilise their insights within contexts and spaces that have different cultural and political constructs.

An important distinction within this narrative review is the purposeful gathering of and reflection on practice-based or experiential knowledge shared through contemporary online information platforms such as blogs. Searching for and accessing information in this way serves two purposes. Firstly, it enables, almost instantaneous access to the most current perspectives and thought leadership from a diverse range of contributors in one’s chosen field or context. A key purpose of blogs is to promote debate and raise awareness of social issues. The wider debate, in conjunction with contributions from the evaluation sector, provides very useful information sources for this body of work. Secondly, but perhaps more

fundamentally, is that there is no consensus on what constitutes credible or robust evidence, which is highly context dependant and the methods and sources of evidence selected will differ depending on the questions one is seeking to answer and for what purpose (Greene, 2011; Mark, 2011; Nutley, Powell, and Davies, 2013; Social Policy Evaluation and Research Unit (Superu), 2016 and 2016b). As noted in *Standards of evidence for understanding what works: International experiences and prospects for Aotearoa New Zealand* (Superu, 2016b), “[m]ost international standards take a Western perspective on the strength of evidence, but a few have been specifically developed to show what works from an Indigenous perspective” p.1.

Wānanga

Royal (2011) reminds us that wānanga is “a term most associated with the creation of new knowledge” and when we think about this creation “within the flow of mātauranga Māori, we can use the term wānanga to generally refer to processes and methodologies which lead to the creation of new knowledge” (p.40). For this rangahau, wānanga will be drawn upon as a creative space to whakawhanaungatanga (making connections and links) and whakawhiti kōrero (dialogue, conversation, and debate) to not only share and expand our understanding, but to create a collective and shared consciousness to enhance and co-create our knowledge regarding the research questions set for this rangahau. Cram (2006) reminds us that “[b]y incorporating the importance of talk within kaupapa Māori research, or rangahau kōrero we are acknowledging our own traditions and ways of being, providing an avenue for Māori voices, and challenging those who continue to colonise us” (p.41).

Practically, as Kairangahau, I drew on my networks to engage six leaders within our evaluation community of practice, tuākana, individually, via hui as a shared space to wānanga. Unfortunately, primarily due to the impact of Covid-19 restrictions, time and space was created to hui via video conferencing, as opposed to hui in-person, to wānanga. While not preferred, this platform to support engagement is now familiar and well-utilised. Elevating wānanga to provide a space for open dialogue to gather whakāro (insight), to critique the findings of the literature review as well as to share back and sense-make together, was fundamental to ensuring a robust process through cultural cognisant, relational engagement. Each hui was approximately 60-90 minutes in length, recorded, with the audio transcribed to enable my tuākana to review as well as to give back to them, alongside supporting them to ensure the accuracy and relevance of my analysis and reporting.

Thematic Analysis / Collective Sense making

An iterative, thematic analysis process was undertaken during and following the data collection phase. That is, throughout each phase of the rangahau, insight was gleaned and then layered over time, to develop a sense of understanding of what was emerging. This meant that analysis of the narrative

literature review, whakāro shared through the wānanga undertaken in hui, enabled kaupapa (focus areas) to be identified and examined, allowing data for each kaupapa to then be collated, resulting in pūrākau for each of the six tuākana. It is important to note that this sense-making process is one which builds upon layers of analysis and synthesis that occur over time and in conjunction with the Kairangahau and those that participated in the rangahau. Therefore, the interconnected practices of atā-titiro and atā-whakāro (refer to Figure 2) were a continual guide in what was not a linear process. For example, I spent dedicated blocks of time, between one to ten hours, taking a concept which may have emerged in the literature or wānanga, and applying atā phrases within each block of time, with each concept. I would verbalise and visualise key words and concepts (e.g., mind maps, flow diagrams, or simple imagery) to uncover the interconnected relationships with other concepts, or just simply to solidify my own understanding of the concept. Throughout this rangahau it was affirmed that spirituality and practices that emulate what has been “passed down by our ancestors to the present generations” (Pohatu, 2013, p.13) can be woven into our culturally responsive evaluation practice. Kennedy et al (2015), advance this position: “Spirituality is part of Indigenous ontology and epistemology; that is part of our theory about the nature of reality or what is known, and part of our relationship as knowers with what is knowable” (p.153).

While the initial waves of analysis were undertaken by the Kairangahau, tuākana with a smaller group of tuākana asked to reflect on and check the authenticity of the analysis. Again, due to Covid-19 as well as other considerations, this process occurred via videoconferencing and email, in the most part.

Pūrākau

While at times pūrākau is used to refer to Māori myths and legends, pūrākau has been brought forward into research and evaluation spaces as a narrative inquiry method. Pūrākau provides a kaupapa Māori process that re-conceptualises traditional storytelling to weave a narrative from the experiences of those engaged. “The goal of pūrākau is not to try and convince non-Māori or ‘outsiders’ of the value of our voice or worthiness of our beliefs, practices, values and experiences, but to teach and learn as Māori about the things that concern us” (Lee, personal communication, 4 August 2014). Reflecting on the ways pūrākau are re-presenting with care what is important to share, Lee (2009) draws on pūrākau written by Ngahua Te Awekotuku to demonstrate the characteristics of traditional pūrākau:

Despite being written in the English language, Te Awekotuku maintains the characteristics of traditional pūrākau. They are rich in detail, subtle in their teachings, yet forthright and unabashed... Her telling of pūrākau is enchanting, seductive, riveting and thought provoking (p.4).

Privileging pūrākau as an indigenous story telling methodology, pūrākau have been utilised to explore, as well as articulate, the whakāro shared through hui and literature written by six wāhine (women), and to explore the kaupapa with greater depth. For each of the six wāhine a pūrākau was written to richly describe how within their practice, they are demonstrating the actioning the capacity of aroha for positive

change through evaluative leadership. Overall, this thesis as a whole, reflects pūrākau; while written in te reo Pākehā (English), this thesis has sought to reflect the characteristics outlined above, and provide a continuation of the whakāro of conscious disruption that is, actioning the capacity of aroha for positive change through evaluative leadership:

to look beyond conventional research methods and academic styles of documentation and re-turn to our own narratives, to experiment with literary techniques to research, and disseminate knowledge in ways that are culturally relevant and accessible. Pūrākau offer a kaupapa Māori approach to qualitative narrative inquiry; critical to this approach is the decolonizing process (Lee, 2009, p.5).

Prelude

Believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own common sense.

Buddha

The idea of exploring evaluative leadership emerged in my consciousness following a lengthy period of internal reflection, coming to terms with the practice of evaluation and determining how evaluation could be useful to those it was there to serve.

Tomlins-Janke (2011) aptly uses the term conceptual confusion to describe what some of us perpetually experience when we respectfully and authentically need to make sense of things in contexts where there are multiple knowledge systems, paradigms, approaches and ways of being at play. Tomlins-Janke discusses conceptual confusion as the problem between individual rights and the rights of groups, and highlights that:

Individuals also live as members of a society; thus, the state's obligation is to enable active participation of its citizens in society. It follows that the state's obligation is to value indigeneity, which in turn enables Māori to participate as Māori in Māori society (p.41).

This framing starts to give structure to the, at times, overwhelming dichotomy that plays out in my mind. It is also manifest in the systems and structures, and the lives and resulting outcomes of many whom evaluation seeks to serve. As I've been wayfinding through this evaluation journey of mine, it's clear to me that, while at times I have felt uneasy because of my innate desire to not cause offence or be seen to not be on the kaupapa, my natural curiosity leads me to many and varied spaces and places to make sense of things.

There, my minds 'intricate mechanisms', began meandering through the thoughts and provocations of the evaluation community embodied within literature and dialogue. Like many other professions, moving from theory to practice recognises that the insight and knowledge required is found in the translation, praxis. That is, I have engaged with not only literature in its most formal sense, but through webinars, presentations, blogs, and forum posting, where people share their experiential and practice-based knowledge to help others expand, adapt or affirm their practice. This thesis tips its hat to the vast and varied sources of insight and puts forward some critical elements, while beginning to make meaning of it in the contexts of evaluation and leadership.

This thesis traverses the fields of evaluation and leadership that recognises their distinctions, while looking closely at the intersections. It is also critical to note that the literature began within the context of international evaluation literature, particularly from North America, which has influenced and dominated the development of evaluation practice (Moewaka Barnes, 2012; Masters-Awatere & Nikora, 2017). This occurred because of the inquiry questions of *What are the conversations about leadership in*

evaluation, how dominant does the influence of the Global North truly need to be? How can we grow the practice of responsive evaluation to support the aspirations of Māori and Indigenous peoples? Recognising these tenets and tensions and seeking to understand them, supports progression of authentic and responsive evaluation praxis, *“elucidating and illuminating principles is fundamental to identifying and understanding a pedagogy of evaluation”* therefore a sign of the need to *“examine how and what evaluation teaches”* (Patton, 2017, p.49). To make sense and meaning of what evaluation teaches, particularly in the context of equity and social justice, *“critical reflection of what has gone wrong in the past is an important prerequisite to developing meaningful transformative strategies, which respond in specific and accurate ways”* (Smith, 1997, p.98). Moewaka Barnes (2012) went on to distinguish that in the context of Indigenous policy and evaluation prevailing paradigms have been the starting point. Recognising this, Moewaka Barnes advocates for non-Māori practitioner development if we are to pursue Māori advancement: *“in order to pursue Māori advancement, non-Māori development needed to occur; one strategy being that researchers and evaluators explicitly examine and understand their own culture, world views and practices before embarking on understanding or working in other cultures”* (p.163), all the while knowing that Māori, Indigenous peoples’ and other cultural groups have embedded this adaptive praxis for millennia.

Returning to the context of this rangahau and the key research question, that is, *how and to what extent can evaluators demonstrate leadership in dynamic contexts that impact Māori* the following guidance provided by Greene (2011) strongly resonates:

So, what kind of evidence is needed from applied social research and evaluation today? Not evidence that claims purchase on the truth with but a small answer to a small question, neat and tidy as it may be, but rather, evidence that provides a window into the messy complexity of human experience; evidence that accounts for history, culture, and context; evidence that respects difference in perspective and values; evidence about experiences in addition to consequences; evidence about the responsibilities of government, not just the responsibilities of its citizens; evidence with the potential for democratic inclusion and legitimization of multiple voices—evidence not as proof but as inkling (p.166).

Evaluation is a political exercise – where questions such as whose values are you valuing and what criteria do we use to make judgements – must be answered. As such, practitioners must navigate contexts ethically, with integrity and competence, to serve those we work with and for. Cram (1997), Pihama (2010) and Wehipeihana (2013) have recognised the political positioning of evaluation and research, and the relationship to Māori movements for change, such as the resistance of imposed values or prevailing world views, and the need for mana motuhake - self-determination, autonomy, and control. At the intersection between theory and practice in evaluation lie the potential mobilisers or instruments for change – evaluators. Exploring how evaluators could be mobilised to bring about change through evaluation to reflect the realities and aspirations of Māori, versus perpetuating states of ‘doing to’ or ‘doing for’ is an imperative contribution to the expression of mana motuhake.

Framing what evaluation is and the role of evaluators

“Evaluation is the systematic determination of the quality, value and importance of something – be it a policy, programme, organisation or initiative” (McKegg & King, 2014). There are many different types of evaluation; some even use different descriptors to define what they mean by evaluation, which immediately recognises the diversity of approach, application, and purpose. The intention of this literature review is not to provide the plethora of evaluation theories and perspectives⁹ but to acknowledge and explore some of the inherent tenets and tensions that exist within evaluation and its practice, such as diversity. That said, the defining and unique feature of evaluation as a discipline, is the expectation for evaluators to make evaluative judgements or conclusions about the quality, value, and importance of something, and if this level of attainment is acceptable or not, and to whom.

The role of evaluators has adapted over time to respond to the changing needs of commissioners and communities that want to understand the value and to measure the difference they aim to make. However, with the focus of evaluation often on complex issues such as health inequity, poverty and people’s experiences of these and other issues, the role of evaluators must span not only the technical aspects of quality evaluation but also harness the tools of evaluation to contribute to the understanding of complex issues, and ultimately positive change. This role is exemplified by the Evaluation Standards for Aotearoa New Zealand (ANZEA and Superu, 2015) making explicit that meeting these evaluation standards will contribute to:

- high quality and worthwhile evaluation in Aotearoa New Zealand
- policy, organisational and community decision-making, learning, knowledge, knowledge building, capacity development
- the wellbeing of people and/or the environment. (p.12)

Recognising the multiple and diverse contexts, needs, activities and purposes which evaluation needs to respond to, the standards draw on four key principles, that interconnect, having overlapping standards to guide as opposed to prescribe how evaluation is designed, undertaken, and communicated (p.18).

Table 1 provides an overview of the principle-based evaluation standards.

Table 1: Aotearoa principle-based evaluation standards

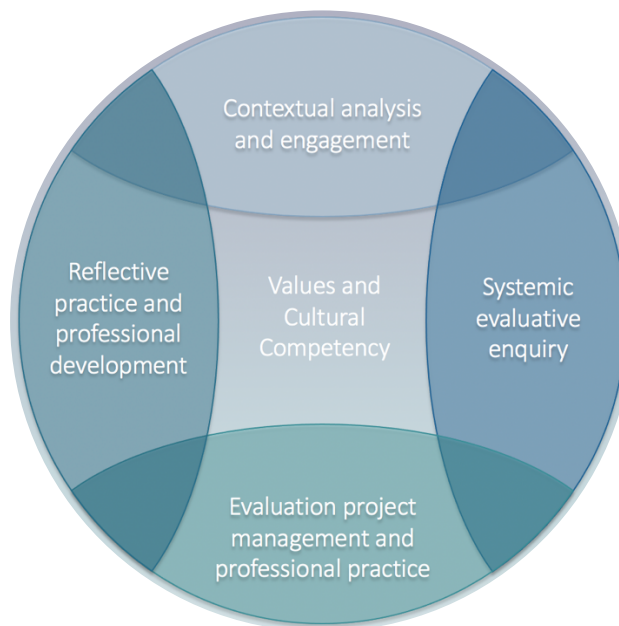
Respectful, meaningful relationships	Ethic of Care	Responsive methodologies and trustworthy results	Competency and usefulness
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⁹ See Alkin, 2004, Mathison, 2005 and Christie & Alkin, 2008 for coverage of evaluation theorists, theories and concepts.

<ul style="list-style-type: none"> • Relationships • Involvement • Communication • Negotiated accountabilities, resources, and governance • Self-determination 	<ul style="list-style-type: none"> • Care • Respect • Inclusion • Protection • Reciprocity 	<ul style="list-style-type: none"> • Responsive • Systematic and robust • Evaluative validity and reasoning • Multicultural validity • Transparent 	<ul style="list-style-type: none"> • Professional competence • Independence and interdependence • Project management • Usefulness • Evaluation accountability
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In 2010, the Aotearoa New Zealand Evaluation Association (ANZEA) realising its role as a newly established association, began work on evaluator competencies for Aotearoa. The competencies have been a key part of ANZEA's "strategy to promote and facilitate the development of quality evaluation practice in Aotearoa New Zealand, underpinned by the principle of the Treaty of Waitangi" (p.4). The Treaty of Waitangi refers to the English language version of Te Tiriti o Waitangi. It is critical to recognise that the versions of the agreement are not the same, and therefore the terms are not interchangeable. Therefore, Te Tiriti will be referenced in this thesis, except where the English version has been explicitly used, as is the case with this quote (See Came et al, 2020, for further analysis). Recognising the fundamental concept of values in evaluation and the Association's responsibilities and commitment to the Treaty of Waitangi, ANZEA clearly lead the development of the competencies by how it views and understands evaluation. It is important to note the inherent tensions in competency frameworks that can relegate cultural practices to 'tick-box' exercises verses embedding as a state of praxis – accepting and actioning versus just known in theory. Figure 3 provides a visualisation of the five competency domains.

Figure 3: ANZEA Evaluator Competency Domains



Kaupapa Māori evaluation

While there are a plethora of evaluation methodologies and approaches that have their roots in Western paradigms, Indigenous evaluators globally draw from their cultural knowledge and value systems to inform their evaluation praxis. At the interface of Western and Indigenous bodies of knowledge is an inherent source of apprehension and tension; one which is palpable even as I write this section. Many Indigenous peoples across the fields of research and evaluation have grappled with how to harness both bodies of knowledge as valid systems (Moewaka Barnes, 2009), whilst recognising the centuries of disregard for Indigenous epistemologies and attempts to see Western knowledge dominate through colonisation. Durie (2004) makes the point that:

It is important that the tools of one are not used to analyse and understand the foundations of another, or to conclude that a system of knowledge that cannot withstand scientific scrutiny, or alternately a body of knowledge that is incapable of locating people within the natural world, lacks credibility (p.1140).

Therefore, the contests of validity are distracting, given the relevance of each knowledge system and distract us from continuing to reach and move the boundaries of our understanding, knowledge and praxis. Again, Durie eloquently reminds us that:

Hardly ever does such a polarized debate generate wisdom and seldom does it lead to the generation of new knowledge or fresh insights. ... Rather than contesting relative validities, there are an increasing number of Indigenous researchers who use the interface between science and Indigenous knowledge as a source of inventiveness (p. 1140).

This said, it is critical to distinguish Kaupapa Māori evaluation at this stage, acknowledging the tuāpapa or foundation that is provided by tikanga, kawa (local practice of tikanga), te reo Māori and Kaupapa Māori theory that guides the design of evaluation and practice of evaluators. What perhaps is not truly realised or affirmed by non-Māori seeking to explore or just simply being at the interface, is that

embedded in the tuāpapa (foundations) are the political aspirations of whānau, hapū, iwi and hapori Māori (Māori communities). These aspirations cannot be decoupled for the contexts of value, time and place, the redistribution of power and how evaluation must be of benefit to those the evaluation serves. However, the concepts of neutrality and objectivity which have historically influenced practice have and continue to stress this disconnect.

Building on her earlier work and the wider leadership of Māori researchers (Smith, 1999; Moewaka Barnes, 2000; Moewaka Barnes, 2012) highlights what is likely to distinguish Māori from non-Māori evaluation:

- *It is controlled and owned by Māori*
- *It is conducted for the benefit of Māori (although it may benefit others)*
- *It is carried out within a Māori worldview, which is likely to question the dominant culture and norms*
- *It aims to make a positive difference (p. 165).*

Therefore, factors of use and usefulness of, and advocacy and activism through evaluation, emerge as critical to explore.

The following literature review begins to look at the intersection between leadership and evaluation, diving deep into the perspectives of a group of international evaluators to explore the intersecting tenets and tensions of values and objectivity as we have been and continue to be called to action through evaluation. While it has been expressed, that the literature review is drawing on the perspectives of international evaluators, implicit in this is the recognition that the prevailing position in this section is Western. Remembering the importance of wayfinding, this is just a point in the journey, one which sees me return to Indigenous shores.

*E tipu, e rea, mō ngā rā o tōu ao;
Ko tō ringa ki ngā rākau ā te Pākehā, hei ora mō tō tinana;
Ko tō ngākau ki ngā taonga ā ō tipuna Māori, hei tikitiki mō tō māhuna;
Kia ora tō wairua ki tō Atua, nāna nei ngā mea katoa.*

*Grow up and thrive for the days that are destined to you
Your hands to the tools of the European New Zealanders to provide physical sustenance
Your heart to the treasures of your Māori ancestors as a diadem for your brow
Your soul to your God, to whom all things belong*

Tā Āpirana Turupa Ngata¹⁰

¹⁰ The version of this well-known whakatauhākī (significant saying) delivered by Tā Āpirana Turupa Ngata was drawn from Kennedy et al. (2015), p.170.

Literature Review

Mā mua ka kite a muri, Mā muri ka ora a mua

Those who lead give sight to those who follow, those who follow give life to those who lead

This literature review shines a light on the tenets and tensions within the practice of evaluation, to determine how we as a community of practice can develop responsively. While bodies of knowledge provide significant guidance, making meaning is a deeply personal process. Therefore, it is important to acknowledge that this review is by no means exhaustive, but signifies part of a journey; attempting to emulate wayfinding:

a living, breathing, dynamic and real skill which includes aspects such as genuine adaptive capability, multi-dimensional intelligence, empathetic humanity and the kind of authenticity and ethical conviction that grows valiant and honourable people (Spiller, Barclay-Kerr and Panoho, 2015, p.16)

The literature review has been structured by six scaffolded themes – each providing a platform from which to expand and intensify our understanding of issues of consequence in evaluation. Firstly, it is important to discuss the intersection of leadership and evaluation, leading directly to values which are at the heart of evaluation, and are manifest in the actions we take. The next section goes on to look more closely at the actions taken to elucidate how evaluation travels as a continuum of calls to action. This then calls for a review of the tenets and tensions of objectivity and advocacy, and valuing, advocacy, and the redistribution of power. Our wayfinding in the literature leads us to explore three potential evaluative leadership practices:

1. Clarity in purpose as an evaluator, and the position of advocacy in your practice
2. Advocacy as a value commitment
3. Evaluators as critical change agents.

Finally, the review closes with examples of demonstrating servant leadership in evaluation and what it takes to lead evaluators to become change agents.

The intersection of leadership and evaluation

Doyle and Hungerford (2015, p.336) highlight the plethora of definitions, approaches and models of leadership. Therefore, there is no single or collectively accepted definition of what it means to lead and practice leadership; however, simply put, Kippenberger (1997) described leadership as “a combination of being and doing” (p.8).

Leadership has been explored across many sectors and contexts such as Indigenous leadership (Katene, 2013; Spiller, Barclay-Kerr, and Panoho, 2015; Vaccarino and Elers in Halkias, 2017), mental health (Connor, 2002), nursing (Doyle and Hungerford, 2015) education (Starr, 2018), and management (Kippenberger, 1997; Kouzes and Posner, 2017; Spiller, 2011). However, the discussion of leadership in

evaluation has been almost silent, with Lam (2015) stating “few evaluation theorists have explicitly linked leadership literature when reviewing the evaluation literature to begin to understand the expressions of leadership” (p.66).

Turning our gaze to the evaluation literature and wanting to explore the absence of the discussion of leadership in evaluation that Lam highlights, it is important to turn back to the recent past; to dive into the hearts and minds of those in the evaluation community who have expressed their commitment to or hopes for the evaluation profession. Interestingly, but perhaps not unexpectedly as Lam predicted, was the absence of the key word ‘leadership’ in three key international evaluation journals. Therefore, it was important to turn from the explicit to the implicit – to possible examples embedded into the expressions of practice shared in sources of evidence that could give some insight into how evaluators came to, grappled with, and gave life to leadership in evaluation. To do this it was necessary to think about and look for manifestations of leadership.

Kippenberger (1997) provides some ‘common ground’ for us to think about leadership. It is clear in his summation of the views of 30 leaders from the book *The Leader of the Future* (1996) that “leaders lead change and shape the future” (p.8). While an uncomplicated statement, the complexity and at times the paradoxical nature of how this may actually occur is not missed, reflecting it is both “an art and a science” (p.8). While these learnings come from a corporate business context, they resonate within evaluation contexts.

So, while leadership per se isn’t the keyword of choice across evaluation literature, looking a little below the surface we begin to find exemplars of leaders and leadership in action in evaluation that contribute to the understanding of complex social issues, and ultimately positive social change.

An early example comes from Sieber (1980) through her article *Being Ethical: Professional and Personal Decisions in Program Evaluation*. It explored the conflicts that arise in evaluation as well as argued that the ethical principle of respect for autonomy refers to “finding ways of reducing the power differential” (p.54). While the examples provided in the article focused mainly on informed consent, she highlights that it is about “giving participants a real choice in matters that affect them” (p.54). She makes clear that “Evaluators, at times, occupy multiple spaces and hold multiple responsibilities and accountabilities, that give rise to multiple and at times, conflicting roles” (p.52). She posits that, while useful, a code of ethics for program evaluation is a minimum standard – stating expectations – recognising it is in fact a broad, evolving personal process, in much the same way leadership is.

To illustrate this evolving personal process, Sieber tackles a long-standing debate in evaluation at a time when it was most likely the profession was amid a methodological war – the position of objectivity – and

at times, it feels we still are. Sieber skilfully provides thoughtful debate about the role of the evaluator and evaluation in social contexts and prompting people to personally reflect on the role of objectivity.

Returning back to the leadership common ground provided by Kippenberger's definition - lead change and shape the future - this exemplar provides a glimpse into what is required to fulfil this vision. It also draws out the juxtapositions within leadership that Ulrich (1997) highlights in Kippenberger (1997):

It involves change and stability, it draws on personal attributes and requires interpersonal relationships, it sets visions and results in actions, it honours the past and exists for the future, it manages things and leads people, it is transformational and transactional, ... it requires learning and unlearning, it centres on values and is seen in behaviour (p.8)

For another example, we fast forward to 1992. Baizerman and Compton explicitly refer to their practice and resulting evaluation as "an ethical stance and political act" (1992, p.6) particularly within highly complex contexts. They raised several situations for the evaluation community to grapple with. This again was at a time when polar positions were held by many within the evaluation community. The pervasive positioning of evaluation was seen as a highly technical activity as opposed to also being highly relational and grounded in and by the experiences of the communities engaged in the evaluation. Baizerman and Compton called for a "radical return of evaluation to its roots in the morality of social justice and caring" (p.13).

While it's somewhat difficult to understand the drivers behind their call to see evaluation tap its "deeper, richer potential", their values and moral positioning that were imbued in the article had clarity. Baizerman and Compton spoke of the potential "for evaluation to be liberating, emancipatory and empowering" (p.12). They shone a light on the diverse realities of those participating in evaluation, recognising that this diversity also comes with a power differential, for example, between evaluators and communities, programme providers and commissioners. Again, recognising the political, social, and moral influences of evaluation and evaluators, Baizerman and Compton called out the need for evaluators to be "very alert to the inherent power inequality between themselves and the people they want to interview" (p.12). What is important to note is the vulnerability they displayed by sharing the realisation that in fact they were not able to make this happen in the study that was the focus of the article. Through this process of critical consciousness and reflection – key tenets to good evaluation from their perspective - remind the evaluation community of the "potential that is for evaluation to be liberating, emancipatory and empowering" (p.12).

Looking back on the leadership common ground, Baizerman and Compton provide experiential learning that is reflective of the ability for true leaders to empower people. In this example, they have created a vision for the evaluation community deeply grounded in a values-based position. They show and create

empathy and demonstrate that not only leadership but evaluation “is created through relationships and collaboration” (Kippenberger, 1997, p.8)

The centrality of values is shared within leadership and evaluation and is fundamental to what drives our approaches to leadership just as much as our values underpin our evaluation practice and positioning. Noted earlier, Kippenberger emphasised that leadership “centres on values and [is] seen in behaviours” (p.8).

Values are at the heart of evaluation, and are manifest in the actions we take

The debate about the centrality of values to evaluation continues, albeit muted by a level of acceptance. That said, the question of *whose* values are privileged through evaluation and the questions of neutrality, objectivism and bias remain sources of tension.

House (1983) in *How we think about evaluation* stated that the “conceptions of evaluation are not value-neutral” (p.21). Yvonna Lincoln (1990) as American Evaluation Association (AEA) President, provided us with insights into how our values and positioning manifest in our behaviours and practices – in our ability to lead. Prepared for the annual AEA conference, ‘the President’s Problem’ was posited by Lincoln which coalesced around three questions:

1. *How does one determine to whom and how one owes ethical responsibility?*
2. *How does an evaluator sort out the levels and layers of responsibility, concern, caring, and ethics?*
3. *What are the ethical principles which determine to whom or which group we owe our greatest responsibilities? (Lincoln, 1990, p.262).*

As president at the time, Lincoln strongly responded to these questions in her presidential address. Ulrich (in Kippenberger, 1997) described the type of leadership that is required to lead change and shape the future is ‘an art and a science’ (p.8). While perhaps a popular metaphor of the day, Lincoln utilised her presidential address to explore the *arts and sciences of program evaluation* (1991). What is an important nuance to this address is that it is not only speaking to the what and how of evaluation, but also explicitly talking to evaluators about what it takes to practice and lead in evaluation in ways that would push the profession beyond its current position. While she was in a positional role of leadership, she shared her vision for the future, put forward a call to action and then engaged with her community of practice. Goldsmith (in Kippenberger, 1997) argued that future leaders will seek feedback from all stakeholders, learn, listen, reflect, and respond; follow up and take action; and continue to grow through experiential learning (on the job), not just in the classroom (p.9).

Continuing to follow her leadership journey, we see Lincoln go on to contend that the profession had moved increasingly towards the “science” and therefore the instrumental, despite increasing acceptance and interest in human social activity and value-orientated endeavours (1991, p. 1). However, Lincoln

advocated for a *science of action*, moving from a binary definition of science, to one that is multifaceted and pluralistic; to ensure we are no longer “blinded” to “other scientific and artistic aspects of the evaluation process” (p.2). Lincoln recognised that it was more likely that the limited acceptance of the art of evaluation was due to the “deep-seated prejudice in the scientific community which holds that that which is artistic is not subject to the conventions of scientific method”. (p2)

Exploring the art of evaluation, she reminded her community of practice about the arts of:

1. judgement: not rendering our own but “elicit the judgements of stakeholders in ways that are clear about the values, belief systems and community mores that undergrid” them (p.4)
2. cultivating appreciation in our stakeholders and in ourselves: comprehending meaning within a context, understanding of and pleasure in diversity, noting that “social, political, aesthetic, cultural and moral expression take many forms” (p.5)
3. cultural analysis: systematic listening, immersion, openness, and awareness, “... drop[ping] a part of the pretence we have maintained about our value-freedom and our presumed neutrality” (p.5)
4. hearing secret harmonies: listen for meaning, not just search for correlation between objectives and achievement (p.5)
5. negotiating worlds: not just contracts and if we don’t possess what is needed to negotiate space and place, then we need to look to those who do (p.6)
6. dealing with people very different from ourselves: speak truth to power and to make the truth grounded in lived experience and in multiple voices” (p.6).

Sharing experiential learning, Lincoln (1994) highlighted the continuum that exists for evaluators when we think about the degree of action or activism manifest in our practice. Lincoln and others sought to explore ‘*Evaluator Activism: Maximising Utility Without Compromising Integrity in Conducting Program Evaluations*’. Noting that the continuum of evaluator activism was over 15 years old at the time, what was proposed was:

...at one end we have the aloof evaluator, whose only intervention is a function of the intrusiveness of any measures used to collect the data. The evaluator appraises the programme from a distance and provides a final report on program effects ... [but] at a farther point on the continuum are evaluators who in the course of the evaluation consciously participate in shaping the initiative with clients, policymakers, and program participants (p.306).

Our tracks or pathways as a profession suggest we are more rather than less activist orientated. However, Lincoln warned that “[a]s a profession, we may be making a fatal error if we continue to view ourselves as ethical individuals who nevertheless must leave our values and commitments at the door of a contract” (p.308).

How does evaluation travel | The continuum of calls to action in evaluation

The evaluation literature is awash with many calls to action – where evaluators have put forth their ideals, expectations, and dreams for the evaluation community, in demonstration of their leadership, as Lincoln’s examples exhibit. Grappling with the calls to action, evaluation practitioners are first asked to hear a call that urges them to explore the potential for evaluation and evaluators, to cast a light on and support bringing about change. Evaluation use, influence, and later advocacy and activism, all emerge throughout what is noted as a deeply personal drive for change that has been encapsulated within the evaluation literature from the 1970s to today.

In *Evaluation for Decisions: Is anybody there? Does anybody care?* Weiss (1988) explored the influence and use of evaluation. She proposed a call to action for the evaluation community to start to face up to the opportunities to improve the use of evaluation. In particular, she prompts us to think about how ideas – insights, learnings, findings – travel, if those that receive evaluation reports are indifferent and do not have a degree of personal interest, commitment and enthusiasm required to determine how much influence a piece of evaluation will have (p.11). Here she grappled with the use of evaluation for decision making, reflecting on Lee Cronbach’s (1982) position on utilisation for decision making. He pointed out that the reality of decision-making, should no longer be the flow of information to a single decision maker “who has a firm grasp on the controls”, however needs to recognise the reality of decision making, and therefore evaluation utilisation: “Program and policy decisions are the result of multiple actions by multiple actors” (Weiss, 1988, p.6). Weiss goes on to strengthen the argument made by Cronbach that evaluation is most useful when it “opens new facets of a situation or that discloses possible grounds for agreement [that] can have widespread influence” (p.9). To understand how evaluation ideas travel, Weiss unpacks the idea of ‘enlightenment’ – whereby evaluation enhances the ‘light’ upon policy and decision-making processes, “providing a backdrop of facts and ideas for keeping up with the world” (p.10). She identifies, drawing on Michael Quinn Patton (1978), that ‘users’ of evaluation tend to have “the personal factor – a person’s interest, commitment, enthusiasm – [which] plays a part in determining how much influence a piece of research will have” (p.11). Interestingly, she explores the ‘personal factor’ within possible user groups, with no visible exploration of what the personal factor means for evaluators, apart from noting that researchers who are also part of issues networks “become catalysts for the dissemination of research and evaluation” (p.15). When she talks about the function’s evaluation serves, there appears to be a distance between evaluation, and what it takes to practice evaluation in ways that see evaluators hear the call to action as a community “to start to face up to the opportunities to improve the use of evaluation” (p.18).

Objectivity and Advocacy

While it is easy to see that scientific tough-mindedness, accountability and objective reporting are of importance in evaluation, the centrality of context within evaluation creates tension between being

responsive to context and people, while securing evaluator objectivity. Firstly, it is difficult to determine what is meant by objectivity or accountability, given that there are many perspectives and outcomes to be considered in evaluating a social program. Drawing on Goodrich (1978) Sieber points out that:

objectivity in social science does not mean the exact measurement of some physical dimension, as in the natural sciences. Rather it means discovering truths about the social world as it is experienced by those whose social world it is. In evaluation research, then, objectivity means giving a fair and accurate representation of how a program succeeded or failed from the perspective of all who were affected by the program (p.56).

Many argue, that fair and accurate, can be achieved when physically or philosophically 'close'; again, with communities of practice recognising relationships are a critical element to successful evaluation (ANZEA and Superu, 2015)

Masafumo Nagao said "Evaluation is a value-creating process" (in Chelimsky, 1995, p.216) and to demonstrate or give effect to this statement, Elanor Chelimsky celebrates that for many, "evaluation is our life's work, and we love it, because it is so important to any democratic society" (p.216). Chelimsky raises the idea that what has had a "dramatically negative and long-term impact on the credibility of evaluation" is the appearance of advocacy (p.219). Compounding this was, and for some remains, that political environments demanded "absolute certainty, and evidence easily expressed in sound bites" even when "evaluation findings can be inconclusive, too complex for sound bites, and at odds with the prevailing 'team'" (p.219). She goes on to make the link that evaluations can be "loudly or quietly rejected because they did not 'seem' objective" (p.219). To counter this, she encourages evaluators to put the effort into looking at all sides, hold that policy and evidence are iterative and should be correctable; to have courage to speak out and be willing to act, sharing findings even when the environment may be closed off or unreceptive to the most important insight. This indicates that evaluators may have a level of commitment to this work, where "no one is asking us to be sublime: only serious, credible and persistent" (p.225).

Advocacy, valuing and the redistribution of power

Chelimsky raised the potential impact of advocacy on evaluation and evaluator credibility. Jennifer Greene (1997) continued this discussion that while evaluators may invariably take sides, many seek to *equitably advance the interests of multiple stakeholders* (p.25). This is possibly the inherent issue – can equity occur when there is an imbalance in the distribution in power and influence? At this stage, it is hard to gauge through Greene's writing if power is addressed explicitly prior to working equitably or if it is, in part, necessary for the evaluator to address if they are seeking equity across multiple stakeholders; or perhaps it is not part of the conversation at all.

Greene goes on to highlight that the evaluation approaches we utilise are inherently orientated to the concerns and issues of selected stakeholders, as has come to be acceptable practice. However, by the

very nature of the decisions made regarding approaches, they themselves become *interested* and not neutral or value free. Invoking all the senses, Green proposes that “...the very notion of *evaluation as advocacy* invokes shudders and distaste and horror among most members of today’s evaluation community” (p.26).

Again, the tension between neutrality and valuing reappears, and Greene aptly sums up this tension that “[a]dvocacy is the antithesis of fair evaluation”, according to the founding vision of evaluation and ideals of evaluation and those who practice it (p.26). In line with historical evaluation tradition, the driving purpose of evaluation and evaluators has been, and for some remains, “generating disinteresting scientific information about policy options, possible only with an accompanying commitment to objectivity and value-neutrality” (p.26). A commonly held definition of evaluation is that it is a systematic determination of the value, quality, merit and worth. The word *disinteresting* utilised by Greene evokes a sense that you must take no interest in the evaluand for you to fulfil your commitment to objectivity and value neutrality. Being disinterested is a conscious choice. If by definition, disinterested is not influenced by or indifferent to the outcome, then there is also the ability to see all sides. Therefore, to see all sides, one must be cognisant of them and therefore a judgement is made about how to present or represent these sides, or perhaps to even disregard, ignore or discard. Greene made the link which supported broadly, if not universally, despite the ongoing rhetoric of neutrality and objectivity, that an inquirer cannot stand outside her/his own perceptual frame (comprised of experiences, interests, theoretical understanding, values, and beliefs) and offer an unfiltered (objective) view of the world (p.27). Greene points out that the inquirer will make decisions about methodology based on their values and viewpoint, that will “privilege the stakeholder audiences who share those ideals and summon the methodologies that enable their realisation” (p.27).

Greene is ultimately seeking a fully equitable presence and voice within a larger conversation for those often excluded (p.29). The notion of and commitment to democratic pluralism – that is, where there is more than one centre of power – is the essence of her argument. While partnership and working together for a shared purpose is sought after, it requires at times an evaluator to facilitate this process, beyond ensuring the least franchised are at the table. As Greene goes on to state, the evaluator “aspires to actively participate and be engaged in – not distanced from – public affairs, and she/he strives to contribute to – not remain insulated from – discussions and actions about public issues” (p.29).

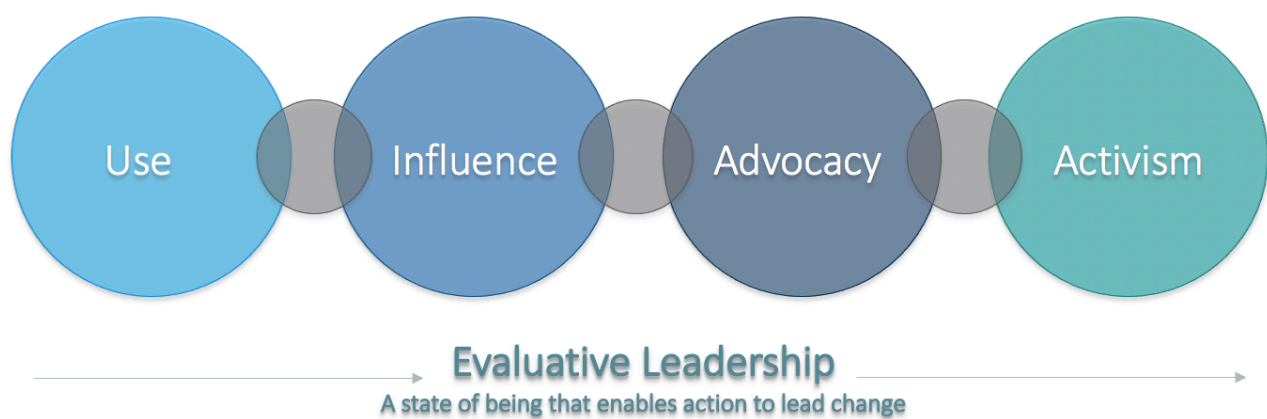
Greene shared three examples from the field to reveal how evaluation as advocacy has been demonstrated, noting there is a general acceptance of participatory approaches, particularly when utilised with communities and groups whose voice, experience and expertise has been marginalised. In one example, a grant was provided to “strengthen the collaboration of the network who operate from an empowerment philosophy as they seek to enable poor families to move toward economic self-

sufficiency and personal fulfilment” (p.30). Given this position it would seem essential that the methodology matched the context as well as the overall intention of the programme. This may seem simplistic; however, the link between policy or programme intention, provider, programme, and funder, went unrecognised.

What does an evaluator need to do and how do they need to behave to fulfil the intention of democratic pluralism? Across the examples, Greene demonstrates that it is precisely the “stance of advocacy as a value commitment to pluralism that engendered fair and critical judgements” (p.31). From the examples shared, it appears that from this position of advocacy, the evaluators were able to provide critical reflection and questioning that enabled programme teams to better orientate their offerings to ultimately achieve the intention of their programmes - facilitating citizen empowerment (p.31).

To solidify our understanding of evaluative leadership from what has been drawn from the literature review to this point, Figure 4 visualises a proposed evaluative leadership continuum, appreciating a linear diagram artificially removes the context and complexity in which evaluative leadership may be demonstrated. That said, the use of connected circles aims to reflect the interconnected nature of these elemental states, and that we can bind or weave diverse knowledge systems, practices and together in our actioning of evaluative leadership.

Figure 4: Proposed Evaluative Leadership Continuum

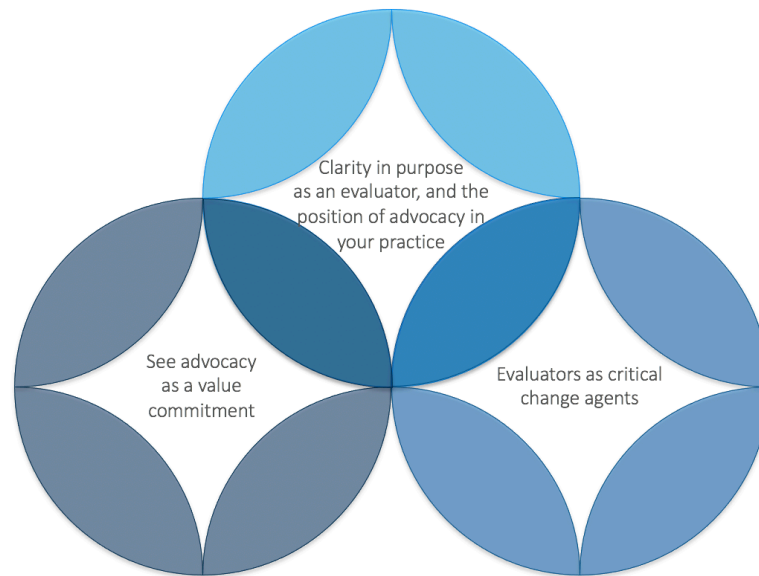


Exploring Evaluative Leadership Practices

Ryan et al (1998) presented their values and ideas about inclusive evaluation approaches and engaging fellow evaluation practitioners in the issues and challenges of collaborative practices. Reflecting on this article over twenty years later, what emerges is a range of practices that portray a commitment to evaluative leadership – a state of being that leads to action through evaluation (See

Figure 5).

Figure 5: Selected Evaluative Leadership Practices (adapted from Ryan et al, 1998).



Clarity in purpose as an evaluator, and the position of advocacy in your practice

Mathieson (in Ryan et al, 1998) aptly points out that:

Evaluators tend to work on evaluations of programs/projects about which they have some substantive knowledge. They do so because they are interested in or value something about that area ... [and] as such, evaluators value doing good in a particular area (p.109).

This understanding is clearly seen through the commissioning of evaluation where a deeper understanding of context or subject matter experts are highlighted as critical components of an evaluation and its team. It is also of importance to communities that there will be a good fit between them and those who are coming in as part of the evaluation. The concept and practice of fit has been reflected in various ways in research and evaluation (for example, Goodwin et al, 2015). However, while understanding and interest may be sought after, there is still a dissonance in this practice, particularly evident in the discourse surrounding the tension between advocacy and objectivity, that is, you cannot be critical and objective if you in fact have a shared interest in the program, service or policy. It could in fact be argued, that due to limited understanding and/or desire to unpack what advocacy is and what it is not, and how it intersects with the notions of neutrality, objectivity and credibility, is clouding the discussion of power, values and whose voices need to be heard to demonstrate value, merit and worth.

Clarity of purpose, therefore, also is about clarity of values that underpin and inform practice, including the theories one espouses, the questions one asks and the methods one employs to collect the data sought. Included in the values conversation, is how we view and construct ideas about power and our level of commitment to casting light on “unequal social and political power arrangements” (p.117). Clearly being able to articulate one’s purpose and position, and how advocacy is practiced and acted upon is key. Lincoln (in Ryan et al, 1998) goes on to add “that advocacy-orientated evaluation is as

balanced, and in some cases more so, than more traditional evaluation forms” (p.110). She makes this distinction to highlight that advocacy in evaluation occurs when injustice has been found and is addressed by presenting and discussing all the evidence, from all stakeholders, with all stakeholders; committing to a balanced, inclusive evaluation, one which Fine (1994) eloquently describes “When we listen closely to each other and our informants, we are surprised, and our intellectual work is transformed. We keep each other honest to forces of difference, divergence and contradiction” (as cited in Ryan et al, 1998, p. 112).

See advocacy as a value commitment

Lincoln (in Ryan et al, 1998) reflects on the works and practice of her co-authors, who have “made calls for evaluators to be more sensitive to historically and politically demonstrably disenfranchised groups and have explicit consciousness regarding who has the right to be called a ‘stakeholder’” (p.108). A similar sentiment is shared by House and Howe (1998) who state categorically that it’s not advocacy to include groups in an evaluation who have through documented history, been excluded, despite being the recipients of the services being evaluated. Rather it is “balancing out the values and interests of the study” (p. 236). Kusters et al (2011) also extend this dialogue by advocating for stakeholders to also declare their stakes openly (p.1.19). This in part is a commitment to the open and fair dialogue that Greene and Lincoln proposed in their earlier works. While Mathison also supports open evaluation processes, her position, admittedly naïve she adds, is that “one has to begin a participatory evaluation with the assumption that the stakeholders share a common interest” (in Ryan et al, 1998, p.109). While ideal, it is important to not assume what the common interests are. Therefore, taking time to understand what values are at stake, and for whom, and if in fact the intention or common interest is in fact shared is critical. Including an important caveat; that the shared intention acknowledges diversity but will also provide for a unified, collective movement, enabling things to move in congruity. The influence of power and other agendas, and the impact of power sharing, should not be overlooked and be vigorously tested in relation to determining the extent to which interests, and intentions are shared. To achieve democratic pluralism, Greene advocates for evaluators “to get in close to the program and become actively engaged in, not distanced from, program concerns and controversies and the varied stakeholder interests involved” (p.109), but not to misinterpret or confuse closeness as program partiality.

In relation to the position or place of advocacy in our practice, there is consensus across the contributors to Ryan et al (1998), that advocacy is a part of who we are as evaluators. However, Lincoln stresses that we must be able to answer the question of “advocating what?”, as part of a wider reflective questioning process, that seeks to ensure clarity of values, purpose, position, and practice. Evaluators must be supported and challenged to reflect and state openly, our position and purpose more fully. Mathieson believes it is providing and retaining valuable programs and services that we should be advocating for, among many possibilities. By doing this, Mertens adds, “I feel we can come to formulate solutions that make a real difference for those most in need” (in Ryan et al, 1998, p.109).

Alkin et al (2012), through their discussion about valuing, suggest an evaluator's role "is usually set in terms of being spokespeople of the underrepresented, powerless and poor" (p.37). This statement is made in relation to evaluator-led valuing in evaluation, suggesting that on a continuum (stakeholder-led, evaluator, and stakeholder and evaluator-led contexts), evaluators hold the space to enable judgements to be made to "strive for and attain social justice, seeking what is right, fair and just" (p.37).

Evaluators as critical change agents

While it was highlighted earlier that evaluator's need to be cognisant of what change they can influence, Lincoln (in Ryan et al, 1998) states unequivocally that "Evaluators would do well to acquaint themselves with the literature on change, since they are critical change agents" (p.112). That is, evaluators have a role, again through open, inclusive dialogue and ways of working with evaluation partners, to strategically identify changes they wish to make and create, points of leverage, people and resources that will be allies in creating change or shining a light on those who may hinder change, for example. While Mathison did not feel it was logically the evaluators' responsibility to work toward constructive change, she clearly signals that evaluators must work towards making or leaving things better through the evaluation process or providing direction for future actions (p.113).

Ryan highlights a critical dimension of the evaluator as change agent. At the heart of democratic pluralism is the ideal that there is more than one centre of power. Therefore, this sets a trajectory that sees evaluators advocate for those less heard to be at the table, pointing out the very reality of continuing unequal power relations. While no tangible strategies are proposed in the article, the persistent nature of this issue is highlighted and one which will require evaluators to advocate, negotiate and operate as change agents to ensure equity and balancing of power within the stakeholder group. What is important to note here is that it's not about equitable representation; it is centred on recalibrating political and power dynamics so that there is equity and authentic and meaningful connections within and between stakeholders who share a collective intention or purpose. In this context, evaluators may act "as messenger and translator between and among stakeholder groups" (p.118).

The benefits of inclusive evaluative practice and leadership, as purported by Ryan et al are substantive. For example, generating "more information and data, more democratically produced is always more credible" (p.105). Enhancing engagement, discussion and negotiation with communities can lead to greater conscientisation of issues and building / growing local community participation and leadership; the ripple effect of creating discourse that is directed to community building and clarifying the values that shape and direct our lives. Therefore, "if stakeholders have a genuine opportunity to participate in the definition of what is to be considered good or right, and some say in what type of evidence is considered trustworthy, they are far more likely to find evaluation credible" (p. 106). Ryan goes on to

raise that if evaluations are “not inclusive, they have the potential to be rejected or ignored” (p.106). Again, we cycle back to the positions and power stakeholders have or don’t have, and the need for evaluators to navigate these spaces to ensure that the intended vision and outcomes, and those at the centre of the programme, project or policy remain in focus. Being committed to addressing the dynamics of democratic pluralism – more than one centre of power - is a tenuous space and one which evaluators must be conscious of.

“We can only serve that to which we are profoundly connected”¹¹: Demonstrating servant leadership in evaluation

Recalling Lam’s observation (2015) about the exploration and expression of leadership in evaluation, we can draw together three pieces like refracted light that begin to cast light on the role of servant leadership in evaluation.

Situated explicitly in the context of Developmental Evaluation (DE), Langlois, Blanchet-Cohen and Beer (2013) and Lam (2015) provide explicit reflection and review of the leadership dimension, specifically linking DE and servant leadership. DE as a methodology and practice is being drawn on more frequently across the evaluation landscape because of the explicit attention paid to facilitating learning to support critical responses, to complex social issues. Sharing experiential learning, Langlois, Blanchet-Cohen and Beer (2013) described

the unique skill required for an evaluator taking on a developmental approach: [the art of the] nudge [which] refers to the intentional yet subtle interventions that a DE [Developmental Evaluator] employs to feed data and insights back into the system for consideration; art refers to the well-honed sensibility and craftsmanship of deciding if and how to do so (p.40).

They go on to outline five practices with the first being practising servant leadership. The conceptual framing of Servant Leadership was revitalised in the 70s by Robert Greenleaf and has been explored extensively within the context of organisational development and management. Greenleaf (1970 in Greenleaf Centre for Servant Leadership, 2017) articulated the intention of this leadership philosophy as “[t]he servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead” (p.10). Langlois, Blanchet-Cohen and Beer (2013) highlight that the practice of servant leadership by Developmental Evaluators sensitises them subtly to their leadership role “to always be in service to the group achieving its goals and living its principles” (p.46). By doing so, they will demonstrate their leadership, a role historically not suggested, “by opening pathways to new understanding and addressing program blockages, thus influencing aspects of a program’s development” (p.46).

¹¹ Remen, 1999, in Symonette, 2015, p.114.

Lam (2015) in his deeply reflective and reflexive article *Exploring the Leadership Dimension of Development Evaluation: The Evaluator as a Servant-Leader*, he advocates that

developing a sound theoretical base about how leadership corresponds with evaluation is critical for informing evaluation practice. Generally, I also invite other evaluators to consider what valence the substantial body of literature on leadership might hold for evaluators, the practices of evaluation, and the difference we aspire to make in service of others (p.76).

Of significance is what appears to be the explicit extrapolation of the resonance of servant leadership to all who practice the plethora of evaluation approaches, not just restricted to those who practice Developmental Evaluation and/or who engage in complex social contexts.

While Langlois, Blanchet-Cohen and Beer (2013) and Lam (2015) provide insight into the practice of servant leadership in evaluation, Hazel Symonette (2004 and 2015) eloquently reflects through her passionate personal journey and lifework dimensions of being in service, “as resource for Helpful-Help” (2014, p.110) through evaluation. Noting the similarities of serving (as reflected by Remen, 1999 in Symonette, 2014) and servant leadership (as reflected by Greenleaf, 1979), Symonette resounds that

We need to understand who we are as evaluators and how we know what we believe we know about others and ourselves. In this way, our evaluation practice becomes a resource for Helpful-Help, that is, help that moves beyond deficit-grounded presumptions of intrinsic brokenness and weakness toward conditional/situational reads of personal and social problems and limitations (Remen, 1999). When evaluators provide Helpful-Help, they serve as contextually responsive channels and reliable/valid instruments ... Providing Helpful-Help requires that evaluators remain open, empathically learning-centred, diversity-grounded, and responsive... (p.110)

The fact that evaluators must “live into this agenda” is recognised by Symonette, as she goes on to herself provide Helpful-Help in her article by sharing her insight so we as evaluators may calibrate, know and activate ourselves by “Cultivating Self-In-Context as Responsive Instrument” (p.114).

Testing and adapting her earlier “praxis-grounded” Integral Researcher-Self model, Symonette puts forward the Integral Evaluator Quadrant model (See

Figure 6) as a framework for “holistic systemic inquiry and reflective practice ... for crafting responsive programmatic interventions while simultaneously cultivating SELF-in context as responsive instrument” (p.117).

Figure 6: Symonette's (2015) Expanded Integral Evaluator Quadrant Model

Calibrating and Cultivating An Integral Evaluator-Self As Responsive Instrument		
Agent/Actor Vantage Point/Stance	Interior Environment	Exterior Environment
Individual Mindfully standing in one's own vantage point/perspective ~SELF-EMPATHY~	Inside/In SELF-TO-SELF/INWARD * Self-Awareness * <ul style="list-style-type: none"> * What is my vision of who I be/am becoming calling for from me—<i>unilateral self-awareness</i>? * How am I showing up in my own intrapersonal world of self? * What does my life journey prepare and lead me to value, sense and readily engage? * What is the availability of my personal energetics—physical, emotional, spiritual, etcetera? * WHO AM I? * Subjective*	Inside/Out SELF-TO-SELF/OUTWARD * Evaluation Task Management * <ul style="list-style-type: none"> * What is the situational context--the evaluation agenda--calling for from me? * How am I showing up in that evaluation context and related tasks—my <u>perceived</u> Work-WITH versus Work-ON Forcefield? * WHAT MATTERS? * Behavioral *
Collective Mindfully standing in the perspectives/vantage points of multiple relevant collectives, reference groups and social systems ~SOCIAL EMPATHY~	WE Outside/In SELF-TO-OTHERS * Social Awareness * <ul style="list-style-type: none"> * What is the sociocultural/relational context calling for from me—<i>multilateral self-awareness</i>? * How do I perceive others as perceiving/receiving me showing up in a world of many We's and They's? * What cues and clues telegraph the message "one of us" versus "not one of us"—however, US-ness is defined? * To what extent is there congruence in my affinity-perceptions with persons I aim to serve and persons that I need to partner with in order to provide those services—my <u>operative</u> Work-WITH versus Work-ON Forcefield? * WHO BELONGS? *InterSubjective/Cultural*	ITS Outside/Out SELF-TO-SYSTEMS * Relationship/Process Management * <ul style="list-style-type: none"> * As evaluator, how am I interfacing and engaging with the collective intentions and diverse sociocultural orientations organized and manifesting in the world in ways that impact implementation of the intervention and the evaluation agenda? * For and with whose rhythms and ways of being, doing and engaging is the programmatic intervention and evaluation system congruent—a <i>mirror</i> versus a <i>window</i> experience? * WHO MATTERS—AUTHORIZES/DECIDES AND HOW? * Social Systems*

An example of leading evaluators to become change agents

Continuing with the theme of cultivating self as responsive instrument, Aponte-Soto et al (2014), through their case study of the Graduate Education Diversity Internship (GEDI) programme share how the intent of the GEDI programme is to empower “students of colour to become adaptive leaders, change agents, partners and facilitators that respond to content and community values in a respectful and positive manner” (p.37).

The GEDI space is at the intersection of the prevailing stream “preparing evaluators to respond to communities that differ from their cultural contexts” and creating and fostering capability for diverse and Indigenous communities to provide their own evaluative leadership. “More notable, the program empowers students to move beyond applied research and evaluation to become adaptive, service-

orientated, transformational leaders of culturally responsive evaluation (CRE) practices” (p.38). Therefore, the focus is on increasing evaluator capacity and capability that reflects diverse communities providing an opportunity for cultural fit and responsiveness. Also, there is an explicit move towards coupling leadership and evaluation practice.

Aponte-Soto et al go on to highlight that integral to the GEDI is the premise that students become “agents of change and leaders of CRE” (p. 39). Therefore, by building critical capabilities and experiencing personal transformation it is believed that students can sustain their agency (p.39). Ultimately, Aponte-Soto et al reflect that due to very limited evidence of other leadership development models, they suggest more work is required to identify core leadership competencies and illustrate the benefits of implementing these in evaluation traineeships while maintaining consciousness of existing cultural lenses (p.39).

Four core leadership competencies for advancing CRE were identified by Aponte-Soto et al (2014):

1. Knowledge and skill development
2. Confidence and empowerment
3. Ownership and commitment
4. Socio-political acumen

It is important to note that knowledge and skill development is intended to go beyond technical training. It is “inclusive of expanding understanding of underserved communities beyond their own and explor[ing] issues of power and privilege” (p.41). What this case study does raise, however, is why just trainees? Is it an assumption that trained, experienced evaluators do not require development to support transformational leadership to be agents of change? Given the ongoing dialogue across forums, conferences, and the literature, it appears that growing an awareness of and the need for leadership in evaluation is critical.

Mauria mai, te pihinga o te rangi, mai te pō, ki te ao mārama

I have reached a way point, a place to stop and refresh, to reflect, consolidate and look ahead. Here a warm breeze blows, reminding me that at the edge of the night sky is the horizon. It begins to shimmer with the glow of potentiality, with a light that gives direction, a knowing and understanding. The manu call, time to rise and continue.

Separate yourself, from that which separates you from others¹²

While the pressures of conceptual confusion swirled furiously as I embarked on this journey, at this juncture, I feel a sense of connectedness, settled in a way, as opposed to the intense jarring that comes from being unable to make sense of things. Arbon (2008) when describing her doctoral journey, talked of “recognising and respecting multiple dimensions that exist, are located or can be present and one that is always in motion as life” (p.80) I have no doubt that many who embark on an academic journey will at some point find themselves in a ‘quagmire’ such as Arbon and I found ourselves in. Struggling with the conditioned pull to a place of ‘being’ in western paradigms, thinking and practice, with Arbon speaking of being initially “buried in a Western scientific approach” (2008, p.82), the weight of my conceptual confusion was unnerving. It was not until the moon had risen and fallen many times, that I found myself in a place of being that affirmed and amplified my senses of ‘to know’.

Surrounded by whakāro¹³ Māori, harnessed by practitioners of ringawera¹⁴, of waiata¹⁵, of manaakitanga¹⁶, to expand our Indigenous applied knowledge and practice, were the tohu¹⁷ resounding that I needed a state of being that was known to every part of me, so that I might ‘do’. The gravitational pull to whakāro Māori and Indigenous ways of being, knowing and doing was what I needed to halt the separation between and within my whakāro and those of others. Like moving from a far shore to being on the edge of the horizon in a moment, my disparate consciousness concertinaed to a sense of wholeness and embodiment. Taking refuge in the “effulgent radiance”¹⁸ of Indigenous peoples immediately created a sense of peace as I recognised my intersectionality and ways of being, knowing and doing which now resonates resolutely within and through me.

*Ko te puāwaitanga o ngā moemoeā, me whakamahi
Dreams become reality when we take action
Te Puea Herangi*

¹² A Swami teaching which was shared by Manulani Meyer at the Indigenous Evaluation Conference, Rotorua, 2019.

¹³ Whakāro – thoughts, opinions, insight and understanding

¹⁴ Ringawera – cook, kitchen hand.

¹⁵ Waiata – song.

¹⁶ Manaakitanga – showing kindness, generosity and respectful care for others.

¹⁷ Tohu – signs, cues

¹⁸ A term shared by Manulani Meyer at the Indigenous Evaluation Conference, Rotorua, 2019.

Conscious Disruption: Actioning the capacity of aroha for change through evaluative leadership

I want to pick up a shard, just one, a sliver, a fragment, that may come with sharp edges, but one that still belongs to the whole. I reach for this from the holographic trilogy of enduring knowledge systems gathered and woven together over time and throughout the experiences of Manulani Aluli Meyer (2014, 2019). In 2014 Meyer began to articulate the three elements that could be reflected across a myriad of knowledge systems that bring together the physical, mental, and spiritual. For example, Meyer talks about the physical, mental, and spiritual in relation to knowing, knowledge and understanding. Meyer also provides another trilogy through the expression of measurement, reflection and witnessing. By acknowledging the physical and mental we also acknowledge the spiritual, and the collective descriptions that have been amassed over the years, affirm that knowledge systems are inclusive and enduring if the trilogies are recognised (Meyer, 2014, p. 158). Expressions of the trilogy exist expansively in Māori and Indigenous knowledge systems; Mōhiotanga, Mātauranga, Māramatanga; Tinana, Hinengaro, Wairua; Arlathirnda, ngurkarnda, ityirnda; Mana'oi'o, Mana'olana, Aloha (ibid).

I want to pick up a shard, the spiritual, because it is here that Meyer (2014, 2019), Lee, Lee, Mataira, Morelli and Tibbets (2020) are advocating where our true and foundational intelligence lies. In 2019 when Meyer presented at the inaugural Mā te Rae Indigenous evaluation conference, she encouraged us to think about the stream of light in the holographic trilogy that holds the space of the spiritual. It is this domain where we see elements such as remembering, liberation, awareness, understanding, realising, māramatanga, and aroha. Meyer asks us “Why not begin to detail the ‘dwelling place of aroha’ as the space where reason resolves (2014, p.157).

And so, I pick up this shard and this provocation, and begin to explore what this means in the context of evaluation and specifically to enable evaluative leadership for change.

Arbon (2008) elevates the trilogy from the Aboriginal knowledge system, Arlathirnda ngurkarnda ityirnda, translated into English without the depth of Indigenous meaning: being-knowing-doing. This trilogy resonates with the continuum that I have been exploring and the analogous element of action with doing. Therefore, I am affirming that action may reside in the spiritual. That is, in the space between what and how we may act and the notion of action as a spiritual pursuit, is a space where there is consciousness and resonance between the knowledge system that one may explore and what will manifest through these actions. As Arbon beautifully articulates:

The sun shone brightly. I was able to ‘see ... hear ... feel and smell (take it in)’ – think. My approach shifted from a marking out of an Indigenous space within or being an addendum to western philosophies to understanding and therefore going from an embodiment and embodying within the ontologies and cultural knowledge of the Ularaka (p.26, 2008).

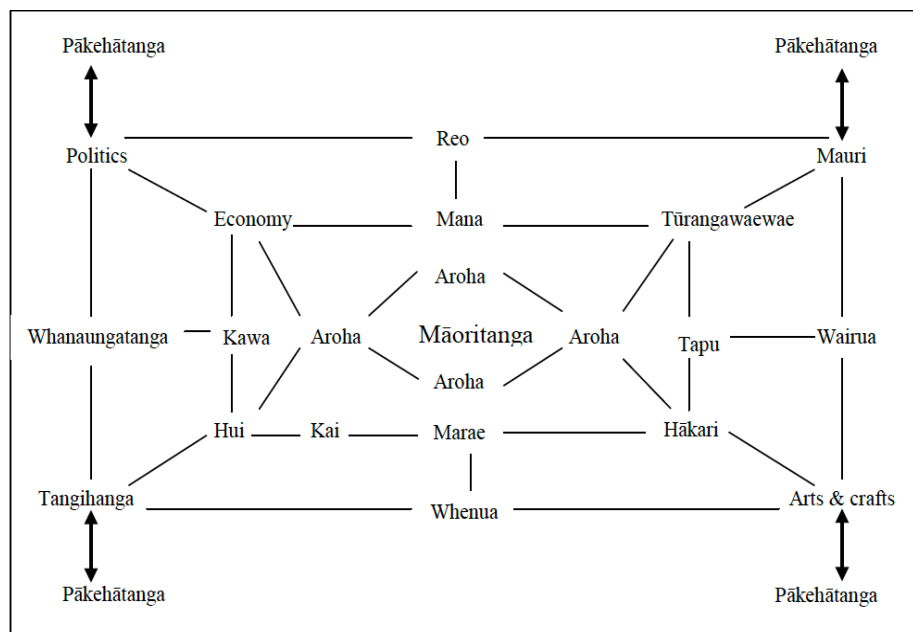
This reflection is important for all of us in our evaluation community of practice. While perhaps a more deeply felt reflection, what Arbon is encouraging is the deep personal work we ask ourselves as evaluation practitioners to do. Understanding our values and positioning, makes explicit what is important to us and what therefore informs our practice.

Values are at the heart of evaluation and of our practice as people and evaluators. Within our knowledge systems, within our cultural and social paradigms, we draw on a myriad of values and concepts to guide us in life and practice. While innumerable, I want to follow just one.

Aroha

Ka'ai-Mahuta (2010), in locating her doctoral methodology, drew on a model developed by the late John Rangihau, what was later called Rangihau's Conceptual Model. Earlier visualised by Ka'ai and Higgins (2004, in Ka'ai, Moorfield, Reilly and Mosley (Eds.), 2004), the model serves to help non-Māori understand the Māori worldview more effectively, it elegantly amplifies the interconnectedness and wholeness of Te Ao Māori and how our knowledge systems are layered with beauty and purpose.

Figure 7: Rangihau's Conceptual Model (Ka'ai and Higgins, 2004, p.16)



Ka'ai-Mahuta elevates in her analysis of Rangihau's conceptual model, that "an important feature of the model [is that] it does not propose that Māori be assimilated, integrated or subsumed by non-Māori into the dominant culture" (Ka'ai-Mahuta, 2010, p. 17). What is also clear in my

reflection and interpretation, which Ka'ai-Mahuta, too, makes evident, is that the "Māori world-view is not isolated from the reality of interfacing with Pākehā society" (p.18). However, like vibrations that resonate through the body, what is striking in the written and the visual, is that not only is the interface depicted on the periphery, but that aroha reverberates outward to these points of connection. In an unpublished paper, Ka'ai speaks of aroha and that it is emphasising "the notion that whānau, hapū and Iwi are committed to the survival of their kinship group/s to ensure their identity as tāngata whenua for future generations" (2004, in Ka'ai-Mahuta, 2010, p. 18).

He tāonga rongonui te aroha ki te tangata¹⁹

Reflections on the value and concept of aroha can be found in knowledge systems and emerge through the oral histories, writing and stories of many (Metge, 1995, Cram, 2020). Hirini Moko Mead (2003) shares that "aroha is an essential part of manaakitanga and an expected dimension of whanaungatanga" (p. 29). He goes on to express how aroha is actioned, noting the positive trait is encapsulated in *he tangata aroha ki te tangata*, that being "a person who is concerned about people and wants to help wherever possible" (p. 240).

Metge (1995) highlighted that "[t]he value which Māori invariably name first in connection with whānau is aroha. This word is usually translated into English as love. Like all important concepts however, both aroha and love have several meanings" (p.80). In exploring the relationship between aroha and mana, Metge highlights critical commonalities: "[t]hey are passed on (tuku iho) from the same ancestors and they both emphasise the importance of solidarity and mutual interdependence" (p. 98). This vibrates the whakataukī,

Me aro koe ki te hā o Hine-ahu-one

Pay heed to the dignity of women

amplified through the voices and actions of mana wāhine such as Dame Mira Száosz (1993; Hawke, 1983), Leonie Pihama (2018), and Quine Matata-Sipu (Nuku, 2020); moulded from Papatūānuku, reflecting her greatness, affirming the centrality of wāhine within and our ability to lead in service to our communities.

Aroha is only meaningful when actioned²⁰: The expressions of aroha within evaluation

Within us as Indigenous peoples, and as our ways of knowing and being in the world, aroha has a vitality, a tangible feeling that we create through the actioning of valued practices. In the context

¹⁹ He whakataukī; *Love and Goodwill towards others is a precious treasure*

²⁰ Pere, R. T. (1990), in Metge, J. (1995). *New Growth from Old: the whānau in the Modern World*. Victoria University Press.

of research and evaluation, we have solidified the place of aroha in our practice by articulating how we honour and demonstrate how we action our cultural values.

Aroha ki te tangata

Aroha ki te tangata – having a respect for people; allowing people to define their own space and meet on their own terms, as we saw earlier shared by Mead (2003) is an inherent Māori cultural practice made explicit in the contexts of research and evaluation. Linda Smith (1999) demonstrated that researchers are responsible and accountable to Indigenous communities and therefore need to recognise and privilege Indigenous values and practices. Cram (2009) further explored the researcher practices initially proposed by Smith and later explored by other Māori researchers, creating a “Community-Up” approach to defining research conduct (2009. p.313). *Aroha ki te tangata* leads this group of seven practices.

In 2012, Cram & Phillips provided a continuation of the application of the community-up practices, including aroha ki te tangata, through the creation of a self-assessment tool to ground multi-cultural, transdisciplinary research teams through cultural values, and to afford the teams every chance for success. For the practice of *aroha ki te tangata*, the following self-assessment questions were crafted to “inquire after researchers’ interest in engaging with other researchers from outside their discipline and culture, their appreciation of different perspectives and their comfort with their own knowledge limitations and gaps” (p.43).

Table 2: *Aroha ki te tangata transdisciplinary research team readiness questions and scale (adapted from Cram & Phillips, 2012)*

Aroha ki te tangata A love for the people	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<i>I am interested in engaging with knowledge and expertise outside of my discipline and culture</i>					
<i>I appreciate that I bring just one perspective to research issues and that colleagues from other fields and cultures may bring different perspectives</i>					
<i>I am comfortable showing the gaps and limitations in my knowledge to those with whom I collaborate</i>					

It is here in the duality of solidarity and interdependence that the expression of aroha shimmers back across the moana as aloha. Here, at this waypoint, I am greeted by some of our evaluation brothers and sisters, Herb Lee, Paloma Lee, Peter Mataira, Paula Morelli, and Kathy Tibbetts who shared the gift of *Evaluation with Aloha*.

Evaluation with Aloha

During the 2020 Hawai'i-Pacific Evaluation Association online conference, Lee, H., Lee, P., Mataira, Morelli and Tibbets expanded my consciousness of the practice of aloha in evaluation. Their closing address, *Aloha as a disruptive and humbling force on evaluators' journeys toward justice and equity*, was like a moving out from the shade and into the fullness of the sun. Introducing the conference delegation to evaluation with aloha as a humbling and disruptive practice, we walked a path together, first re-calling Indigenous wisdom and practices that "faithfully reflect the mana (spiritual energy and understanding), 'ie na'auao (wisdom), and place-based knowledge offered by our kūpuna (elders) to guide this work" (Lili'uokalani Trust & CREA, 2019, p.7). Articulated in the Aloha Framework (Lili'uokalani Trust & CREA, 2019), and resonated through the conference presentation:

by centring the practice of evaluation around the value of Aloha, evaluation can be transformed to: Respectfully and with humility honour 'ea', the sovereignty of and advance the perpetuation of Native Hawai'ian people, culture and ways of being and knowing fulfil evaluators' kuleana (responsibilities) to communities they serve

alongside the expectation of high-quality, actionable evaluation to support decision making (p.18).

What remains with clarity, is that practising evaluation with aloha must see practitioners having the humility to disrupt that comes from a deep sense of commitment and connectedness in service to land and people. The language of disruption or the act of being disruptive holds both a positive and negative connotation. Describing disturbance or disorder, which may be perceived as a deficit or negative, can also affirm the positive or strengths-based conceptions of radical change, innovation and breaking new ground. What we know is that in the creation of our ecology, "disruption is just the worm emerging from the soil". A naturally occurring process, disruption occurs within self, with and within others, with and within systems; to our ways of being, knowing and doing. Therefore, actioning aloha, aroha, in Indigenous and other contexts where evaluation is required to "be a rhythmic alternation between attacking the causes and healing the effects"²¹ of inequality and social injustice, is the conscious practice of disruption. Reflecting implicit or small movements, like a soft breath of wind, to actions explicit and intended to create seismic change, along a continuum, from awareness to action, use to activism; all are a call to action.

Make no mistake: Aloha is hard to do, to achieve, to internalize, to practice every day with each interaction. Aloha is my way of prayer, my challenge, my practice, my way.
Aunty Puanani Burgess²²

²¹ Martin Luther King. (1958). *Stride Toward Freedom*, p.214

²² Lili'uokalani Trust & CREA Hawai'i. (2019). *Evaluation with Aloha*, p.3

Me te aro koe ki te hā o Hine-ahu-one

Reflections from wāhine who are lighting the way through evaluation

The privilege of sharing time and space with six wāhine who are recognised for their grace and leadership in evaluation does not go unrecognised. Unbeknownst to them, with one or two asking why and what are we really exploring together, this engagement was a deeply personal one for me as Kairangahau. All six wāhine have been part of my wayfinding journey through evaluation and therefore my life. Many in our community of practice talk about 'falling' into evaluation; not a conscious decision but one perhaps more serendipitous. Mine reflected being drawn to something, knowing that when I felt it, I would know its shores. I will never forget the day I turned the Massey University magazine over and saw the next waypoint on my journey, the Post Graduate Diploma in Social Sector Evaluation Research.

Through their leadership resounding through their written word, their deep reasoning for evaluation as a tool for change shared through discussion and then later felt through waiata, all six wāhine have and continue to be at the heart and on the sharp edges of my journey, through evaluation but, more importantly, life.

It was not until I reached the waypoint where aloha, aroha²³ sat explicitly as a humbling and disruptive process, that I saw what for me is so blinding: by the experiences and expressions of leadership demonstrated by these wonderful wāhine, they activate the capacity of aroha to consciously disrupt to create positive change.

Now having awakened to this reality, I draw on pūrākau as a Māori knowledge system practice to share how each wāhine, for me, has cast light on their aroha in action, bringing together their whakāro shared in hui and through their writing. Explicitly, the pūrākau have drawn extensively on transcriptions of hui held with each wāhine to humbly maintain and sustain their voices, their use of language and even colloquialisms. That said, I have interpreted and made meaning of their whakāro in ways that were not apparent to any of us at the time of our hui. Subsequently, each wāhine has read and reviewed their pūrākau to ensure that what I felt, heard, and saw reflected back to me in sharing in their pūrākau, they too are able to recognise themselves in this reflection.

²³ Recognising the bond between indigenous knowledges, but respecting the mana each hold, aloha and aroha will be utilised from this point but are not necessarily interchangeable.

Kataraina Pipi

Making the implicit explicit through trusted relationships

Kataraina weaves music, facilitation and evaluation – a unique blending of elements “to support the realisation of Indigenous aspirations” (2016, p.43). Resolute that knowing “our identity is really critical” (personal communication, May 29, 2020), Kataraina, through her life journey, has committed to this personal work that she in turn commits to support others to do.

Being a diver from way back, Kataraina’s experience and practice has gone deep and wide, rich with Māori, Indigenous and evaluation experiences that provide a firm foundation to her practice. Kataraina has also been on the frontline, as rangatahi involved in Māori liberation movements in the early 1980s, as well as with our Māori, Indigenous, local and global communities of practice, which speaks to her commitment to collective aspirations as well as the need for critical political analysis lens. This signals that there is an opportunity to be both explicit with ourselves as well as within our collective spaces about what is important and how we will contribute, remembering that these contributions are not distinct from each other, but mutually reinforcing; therefore, requiring us to be conscious of this self-work and resulting contributions.

In an earlier reflection, Kataraina speaks about her practice and how the intention is that people “journey with ease from point A to point B”, denoting that when people engage it is a positive and affirming process:

Using a combination of facilitative, evaluative, creative, and cultural methods, I encourage and support people to talk, listen, reflect, feel and remember. By deliberately prompting deep insights into what matters, and allowing for personal and collective contributions in cultural terms, they are able to affirm who people are and what is important to them (2016, p.44)

To undertake this facilitative work, helping to make the implicit explicit, trusted relationships are at the heart for Kataraina.

I think it is ... trusted relationships working alongside people and in really authentic ways, you know, where we’re able to be open, honest, straight up, ... that’s why I always think it’s important to not assume we’re all on the same page... (personal communication, May 29, 2020).

In the harmony of trust, authenticity, and affirmation, is where Kataraina can enable the unpacking of assumptions, and the honest conversations about what we really mean by social justice and equity, and how we plan to respond. In her experience, facilitating conversations, some courageous, but always conscious, we see, feel and hear people realise that “what was once considered unreachable now being possible” (2016, p.52).

E. Jane Davidson

Making evaluation accessible

From a long line of practical people, Jane, as first generation within her family to head to university, ventured across the Pacific to Claremont, California, to take up this challenge. Moving her focus from beakers and bunsen burners in the hard sciences, to recognising the ability to effect change in people, Jane turned her attention to organisational psychology before being introduced to evaluation. Possibly from a “baked-in” suspicion of big and fancy words Jane has committed to cut through the clutter and dominance of academic language, to make evaluation more accessible.

Jane talks about creating onramps. Early in her career Jane was confronted with not only the whole American English variant, but she came hard up against the big words and practices that made evaluation overly academic for a mokopuna with her ancestral roots in the rights of workers. Severely doubting her abilities, Jane realised that in fact if people don’t have the clarity of thought within their writing, then it is probably not able to be fully understood versus a lack of ability of the reader. Therefore, evaluation seemed impermeable, being fenced off and intimidating instead of being able to provide an explainable onramp; it was keeping people out versus bringing people and diverse ways of being, knowing and doing in. Through finding her voice she decided she needed to find ways to make evaluation make sense in everyday language, “pulling down the curtain of big words”, to break down barriers to accessibility and use (personal communication, August 27, 2020).

However, while Jane studied evaluation overseas, she did a lot of her learning when she headed back home to Aotearoa. Noticing the progressive shifts in the evaluation landscape, from back-end evaluation to building evaluative thinking and systems in the front end of policy design, it was much more about the massive opportunity of guiding change. Helping people bring in evaluative thinking clearly during design, to set a shared vision for what success is going to look like so they can implement evaluative thinking to maximise success is where it is at for Jane. There is a cumulative effect with enabling individual groups or projects to harness evaluation through good practice. However, one of the great talents and skills Jane believes evaluators have is to take government policy and say, “that sounds great, what would it look like if you actually meant it?” (Personal communication, August 27, 2020). Calling out the elephant in the room, that being that policy language creates an impression that something meaningful is being said, when in fact only vague and ambiguous claims are communicated, what would happen if we got ‘real’ about what it would look like if we did it? At the heart of our evaluative leadership is that we can help people ‘get real’²⁴

²⁴ Get real is an informal term to express that it is important to understand the true facts or the reality of the situation, and determine how to act accordingly

about what is coming through policy, what it looks and feels like, what we will see, hear, and know – and it is here again we can be agents of change.

On reflection, we see through Jane's expression of her leadership that language can include or divide. When we are intentional to create an inclusive ecosystem for a community of practice, we in turn enhance the ability for people and practitioners to respond to issues of importance through evaluation. It is a journey, and we need to develop learning and language, as well as robustly explore ourselves, and bring values in from the margins.

Nan Wehipeihana

Elevating lived experiences as an ethic of service

Critical, consciously political discussions have always been on the table with Nan. Recalling the active leadership of her mother and father, on the marae, within their iwi and church, Nan from a young age was taken to many a hui - forestry, racism, urbanisation, injustice, and urban marae, for example. Also being introduced to structural analysis while still at school and attending international youth social justice conferences, political thinking has just been part of her upbringing.

I remember my mother talking about Ngata and attending land meetings with her nanny ... my Dad was born during the depression, and he talked about Māori returned soldiers not getting land like Pākehā soldiers I just [couldn't] live in [the] household that I was brought up in and not actually want to influence those who make decisions and change their thinking or be an advocate (personal communication, August 1, 2020).

Fundamentally, at the heart of her practice is "to give voice to the lived experience of our whānau, hapū, iwi and Māori" (personal communication, August 1, 2020). Whether through policy or evaluation, Nan has served as a kind of translator – being a bridge for whānau experience to reach into Government to effect change. What comes with this commitment is a strong sense of upholding lines of accountability – that of the Crown, its agencies and any organisation that works in service to our people, for our people. But it's a dance ...

Nan is very much an advocate for evaluation as a tool for change. Recognising in the world of evaluation as a science that the word advocacy is seldom used, she too expressed a reluctance to use the word advocacy, and until more recently terms like injustice, inequality, and racism, which are seen as emotive and political i.e., not scientific. Instead, it appears that drawing on forms of evaluation such as transformative and empowerment that seek to address issues of social justice means we have provided a cloak of rigour and credibility. Kaupapa Māori and Indigenous

knowledge systems demarcate where and how critical political analysis of Te Tiriti relationships, social justice and equity can be explicitly interrogated.

Following many years being in service, Nan called for a paradigm shift which will ultimately result in control, power and decision making in evaluation return to Indigenous people. Her model (2013) invites the evaluation community to reflect “*on their positioning and ways of working to reveal the power dynamics that are a barrier to Indigenous evaluation being led by Indigenous peoples*” (2019, p. 370). In doing so, Nan continues to elevate the voices and lived experiences of Indigenous peoples.

The key message for evaluators is to promote and advocate for the inclusion of Indigenous values in evaluation with Indigenous peoples, and to argue the benefits for non-Indigenous peoples. It is important to persevere with these efforts ... challenging and changing deep-seated values does not happen at pace ... In our experience, changing fundamental values come through uncompromising, incremental radicalism ... Whatever their motivation, this is not simply about what they know and how they do evaluation; it is fundamentally about how they view the world” (2019, p.377).

Robin Peace

Seek out even the smallest opportunities to question and influence

*Claiming*²⁵

I listen this morning to your voice on the radio, calm, authorised by a pooled, quiet anger. You speak of disproportionality and I wonder what we white folks understand of that: who are disproportionately better off, better educated, better fed, less battered, not recently colonised. Who disproportionately think all that is past, over, done with, consigned to a forgetting—whatever was done to, however unsavoury that was.

I listen, this morning, to your voice couraged by a people who look in the eye of it daily. You speak of mass incarceration and I wonder what we middle-class folks understand of that: who seldom white-collar the prisons—preferring out-of-court gardens, coffee shops, wine, whatever is necessary. Who disproportionately arrange all that in the press of the present, to settle for smoothed-over, easy forgetting.

I listen to your voice this morning, claiming the power of ‘treating with’: you call us all to sign and deed the change.

Whether through her poetry, her teaching, or her life on the land, Robin is conscious of our ability to influence and be influenced. Bringing through her vibrant learning experiences as a student and teacher, Robin appreciates that there is never just one way to learn or one way to teach, but we must create opportunities to listen deeply, think critically, question and act to influence change.

²⁵ Peace, R. (2018). *Claiming. A passage of yellow red birds*. Submarine, Wellington.

Even in the most fleeting of moments, a young man reaching out after hearing Robin speak at a conference, what sparked for Robin through this connection was:

it set me off to think back over that whole thing about how evaluation has this huge potential to bring to our attention things that really matter and offer opportunities for those things to be changed by people who theoretically have the capacity to change them but that there is still this mismatch between what's happening.

(Personal communication, June 18, 2020).

Robin was also clear that her ability to influence was far more expansive if she had “the opportunity to influence a student who could go on and influence people in all kinds of different places” (personal communication, June 18, 2020). Leading the Post Graduate Diploma in Social Sector Evaluation Research gave Robin licence to be open, invite people to bring and hear multiple perspectives, and engage with the intellectual tools theorists and theories that can open the thinking about issues that matter. That said, Robin is mindful that we need to “keep actively growing the body of evaluation in New Zealand, because the edges we need to push evaluation to in Aotearoa are the Aotearoa edges” (personal communication, June 18, 2020).

The very political nature of evaluation is one of those edges and the interface between public service and evaluation and how we influence change. Appreciating that the dial is perhaps shifting back from the idea of ‘state’ service to that of ‘public’ service under the current administration, there remains an absolute need to make the case for change real for officials, and evaluation can play a part in making this tangible

You don't need to live it, but you do have to see it ... because you can read about it in the newspaper but if you see it with your own eyes and if it, kind of, touches your skin in some way, I think the motivation then becomes more visceral and the motivation to articulate that, that is the change that needs to happen (personal communication, June 18, 2020).

Kate McKegg

What it means to support allyship

Kate has a closeness to people and what drives them. Embedded early by her Dad, the values of equity and fairness, about people's own self-determination and the need for them to have a voice in what happens to them, reflect her humanity. Like many of us, it is not until her values were really challenged that it became crystal clear “what it is you do care about and what it is you’re prepared to put stuff on the line for” (personal communication, June 19, 2020).

The notion of taking a stance is not something that gets talked about much, however, in the context of Developmental Evaluation, Kate reflects that “you don’t have to pretend who you are; you don’t have to pretend to be some dispassionate observer, you can be open about the things that you value and care about and what to support” (personal communication, June 19, 2020). That doesn’t mean that you are not at times tested or met with resistance. In her earliest days in evaluation,

Kate would find herself on a mostly Pākehā government team, working in Māori spaces, and coming straight up against the “capriciousness of the State”. Not going to be an instrument of the State, Kate took a stance “as an internal resistor” against the unfairness and ongoing racism, as an ally (personal communication, June 19, 2020).

While not completely convinced that evaluation is currently a tool for change, as often unrealised, Kate is hopeful that it can be. Reflecting on where the biggest shifts have happened:

as a result of evaluation work, ... [and that's] not [just] the reporting part ... [being] on the ground with people doing the mahi, those shifts are powerful ... they don't shift the big system, necessarily, but they shift people in the system at that moment in time to do something different or think differently about what they are doing (Personal communication, June 19, 2020).

‘Being on the ground’ in the hearts and minds of the evaluation community of practice is also where Kate demonstrates her allyship. Asked to grapple with an issue of global concern to evaluation, what emerged was a call to action to address “Evaluation responsibility and leadership in the Face of Failing Democracies” (2013). Here she posed the question, “Is it sufficient for us to leave advocacy for democracy and the public interest to evaluators to demonstrate in their individual evaluative pursuits?” (p.580). Scaffolding off her keynote presentation at the 2018 Canadian Evaluation Society annual conference, she spoke to “White privilege and the decolonization work needed in evaluation to support Indigenous sovereignty and self-determination” (2019). Here she speaks to “becoming a useful ally for Indigenous sovereignty and social justice [and it] is not a ‘self-appointed identity’ or a badge we acquire, and it is not something we should take on out of self-interest or ego” (p. 362). She speaks of the necessary, disruptive personal self-work we must do because “only by knowing ourselves can we begin unravelling the intersections between privilege, power, colonisation and racism” (p. 363).

Fiona Cram

Aroha ki te tangata, Aloha is the key

Fiona has been honing her skills in methods, methodology and evaluation to be useful to others and has traversed academia and community to achieve this. Part of the movement to elevate kaupapa Māori and community-up methodology and practice, the past decade particularly has made clear to Fiona that “aroha ki te tangata or aloha is the key” (personal communication, June 12, 2020). Her embodiment of aroha ki te tangata, he tangata – “a person concerned about people who wants to help wherever possible” (Mead, 2003, p.359) – is felt through her commitment to utilising her skills and talents to serve communities.

While cognisant of the potential impact of advocacy and activism on community, Fiona has embraced the reality that there is a need to disrupt to create shifts across the ecosystem, and with aroha, she has proceeded to do so. Visualising disruption, like “a runner down the hall, [and] shifting it down [one] end, so they will just keep moving”, provides sage advice to all of us, that is, it is more incumbent upon us to be radical because the more radical we are, the more normal activism and the shifts – paradigm, behaviours or actions - become (Personal communication, June 12, 2020).

However, on reflection, Fiona recognises that as a country, we go to a lot of trouble to talk about our values, our approach, our tikanga, but

[we are] actively avoiding talking about aroha, a love for the people. And I actually think it comes down to that. It is about a love for the people and a love for the people and their mana motuhake (personal communication, June 12, 2020).

Fiona is clear - she is on the side of community. “Why wouldn’t I be? Because I want to find out what they’re doing, feedback to them about how that’s going and support them to tell their story and do the best programme they can” (personal communication, June 12, 2020). This position is about the role of evaluators to whakamana - being a careful listener, respecting what communities have been through, being able to take their anger and frustration and being able to say, ‘well, what would you like to do?’. This is fundamentally about building whānau and community capability and capacity to lead their own change, with the expectation that they will become more and more critical in their questioning of evaluators over time.

For Fiona,

if there is a leadership role, it is just giving people permission to do their own stuff ... Leadership is about trying to push people in front and go – you know what you are doing and I am here to back you up ... (personal communication, June 12, 2020).

What resonates is the need to be conscious of our commitment to mana motuhake – the self-determination and autonomy for Māori and Indigenous communities to control their own destiny. Being conscious of our role, we need to pull ourselves out of our corners and ask ourselves, ‘how am I supporting the self-determination of these people, this community? A little clue, the answer is not “Oh no, no, that’s not our business” (Personal communication, June 12, 2020).

Prelude: serving as an introduction to something important

Making meaning to share with the community of leaders in evaluation

Remember

Keep it clear, keep it simple and share your purpose with the world.

We wait in readiness!

Amama ua noa.

Manulani Aluli Meyer

How might this be useful? The gentle nudge from a tuakana to keep working to make meaning. As shared earlier, the Buddhist teaching, *believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own common sense*, rings loudly. What has been gathered and shared through this process of rangahau - raising up or perhaps setting in motion the essence of what is to be heard - is a wayfinding journey we must embark on, individually, but never alone, so we can attain states of collectivity. It has been through a process of precipitation, of consolidation of the cool winds, the warm breeze, the sharp edges, and refracting lights that has returned me back to an active state of aroha.

Wayfinding with aroha

Spiller, Barclay-Kerr and Panoho in *Wayfinding Leadership: Ground-breaking Wisdom for Developing Leaders* (2015) provide five principles or waypoints of and for leadership

Waypoint 1: Orientation on how to lead

Waypoint 2: Implementing values

Waypoint 3: Human dynamics

Waypoint 4: Deepening practices in leadership and management

Waypoint 5: Exploring and discovering destinations.

Drawing on a waka hourua voyage to Hawai'i, Spiller, Barclay-Kerr and Panoho elevate that:

the destination is not the purpose ... We may physically reach a destination, but our intention continues. On the journey to Hawai'i there may be many waypoints, just as reaching Hawai'i is itself a waypoint. Every journey needs some kind of map of waypoints, and these are important signifiers that we are on track to reach the goal, Hawai'i. A purpose then is never static but is a vision for becoming, and the role of leaders is to enjoin people to a shared sense of becoming. The destination is not 'out there' somewhere we are not. The future is in the moment, and therefore a task of leadership is creating a clear, shared and meaningful future in the present, such that the group wants to collectively allow it to become them. (2015, p.41)

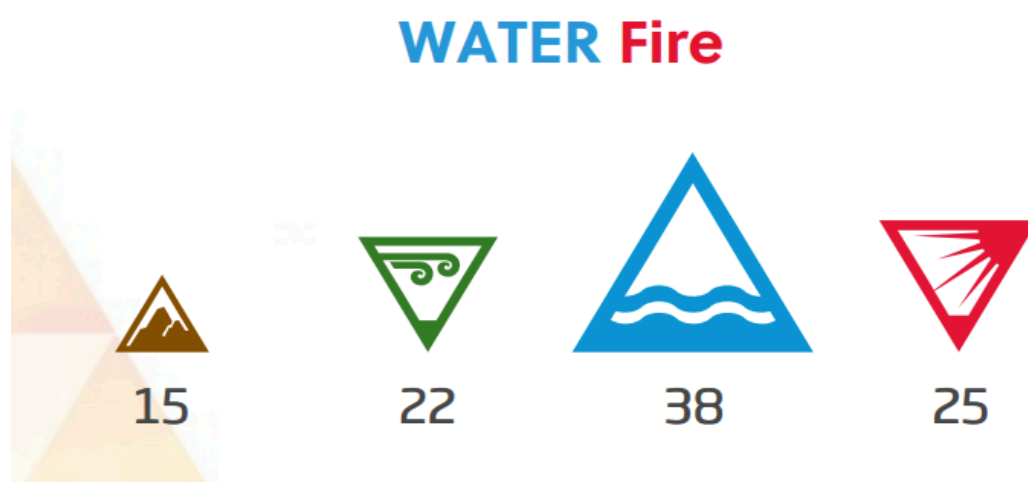
Gravitating, like the pull of the moon, the essential and grounding force of aroha as one of the guiding values in wayfinding, emerges. Recognising the interconnected nature of wairuatanga and aroha, as did Meyer (2014 & 2019), that is, aroha is an expression of wairuatanga, and allied with aloha, Spiller, Barclay-Kerr and Panoho unfold its layered meaning, with the perspectives of Makuini Tai.

These words, she says, impart many layers of meaning, offering a profound message of love and connection. Aro refers to thought, life principle, to pay attention, to focus, to concentrate. Ro is inner, within, introspection. Hā is life force, breath, energy. Oha is generosity, prosperity, abundance, wealth. When nui is added to aroha – as in arohanui – it denotes largeness, greatness, intensity, many, plentifulness, abundance, importance and openness. Thus, aroha is a practice that helps us and others on many levels (2015, p.82).

Love Land, Serve Others²⁶ | The TetraMap®²⁷ of Conscious Disruption: actioning the capacity of aroha for change through evaluative leadership

Moving toward another waypoint, enhancing our connectedness within our ecology, I am guided to TetraMap. As a Master TetraMap Facilitator, Kataraina offers TetraMap²⁸ as a framework which draws on the elements of earth, air, water and fire to enable us to harness our elemental strengths and appreciate our diversity and difference. Centred on understanding our nature, versus our personality, and the nature of others, TetraMap engages in “sticky learning ... to engage the head and the heart” (TetraMap 2021, para. 4). The theory of change embedded within TetraMap is that the process of appreciating diversity and difference generates a shift - in mindset, and “accelerates positive change” (2021, para. 4). To demonstrate this appreciative process, Figure 8 and Figure 9, are just two reflections of my own diversity. To understand the synergistic nature of the four elements, a brief set of questions is answered (called the ‘instrument’), which then generates how you bring together the elements in a particular context. Firstly, Figure 8, shows my nature in the context of my role as Māmā. Water, the strongest preference, is “like a lake is calm – caring and consistent”, Fire, “like the sun is bright – positive, exploring possibilities” (TetraMap, 2021).

Figure 8: TetraMap instrument measures for the Kairangahau in the context of her role as Māmā



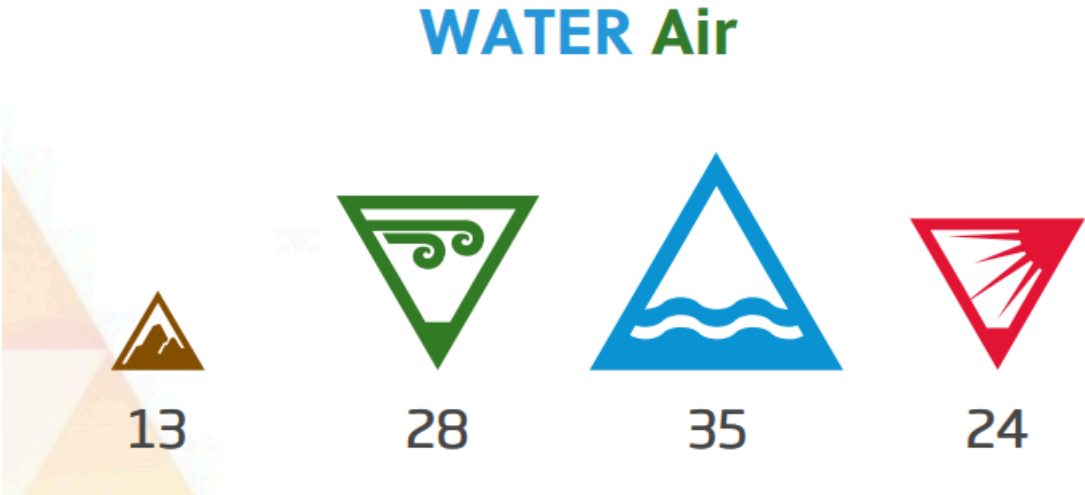
²⁶ Insight shared by Meyer (2109)

²⁷ TetraMap is a registered trademark of TetraMap International in New Zealand and other countries.

²⁸ For additional information about TetraMap, refer to Pipi, 2016, and <https://www.tetramap.com/>

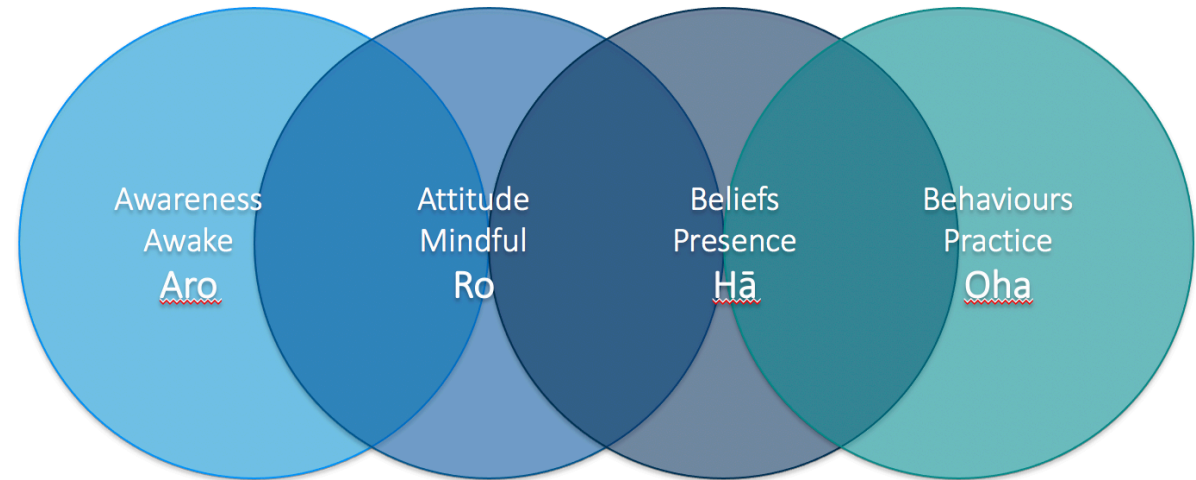
Then, in the context of Kaiaromaatai,²⁹ Figure 9 shares a similar but different reflection of self, where Air – “like the wind is clear – critical thinker, focused, and seeking logical solutions”, is a stronger element over fire.

Figure 9: TetraMap instrument measures for the Kairangahau in the context of rangahau



On reflection, the mind shift, or disruption, that is raising our awareness, ultimately intends, and can lead to, shifts in attitude, beliefs, and behaviours. In the context of leadership, holding on to what we have learnt about the diversity of leadership such as “a combination of being and doing” (p.8), “leaders lead change and shape the future”, “as resource for Helpful-Help” (Symonette, 2014, p.110), I elevate the challenge and opportunity laid by Spiller, Barclay-Kerr and Panoho (2015) that the purpose of leadership is to “awaken to the potential of ourselves, others and situations and to then consciously manifest that potential” (p.44).

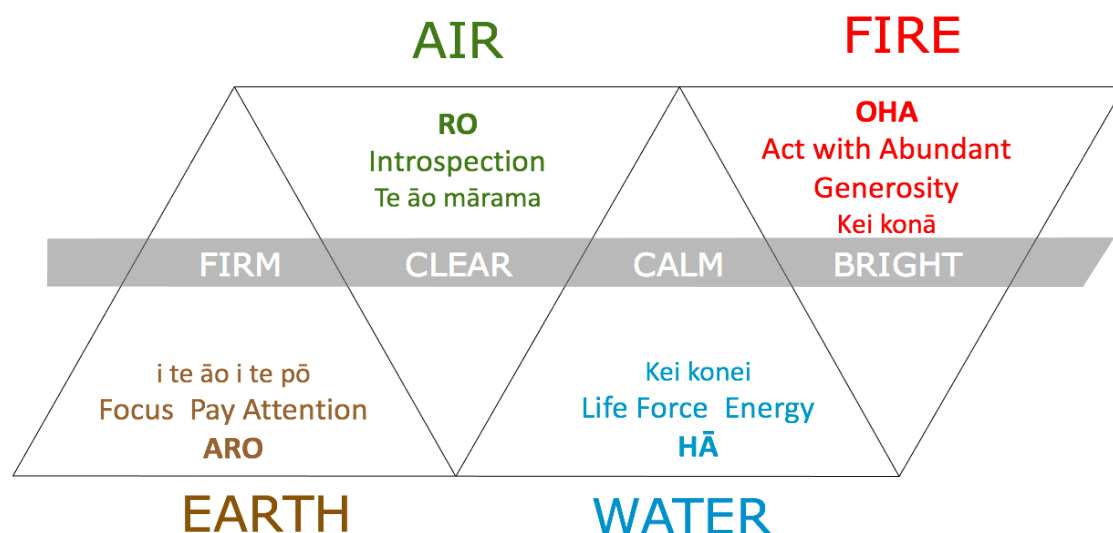
Figure 10: Manifesting the Potential for Conscious Disruption



²⁹ Evaluator

To enable us to harness our elemental strengths, to awaken the potential of conscious disruption as the actioning of the capacity of aroha for change, TetraMap enables a way to make tangible the expressions and behaviours necessary to enact this theory of change (Figure 11)³⁰.

Figure 11: The TetraMap of Conscious Disruption: actioning the capacity of aroha for change through evaluative leadership



What you intend you become³¹

What has emerged is that evaluators can demonstrate leadership in dynamic contexts that impact Māori because evaluation can be a tool for positive change, if evaluators, unlock and action the capacity of aroha.

Meyer (2013) sharing about her journey into becoming an Indigenous social researcher, speaks of this process being effortless, like the malanai, the soft breeze, but it is in fact not how she would describe herself, “It is what I do but it is not who I am” (p. 258). My experience of this journey, however, was initially driven by hau tonga, the southerly winds, that while refreshing and invigorating, have made me at times long for the comforting warmth of hau raki, the northerly winds.

What has emerged with clarity and a sense of ease on this wayfinding journey, is that conscious disruption - actioning the capacity of aroha for change – is what I do because of who I am ...

the eldest daughter of the eldest daughter of the eldest daughter of the eldest daughter
who is the eldest mokopuna and mother of the eldest mokopuna tuarua

I was planted in the love of my Mum and Dad, he kākano

I was tended with the love of my Nannie, Koro, Nanna and Grandad, Aunties and Uncles, he rito

I am growing in the love gifted absolute by Brant, Bryshar, Peta and Brandyn, he puanga

³⁰ TetraMap adapted and reproduced in this document with permission of TetraMap International.

³¹ Section heading from Spiller, Barclay-Kerr and Panoho (2015), similar to the Buddhist teaching, what you think you become.

so I may share with you, he puāwai

Aroha

me aro koe ki te hā

aro, ro, hā, oha

is the key.

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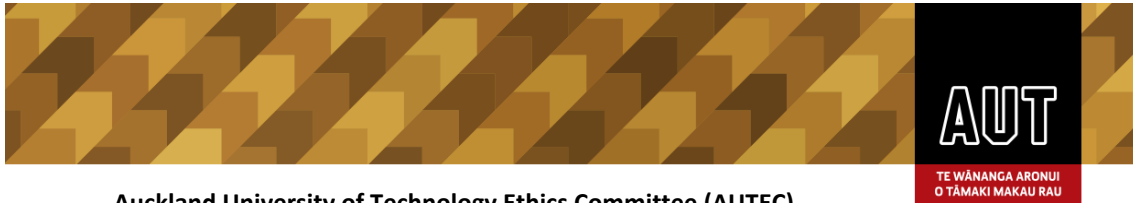
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Appendix A: Āta Phrases (Pohatu, 2013)

Takepū Principles	He Whakamāramatanga Definitions
Āta-haere	To be intentional and deliberate and to approach reflectively, moving with respect and integrity. It signals the act of moving with an awareness of relationships, their significance and requirements.
Āta-whakarongo	To listen with reflective deliberation. This requires patience and tolerance, giving space to listen and communicate to the heart, mind and soul of the speaker, context and environment. It requires the conscious participation of all senses, the natural inclusion of the values of trust, integrity, and respectfulness.
Āta-kōrero	To communicate and speak with clarity, requiring quality preparation and a deliberate gathering of what is to be communicated. This is to ensure a quality of presentation (kia mārama ki te kaupapa), to speak with conviction (kia pūmau ki te kaupapa), and to be focused (kia hāngai ki te kaupapa).
Āta-tuhi	To communicate and write with deliberation, needing to be constantly reflective, and knowing the purpose for writing; in this, consistently monitoring and measuring quality is implicit. Āta-mahi To work diligently, with the conviction that what is being done is correct and appropriate to the tasks undertaken.
Āta-noho	To give quality time to be with people and their issues, with an open and respectful mind, heart and soul. This signals the level of integrity required in relationships.
Āta-whakāro	To think with deliberation, allowing space for creativity, openness and reflection, the consequence of which is that action is undertaken to the best of one's ability.
Āta-whakaako	To instil knowledge and understanding deliberately. There are clear reasons why knowledge is shared — to the appropriate participants, in the required manner, time and place.
Āta-tohutohu	To instruct, monitor and correct deliberately, in which grounded knowledge is a constant and valued companion. Cultural markers such as kaitiakitanga (responsible trusteeship) are then accorded safe space to enlighten how and why relationships should be maintained.
Āta-kīnaki	To be deliberate and clear in the choice of appropriate supports to enhance positions taken.
Āta-hoki mārire	To return with respectful acknowledgement of possible consequences.
Āta-titiro	To study kaupapa with reflective deliberation.
Āta-whakamārama	To inform with reflective deliberation, ensuring that the channels of communication at the spiritual, emotional and intellectual levels of the receiver are respected, understood, and valued.

Appendix B: Ethics Approval



Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

5 February 2020

Isaac Warbrick
Faculty of Health and Environmental Sciences

Dear Isaac

Re: Ethics Application: **17/304 Mobilising evaluative leadership/Cultivating instruments of change**

Thank you for your request for approval of an amendment to your ethics application.

The amendment to the recruitment protocol to allow for the recruitment of fewer participants is approved.

I remind you of the **Standard Conditions of Approval**.

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

Yours sincerely,

Carina Meares
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: louisewere@gmail.com; Heather Came-Friar

AUTEC Secretariat

Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

29 September 2017

Isaac Warbrick
Faculty of Health and Environmental Sciences

Dear Isaac

Re Ethics Application: **17/304 Mobilising evaluative leadership/Cultivating instruments of change**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 29 September 2020.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/researchethics>.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Non-Standard Conditions of Approval

1. Removal of the remaining reference to photographs in the Information Sheet.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,



Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: louisewere@gmail.com; Heather Came

Appendix C: Tools

Participant Information Sheet



Participant Information Sheet

Date Information Sheet Produced: 29 January 2020
Project title: Mobilising Evaluative Leadership | Cultivating Instruments of Change
Principal researcher/s: Louise Were
Research supervisors: Isaac Warbrick and Heather Came

Tēnā koe, tēnēi te mihinui ki a koe
Ko Tongariro rāua ko Puketapu ōku maunga
Ko Tarawera rāua ko Waipaoa ōku awa
Ko Tokaanu rāua ko Pahou ōku marae
Ko Te Arawa rāua ko Horouta ōku waka
Ko Tūwharetoa rāua ko Rongowhakaata ōku iwi
Ko Ngāti Kurauia rāua ko Ngāti Maru ōku hapū
Ko Joseph Duff rāua ko Kathleen Akroyd ōku Mātua Tūpuna
Ko Louise Were āhau

An Invitation

Tēnā koe, my name is Louise Were and I am undertaking a rangahau (research) project to explore and understand:

- how and to what extent can evaluators demonstrate leadership in dynamic contexts
- how evaluative leadership can be harnessed to ensure evaluation is undertaken in ways that best reflect the aspirations of whānau, hapū, iwi and hapori Māori.

Following a narrative literature review, hui will be held to kōrero with evaluation practitioners, and you are invited to participate in this rangahau. It is important for you to know that:

- Your participation is voluntary. There is a two-week window for you to consider your participation, and advise the primary researcher of your decision by providing them with a signed copy of the consent form
- You may withdraw at any time prior to the completion of data collection
- There are no foreseeable conflicts of interest. However, if at any time during the hui you feel uncomfortable or have concern please feel free to notify the primary researcher. Please note, that whether you choose to participate or not will neither advantage nor disadvantage you
- This rangahau will be contributing to the completion of a Masters in Philosophy by the primary researcher.

What is the purpose of this research?

The primary researcher is seeking the perspectives of evaluation practitioners to gain further insights into evaluative leadership and practice and how it can be harnessed to advance Māori aspirations and mana motuhake (personal and collective self-determination).

Through taking part in hui, potential participants will be able to share their mātauranga, reflections and experiences as evaluators. Ultimately their contributions will go towards strengthening the body of knowledge regarding evaluative leadership, the role of evaluation and the intersect with Māori advancement.



The rangahau builds from and is aligned to aspirations for repositioning the power of evaluation to give better effect to the aspirations of Māori. It is planned that academic journal articles will be written as part of this rangahau. They will be published and widely available, complemented by potential conference presentations.

How was I identified and why am I being invited to participate in this research?

Potential participants, such as yourself, have responded initially to a personal invitation. Potential participants will receive an initial call or email from the primary researcher to introduce the rangahau and confirm their interest. At this time, the information sheet and consent form will be provided by email. It is planned to recruit approximately 6-7 participants, with no further recruitment occurring once the estimated number of participants has been reached.

How do I agree to participate in this research?

A Participant Information Sheet and Consent Form will be provided to potential participants to read. Consent is confirmed by the potential participant signing and returning the consent form. Potential participants will be given two weeks to consider the invitation. Should a potential participant not respond within two weeks of initial contact, a follow-up invitation will be made.

Your participation in this rangahau is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the rangahau at any time. If you choose to withdraw, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

You have been invited to participate in a hui, in person or via video or teleconference, depending on your preference.

Following the hui, you will have one week to let the primary researcher know if you would like something removed from the notes.

What are the discomforts and risks?

It is not anticipated that this rangahau will cause potential participants any discomfort.

How will discomforts and risk be alleviated?

In the unlikely event that a potential participant experiences discomfort or feels at risk, they are encouraged to contact any member of the project team on the contact details provided at the end of this information sheet.

What are the benefits?

Your participation in this rangahau will generate evidence that will contribute to the community of evaluation practice through the preparation of academic journal articles. This rangahau will also be contributing to the completion by the primary researcher of a Masters in Philosophy.

How will my privacy be protected?

The privacy of potential participants will be protected by ensuring any identifiable information such as their contact details are collated on an excel spreadsheet and kept separate and secure from the data collected via wānanga and/or hui. Identifiable data will only be accessed by the project team and only used for project management purposes such as confirming consent, confirming hui attendance and providing a copy any research publications. Unless participants agree to being identified in any research publications, all data will be collated without any identifiable information.

Participation in an individual hui will be confidential and a pseudonym will be used when preparing the notes or transcript from the hui.

All data collected at part of the rangahau (including recordings, photos or images) will be saved on password protected devices, be securely stored for six years, after which time it will be securely destroyed. In general, no individuals will be identified in any reporting (verbal or written). Anonymised quotes from the wānanga and hui may be used verbatim in reporting — information will be attributed to a 'hui participant', for example. However, it is possible that given the relatively small number of participants, a situation may arise where you may be identifiable. If this situation occurs the primary researcher will ask your permission for each time you may be identified before circulating any reports. Unless potential participants opt to be identified by their own name, participants will not be identified, or a pseudonym will be used in research outputs.

What are costs of participating in this research?

The estimated cost of participating in this research is between one to two hours, dependant on the length of hui and if the summary notes are reviewed and feedback provided. Some participants may also opt to participate in an analysis or sense making process, which is expected to take between one to two hours.

What opportunity do I have to consider this invitation?

There is a two-week window for potential participants to consider their participation, and advise the primary researcher of their decision by providing them with a signed copy of the consent form, or declining to participate via phone or email.



Will I receive feedback on the results of this research?

If you are interested, copies of the journal articles or other documents prepared by the primary researcher to complete the Masters in Philosophy can be provided to potential participants.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to Project Supervisor, *Dr. Heather Came*, heather.came@aut.ac.nz, 09 921 9999 ext. 7799.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTC, *Kate O'Connor*, ethics@aut.ac.nz, 09 921 9999 ext. 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the project team as follows:

Principal Researcher contact details

Louise Were louisewere@gmail.com 027 294 4385

Project Supervisor contact details

Dr. Heather Came heather.came@aut.ac.nz 09 921 9999 Ext 7799

Dr. Isaac Warbrick isaac.warbrick@hotmail.com 09 921 9999 Ext 7591

Approved by the Auckland University of Technology Ethics Committee on 29th September 2017, AUTC Reference number 17/304.

Note: The Participant should retain a copy of this form.



Consent Form

Project title: Mobilising Evaluative Leadership | Cultivating Instruments of Change
Principal researcher/s: Louise Were
Research supervisors: Isaac Warbrick and Heather Came

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 29th January 2020.
 - ☐ I have had an opportunity to ask questions and to have them answered.
 - ☐ I understand that my participation is entirely voluntary (my choice).
 - ☐ I understand that notes will be taken during the hui, and that they will also be audio-taped and notes prepared. Notes and recordings will only be accessible by the project team.
 - ☐ I understand that my responses will remain confidential.
 - ☐ I understand that statements I share may be used verbatim, but I will not be personally identified or identifiable in any reporting, unless I chose to be identified.
 - ☐ I understand that I may withdraw myself from this project at any time prior to completion of data collection, without being disadvantaged in any way.
 - ☐ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
 - ☐ I understand that research reports and publications will be published as a result of the research, and will be submitted to AUT as fulfilment of the Masters of Philosophy by the primary researcher, and published in academic journals. In addition, findings may be shared at conferences.
- I agree to take part in this research Yes ☐ No ☐
- I chose to use a pseudonym in this rangahau Yes ☐ No ☐
- I chose to be identified in this rangahau Yes ☐ No ☐
- I understand that if I have any questions I can contact the primary researcher Yes ☐ No ☐
- I wish to receive a copy of the report from the rangahau Yes ☐ No ☐

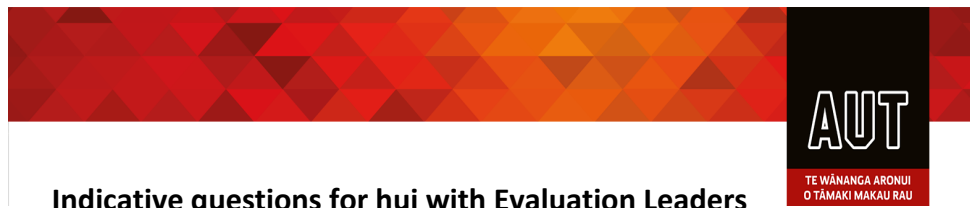
Participant's signature: _____

Participant's name: _____

Participant's Contact Details: _____

Date: _____

Approved by the Auckland University of Technology Ethics Committee on 29th September 2017, AUTEK Reference number 17/304.



Indicative questions for hui with Evaluation Leaders

- What was your journey to evaluation?
- Who or what do you look to, to guide your evaluation practice?
- What are the core values embedded in your evaluation practice?
- Do you believe evaluation is a tool for change? If so, in what way/s?
- What are your reflections on the role of advocacy in evaluation and evaluation practice?
- Have you demonstrated or observed advocacy by other evaluators? If so, what did this look like?
- How do describe leadership? What does being a leader mean to you?
- What are your reflections on the role of leadership in evaluation and evaluator practice?
- What supports evaluators to mobilise and demonstrate their leadership to support change processes, in particular to address inequity and social justice?
- What inhibits evaluators from expressing or enacting their leadership in evaluation contexts?
- How and to what extent is whakaaro Māori being applied in evaluation contexts that are of importance to or impact Māori?
- How and to what extent does/can evaluation and evaluator leadership be harnessed by Māori to best reflect the aspirations of whānau, hapū, iwi and hāpori Māori? Please share examples.
- What is needed to ensure evaluation is used as a critical tool to address issues of inequity and social justice?
- What is needed to ensure evaluation is used as a critical tool to support mana motuhake (individual and collective self-determination)?

Appendix D: Transcriber Confidentiality Agreement



Confidentiality Agreement

Project title: Mobilising Evaluative Leadership | Cultivating Instruments of Change

Principal researcher/s: Louise Were

Research supervisors: Isaac Warbrick and Heather Came

- ☐ I understand that all material I will be asked to record, transcribe or prepare notes from is confidential.
- ☐ I understand that the contents of the consent forms, recordings or notes can only be discussed with the primary researcher and project supervisors.
- ☐ I will not keep any copies of the information nor allow third parties access to them.

Research Assistant's signature: _____

Research Assistant's name: _____

Research Assistant's Contact Details

Date: _____

Project Team Contact Details:

Principal Researcher
Louise Were
027 294 4385
louisewere@gmail.com

Project Supervisor
Dr. Heather Came
09 921 9999 Ext 7799
heather.came@aut.ac.nz

Project Supervisor
Dr. Isaac Warbrick
09 921 9999 Ext 7591
isaac.warbrick@hotmail.com

Approved by the Auckland University of Technology Ethics Committee on *type the date final ethics approval was granted*, AUTEK Reference number *type the reference number*.

Note: The Research Assistant should retain a copy of this form.