

**Wellington Evaluation Group
Professional Development
Reflective Practice Exercise:**

**Evaluators' Engagement with the SPEaR Good Practice Guidelines for
Evaluation with Māori**

Workshop 10 June 2008

Workshop Blurb

This workshop is open to all evaluators interested in an opportunity to reflect on the Social Policy Evaluation and Research (SPEAR) best practice guidelines in relation to their own confidence in practicing evaluation in indigenous contexts and contribute to identifying 'next steps' for building evaluator capability / cultural competency.

Background to the workshop

'Good practice' evaluation in an Aotearoa / New Zealand context includes using culturally appropriate processes when evaluating mainstream government programmes where Māori are a significant subgroup. Good practice guidelines exist (including the SPEAR guidelines) but to date there have been few opportunities for evaluators to discuss these guidelines in relation to their practice. This workshop is an opportunity for evaluators to reflect on their practice (issues, what works, what doesn't work, strategies). It forms part of an ongoing work programme organised by AES to develop the capacity and capability of evaluators to work in indigenous contexts, with and for indigenous people and communities.

The following notes are a record of the workshop process and the stories and learning that occurred. The notes are structured as follows:

1. Description of the workshop
2. Group learning
3. Stories relating to each of the SPEaR principles: respect, integrity, responsiveness, competency and reciprocity

Description of the workshop

Introduction to the workshop

Mathea Roorda, AES¹ Regional Representative and WEG² organiser of this workshop, welcomed participants and introduced Kataraina Pipi who facilitated the workshop.

Mathea noted her interest in explicitly exploring her competency in working with Māori was sparked by undertaking the Massey PGDipSSER³ and subsequently hearing of Kataraina facilitating a workshop with Māori evaluators as part of their hui at the 2007 anzea⁴ conference.

Kataraina introduced herself in Māori, her range of work roles and passion for music, noting that what brings her here to the workshop is her small involvement in evaluation and the hui at anzea. This hui provided Māori evaluators the opportunity to share how they work with their own people and strengthen networks among themselves.

She finished her introduction with “Kia ora to all for choosing to participate in this workshop!”

Roadmap of the workshop

- Whanaungatanga session
- Brief introduction to the Guidelines
- Small group activities reflecting on the principles of the Guidelines

Kataraina outlined the above process, and introduced Robyn Bailey who was recording both the process and the learnings of the day.

She read the following story from the anzea Māori hui to illustrate the use of stories and the principle of reciprocity:

... a little boy passed by an old man who had a big, beautiful veggie garden. In it he was growing tomatoes. The little boy asked the old man if he could have one; it was the biggest, juiciest, reddest tomato in the garden. The old man said if the little boy had a dollar, he could have that tomato. The little boy said, “I only have ten cents.” The old man replied, “I’m sorry boy, you don’t have enough.” The little boy asked if he could pick one for ten cents. The old man said, “Well, which one do you think is worth ten cents?” The little boy said, “How about that one over there?” he pointed to a green one, which was the biggest on the vine, even bigger than the ripe tomato. The old man looked and smiled, and said, “Okay boy, you can have that tomato. It’s yours for ten cents.” The boy politely gave him ten cents and calmly told the old man, “I’ll come over and pick it up next week.” *Reciprocity comes back with intrinsic value intact.* (anzea Hui August 2007)⁵

¹ Australasian Evaluation Society (AES).

² Wellington Evaluation Group (WEG). WEG is the local branch of AES.

³ Post-Graduate Diploma in Social Sector Evaluation Research (PGDipSSER).

⁴ Aotearoa New Zealand Evaluation Association (anzea).

⁵ SPEaR Good Practice Guidelines May 2008, p.40 (*include website reference*)

Whanaungatanga session

People were asked to sit in pairs with people they did not know and talk about the following topics. People moved into different pairs for each topic. The topics moved progressively from general (safe) topics to the kaupapa of the day.

1. One thing that I did on the weekend that was great, was ...
2. One thing I love about my work is ...
3. One thing that I do really well when working with Māori (in research and evaluation) is ...
4. One thing that scares me, that I could do with a little more confidence in, in working with Māori is ...

At this stage, the pairs moved into foursomes.

5. One thing that my grandparents told me about Māori is ...

For the final topic, the foursomes combined with another to form a group of 8.

6. One thing that is common about us all (as a group) in relation to our work with Māori is ...

The exercise provided the following opportunities:

- Meeting 4-5 other participants, i.e. networking, connection
- Safety for those who find it challenging to speak in larger groups
- Progressing relationships and comfort from working in pairs to small groups, the latter being the mode for the main activity of the workshop
- Link to the Guidelines and principle of reciprocity “I share, you share”

The groups reported back to the larger group the ‘one thing that is common to us and our work with Māori communities / whānau / colleagues’, and then each member of the group spoke to the larger group introducing themselves, their workplace and ‘one thing I want from today is ...’⁶.

At the conclusion of this process, Kataraina introduced the **STANDING OVATION EXERCISE** where, at any time during the workshop, a participant can stand up and say I would like a standing ovation and all others stand and, looking at the person, clap from their hearts for a good amount of time. The person receiving the ovation looks at everyone in the eye. The standing ovation is an acknowledgement of all the good work we are doing.

⁶ Notes on the sharing / findings from these and other processes are included in the following section *Group learning*.

SPEaR Guidelines

Kataraina provided a brief introduction to the evolution of the Guidelines⁷, noting they are a 'living document' and are to be launched at the end of June 2008. She encouraged participants to visit the website:

<http://www.spear.govt.nz/good-practice/index.html>

Reflecting on the principles of the Guidelines

Warm up exercise (to introduce story writing)

1. Participants were asked to get a coloured piece of paper and pen (provided) and to write either a true or made-up story about 'bread pudding' or 'pudding', starting the story with

“Once upon a time ...”.

Three participants were asked to read their stories.

2. Kataraina then read a section of the Guidelines which listed what government officials should do in relation to applying the principle of reciprocity. She asked participants to get a second piece of paper, think of their research and evaluation experience (or home life) and remember a time when reciprocity occurred, and write another story starting with

“Once upon a time, when reciprocity occurred ...

Four participants were asked to read their stories, and the larger group was asked to identify the learning they heard in the stories (which was recorded on the white-board).

Kataraina encouraged participants to say “Kia ora” after someone had spoken, as a way of saying thank you.

Group activities reflecting on each principle

Participants were asked to form five groups, i.e. one group focussing on each of the principles and:

1. Read the SPEaR introduction to the principle
2. Take 5 min for each participant to write a story or a proverb / whakatauāki
3. Share the story within the small group (if wish)
4. Discuss / identify the 2-3 key learnings from the stories that apply to their principle

⁷ Refer SPEaR Good Practice Guidelines May 2008 for this information.

At the conclusion of each group, a participant reported back on their key learnings to the larger group, which was recorded on the white-board. A story was read out for illustration, and all participants were asked to contribute their stories to the note-taker for further use (if they were happy to).

The groups (with the same composition of people) were then asked to move onto the next principle and repeat the above process. The room (by this stage) was set up with clusters of chairs around each principle.

The length of time of the workshop (half-day) enabled each group to work on two principles.

Closing the workshop

Mathea invited participants to be involved in developing a poster on the workshop for the forthcoming AES conference. Workshop notes will be sent to all participants. Those who are interested in helping to develop the poster can contact Mathea on Mathea@paradise.net.nz or Robyn on robyn_bailey@xtra.co.nz

Kataraina asked people to share one thing they would take away from the workshop and/or how they are feeling about the workshop.

She offered her email address as someone participants could ask for help - approach to talk through things with:

kpipi@xtra.co.nz

Kataraina suggested participants could:

- learn how to pronounce Māori vowels and take care with pronunciation when speaking people's names as this affects relationships;
- make, extend and develop deeper closer working relationships with Māori and other colleagues

She finished with a song about weaving, about how there are many ways to make mats and what is important is learning how to weave.

Group learning

Whanaungatanga session

Topic 6

ONE THING ... That's common about us and our work with Māori communities / whānau / colleagues is ...

- Inclusiveness – wanting to include everyone in the process
- We're all 'outsiders', and have a sense of trepidation about working with Māori
- We are here today because we want to know more about working with Māori

What I want from the workshop

Networking

- To be with a group of like-minded people, and be affirmed in what already doing
- Meet with others doing research and evaluation work with Māori
- Opportunity to recharge batteries through working with others

Reflection

- Time to reflect on own practice

Learning

- Listen and learn from others experience
- Share and take information back to workplace
- Gain an understanding of how to work with Māori
- Learn more evaluation tools
- Given that didn't grow up in NZ, learn about Māori and how research and evaluation affects Māori (2 mentions)
- Revisit and deepen knowledge
- Learn how the Guidelines work

Stepping forward

- To be able to take responsibility as a team rather than see it as the responsibility of the Māori team members
- Want to get over the trepidation
- To show up, take more risks, step forward

Improving

- To be able to do better and more meaningful work with Māori
- Attending the workshop is part of organisation's journey on working more effectively with Māori

- To be able to do things differently
- Improve practice, close the gap between the Guidelines and practice
- How to honour working with Māori when working in government context-agenda setting environment, and contribute to change / improvements

Reflecting on the principles of the Guidelines

Warm up exercise re reciprocity

In the four stories read, participants heard:

listening, collaboration, give and take, mutual obligations, strength gained from sharing, some form of interaction, ability to put self into other people's shoes

Group activities reflecting on each principle

Tables one and two on the following pages record the report back from the first and second set of groups respectively.

The associated stories are provided in next section *Stories relating to each of the SPEaR principles*.

Table one: Report-back from first groups' reflection on each principle

Respect	Integrity	Responsiveness	Competency	Reciprocity
<ul style="list-style-type: none"> ▪ Taking time to listen ▪ Differences between funders and users understanding of success ▪ Tension between the culture of government and decision-making time frames. Whole system not respectful of Maori or other. Lip-service ▪ Being respectful is walking the talk ▪ Being transparent – no secret squirrels ▪ Cross-over with integrity (Government doesn't allow us to do this) 	<ul style="list-style-type: none"> ▪ Be aware of assumptions you bring to a situation ▪ Be clear about your values ▪ Personal integrity is put at risk by institutional ineptitude ▪ Honouring your personal beliefs while hearing others 	<ul style="list-style-type: none"> ▪ Between a rock and hard place ▪ Don't assume anything 	<ul style="list-style-type: none"> ▪ Expecting too much, not looking at the whole set of competencies ▪ Take advice from elders / experts ▪ Don't make assumptions around competencies ▪ Don't expect Māori to be everything to everybody 	<ul style="list-style-type: none"> ▪ Plan for reciprocity ▪ Intangible reciprocity ▪ Government policy restrictions re allowing for koha ▪ Valuing participants important, i.e. sharing findings/ information with participants is important ▪ Creative reciprocity – think beyond the vouchers

Table two: Report-back from second groups' reflection on each principle

Respect	Integrity	Responsiveness	Competency	Reciprocity
<ul style="list-style-type: none"> ▪ With all the constraints working in government, important that working with Māori is not put in the too hard basket, that we find ways 	<ul style="list-style-type: none"> ▪ System creates lack of integrity by government ▪ Government says one thing and then does another - lip service 	<ul style="list-style-type: none"> ▪ Envisage the 5 principles as a tree, with integrity being the trunk and the other four as branches ▪ Assume = making an 'ass' of 'u' and 'me' 	<ul style="list-style-type: none"> ▪ Important to have knowledge, experience and skills when engage with Māori ▪ Support development of competency: When feel judged, for example in the way one speaks, tend to draw back, feel incompetent and reluctant to take risks 	<ul style="list-style-type: none"> ▪ Need to budget better for reporting back ▪ Need more time

On hearing stories from this round, a participant noticed that while the stories were meant to begin “Once upon a time ..”, some of the stories had begun “If only ...”.

Closing

One thing participants will take away from the workshop

Integrity

- Really liked integrity being the tree trunk. Regardless of constraints, this will help to keep the challenges grounded
- Researchers and evaluators have personal standards of integrity. Challenge is to work with institutions and others to make room for the principles

Courage

- Having courage around process and a sense of partnership
- Having courage in challenging organisations' negative publicity
- Courage; willingness to take risks; trust will learn and it'll be OK when taking actions from a place of integrity
- Courage; sin bravely in contrast with political correctness

Journey (courage and risk taking continued)

- Not being afraid of the journey and the things that will learn along the way which will be challenging. These will be important to the destination
- Developing competency is a journey not a destination; take risks on the journey
- Long way to go on this journey – sometimes quick sand, a slippery slope and other times a gentle path. Like any journey, have to pace ourselves

Knowledge

- Lot of understanding from lots of different people
- Now have an understanding of the 5 principles to integrate into work

Process of the workshop

- The story telling and group process of the workshop
- The power of the story telling process
- Hate story telling and it works!
- Learning from our experiences

Visual and other concepts

- The tree trunk with integrity as the trunk and the other 4 principles being the branches (4 mentions)
- Play on 'assume'

Commitment and shared journey

- Seeing so many people interested and committed in trying to improve their skills, knowledge and techniques
- Heartening to know not alone; all facing same issue

Action

- Do an extra thing on each project (i.e. stretch things one at a time?)
- Need to be much more deliberate and careful
- Try and use principles when planning projects - ask questions about how and why things are done rather than accepting them
- Will take this to other hui – stories same but different

Participants' feedback on the workshop

- Heartened by the safety created by Kataraina (2 mentions), and the creativeness of the process
- Like the whole way the workshop was run, including calling for volunteers to share their stories as not everyone is comfortable to do this
- Thank you to everyone for their openness, sharing and participation (2 mentions)
- Really good hui

Stories relating to each of the SPEaR principles

Respect

Once upon a time ... I visited a kaumātua at a university. The interview was meant to be only an hour, typical pākehā style. But I had a gap of several hours after that interview before my next one. I started the interview and it was quickly apparent that the interview was going to take a very long time – about 4 hours to be exact. But by taking the time to let the kaumātua tell his story in his own time I got so much insight and he had the chance to tell his story in his own way. I learned to *“make haste slowly”*.

Once upon a time ... there was a researcher who took time to listen to those she was working with. Taking time to engage with and relate to those we are working with on a more personal level has benefits for all – the sharing of wisdom and knowledge and experience. *“As we sow so shall we reap.”*

Once upon a time ... a programme logic was produced for an initiative that was rejected. The researcher involved then moved to another job. Another researcher came in and, after some initial familiarisation with the project, visits to the field and reading, he also wanted to produce a programme logic. He approached the stakeholders and delved into why the previous logic has been rejected. He was told that the person who had written it hadn't listened. Furthermore, he was told that if he produced the same project logic, it may even be accepted now. *“People feeling heard makes all the difference.”*

Once upon a time ... I worked on an action research project with a wide number of different people from different occupations. The communication was very open between all members of the group and all views were listened to and respected. Sometimes someone would suggest an approach or idea. We might try it, even if everyone didn't totally agree with it. If it worked, we all grew. If it didn't we just regrouped, without blame and found another possible approach. We all grew from stepping outside our comfort zones, from a welcoming approach that could accommodate new people, and let people work at their own level and interest. We all learned heaps, about ourselves as well as the action research area. *“Respect creates opportunities for learning.”*

Integrity

Once upon a time... I was a registered dietician. Recently the Dietician Association had an opportunity to put in a submission on the Public Health Bill. They asked for member feedback and received submissions from food industry and public health Special Interest Group. They were directly oppositional. Rather than support one view, the NZDA sent the two opposing views. I have discontinued my professional registration. *“Integrity means making hard decisions.”*

Once upon a time ... there was an RFP in a very interesting area of programme evaluation. Three evaluators (2 pākehā and 1 Māori) came together to submit a

proposal which was successful. They were invited to meet with the contracting agency and were enthusiastic because they knew and respected some of those people - a bicultural group. They assumed that certain principles would be operating in that meeting. However the team walked into what seemed like an ambush – the contracting body wanted what the team had to offer but did not want to pay for it. We tried every which way to negotiate a mutual way forward but kept getting stuck on money and no flexibility or ‘generosity’ from the contractor. We ended up, after several rewrites of the proposal - adjusting it to meet their requirements, with no movement forward despite our efforts. We reluctantly walked away. ***“Integrity costs.”***

Once upon a time ... a fantastic healer was visiting from overseas as keynote speaker to a conference. She has developed a ground breaking approach to healing that has been successful in treating many conditions. In the course of her presentation she shared that her approach draws on a range of modalities and techniques, one of which was learned from an indigenous people. She was interested in learning from Maori healers in New Zealand. I hesitated. ***“Question our motivation.”***

Once upon a time ... in a government agency an evaluator was reading the comments from the policy staff of an evaluation of a program that had a large majority of Māori participants. They didn’t like the negative findings of the evaluation. They were convinced of the effectiveness and necessity of the programme, and wanted the evaluation to ‘tone down’ the findings. The evaluator thought of the voices of his Māori informants, many of whom were upset or angry. If their views were to be accurately represented, people in the agency - maybe even the Minister - would also be upset. ***“Stay true to the voices and the research findings.”***

If only ... there was time at the start of an evaluation to fully scope the project with input / involvement from all key stakeholders, including Māori and community stakeholders. If only it was possible to do this in a way that was respectful for community but also respectful of government timeframes and information needs. It would be great if there was a smooth process that had integrity with all parties. ***“How do we balance differing needs?”***

Once upon a time ... I travelled to find and write case studies of best practice. I was welcomed by council staff and other key community people including tangata whenua. On the 2nd day I was invited to the local hall to meet people involved in employment initiatives. During my introduction to a Māori woman she asked me “what’s in this for us?” I stopped and considered and replied – “well nothing directly.” She smiled and I said a little more about what difference I hoped their stories may make to others and we talked. She suggested I call her the next day – which I did. She then took me to her marae and I spent most of the day with her and others at the marae and I listened. The richness and depth of their story far exceeded my expectations. I was deeply moved and felt more connected to that experience than any other story I collected. ***“Value honesty.”***

Responsiveness

Once upon a time ... we were interviewing a woman about a project and she indicated the importance of really knowing people in the community and of getting to know individuals before you can respond to their needs. She stressed that not everyone is the same and that what is good and works well for some people may not for others. She had experienced working with a range of people and said that it is about people being comfortable before they are able to trust and share with you. *“Relationships are key.”*

Once upon a time ... I supervised an offender who was Māori. Because I had arrangements with the local Marae to do community work for this client, I assumed everything was ok because my client is Māori who was going to do community work at the Marae. I failed to inform the Kaumātua first prior to the commencement of my client’s community work. I was told it is important that I go through the process according to the Marae protocols. *“Beware of assumptions.”*

Once upon a time ... there was an evaluator working in a government department who really was committed to trying to use the SPEaR guidelines. But she felt stuck between a rock and hard place. There was only a small amount of money available for the evaluation and the evaluation commissioner wanted the findings in a couple of months. The agency’s procurement procedures meant she had to put a tender document on the government’s website which cut down the time available even more. As she looked at the guidelines she realised with dismay that what was involved would require time. Time to work out who to involve, time to consult. And it would cost money because it would involve lots more travel for the consultations. So she reluctantly decided that she couldn’t follow the guidelines and ended up doing the evaluation the old way. *“Real time evaluation involves ‘real time!’”*

Competency

“Competency in evaluation with Maori is about a range of experience, skills and appropriate processes – not just about ‘being Maori.’”

Once upon a time ... a workshop was arranged to train a group of people in evaluative methodology. The facilitator was advised that Māori providers would appreciate working with Māori evaluators with appropriate experience, knowledge, and reo. The advice was ignored. The facilitator said she knew the provider well and it wouldn’t be a problem. In fact there should be mixed groupings. The next morning the Māori evaluator was asked if she could make herself available to the Māori provider because it was their expectation that personnel they interacted with would be Māori.

Once upon a time ... two Māori research assistants were appointed to work with a Pākehā evaluator. They went off to interview Māori respondents. In the first lot of fieldwork, the Māori research assistant felt completely at home, spending time at the start of the interview introducing themselves and the Pākehā researcher, and then explaining

why they were there. Often the introduction was in Māori and time was spent finding a family connection that linked the respondent to the Māori researcher. Everyone felt comfortable and respected. In the other fieldwork location, the Pākehā researcher discovered that while their co-worker was Māori they had no knowledge of tikanga or te reo Māori. They did not participate in the interview. It was clear they felt uncomfortable, and not very “helpful”. As an attempt to help, they assumed responsibility for driving around the region to the interviews. The Pākehā researcher felt stupid for not checking that the Māori researchers had the required knowledge [and] skills. Even though they had written a ‘job description’ they personally were not in a position to verify the Māori assistant had the requisite skills.

Once upon a time ... a research team began a project which involved a parallel Māori project. At the time a new ‘Māori researcher’ was hired and it was assumed that this young and relatively inexperienced researcher would be responsible for the Māori project. The Māori researcher and the researcher responsible for the ‘other’, non-Māori study had a difficult and fraught relationship. While the younger Māori staff member was given responsibility for the Māori study she was held to account for research standards which did not engage Māori or reflect the nature of her project. She had relatively little research experience; the other project leader had no significant understanding or competency in working with Māori. It was unfair to expose the new Māori researcher without assuring she had appropriate research experience. It was assumed that being Māori was ‘enough’. This process did not accord the project sufficient respect to ensure that it was a competent piece of research.

Once upon a time ... at a hui where there was only one Māori male. He was asked to say the Karakia at the beginning of the hui. He refused stating that he was agnostic ... **Don’t assume.** Going onto a marae with a whakairo expert who couldn’t speak Māori and spoke in ‘English’ ... **Don’t assume.** How reassuring it is to go to a hui with a Kaikōrero or Kaikaranga who know the tikanga [and] kawa to that area.
“‘Appropriate’ knowledge is key.”

If only ... we were less judgemental we would support people in their growth of competency. Instead we judge others, so that it makes them less willing to stand up and use what they already know. Because it’s only by doing that individuals grow in competency. Instead people fear the judgement of others which makes them reluctant to take risks. *“Create an environment safe for risk-taking, learning and growing.”*

Reciprocity

Once upon a time ... a researcher who met a director of a [...] She wanted to do a [...] in this area, he wanted a programme evaluation done – involving participants of [...] and young people and families and others. After it was

completed, the director was able to use the research to secure funding for many more young people and families to participate. ***Could the author of this story please fill in the gaps, otherwise we'll need to remove this, and suggest a strengths-based statement drawing out the learning from this story? Thanks.***

Once upon a time ... there was a researcher who spent a lot of time talking to people about issues that were painful for them to discuss. She always shared something of herself with those she talked to and felt that by listening to everything they had to say she provided an unbiased ear for them. She came away feeling privileged to have shared in their troubles and to have given them a voice. ***"Asking research questions is a privilege not a right."***

Once upon a time ... I was working as a lifeguard for my summer job. It was a beautiful calm sunny day at the beach. The sea was sparkling blue from the sun. But that morning two young boys got into trouble. They were caught in a rip and started yelling "help". We rushed to the boat and quickly got it out and started. We got to the boys and pulled them into the boat. They were exhausted but fine. They showed their thanks and were so grateful to us, demonstrating such appreciation it made us feel great. ***"A thank you goes a long way."***

Once upon a time ... there was a researcher who was just about to start dinner at home. The food smelled delicious and the wine was especially nice at \$10 a bottle. Just as the first morsel was arriving on the tongue, the phone rang. The caller wanted to ask our diner some questions about various cleaning products. Our hero looked around the filthy kitchen, at the crayfish still steaming on the plate, and said "sure, glad to help". ***"The researcher could one day be an informant – reciprocity takes many forms."***

Once upon a time ... there was an evaluation team working on a government project. The technical report was written but there needed to be more work put into how this could be shared with the company – the management, supervisors and course participants (wanting to give back). The government department developed a communication strategy [...] has make this work. We need to develop['collateral?'] that will make those interviewed understand how much we appreciate their input – and also make the company realise how these people gave of their time. And written in such a way that it is of value. Help the people see themselves and realise the value they added. [...] progressed far – still a lot more to do. ***Could the author of this story please fill in the gaps,, otherwise we'll need to remove this, and suggest a strengths-based statement drawing out the learning from this story? Thanks.***

If only ... we all lived out of a place of 'what I can give' rather than 'what can I get'. I think about this in terms of western culture and money as an item of exchange. At a recent community based workshop in which all participants had had a wonderful time (and had all paid to attend including the organisers), once the teaching had ended all participants walked out the door, leaving the organisers to clean up. ***"Look for opportunities to reciprocate, even when you have 'paid'."***

If only ... evaluations were planned and designed from the outset with Māori – to ensure meaningful engagement, purpose and value to all parties. If only we allowed the time to consider and ‘be with’ what we asking for / expecting, and what we are offering / giving – to see how balanced this process is. If only we could **“recognise that in giving we receive”**. If only we could approach others and situations with ‘generosity’.

Once upon a time ... it became known that a community of land dwellers in a far away land had some magical potatoes that formed the staple of their diet. Others in the land didn’t particularly care for those potatoes until it became obvious that by acquiring some of them they would gain favour with the country’s rulers. They offered to pay the land dwellers \$100 to harvest a small crop for them, telling them that that the experience of eating them / showing others would mean there would be a wider market for their sale, and the land dwellers would benefit economically. The sale occurred and the land dwellers waited for the benefits. These did not occur as when the rulers tasted them they decided they didn’t like them after all and decided to bury them in their storehouse and not put them out for general consumption. **“Will participants actually benefit.”**

“How do we build in time and resources to give back?”

If only ... I had time and resources within my contracts I would return in person and talk with those who had taken part of the research. I would return again and again and listen and keep taking what was said back to the client and keep asking that it be considered.

“If only there was more time to reciprocate properly,” the evaluator thought. He knew about and wanted to go back to his informants who gave face to face interviews to tell them what he had learned from all the other informants. But there were other evaluations to do, there wasn’t enough money in his unit’s budget to travel around, not even enough time to write a special lay summary of the evaluation. The most he could do was to write a thank you letter. He wondered what he would have done if he had used an anonymous telephone survey.